



Herald of February 15, 1961 HOLINESS

Official Organ of the Church of the Nazarene

"A Magic Potion"

General Superintendent Williamson

Prime Minister Nehru of India is probably the world's most influential neutral leader. While he was in New York attending the United Nations General Assembly he was asked, "Is there a magic formula for bringing together East and West?" He replied, "What we need is a magic potion to change the hearts and minds of men."

Jesus Christ provides that "magic potion." Nehru may not admit it and Mr. Khrushchev would scorn the thought, but the failure does not arise from the non-Christian world. It is rather from the professed followers of Christ who misrepresent Him. They let Him down who do not know His power to transform them by renewing of their minds. If the hundreds of thousands of persons who call themselves Christian would completely surrender their lives to their Lord and accept the call He has voiced to them, they would become such a force for God and good that no combination of worldly powers could stand before them.

Hearken to the words: "Thou shalt love thy neighbour as thyself." "Resist not evil: but whosoever shall smite thee on thy right cheek, turn to him the other also. And if any man will sue thee at the law, and take away thy coat, let him have thy cloak also. And whosoever shall compel thee to go a mile, go with him twain." "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which . . . persecute you." "Therefore all things whatsoever ye would that men should do to you, do ye even so to them."

A story familiar to many deserves to be repeated often. For long years wars had raged along the boundary between Argentina and Chile. At long last they signed a treaty of peace. As a witness to their truce they raised a great statue of the Christ on the border of their countries in the Uspallata Pass in the towering Andes. On the base this inscription was carved, "Sooner shall these mountains crumble into dust than Argentines and Chileans break the peace sworn at the feet of Christ the Redeemer." That pledge of peace has been kept for nearly threescore years.

God speed the day when all nations shall make peace at the feet of Christ—the Prince of Peace.

LATE NEWS

Rev. and Mrs. J. W. Brown, beloved veteran pastor and wife of Chicago Central and Northwestern Illinois districts, met instant death in a head-on automobile accident near Galesburg, Illinois, on January 27. Mr. Brown was pastor of Rock Island (Illinois) First Church, served on the district advisory board and as district treasurer. He was sixty-six and his wife sixty-four.

Rev. Oliver Morgan, age fifty, Nazarene pastor and evangelist for nearly thirty years, died of cancer at the family home in Bourbonnais, Illinois, on January 16.

Evangelist H. T. Lummus of Canby, Minnesota, requests prayer for his wife, Rev. Jessie T. Lummus, who is in the hospital with a severe head and sinus infection.

After pastoring Central Church in Sioux City for the past two and one-half years, Rev. Philip Eigsti has accepted the call to Trinity Church in Ottumwa, Iowa. He will be happy to contact your friends who may be moving to Ottumwa with the new Missile Site Headquarters located near there.

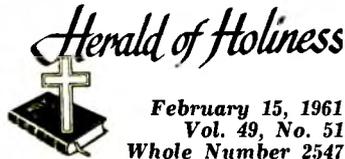
Dr. Orville W. Jenkins, pastor of First Church, Kansas City, Missouri, announces that on Sunday, March 12, First Church will have a home-coming day in observance of the fiftieth anniversary of the organizing of the church. The anniversary program will be continued on Monday, Tuesday, and Wednesday nights, March 13, 14, and 15. Former members and friends are invited to be present for this anniversary program. Dr. G. B. Williamson and Dr. Hugh C. Benner, former pastors, will be the guest speakers.

True faith accepts at face value the implication of God's Word that God can help us make nine-tenths go farther than we alone can make tenths go.

AT HIS TOUCH

*So far from riches, wretchedly she crept
To Jesus' feet; despairingly she wept.
But as He touched and glory-fire came
down,
She rose—a royal child, made for a
crown!*

—ILA R. MONDAY



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

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The church cannot live within her income and be true to her mission unless all the people are fully dependable with tithes and offerings.

ANNOUNCEMENT

Rev. Bruce Taylor has been appointed as district superintendent of the Canada Central District. Mr. Taylor will continue to serve as district superintendent of the Canada Atlantic District until the next District Assembly.

This action has the approval of the Board of General Superintendents.

D. I. VANDERPOOL

SURROUNDED BY JUNK

Recently I came in contact with a man who was surrounded with junk. Really! Literally! His house was a storehouse for every kind of trash. Iron, dirt, tin cans, ashes, and all the related litter were there in great profusion.

The yard was even more indescribable. Broken farm implements, old tires, wheels, and castoffs of every sort, size, and shape were everywhere. Junk was scattered in reckless abandon. In spite of all this, and as ridiculous as it may seem, the man was happy or so it seemed.

My business ended, I went on my way, mulling over in my mind what I had seen. My conclusion was that this man was not really much different from many who live in our world today. Oh, yes, many would treat him with scorn and derision. They would eye their own material goods with smug complacency. From their viewpoint, true riches are theirs. Their cars are shining; their clothes are fashionable; their houses are finely furnished, and their farms well kept. Are not these better than unsightly trash?

Some of them may even feel sorrow or pity for this man—this "dump-dweller." But in their prosperity, how deluded they are! How that illusion will be shattered! When the last day has come, many scornors of earthly trash and junk will see earth's finest treasures changed. When the true and righteous Judge weighs values by eternal standards, what then? When the finest of things of time and sense are seen with eyes undimmed by earth, shall not the finest of earth's treasures seem as junk also? How trifling and paltry will they seem when compared with eternal riches!

At last, and too late, these will see why Jesus said, "Lay up for yourselves treasures in heaven" (Matthew 6:20). Then they will realize the wisdom of the apostle when he said, "Set your affection on things above, not on things on the earth" (Colossians 3:2). On that day temporal things will be consigned to the burning and, with them, the hopes of many will be gone.

Friend, are you satisfied with anything less than the true riches? Yes, the "unsearchable riches of Christ" may be yours. Today! Hold the temporal things with a loose grasp, but "lay hold on eternal life" (1 Timothy 6:12). If you will do this, that great day that is to come will never find you "surrounded by junk."—S. F. HICKE, Pastor, Astoria, Illinois.

Churches have lost their power and their mission because the failure of many to tithe has led to the dictation of the few who pay the bills.

Once to Every Man

By T. E. MARTIN, *Pastor, Wollaston, Massachusetts*

We are told by the author of the Epistle to the Hebrews that Moses, "when he was come to years, refused to be called the son of Pharaoh's daughter; choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; esteeming the reproach of Christ greater riches than the treasures in Egypt: for he had respect unto the recompence of the reward" (11:24-26). Is the writer relying on documents not available to us now? Did he receive this information in a divine disclosure? Or is he properly analyzing the story as we have it in the Book of Genesis?

For here we have the picture of a man living two lives, one when he was in the court of the Pharaoh and every bit Egyptian royalty, and one when he was in his private chambers under the tutelage of his mother and every inch a Hebrew of the Hebrews. I think I know what that must have been like, because for a good many years I lived two lives as well. One was when I was in school and wanted to be as much a part of that worldly crowd of young people as I could, without becoming so involved that it might be told on me to my embarrassment that I played the role of a sophisticated worldling. But I lived another life when I was home around the family altar or in my father's church. Then I was a pilgrim of the "narrow way" and sang so earnestly about being glad I could say I was "one of them."

This can go on for a time. It is the life of one who is bravely trying to be a child of the world and a follower of Christ at the same time, living two lives. But Jesus said, "No man can serve two masters" (Matthew 6:24). A child or an adolescent may for a while; but when Moses came to that moment that Lowell calls "the awful verge of manhood," he saw that somehow, somewhere, soon he must choose or never be a man. It was then, the writer of Hebrews seems to imply, that he went out and came upon an Egyptian and a Hebrew fighting. Did he see in this event the projection of his own inward battle? Did he realize that within him two lives fought for the allegiance of his heart? Over the sound of the conflict did he hear the voice of the convicting Spirit of God saying, "Choose, and choose forever, between these two"?

Perhaps he did and this may be the reason that, disregarding all it would cost and mean, he chose and rushed to the conflict, slaying the Egyptian. The die was cast. He would be a He-

brew, a child of God, with all the affliction, or whatsoever. It was good-by forever to Egypt and the throne. If he hoped that he might not have to face immediately the consequences of his choice, this hope was doomed to disappointment. For in the next conflict his choice was flung back at him, and he knew he must stand by it, come what may.

If it was this way with Moses, it was with me likewise. I could not go on living two lives; there were an Egyptian and a Hebrew fighting within me. I wanted to be a Christian and follow Jesus, but I found another law in my members which was not subject to the law of God. There was no way out but the "death route"—one "me" must die if the other would live victorious in Christ—I too must slay the Egyptian.

If I could have gotten someone to do it for me, or found some gentle, gradual way in which the "severance" could be made, it would have been easier; but none appeared. The heat of the conflict demanded swift, sudden, and final action. The "old man of sin" must die that the "new man, which after God is created in righteousness and true holiness," (Ephesians 4:24) might live. At least for me, there was no way to blame God for the two pulls or wait around until some stroke of divine lightning made the choice and carried out the execution for me. One life must die then and there, and the choice must be mine with as much personal responsibility and dispatch as when Moses slew the Egyptian.

The single life hid away with Christ in God which resulted from that choice is a happy way of revelation and power. From burning bushes, or thundering mountains, or viewing from Mount Nebo what is to be in joy prophetic, God ever speaks to the committed one as a man face to face. And in true humility he can say, "There is One who towers over me like unto me because He has made me like unto himself."

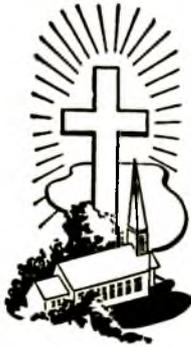
This is the choice of Christian maturity. It opens the way to a life of Christian holiness. It is not presented to newborn babes in Christ. But as one approaches spiritual adulthood and becomes aware of the inner conflict, then the demand comes to love one and hate the other. Nothing short of putting off the old man forever, or "killing the Egyptian," or "dying out" to the world, will do.

The strange but glorious fact is that what seemed

the lowliest, the "Hebrew," offered a true and greater life than ever the "Egyptian" could. This choice and death of the ego-centered self in order that the kingly self may reign seems from an adolescent side the end of everything; but from the side of manhood one discovers that he has just

begun to live. Truly, "the reproach of Christ" is "greater riches than the treasures in Egypt."

Have you struck this blow for spiritual freedom and maturity? If the conflict still rages within, pick your side. Pick it with eternity in view; slay one life (the worldly one) and be the Lord's forever.



THE HOLY SPIRIT AND SOUL WINNING

By MILTON POOLE

Pastor, First Church, Lubbock, Texas

This is more than a phrase; it is a fact. The Early Church was courageously aggressive in soul winning. Under no seeming pressure but as a natural outflow of the Spirit-filled life, the early Christians were remarkably successful in building the Kingdom.

To be a part of the soul-winning church is our challenge. To be used by the Lord in the outreach ministry is our concern. To make our lives count for God is our motivation. To have our churches aglow with His presence and zealously working for His glory is our hope. How important it is, then, that we face this fact: *the soul-winning church is a Spirit-led church!*

One of the characterizing marks of the Early Church was its willingness to come under the authority of the leadership of the Holy Spirit. He was the Divine Administrator, both individually and collectively. The recurring phrase, "The Holy Ghost said," is found throughout the Book of Acts. In fact, more is said about the leadership of the Spirit than the crisis work of the Spirit in the Book of Acts.

In the normal experience of the Spirit-led life is there not found the secret to the soul-winning church? And is it not healthy when God's children in this day earnestly seek and submit to His leadership in the work of the Kingdom?

The issue of the Spirit-led life must first be settled individually. One of the problems which faces each Christian is this: How can I know God's will for me? This question pertains to the smallest as well as the largest problem. And if only you could easily discern God's will for you, how much easier it would be to live the Christian life!

There are, however, many facets of perplexity which surround this problem. How important is the Word in determining my decision? What about

providence? And must I rely on reason only? Should I trust my feelings and intuition? Indeed, this problem is greater than can be discussed in a brief article.

To provide a basis for the leadership of the Spirit in your life, certain principles must be accepted:

(1) *It is God's plan to lead His children and never leave them in uncertainty and confusion.* Proverbs 3:5-6 declares: "Trust in the Lord with all thine heart; and lean not unto thine own understanding. In all thy ways acknowledge him, and he shall direct thy paths." What a glorious promise! The conditions for leadership are clearly given. And the certainty that God will direct is indisputable.

(2) *You must desire to know His will.* In recognition of the freedom of man, God does not force His will upon His people. The scripture tells of blessing reserved for those who "hunger and thirst after righteousness." And to receive, one must desire (Mark 11:24).

Give attention to your desire. Do you really want God's leadership? Will you surrender your desire for His approval upon your previous plans and will you desire His leadership not even knowing His will? Wait in loving surrender to His leadership in His time and in His way.

(3) *You must be willing to do His will before you may know His will.* This sounds strange, doesn't it? You would rather know His will first, and then decide whether you would really do His will. Jesus said, "If any man will do his will, he shall know of the doctrine" (John 7:17). Are you willing to commit yourself to the will of God, His leadership for your life, without knowing at present what it may be? Until you come to this willingness, you'll find only confusion and perplexity.

You must be willing to come under the authority of His Word. At whatever point it may be, quickly obey. How easy it is to be wholeheartedly obedient to one point of the Word but blind at another point! With one step you can "be at peace among yourselves," and at the next you forget to "rejoice evermore." You must consistently accept *all* of the Word to have access to the leadership of the Spirit. As He sends His Word to you, be quick to accept and obey!

You must surrender your all to the lordship of the Holy Spirit. To tarry until you are endowed with power is to surrender your body, mind, and emotions to the administrative leadership of the Spirit. It means that you obtain, by faith, the glorious provision of grace whereby your sins are cleansed, your motives are purified, your life is endowed with power. Only as the self is crucified, and there is the daily identification of Christ as Master and Lord, can you obtain the exalted awareness of His leadership in life.

The Church is ever living in a continuous crisis. Issues of spiritual death and spiritual life ever confront us. Is not our only hope to be thrillingly identified with His Spirit? May the Church of the Nazarene exalt anew the administrative leadership of the Holy Spirit as an absolute must for a soul-winning church.

heed, and . . .

TRUST IN

God

By **DANNY STEELE**

Student, Nazarene Theological Seminary

Heed, and be quiet; fear not, neither be alarmed for the two tails of these smoking firebrands, . . . it shall not stand (Isaiah 7:4-7).

These momentous but unheeded words of the prophet Isaiah need to be sounded in the ears of America today. The inspiration for this warning and promise came during the days of King

Ahaz of Judah, when the kings of the nations of Syria and Israel were plotting together for a siege of Judah. King Ahaz became fearful that these aggressor nations would overcome his people and take his land.

God instructed Isaiah to broadcast His message of hope to King Ahaz and the people of Judah. This he did—but Ahaz would not heed the call. Assyria was a mighty and growing nation in the land and seemingly was the great "world power." Thus the fearful Ahaz turned away from God's message and threw himself at the feet of Tiglath-pilezer, the Assyrian king, saying, "I am thy servant and thy son: come up, and save me out of the hand of the king of Syria, and out of the hand of the king of Israel" (II Kings 16:7).

In later history we find Ahaz' alliance with the nation of Assyria brought about defeat for Judah and finally the total collapse of the nation.

This historical fact was probably not meant to be prophetic. And there can be no complete analogy to today's world situation taken from it. But history teaches great lessons. This historical account should be carefully considered by every American as we observe America's relations with Russia, Cuba, and the United Nations today. Particularly is Ahaz' action pertinent as we view the report as given on page 22 of the October 3, 1960, issue of *Newsweek* concerning America's proposals to the United Nations. According to *Newsweek* the country's firm stand with the United Nations and its policies on behalf of the United States ". . . would make the United Nations the most powerful body on earth," and its secretary general ". . . a sort of global Chief Executive. . . ." Where would this leave America? Perhaps the "total sovereignty" which is called for in ". . . impassioned speeches in the halls of Congress" is what we need after all. Are we throwing ourselves at the feet of the United Nations when we should trust in God and hold our sovereignty?

We do not by any means want to give in to the ruthless butcher from Moscow nor to his "firebrand" ally, Castro, of Cuba. But neither do we desire to sell our stand as a Christian nation to a body of world legislators who have global power but who have taken no stand for the God of Christian Americans.

Peace is not enough. The watered-down, neutralized, peaceful coexistence of a few short years which current proposals would give us is no comparison with the security that could come if America would turn back to her faith in God and keep her influential sovereignty.

America has been the instrument of great missionary movements all over the world. She has given hope to more nations and people than any other country on earth. This has been as she has faithfully stood by her motto, "In God We Trust."

But when she changes from that motto, "In God We Trust," to "In United Nations We Trust"; when she gives herself as more than a co-operating nation in the United Nations, but a nation totally sold out to the United Nations, as King Ahaz turned from a trust in God to a trust in Assyria, she will find herself no more the great Christian nation, but the "servant" and "son" of the United Nations.

Christian Americans, we must remind ourselves

once again of the words of Isaiah, "Take heed, and be quiet: fear not, neither be fainthearted for the two tails of these smoking firebrands."

The unholy alliance of Khrushchev and Castro cannot stand.

Pray for peace; but more particularly pray that America will give herself to total trust in God, and not sell her Christian influence, her liberty, nor her sovereignty into the hands of the United Nations.

Seven Ways a Layman Can Help His Pastor

By C. G. SCHLOSSER

Pastor, First Church, Elkhart, Indiana

The pastor is both a prophet of God and a shepherd of the Christian flock. His is a difficult task, to shepherd the sheep in all their varied circumstances, and to remain a true and faithful interpreter of the Word of God.

Here are seven ways each layman can help his pastor in this task.

(1) *Inform him of spiritual needs.* When someone is sick, call the preacher when or before you call the doctor. The pastor tries to live close to his people, but he cannot always be aware of everyone's need. As he thinks about his flock, the Holy Spirit impresses him to call in a certain home to find a real need there. There are other times when a word from a layman could guide him to a needy home. Remember, he has many homes under his care.

(2) *Express yourself.* Your silence may be misinterpreted. Express your opinions to your pastor, but make all criticisms constructive. Express, but don't insist on, your opinion. Your pastor is trying to do three things at once: please God and do His will; carry out the decisions and actions of the elected boards and committees; and interpret all this to the entire congregation. Your suggestions and kind criticisms will be welcomed. Destructive, thoughtless criticism doesn't help anyone, or any situation.

(3) *Be faithful and consistent in attending services.* Only laymen can fill the pews. Regular attendance inspires the preacher. When you attend every service (morning and evening preaching, and prayer meeting), you come to know and understand the heart burden of your pastor better and he becomes a better preacher to you. If you know your pastor only secondhand, by what others say about him or by what you hear about the services, he will seem to be a very poor preacher.

Think of the church on the mountain that had no lights, where each member was given a

lantern and a place was provided for it in the pew. When any member was absent, his pew was dark. We carry our light of Christian witness when we are in our places in God's house. When we are absent, a great deal is lacking.

(4) *Carry your share.* Help carry the load both programwise and financially. Never excuse yourself with the thought, The pastor gets paid for it. Consider how much would be left undone if he stopped working after eight hours a day and didn't do anything on Saturday and Sunday. Has the pastor ever visited with you "after hours"? His salary compares with the layman's and is his livelihood, but his toil for the church and the sheep goes far beyond that. Always remember that he is human and becomes weary in the flesh and spirit. Share his load—and share his joy.

(5) *Be on the lookout for new people.* When someone moves into the community, the layman should make the first contact for the church and relay any information on to the pastor. A new person, a new family in the service is a boost to the morale of preachers and people alike. It is the task of the laymen to help get the people in, and the responsibility of the pastor to instruct and feed them.

(6) *Share the visitation load.* No minister can make all the calls that should be made among the families of the Sunday school and church—the sick, those in spiritual need, the absentees, the new contacts, official calls for administration, and business calls. Many weeks the necessary calls consume all the pastor's time, and others are neglected unless the laymen make them. The layman will get as much blessing out of visiting as the pastor. (Did you ever ask yourself when the pastor finds time to prepare two sermons and a prayer meeting meditation every week?)

(7) *Be the pastor's friend.* The pastor is human. He has joys and sorrows, strengths and

weaknesses, victories and disappointments. He knows loneliness. He has need of true, sincere friendship. He craves fellowship. He cannot have intimate fellowship with all his parishioners, for time and station do not permit. But he needs the real friendship of every member.

The pastor needs the assurance and knowledge that he is being befriended by every member—boosted among the members and “bragged on” to the outsider. Pray for your pastor; it will make him a better pastor.

Where is the pastor who hasn't felt it would be nice to exchange places with the layman? He would welcome the opportunity of being the kind of layman his heart so desires to have. The opportunities of the layman are unlimited.

THE TEN V'S OF VISION

By CHARSTEN CHRISTENSEN

Sir Winston Churchill made the *V*-for-Victory famous during World War II. Much earlier Solomon, in Proverbs 29:18, said: “Where there is no vision, the people perish.” And from this key word *vision* a number of vital *V*'s have sprung:

Vision determines *Values*. Much of the impotence of the present-day church is due to the fact that it has lost its sense of values. We may paraphrase a familiar statement this way:

*Ill fares the church, to hastening ills a prey,
Where wealth accumulates and values decay.*

Vision determines *Validity*: the validity of life's various demands and distractions and duties. Vision gives perspective. It emphasizes that which is important and useful and Spirit-strengthening. Vision enables one to use a spiritual veto when a veto is called for.

Vision is the immediate stimulus and fount of *Valor*. The soldier who sees an objective potentially seized has a valor denied the soldier without that vision. Closely related: vision determines one's *Venture*. When the man who was asked for a foreign missions donation said, “We have no religion to export,” he was saying that the *venture* of his religion had died because his vision had perished.

Vision determines the *Vigor* with which I pursue the tasks that God has given me. Our age is lackadaisical, listless, because it has lost the clear-cut lines of an inspiring vision. Vision, to repeat the same thought, determines the *Vitality* of spiritual life. Lack of vision saps vitality; lack of vitality invites spiritual stagnation.

NEWS

in PICTURE



THE GENERAL BOARD of the Church of the Nazarene is pictured hearing a report from Dr. John Stockton, general treasurer. The board meets each January in Kansas City to hear reports and transact denomination business. General Superintendent G. B. Williamson presides, and the other members of the Board of General Superintendents are seated on the platform behind General Secretary Ludwig and his assistants.

Vision will determine the extent and quality of *Virtue*. Isaiah said, “I saw also the Lord . . . high and lifted up,” (Isaiah 6:1) and his immediate reaction was his cry, “I am a man of unclean lips, and I dwell in the midst of a people of unclean lips” (Isaiah 6:5). The present tendency of “cutting corners” is but the tragic admission that the vision has dimmed.

And vision also determines *Verve*, which the dictionary defines as “an animating vivacity of imagination.” Why are we failing to challenge the present generation any more than we are? Is it not that present-day religion has lost much of the romance of a daring Christianity?

If I have vision, I am a *Viator*, an old Latin word for “traveler.” In this present life we have no abiding place, for we have seen the vision of a new Jerusalem.

Spiritual vision means a *Visitation*, real and frequent, of the Lord of our lives. We see with vividness that which cannot be seen naturally—the vision of the beckoning Christ.

Finally then, vision in its vital, vivifying vigor means *Victory*. Have I no vision, I perish—but if I have vision and am true to it, I shall inherit eternal life, wear a victor's crown, and cry, “Hosanna,” with the throng of overcomers in that last day.

For All Our Need!

By **JAMES A. HAMILTON**

Pastor, Southeast Church, Charleston, West Virginia

It is impossible for our finite minds fully to grasp and comprehend the deep and abiding concern that God has manifested in behalf of fallen humanity and its needs.

The manner and scope of this deep and abiding concern are amazing. Let us look at some of the things God has provided for people in need everywhere.

I. A BAG FOR OUR SINS

In Job 14:17 we read, "My transgression is sealed up in a bag, and thou sewest up mine iniquity."

Yes, our sins are sealed up in a bag, and Satan dare not touch that seal. On the outside of a highly ritualistic church a few days before Good Friday was a large placard with these words upon it: "This is the day—Good Friday—when we come together to remember the sins for which Christ died." Now God says, "Your sins and iniquities I will remember no more." Shall we remember what God says He has forgotten? Rather, let us ever remember Him who put them away.

II. A BOTTLE FOR OUR TEARS

In Psalms 56:8 we read, "Thou tellest my wanderings: put thou my tears into thy bottle."

There is a reference here to the lachrymatory of the ancients. This was a small bottle in which the tears of a sorrowing friend were preserved as a memorial. These bottles were of different materials—some of glass, some of earth—and of various forms and shapes. One went about to each person in the company at the height of his grief, with a piece of cotton in his hand, with which he carefully collected the falling tears, and which he then squeezed into the bottle, preserving them with greatest care. My friend, God gives close attention to your tears of sorrow, grief, and sufferings, and puts them into a bottle to preserve them as a memorial.

III. A BOOK FOR OUR THOUGHTS

In Malachi 3:16 we read, "Then they that feared the Lord spake often one to another: and the Lord hearkened, and heard it, and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name."

I do not know who wrote the following poem, but whoever did has brought home to our hearts a great truth:

*There is a record book I'm told
With every deed and word;
It even keeps the records of
Our thoughts that can't be heard—
The good, the bad, and every sin;
For nothing has been missed.
It really makes me feel ashamed
To think what's on my list.*

IV. A BED FOR OUR SICKNESS

In Psalms 41:3 we read, "The Lord will strengthen him upon the bed of languishing: thou wilt make all his bed in his sickness."

There is a story of a kindhearted Christian man whose family had preceded him in death and who walked the last few miles alone. He was very faithful to his church, and a devoted listener. When he became too sick to attend church, the pastor made frequent visits to his room. There was a chair near the head of the bed which the Christian man said he reserved for the Lord. Visitors respecting his wishes never dared sit in this chair. One morning a neighbor called the pastor by phone and informed him that the old gentleman was quite ill. When the pastor arrived the old man was sitting, half propped up in bed, with his right arm around the back of the chair he had reserved for his Lord. Christ was real to the old man. Through all the long days and nights of sickness and suffering he really felt that his Lord was sitting in that chair near the head of the bed which he had reserved for Him. It was the Lord strengthening "him upon the bed of languishing" and making "all his bed in his sickness."

Truly, His is wonderful provision for all our need.

COMPLETE SALVATION

By **MARIAN L. KNORR**

*Many years I lived in sin and sorrow,
Frightened by the specter of tomorrow,
Full of fear and doubt,
Till Jesus sought me out—
From His supply of grace I now can borrow!*

*Far too long I lived, the Bible flouting;
That there was a God in heaven doubting,
Till a glimpse of Calvary
Brought heaven close to me—
Born again, now I am singing, shouting!*

*Then I found within a nature, twisted;
All the good I longed for, it resisted,
Till I plunged into the flood,
Was washed in Jesus' blood—
Now in the holy way my name is listed!*



We Should Be Thankful for Jesus

By WM. F. KNOWLES

N.Y.P.S. President, First Church, Chattanooga, Tenn.

We should be thankful for His birth. As I think of Jesus and His birth, I think of the words from the mouth of the Master in Luke 19:10, where Jesus had called Zacchaeus down from the sycamore tree and told him that He was going home with him. At this invitation Zacchaeus was happy and received Him joyfully, but the crowd there murmured and did not understand why He wanted to go home with a sinner. To this murmuring Jesus said, "For the Son of man is come to seek and to save that which was lost" (Luke 19:10).

We should be thankful that He came. He came to save you and to save me. As we think briefly of Jesus' calling Zacchaeus from the sycamore tree, let us think of today, and how Jesus calls us. He calls us to repentance. He wants to lodge with us in our homes and in our hearts today. Let us be thankful for His invitation. Accept it without delay! Because He lives we shall live also. We should be thankful for His birth.

We should be thankful for His crucifixion. "Christ crucified" is the greatest theme for a lost world today. His crucifixion accomplished the greatest work known to man and angels. Man's fall and God's plan of redemption are the theme of the Bible. Jesus Christ is "the Lamb of God, which taketh away the sin of the world" (John 1:29). Apart from the Cross no soul can find salvation. It is by faith in His blood.

The Cross and the nails are sad, but thrilling. He died that we might live. God looked down, saw man as sheep without a shepherd, loved us,

pitied us, sent Jesus destined to Calvary. Through His death we have life today and forevermore.

We should be thankful for His resurrection. The resurrection of our Lord Jesus Christ is a very vital point of Christianity. It established an important fact in history. For the resurrection of Jesus completed His work as our Substitute. If He had not risen He could not have ascended; thus no hope of His return. In I Corinthians 15:14 we read, "If Christ be not risen, then is our preaching vain, and your faith is also vain." Aren't you glad He conquered death, hell, and the grave? Through the power of His resurrection one day we will be raised incorruptible and immortal in Him.

We should be thankful for the hope and anticipation of His second coming. Just as Isaiah and the prophets told of His first coming as the Babe of Bethlehem, today we have His own words in John 14:1-3, where He told of His going to prepare a home for us and that He would come again and receive us to be with Him forevermore. Jesus is the King of Kings and Lord of Lords.

In these days of talk of war, friends forsaking, and great sin, we have a hope if we are washed in the Blood and walking in the light. We have hope of heaven, God's dwelling place, a better country, where there will be no sin, sorrow, tears, or heartaches. There will be only peace and joy with Jesus forever. *Yes, we should be thankful for Him!*

It is so easy to say, "I believe." It is a lot harder to prove it. There are times when we fail to use good opportunities to prove our faith; we are even guilty of evidence of unbelief. The kind of stewards we are is evidence of faith or unbelief. The very contents we place in our offering envelope indicate the degree of our faith; the spirit in which we bring our offerings reveals our love and trust in the living God.

How much shall I give? It depends upon two other questions. How much money has the Lord entrusted to my care? How much do I love Him? If the Christian religion is the supreme passion of my life and the Church is God's instrument for building the kingdom of God on earth, then I will give generously and gladly.

A Traveler and His Pack Horse

By FLORA E. BRECK

Thou wilt keep him in perfect peace, whose mind is stayed on thee: because he trusteth in thee (Isaiah 26:3).

*On a narrow ledge they slowly trod,
With thoughts of danger—thoughts of God.
A misstep down the deep ravine—
His courage knew what that would mean.*

*The long, hard trail was made at last;
Then thanks went up for dangers past;
The man had known God would not fail—
That He would lead along the trail!*

THE PROFIT OF PRAYER

By **BILL BURCH**

Pastor, Arlington Avenue Church, Riverside, California

Pray without ceasing (I Thessalonians 5:17).

General Ulysses Grant and General O. O. Howard both came out of the Civil War covered with glory. For Howard, who was much the deeper and more fervent Christian, the end of the war meant passing into quiet retirement. For Grant, on the other hand, it meant going on to the White House.

Later, when Grant lay dying of cancer at Mt. McGregor, General Howard went to call on him. He recalled for his old chief some of the battles and campaigns of the war, as old soldiers have a way of doing. Grant listened for a time and then, his pale face full of a new and more obvious seriousness, he said, "Howard, tell me what you know about prayer." Grant, with death staring him in the face, was more interested in prayer than in soldierly reminiscences of battles long past.

That scene might easily stimulate a variety of comments, but the one I wish to make is this: *What a pity that so often we wait until some sharp crisis confronts us before we take seriously this matter of prayer! Prayer in crisis* has its value, but *prayer in constancy* has its greater value. It is this of which St. Paul is speaking when he urges his fellow Christians, "Pray without ceasing."

Before discussing the assets and blessings that lie along the path of habitual prayer, let me try, in a brief sentence or two, to clear any misunderstanding we might have about the meaning of this phrase "without ceasing."

There isn't the slightest hint that Paul had in mind the continuous utterance of audible prayers. There isn't the faintest suggestion that he was thinking of a particular posture that must be taken in prayer. There isn't any reason to believe that he wanted Christians to enlist or hire others to maintain some round-the-clock prayer vigil for them.

So much for the negative comments. On the positive side it will help, I think, if we recall some other translations of our text-phrase. Arthur Way renders it, "Pray unweariedly." In Goodspeed's New Testament it reads, "Never give up praying." "Never stop praying," is the way Phillips has it.

So the apostle's meaning would appear to be, "Don't let the practice of prayer die out of your life. Even as the breathing of your body is in the atmosphere where the vital oxygen is forever at hand, so let all the intake and outgo of your soul be in the atmosphere of God's nourishing presence."

To be sure, we will have regular times and places

to pray. To be sure, we will frequently have upon our lips the words and phrases of adoration, confession, petition, intercession, and thanksgiving. The point is that, *when the prayer act is not in evidence, the prayer attitude is still in effect.*

With this as our understanding of what the Holy Spirit means by ceaseless prayer, let's proceed with our main inquiry as to the *profits* that come to us, and through us, to the kingdom of God when such praying characterizes our lives.

I

Through prayer we gain sensitivity to others. Mark the setting in which we come upon our text. In it we have such commands and appeals as these: "Edify one another" (v. 11); "Be at peace among yourselves" (v. 13); "Support the weak" (v. 14); "Be patient toward all men" (v. 14).

Isn't it clear that the net effect of such Christian social teachings is to say: *Don't live an ingrown, self-occupied life; live with an awareness of others?* Try to see things from their point of view, as well as your own. Think of them as persons you can *serve*, not as persons you can *use*. And if you ask, "How?" one way is through prayer.

II

Through prayer we gain immunity to bitterness. "See that none render evil for evil unto any man," (v. 15) says the Apostle. And then as if to give us the secret of such victory—the text, "Pray without ceasing."

Some people live on a strictly tit-for-tat basis. If they are hated, they hate. If they are injured, they retaliate. If they are cursed, they curse. If they are treated coldly, then they freeze up in their response.

Whatever else that sort of living may be, it isn't Christian. The Christian moves on a higher level. If he is to maintain this level of unhatred, unretaliating conduct, he knows that he must keep his inner attitudes and his controlling emotions free from *the bacteria of bitterness*. He knows further—or at least he should know—that he must take hold of every suggestion and temptation to resentment and bring it, through prayer, into the sterilizing light of the cross of Christ.

It isn't that prayer makes us like the evil person and his ways. Rather it enables us to see him *as the person God intends him to be* and, for Christ's sake, to love him!

III

Through prayer we gain constancy of joy. "Rejoice evermore" is a pithy, sunshiny counsel of

verse 16. And again the apostle seems to say, if you wonder how you can do it, "Pray without ceasing."

There are two sources from which our joys may come. They may come from the outer circumstances of our lives which are pleasant and gratifying or they may come from our inner fellowship with God. We live only a little while in this world before we discover that if we are depending on outer circumstances to keep us happy we are headed for a lot of disillusionment and wretchedness.

The Christian answer to the rise and fall of circumstances is prayer. By means of prayer, we become circumstance-proof. When our circumstances turn black, our communion with God sustains us and its deeper joy rises within us like a tide.

IV

Through prayer we gain susceptibility to spiritual revelations. This is suggested by the apostle's two negatives in verses 19 and 20: "Quench not the Spirit," and, "Despise not prophesyings."

Where Christians recognize the ministry, guidance, and leadership of the Holy Spirit, fresh messages and directions from God may be expected. These never take the place of the Bible. They never run contrary to the Bible. But rather they throw fresh light upon the Bible and truth revealed.

"Quench not the Spirit." When the Holy Spirit speaks, pray for the listening ear. When the Holy Spirit gives you new light, pray for the courage to walk in it. When the Holy Spirit asks for a total surrender of yourself to God and His will, pray for the strength to say: "Here am I; send me."

*There is a place of quiet rest, . . .
A place where sin cannot molest, . . .
There is a place of comfort sweet, . . .
A place where we our Saviour meet, . . .
There is a place of full release, . . .
A place where all is joy and peace,
Near to the heart of God!*

"More than once great programs for a wide-spread revival have been adopted and announced; but the net results from all such efforts have been disappointing. The program was all right, but it required more than a program to have a revival local or widespread. The program is the sail, but the power of the Holy Ghost manifested in the hearts of sanctified believers is the ballast required. There should be a going down before God among us. Let us not allow our profession of Christian perfection to hinder us from making any confessions and restitutions that may be required of us. Let us not attempt to substitute human zeal and enthusiasm for the actual indwelling of the Holy Ghost. Let us not attempt to shift the responsibility to others; the baptism with the Holy Ghost and fire does make us successful in the face of all odds."—J. B. Chapman.

A Passion for Health

By **JAMES F. BALLEW**
Pastor, First Church, Monrovia, California

Peter Marshall, in a sermon delivered during an Easter season, witnessed that Christ was One "in whom there was a passion for health and wholeness." This is in keeping with the moving simplicity of Christ's comment about himself, "I lay down my life for the sheep" (John 10:15).

Any evaluation of the work of the Church clearly reveals that evangelism with an effective thrust has always about it this devotion, this Christlike "passion for health and wholeness." We err if we suppose that a program of "Evangelism First" will result in the salvation of the souls of men if we engage in the program at any other level than wholehearted commitment. Sir John Seeley wrote, "No heart is pure that is not passionate, no religion is sound that is not enthusiastic."

This truth once grasped becomes a voice with a message for us all:

It speaks to each layman. The pressing need to witness for Christ, too large to be contained in the lives of pastors and elected lay leaders, must spill over on all who know the Lord as their personal Saviour. Uncle John Vassar, who made witnessing for his Lord life's first task, had pressed the claims of Christ on a lady whom he had met in the lobby of a hotel where he was staying. Later she related to her husband the things Uncle John had said. He exploded, "You should have told him to mind his own business." She replied, still stricken by the experience, "If you had heard him, you would have thought it was his business!" It was! It is our business too.

It speaks to each Sunday school teacher. Rev. George M. Docherty underscored the danger in working with a Sunday school class week after week until one no longer is alive to its potential under grace. "More serious than militant atheism or philosophic agnosticism," Dr. Docherty writes, "is a church impervious to the Divine Presence, insensitive to spiritual values, soul-hardened by the very familiarity of holy things, untouched by the beauty of holiness, slouching hands in pockets, as it were, into the Presence of God." Each of us who invests his life in the work of the church must make the warmhearted, witnessing-to-win type of evangelistic service that is the result of willing commitment to Christ.

It speaks to each church officer. It is fair to evaluate our service on the basis of its contribution to the total structure of evangelism. We would do well to re-examine our plans and activities proposed for the months ahead to discover whether or not they are vehicles to effectively carry our concern for "Evangelism First."

EDITORIALS

By W. T. PURKISER

Isaiah's Pentecost

It is fair to say that nowhere the other side of the Jerusalem Pentecost of Acts 2 is there so clear a picture of the nature and work of entire sanctification as the one found in the sixth chapter of Isaiah.

In fact, to speak of this great vision as "Isaiah's Pentecost" is more apt than might seem at first glance. For in both Isaiah 6 and Acts 2 the men were men who had spoken God's message to others. In both chapters, fire appears as the symbol of cleansing. The experience in both cases was the open door to enlarged channels of power in service.

Isaiah is very careful to let us know that his Temple experience was not the beginning of his prophetic ministry. He tells us that he prophesied "in the days of Uzziah, Jotham, Ahaz, and Hezekiah" (1:1). But it was not until the year that King Uzziah died that the young prophet had his Temple vision of the Lord God. Was it that the glories of the great king and the prosperity of his reign had dazzled the young servant of God until he looked to human powers and agencies for deliverance rather than to God?

Suddenly Isaiah saw the Lord sitting upon a throne, high and lifted up, and his train filled the Temple. He heard the seraphim call one to another, "Holy, holy, holy, is the Lord of hosts: the whole earth is full of his glory" (6:3). There are four great words that outline the balance of the story. The first is

CONVICTION

Isaiah found no response in his heart to the seraphs' song. When he saw the Lord in all His holiness, he discovered the sinfulness of his own nature. "Out of the abundance of the heart the mouth speaketh" (Matthew 12:34), and the prophet suddenly realized the uncleanness of his lips and therefore of his heart.

It is usual to speak of "conviction" only in relation to the Holy Spirit's work in bringing the knowledge of guilt to those who are living sinful lives. But there is a conviction for inner sin which comes to the believer when he truly sees the holiness of God and hears the command, "As he which hath called you is holy, so be ye holy in all manner of conversation" (1 Peter 1:15).

This conviction is not a conviction for anything done, for wrongs committed against God or man. It is rather a conviction of lack or need, a sense

of the hunger for holiness a child of God instinctively feels. It does not have to do with the sins of the flesh, but with the sin of disposition—all the ugly offspring of the carnal mind with its envy, animosity, malice, resentment, ill will, cynicism, self-vaunting, and unholy temper.

But conviction must lead to the next step, which is

CONFESSION

Isaiah cried out, "Woe is me! for I am undone." The Hebrew here is literally, "I am struck dumb." As Adam Clarke so well put it, "There is something exceedingly affecting in this complaint. I am a man of unclean lips; I cannot say, Holy, holy, holy! which the seraphs exclaim. They are holy; I am not so: they see God, and live; I have seen Him and must die, because I am unholy. Only the pure in heart shall see God; and they only can live in His presence forever. Reader, lay this to heart; and instead of boasting of thy excellence, and trusting in thy might, or comforting thyself in thy comparative innocence, thou wilt also be dumb before Him, because thou hast been a man of unclean lips, and because thou hast still an unclean heart."

It is important to note how definite the young prophet's confession was. He did not deal in vague generalities. He spoke of the particular fruit of a carnal heart which bothered him most. Too often Christians seeking to be entirely sanctified are content to pray for "a higher life," or "more victory," who should be praying for a sin-killing baptism with the Holy Spirit that will root out jealousy, unbelief, worldliness, pride, and any other evil disposition or carnal temper.

Confession, then, is followed by

CLEANSING

One of the seraphs was quickly dispatched to the waiting prophet with a live coal taken with tongs from the altar fire that never went out. With this he touched Isaiah's lips. But the remedy went deeper than the symptom. It went to the root of the disease. For the angel said, "Thine iniquity is taken away, and thy sin purged." Both "iniquity" and "sin" come from words which suggest that which is crooked when it should be straight, and "iniquity" in particular suggests sin as a condition or state.

How often this divine cleansing finds expression in the New Testament!

"Blessed are the pure in heart: for they shall see God" (Matthew 5:8).

"And God, which knoweth the hearts, bare them witness, giving them the Holy Ghost, even as he did unto us; and put no difference between us and them, purifying their hearts by faith" (Acts 15:8-9).

"Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin. For he that is dead is freed from sin" (Romans 6:6-7).

"Husbands, love your wives, even as Christ also loved the church, and gave himself for it; that he might sanctify and cleanse it with the washing of water by the word" (Ephesians 5:25-26).

"But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin" (I John 1:7).

But we must not stop here. For after conviction, confession, and cleansing comes

COMMISSION

When Isaiah's heart was cleansed, his ears were opened. He heard the voice of the Lord saying, "Whom shall I send, and who will go for us?" His answer was clear and unhesitating: "Here am I; send me." The Lord's reply was, "Go, . . ."

Is it too much to say that in a very real sense everything up to this point is for the sake of that "Go"—the commission to take God's Word to the people? Forgiveness and cleansing are not for the purpose of personal enjoyment alone, but to bring qualification for service.

Unless sanctification is put to work it becomes stagnation. The unemployed men in the parable were asked, "Why stand ye here all the day idle?" Why is our money wasted, our time frittered away? Why are opportunities ignored, our lips mute? Is it because those lips have never been touched with the living coal?

Better than the old nursery-rhyme prayer, "Now I lay me down to sleep," is the parody someone wrote:

*Now I get me up to work;
I pray the Lord that I'll not shirk.
If I should die before tonight,
I pray the Lord my work's all right!*

Conviction, confession, and cleansing reach their goal only as they issue in commission.

Editorial Notes . . .

Annual subscription campaigns are in full swing on twenty-five districts throughout the church at this time. District campaign managers have been busy putting out publicity to the local churches. Districts now pushing their campaigns are: Abilene, Alabama, Canada Central, Central Ohio, Dallas, Florida, Houston, Indianapolis, Kansas,

Louisiana, Minnesota, Mississippi, Northeastern Indiana, Northeast Oklahoma, Northern California, Northwestern Illinois, Northwest Indiana, San Antonio, South Dakota, Southeast Oklahoma, Southwestern Ohio, Southwest Oklahoma, Virginia, Washington Pacific, and West Virginia.

♦ ♦ ♦

Recent figures on the population of the earth are thought-provoking, to say the least. Approximately 30.3 per cent of earth's teeming millions are white; 69.7 per cent are colored, yellow, brown, or black-skinned people. Religiously, 10 per cent of the people the world around are Protestant; 23 per cent are Roman or Greek Orthodox Catholics; 67 per cent are of other religions or profess no religious affiliation. Politically, 8 per cent are Communists, and another 37 per cent live under Communist domination. The missionary task of the Church is far from finished.

♦ ♦ ♦

For the past fourteen months the biweekly column "Religious News and Comments" has been prepared by Rev. Wilson R. Lanpher, pastor of the First Church of the Nazarene, Washington, D.C. This has been an interesting and profitable feature in which Mr. Lanpher has reported and interpreted for *Herald* readers the outstanding news events of the wider religious world. The editor wishes to express appreciation to Mr. Lanpher for the service he has rendered the church during this period of time. News of the religious world will be provided by the editor beginning with the issue of March 8.

♦ ♦ ♦

A most interesting summary of "Ten Commandments and Good Driving" has been released by the National Safety Council, each listing a number of supporting scripture references. Lack of space forbids reprinting all the references, but the Biblical flavor of the "commandments" will be apparent:

1. Personal responsibility.
2. Wholehearted thoughtfulness and respect for others.
3. Civic righteousness.
4. Freedom from recklessness and carelessness.
5. Temperance and self-control.
6. Freedom from selfishness (including freedom from stubbornness, bullheadedness, pride, and "showing off").
7. Wisdom and good judgment.
8. Patience.
9. Physical and mental fitness and sane living.
10. Humanness and compassion.

"A true and reliable leader is not one who desires to lead but one whom others desire to follow."

Life's Far Countries

By JACK WRIGHT

Pastor, Pine Bluff, Arkansas

The story of the prodigal son will live forever. It is as contemporary as the morning newspaper, yet as enduring as the Egyptian pyramids.

Youth is a time when one chafes at boundaries. Teen-age boys and girls are afraid they will miss something. Life's far countries beckon to them with tremendous appeal. Freedom to them means to be able to do as they please. Within them is the desire to cry out, "I'll make my own rules and live my own life. I am the master of my fate and the captain of my soul."

The prodigal son thought the risks of the far country were more appealing than the rules of his father. He chose to leave. He took his inheritance with him. And many of our youth of today are going into their far countries with the inheritance of talents that their Heavenly Father has given them.

As young people look at the glamour of the far countries of the twentieth century, they may choose either the clink of crystal champagne glasses or the tinkle of Communion glasses. They choose either the mellow wail of a night club saxophone or the hushed tones of "Nearer, My God, to Thee." It will be either spiritual sisters or sorority sisters, the right hand of fellowship or the furtive handclasp of a secret order.

Someone has said: "The good things we have to pay for in advance; the bad things come on the installment plan." There is a payday someday for all our decisions. "What we sow we must reap" would be true if it were written in the *Farmer's Almanac* or the Bible.

The prodigal son reaped the whirlwind

by his decision. He soon found himself in the company of swine and literally down-and-out. The prodigal son found that the world had little feeling for him. He realized this when he saw that his decision had given him only husks. The Scriptures say, "Then he came to his senses and cried . . . I will get up" (Luke 15:17-18, Phillips). It's a wonderful thing when a backslider wakes up! When the prodigal son came to himself he arose spiritually, mentally, physically, and financially.

The Scriptures paint for us one of the most beautiful home-comings in all literature, and reveal to us something about our Heavenly Father. He is a Father waiting to forgive. There can be a mansion "just over the hilltop" for any backslider who will come home: a mansion filled with love, forgiveness, and healing.

This story has a happy ending. But the sad truth is that not all the prodigals come home. Next to the tabernacle at the old Scotsville, Texas, campground there are a beautiful chapel and a cemetery. In that cemetery there is a grave marked by the statue of a weeping angel. The inscription reads, "If love could have saved, thou hadst not died." A young boy of that area had left home and died in Mexico in a drunken brawl. His brokenhearted parents brought his body home and placed upon his grave the poignant statue of the weeping angel.

To the young people of today the Bible and human experience both cry out, "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap" (Galatians 6:7).



Department of
EVANGELISM

EDWARD LAWLOR, *Secretary*

Tale of a Farmer, a Merchant, God, and a Church

By **D. W. Hildie**

Pastor, Edmonton First Church
Edmonton, Alberta, Canada

A FARMER

He is tall, thin, and taciturn, with the same craggy features with which Abraham Lincoln is frequently pictured. Seldom does he have anything to say, but the warm smile that lights his countenance when he is pleased or blessed of God betokens an inner fire which warms both him and those near at hand. Still, of all this congregation of some two hundred people, this bachelor farmer would be about the last one we'd think of to do personal evangelism. Yet there came a time when his yearning for souls was greater than his shyness. He began to devote all his spare time and considerable of his money to the purchase of a "retired" school bus, which he completely overhauled. Then he proceeded to go into an area of this growing northern capital where there were no evangelical churches, to solicit boys and girls to fill his bus to come to Sunday school.

A MERCHANT

A merchant, manager of a lumber company, was next in the sequence. He and his wife undertook some Sunday school visitation, and on their list for an evening's visit was one of the homes on the farmer's bus route. The mother and children had been coming to Sunday school on the bus for more than a year, and while the father was not an active, churchgoing sort of Christian, still he made a good profession while being loyal to the radio program through which he first was saved. The pastor had called in the home previously, but when this layman and his wife dropped in for an evening's visit, the head of the home was impressed that these people were not making a call because it was their business, but because they loved their God and their church. The next Sunday the bus didn't bring just the mother and children to church—the entire family came in the family Buick; and almost at once this big, rugged Frenchman, a building contractor by trade, fell in love with the church, expressing amazement that he could have

missed so much blessing in the things of God for so long. With a heart warmed with fresh flames from God's altars, he too began to witness wherever he went to what Christ had done for him.

Some three months later, early in the summer, though he and his family had not yet joined the church, this building contractor came into the church one Sunday morning fairly glowing with happiness. Last night had been one of the happiest nights in all his life—God had helped him to win his friend, a plastering contractor, to Christ, and the pastor could expect this new family at church tonight.

Thus we were introduced to "John and Susie." About thirty-five years old, a skilled workman much in demand in his craft, this young man and his wife of Ukrainian descent just seemed to fall in step with the things of the church. Every place he went, Johnny expressed amazement that he could live for thirty-five years and not know about the joy and satisfaction of living for God. It was not all easy. His large family of brothers, sisters, and "cousins by the dozens," either ignored, forgot, or snubbed him and his wife. Still he would not be deterred, and his zeal for Christ was not the least bit dimmed. First his wife's brother and his wife began coming to the church services. Next he went to work on his crew of men who work for him, and for several weeks has been bringing most of his crew of plasterers, not only to the Sunday services, but to the midweek Bible study time as well. It is quite a sight to see these fellows, some of them victims of alcohol, faithful in attendance at the midweek service, which is below the interest of many of the "saints."

Two weeks ago there was another major development in the story. The young brother-in-law and his wife moved out to a place of prayer when the invitation was made in the Sunday night service, and God met with them most wonderfully in salvation. It was an equally new experience for both of them, for whatever of church they knew anything about was in the Greek Orthodox church. On the following Tuesday night when the pastor proposed to call on the new converts, John and Susie suggested that they have the new converts over for the evening, so we could be together. When the pastor arrived, there were the men from the crew also, and a wonderful evening

of Bible study and questions followed.

GOD AND A CHURCH

Just last Sunday night when the altar invitation was given, the first seeker to step forward for Christ was Johnny's youngest brother—one of "the crew," followed soon by Johnny's sister, and then another of the men from the plastering crew. It was a scene of incomparable happiness as each one in turn made his surrender to God and found that the same God who had saved John and Susan could meet his own need.

While that is the end of the story at this date, John assures me that this is just a beginning, for he has ten more brothers to go, and one of them was in service both times last Sunday. He is greatly interested in salvation, but would face considerable difficulty because of his employment—he is a professional bartender.

Yes, these are big days for Johnny. But come to think of it, there wouldn't have been a big day for Johnny if there hadn't been a bachelor farmer with a burden for souls, a Sunday school contest to challenge some special efforts from a merchant, a building contractor who could witness for his Lord. One wonders where the story will end.

WATCH the February 22 issue for the "Try Christ's Way" report on the seekers and new members.

ARE YOU TOO BUSY?

*To busy to read the Bible,
Too busy to kneel and pray—
Busy with worldly pleasures
As you travel life's highway!*

*Too busy to attend church service
Or go to Sunday school,
Or even to send your children,
And teach them the golden rule!*

*Too busy to comfort the sorrowing,
Or cheer them on their way,
Or help an erring brother,
Or heed what others say!*

*What will you gain in this worldly rush?
Surely not a home on high.
You're too busy to save your soul—
You'll not be too busy to die!*

—MRS. G. L. FLEMING

Never before were the opportunities for home mission work so challenging and rewarding as they are now. Continuous shifts in population make necessary the establishment of new churches, for where the people go, the church must go, bringing the gospel and its message of salvation. We may go with them through our gifts and prayers.

FOREIGN MISSIONS

GEORGE COULTER, *Secretary*

A New Move in Trinidad

Our full staff of missionaries is now on the field and none will be furloughing for the next two years. For the first time it will be possible to move a missionary out to the eastern part of the island to develop that area. We have requested the council to allow us to be that couple and they have granted us that privilege. We plan to move to the city of Arima as soon as we can find a home. Arima is the third largest city on Trinidad and the center of our work in that area. Houses are a little difficult to find. We would appreciate your joining us in prayer that God will help us find a properly located place where we may work to build up the work of the Church of the Nazarene in this great area. It is a wonderful opportunity.—HOWARD SAYES, *Trinidad.*

Dusky Hands

By *Mary Anderson, India*

The outpatients were waiting for the doctor to come on duty this morning; the inpatients were thinking about the long day ahead after the doctors had made morning rounds; the relatives were everywhere—in the corridors, on the verandas, in the wards, in the private rooms. It seemed as though the whole hospital was in a state of expectancy.

I started out from the business office with the tracts—tracts in Marathi, and in Hindi, all of them about Jesus Christ. As I walked down that veranda, dusky hands reached out for those tracts; people reaching for the Bread of Life—people bound in chains of woe, people in darkness. As their hands reached out for the tracts, my heart reached out to those scores of Indian people.

Thank God, Jesus can redeem them! Friends, won't you pray for India? The depth of the needs is beyond description.

A Note From Nyasaland

By *Gerre Hall, Nyasaland*

These are really busy days in our African and European work. Sometimes we feel as though we are covering everything and touching nothing, because there is so much to do.

We have had services every night for six weeks, with a very few exceptions, either in the villages or here on the main station or with the Europeans.

We have just finished building the first unit of the Bible school and now Maurice is building Lowrys' house and a church at our outstation, Muliva. We are very happy to have the Bible school and enjoy teaching in it.

The harvest here is plenteous, precious, and perishing. We are really challenged to get the job done that the Lord has given us to do.

Just recently Maurice said, "What do you think we can accomplish this coming year? How many souls can we save?"

We talked it over and prayed over it and set ourselves some goals to aim at. Now we are looking forward to carrying them through to fruition. God is helping us in all things. We thank Him for all that He has done in and through us.

We held our annual N.F.M.S. meeting a few months ago at Arthurseat. It was encouraging to hear Rev. and Mrs. Carl Mischke's report of progress in all areas: membership, dues, Prayer and Fasting members, and Alabaster offering. We had our march offering and broke our Alabaster boxes. When the Mischkes asked to be relieved of this work next year, we elected Rev. and Mrs. Paul Hetrick to take up the challenge and lead us on.

I NEVER CAN FORGET HIM!

*I never can forget Him,
The Christ of Galilee,
Who left His home in glory
To set my poor heart free.
I'll ever live to serve Him;
I'll praise Him night and day
Until this life is ended
And I'm with Him to stay.*

*I never can forget Him—
My Lord, my King, my All,
Who gives me peace and blessings
And hears me when I call.
He satisfies each longing,
Supplies my every need;
He never does forget me—
He is my Friend indeed!*

—F. W. DAVIS

Public Morals and YOU!



According to the *Pennsylvania Issue*, drinking is up in the United States. This conclusion is based on the 1960 audit of the Gallup Poll. The high lights of the study are as follows:

1. There are approximately 64,900,000 civilian adults (62 per cent) in the country at the present who, on occasion, drink alcoholic beverages—beer, wine, or liquor.

2. In 1958, the number who drank was 56,900,000. There has been an increase from 55 per cent to the current 62 per cent.

3. The most marked increase in the proportion of drinkers is noted among younger adults in the population. In 1958, six out of ten persons between the ages of twenty-one and twenty-nine said they drank alcoholic beverages. In the current audit, seven out of ten younger adults say they drink beer, wine, or liquor on occasion.

4. There has been a sharp increase in the proportion of women drinking. Over half of all women interviewed by the Gallup Poll said they drank on occasion; in the 1958 audit, less than half of the women said they drank.

5. An increase in the proportion of drinkers is noted at all educational levels. It is marked, however, among those persons with high school educations.

The over-all proportion of drinkers today is higher than in any of the audits conducted since 1947.

Since 1945 the trend has been as follows:

| | Drinkers | Abstainers |
|------|----------|------------|
| 1945 | 61% | 33% |
| 1946 | 67 | 33 |
| 1947 | 63 | 37 |
| 1948 | 58 | 42 |
| 1949 | 60 | 40 |
| 1950 | 59 | 41 |
| 1951 | 60 | 40 |
| 1952 | 60 | 40 |
| 1956 | 60 | 40 |
| 1957 | 58 | 42 |
| 1958 | 55 | 45 |
| 1960 | 62 | 38 |

The above results were obtained by the following survey question: "Do you ever have occasion to use alcoholic beverages such as liquor, wine, or beer—or are you a total abstainer?"

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

the *A*nswer corner

Conducted by W. T. PURKISER, Editor

Please explain John 20:23, "Whose soever sins ye remit, they are remitted unto them; and whose soever sins ye retain, they are retained." My mechanic is a Catholic and claims the priest has the power to forgive the sins of the people. I do not believe it but I could not explain the verse.

That this statement immediately follows the words, "Receive ye the Holy Ghost," indicates that Christ spoke here of the full gospel ministry which was committed to the apostles, and not to any forgiveness to be granted by one human being to another. When the gospel is preached in the power of the Spirit, those who believe and confess their sins are forgiven—not by the priest

or the preacher, but by God himself (I John 1:9); on the other hand, those who refuse have their sins retained. It is very common throughout the Bible for the word and work of God to be identified with those of prophet, apostle, and preacher. See, for example, Luke 10:16; Mark 16:20; and I Thessalonians 2:13.

What version of the Bible do you read?

For public worship, the King James. For study purposes, any I can find, including the American Standard Version, the Revised Standard Version, the Berkeley translation, Moffatt, Smith-Goodspeed; for the Old Testament, in

addition, the Holy Scriptures of the Jewish Publication Society; and for the New Testament, Weymouth, the Twentieth-Century New Testament, and the paraphrase of J. B. Phillips.

Does praying over the dead help departed souls?

Not at all. Orthodox Protestantism has uniformly held that death seals man's destiny for eternity. There is not a shred of Biblical evidence that

prayer for the dead in any way changes their state or condition. The time to pray for folks is while they live.

Which is the Lord's church?

The universal body of Christ, made up of Blood-washed believers in every communion, and not to be identified with any local or denominational body, is "the Lord's church." The term "church" in the New Testament is used in two ways. It is used in the sense of the universal Church, as defined above

(Matthew 16:18; Ephesians 5:23-27). But it is also used in the sense of a particular church organization (as in Matthew 18:17 and III John 10). Another way of saying this is to distinguish between the Church as an organism—the body of Christ—and the churches as organizations.

Do you think God will justify in a little sin, and when we die we shall be saved?

No. There are no "little" or "big" sins with God. James 2:10 states, "For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all." James goes on to say that there is no little sin because a great God is the Source of all the commandments, the breaking of which constitutes sin. See I John 3:6-9: "Whosoever abideth in him sinneth not: whosoever sinneth hath not seen him, neither known him. Little

children, let no man deceive you: he that doeth righteousness is righteous, even as he is righteous. He that committeth sin is of the devil; for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that he might destroy the works of the devil. Whosoever is born of God doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is born of God."

Is God a God of miracles today?

Absolutely. The greatest miracles of all are the transformations which conversion and entire sanctification make

in wicked hearts. But every case of divine healing, and indeed every genuine answer to prayer involves a miracle.

In every heart there are a throne and a cross. If self is on the throne, Christ is on the cross; if Christ is on the throne, self is on the cross.—ROSS E. PRICE.

Religious News and Comments



By WILSON R. LANPHER

Disagrees with Cardinal

A Protestant spokesman recently took issue with Francis Cardinal Spellman's attack on proposals by President Kennedy's task force on education for federal aid to public schools. Dr. Oswald C. J. Hoffman, public relations director of the Lutheran Church, Missouri Synod, which operates the largest system of Protestant elementary schools in the country, said: "Let Cardinal Spellman speak for himself. He does not speak for us Lutherans." Cardinal Spellman, Roman Catholic archbishop of New York, has charged that limiting the proposed 5.8 billion-dollar aid to public schools would be unfair to parochial and public school pupils. "I cannot believe," he said, "that Congress would discriminate against Lutheran, Baptist, Catholic, or Jewish parents—Americans all—in the allocation of federal funds."

Dr. Hoffmann replied: "As Americans who accept the traditional American policy of church-state separation, we Lutherans would not feel discriminated against if federal funds were appropriated for public schools only. In fact, we think that federal assistance, if there has to be such assistance, should be restricted to public schools." He referred to President Kennedy's pre-election campaign statement against government aid to parochial schools and said: "We Lutherans agree with the new President rather than with Cardinal Spellman." Americans of all churches will do well to guard carefully this separation of church and state. While there might be a temporary advantage connected with receiving federal aid, the inevitable result would destroy our priceless heritage of freedom. This word from the Lutheran spokesman comes at a strategic time.

Bibles in School

Nearly three out of four public school superintendents polled by an educational magazine say they favor Bible readings in the classroom. *The Nation's Schools*, a professional journal, had asked: "Do you believe that reading from the Bible (any Christian version)—without interpretation or comment—should be per-

mitted in the public classrooms?" Seventy-two per cent replied favorably. Twenty-eight per cent said they were opposed.

Church Affiliation of New Cabinet

President Kennedy's Cabinet includes seven Protestants, two Jews, and a Roman Catholic. Protestants include two Presbyterians, two Methodists, a Lutheran, an Episcopalian, and a Mormon.

The lone Roman Catholic is the President's brother, Robert, named to be Attorney General. Dr. Dean Rusk, Secretary of State, is the son of a minister of the Presbyterian Church in the United States. Rusk himself is a member of the Hitchcock Memorial Presbyterian Church in Scarsdale, New York. The incoming Secretary of Defense, Robert S. McNamara, is an elder of the First Presbyterian Church of Ann Arbor, Michigan. C. Douglas Dillon, Secretary of the Treasury, belongs to the Protestant Episcopal church. The Postmaster Gen-

eral, J. Edward Day, is a member of the official board of the Wilshire Methodist Church in Los Angeles. Governor Orville Freeman of Minnesota, Secretary of Agriculture, is active in the Augustana Lutheran church. Representative Stewart L. Udall of Arizona, Secretary of the Interior, is a member of the Church of Jesus Christ of the Latter-day Saints (Mormon). Both Arthur J. Goldberg, Secretary of Labor, and Abraham A. Ribicoff, Secretary of Health, Education, and Welfare, are members of Reform Jewish congregations.



News of the Churches

West Union, Illinois



The West Union church was organized July 28, 1957, by Dr. W. S. Purinton, then district superintendent, with 14 charter members. Rev. Vernon E. Hammond was appointed pastor. The congregation worshiped in a small, rented building until December 11, 1960, when the vision of Pastor Hammond became a reality. On that date District Superintendent Harold Daniels dedicated a new church building to God in a beautiful service. The building was started

in August and completed in October, 1960. It is 50 x 30 feet, with 4 Sunday school rooms and a main auditorium, which will seat 150 people. The building is constructed of Bedford stone, and is appraised at \$16,000, with a debt of \$7,000. To us this is a miracle; our present membership is 31. God has helped and blessed in many ways, and we owe much to the sacrificial service of Pastor Hammond.—Reporter.

Pastor F. D. Ketner reports: "We completed nearly twenty years of pastoral ministry in the Collingdale, Pennsylvania, church, where we had a long and happy association through numerous building operations and expansion programs that brought the church membership to 227, Sunday school enrollment to 550, the highest yearly average attendance to 405. Six months ago we accepted the call to

First Church in the great industrial city of Bethlehem, Pennsylvania. Here we have found a loyal, devoted group of Nazarenes, a beautiful sanctuary and parsonage, and a church respected in the community. Recently the congregation expressed their love and acceptance of our leadership by extending a four-year call, with only one negative vote. We are happy in our relationship here and expect great things from God."

Skowhegan, Maine—For twenty years Mrs. Tink and I have pastored in Canada and the British Isles—in Toronto, Ottawa, Glasgow, and London, and recently in Hamilton. We have greatly appreciated our Nazarene people and fellow pastors in all of these places. Last September, I resigned as pastor of our First Church in Hamilton, Ontario, to come here to First Church. The people have shown a most gratifying enthusiasm. Our October rally day broke all previous records for Sunday school attendance with 405 present. Nearly seventy people qualified for the Christian Service Training course, and 1,425 witnesses were made by the congregation in the "Try Christ's Way" month, which was considerably in excess of our quota. A very fine revival meeting at the close of November was climaxed with a public rally in the town hall in which 70 choir members assisted in the music. We feel at home in New England, and enjoy working with our fellow pastors and District Superintendent Wagner in this new Maine District.—FLETCHER TINK, Pastor.

Owego, New York—After serving the church for nearly ten years, the congregation has extended a fourth three-year call to their present pastor. The Lord has blessed during these years with an enlarged church auditorium, which seats over 250; 15 classrooms and a junior Sunday school auditorium, which cost over \$40,000. During this period our membership has increased 40 per cent—we now have 98 members, and an average Sunday school attendance of 156. In 1951 it was 86. During 1960 we had 2 good revivals, with Evangelist Roy Sellick and Gloria Files and Dorothy Adams as the special workers. Through the program of "Evangelism First" in teaching, witnessing, and soul winning we are continually winning new couples to God and for the church.—JOHN L. MORAN, Pastor.

"SHOWERS of BLESSING"

Program Schedule

Feb. 19—"What Is True Prayer?" by T. W. Willingham

Feb. 26—"Are You Receiving?" by T. W. Willingham

March 5—"Receiving Through Surrender," by T. W. Willingham

March 12—"Be Still and Know," by T. W. Willingham

Pastor David D. Bailey reports from Colorado Springs, Colorado: "The Lord has blessed so wonderfully and the growth of the new Southgate Church has been so rapid that it is almost unbelievable. The church was organized last July 12 with 47 members; and the charter held open until the last of August, when we had 84 members. Present membership is 100, of which about 70 are transfers from other Nazarene churches of the area, and the others those who have been reached by this new church. For a month we worshipped in a school building until our new building was completed. At the first Sunday

school session we had 65 present, and we are now averaging 205. It seems we have an unlimited potential in this south area of Colorado Springs. In November we had a good revival with Evangelist A. L. Cargill. We went over our goal for the 'Month of Witnessing,' and are still seeing souls saved. We have seen frequent outpourings of the Holy Spirit in our midst, resulting in the altar being filled with seekers. We thank God for His blessing in the offerings and in the response of our people. Our initial unit is an educational unit, with worship facilities provided. The building was constructed to accommodate 185 in Sunday school, and already we are crowded out, with new people coming in each Sunday. In December we had an average attendance in the worship services of 176. Plans are now under way for the construction of our new sanctuary."

Winnsboro, Louisiana—Shiloh Church here is the second Colored Church of the Nazarene in this state. It was established by Rev. D. A. Murray—eighty-four-year-old, retired, colored Nazarene elder. We now have eight members and plans are being made for a church building. Four lots already have been purchased. Please pray for this work, a part of the Gulf Central District, under the superintendency of Rev. Warren A. Rogers.—Reporter.

The (Thomas) Fowler Family Evangelistic Party reports: "During the year

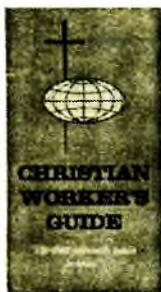
of 1960 we conducted twenty-four revivals. Since leaving Brookville, Pennsylvania, in August of 1958, we have seen over two thousand seekers at the altar, traveled over seventy-five thousand miles, sang and played over two thousand songs, and held about sixty revivals. During the past year we had a wonderful meeting with Rev. Carmon G. Sloan at Columbia, Kentucky, with near-capacity crowds and some great altar services; then at Uleta Church, Miami, Florida, with Pastor L. R. Rushton, again we had good attendance and good altar services. At Bethel Church, Brunswick, Georgia, with Rev. E. C. Rainey, God gave some fine altar services. In our meeting with Pastor Craig Blanchard and First Church, Gainesville, Florida, we broke all Sunday school records, with great crowds, and victory around the altar. Then on to Emmanuel Church, Miami, with Pastor Joe Benson, where seekers prayed through to victory. Our last meeting for the year was with our son, Thomas Fowler, Jr., in the Rutledge Hill Church, Tennessee. God blessed and earnest seekers prayed through to victory. We began the new year in Clarksdale, Mississippi, with Rev. C. M. Roby; crowds were excellent and about sixty people sought God at the altar. At this writing we are in a meeting with Rev. C. R. Armstrong and First Church in Plant City, Florida. We have had a cancellation for the date March 1 to 12. Write us c/o Trevecca Nazarene College, Nashville 10, Tennessee."

Davis, California—Our church recently enjoyed a victorious revival with Evangelist John Harrold. The Holy Spirit used Brother Harrold's clear, convincing messages on scriptural holiness to bring about the justification and entire sanctification of many souls. On the closing Sunday we had fifty-eight present in Sunday school. The meeting was characterized by freedom, unction, and yielding to the Holy Spirit. The board voted unanimously for Brother Harrold to return for another meeting.—DON THURMAN, Pastor.

Evangelist E. D. Wolfe writes: "I will be closing a meeting in Sioux City, Iowa, on September 17, and have some open time immediately following which I'd like to slate in the Midwest, if possible, while in that part of the country. Write me c/o our publishing house, P.O. Box 527, Kansas City 41, Missouri."

Austin, Texas—Rev. and Mrs. Irvin Kennedy are concluding their fourth year as pastors of the South Austin Church. During this time the church building has been completely remodeled, with eight new classrooms, a nursery, and assembly hall added. Also the grounds have been landscaped and adequate walks put in. On January 15 the church gave Brother Kennedy an extended three-year call, a raise in salary, and voted to buy a new parsonage. In a recent revival with Evangelist W. H. Davis, more than fifty people sought God at the altar of prayer, and eleven united with the church, eight by profession of faith. We praise God for His blessings.—MRS. JOHN P. MORGAN, Reporter.

Personal Tools for Personal Evangelism



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Toronto





SERVICEMEN'S RETREAT

Berchtesgaden, Germany

Another year . . . but not just "another" Retreat.

Though responsibilities demanded that I be elsewhere, my mind's eye carried me back to scenes of the 1958 and 1959 Retreats.

Time changes but our God does not. His presence was felt just as real this year as it was felt two years ago.

I would like to be able to tell you what a tremendous spiritual impact these retreats have made on the lives of our men and women in the service . . . to tell you what a moral uplift these retreats bring to the lives of our enlisted personnel . . . all this and more I would like to tell you, but I can't—it would be inadequate. But those who were there can.

Hear it firsthand from Rev. Jerry Johnson:

"Chaplain Martin has requested me to give you a report of the Retreat. This means, of course, that it will have my slant on it but I will endeavor to give it as objectively as possible.

"The total registration came to eighty-seven. The low attendance figure didn't seem to hurt in any way. Morale and enthusiasm ran high during the entire time. There was active participation in everything and there appeared to be deep appreciation for the Retreat.

"The spiritual tone was very high. There was obviously a deep desire on the part of a number

of GI's to receive spiritual help. There were two rather outstanding altar services, as well as some seeking in the last morning chapel service.

"Dr. Frame really made his way into the hearts of the fellows and wives. He conducted Bible studies each morning that really captured the attention of those attending. His morning messages in chapel followed a holiness theme—and set the pace for spiritual depth in the entire Retreat.

"I spoke on Tuesday and Wednesday evenings, finding it an enjoyable experience, and was grateful for the response of the evangelistic appeals.

"Chaplain Schappell conducted the Communion service on Thursday evening, giving a fine accompanying meditation.

"Chaplain Martin did an excellent job of conducting the services, assisted by Chaplain Schappell.

"We feel that there should definitely be another Retreat planned for next year. With wives and children not being sent to Germany after January 30, it appears that our service to these fellows as a church will be greater than before.

"These are men who are serving the Lord and maintaining loyalty to our church under far less than normal circumstances and are worth every penny we invest in them."

Feel the effects of the Retreat as expressed in letters to our office from M/Sgt. Odis Cunningham and S/Sgt. William A. Batchelder.

"We just returned from the Nazarene Retreat at Berchtesgaden. It did our hearts good to see so many young at the altar, dedicating their hearts and lives to Christ.

"The Retreat was what so many of us needed to stir our hearts anew, and feed our hungry spiritual needs. Many of us were privileged to rededicate our hearts and lives to Christ.

"We pray the retreats will continue, for we all need all the spiritual help we can get. Servicemen and their dependants are subjected to so

Evangelist H. A. and Helen Casey report: "God is blessing and souls are praying through in a great revival in Indianapolis, Indiana. We have an open date, June 7 to 18, which we'd like to slate between South Dakota and Florida; also we have some open dates during the summer, one in September and one in December. We carry the whole program—sing, play ten instruments, and preach. Write us, c/o our publishing house, P.O. Box 527, Kansas City 41, Missouri."

Winnsboro, Louisiana—Recently this church closed one of its very best revivals with Evangelist H. E. Darnell as the special worker. A real camp meeting spirit prevailed in the services, and there were seventy-nine seekers at the altar. Some definite victories were won for God and some were sanctified wholly. We give God praise.—JAMES FOLDS, *Pastor*.

Evangelist George C. Sherry writes: "I am now making up my slate for the fall and winter months of 1961-62, and will be glad to go anywhere the Lord may lead. Write me at my home address, 707 Long Avenue, Port St. Joe, Florida."

Rev. George C. Pestana writes: "Last October we felt led of the Lord to resign as pastor of our San Diego Pacific Beach Church and re-enter the evangelistic field. We have moved our family and are now working in the field of full-time evangelism. We are preachers, singers, and musicians, and travel by truck and trailer, with living quarters in the trailer. During February we will be working in Niles and Atwater, California. We shall be glad to go as the Lord may lead. Write us, 3241 N. Main Street, Pleasant Hill, California."

Chicago Central District N.Y.P.S.

Saturday, January 14, at the District Center, was a day of information, inspiration, and perspiration for the Chicago Central District N.Y.P.S. A full agenda and a chicken dinner called the "Pastors and Presidents' Luncheon" were the ingredients that were "cooked up" and served to us by District President Russell (chef) Carlson and members of the District Council.

Some of the items on the agenda were: (1) Reports from key societies on the district as to what they were doing. When Danville Northside and Bradley got through reporting, we knew what they were doing. (2) "The New Organization" in the N.Y.P.S., so recently gone into effect in our beloved Zion, was ably presented by Rev. Dwight Millikan, Wisconsin district president and regional representative on the Gen-



many temptations overseas that are not prevalent stateside, so we have to live by faith, and continue to search the Scriptures daily.

"We are looking forward to next year's Nazarene Retreat."

"I have just returned to my base in Ranstein, Germany, from the Nazarene Retreat.

"There are no words to express the wonderful time we all had there. God met with us in each service. Souls were saved, and many received the Holy Ghost and—praise God!—one of them was me.

"If only you could have seen the difference in the people from when we first got there and when we left. Most of us arrived in Berchtesgaden spiritually run-down; the world had seemingly eaten us away little by little. But thanks to Christ's love and the leadership of great men like Rev. Jerry Johnson, Dr. Frame, Chaplain Martin, and Chaplain Schappell, we all left with new hearts and the spirit to go back to fight the

world for another year. We are already talking and making plans for next year.

"Thanks for all you are doing for us servicemen. I don't believe you or the Church of the Nazarene will ever be able to understand all you have done till the great book is opened. So may God continue to bless you and your work."

Letters such as these make us continually grateful for the co-operation and support given us by our sponsoring general superintendent, Dr. Hardy C. Powers, and the members of the Servicemen's Commission.

Only eternity will reveal the good that is accomplished each year at our Servicemen's Retreat.

.....
NAZARENE SERVICEMEN'S COMMISSION

Paul Niles DIRECTOR

.....

eral Council. (3) "The best idea we had this year" involved dividing the group up into four smaller groups for the purpose of eliciting ideas from the various societies. Following these "buzz sessions" a composite of the best ideas presented was reported to the entire group. (4) Plans for the balance of the assembly year were then presented.

The Reverend Mr. Millikan, special speaker, challenged us to live up to our potential of achievement through supplication and organization.

The presence and keen interest exhibited by our good district superintendent, Rev. Mark R. Moore, throughout the proceedings were deeply appreciated by all.

As we drove home after the meeting we determined in our hearts not to forget the information and inspiration of this day. God has done so much for us. Can we do less than our best and con-

tinue to be blessed?—WILLIAM G. FOOTE, *Reporter.*

**Lehigh Valley
Indoor Camp Meeting**

About two years ago several pastors of holiness churches of the Lehigh Valley in eastern Pennsylvania felt constrained to get together, and out of this fellowship grew the organization known as the Lehigh Valley Wesleyan Ministers' Fellowship. The group meets each month for prayer, fellowship, and business.

About eighteen months ago we began to lay plans for a united holiness convention, and these plans culminated this year with an indoor camp meeting, January 10 to 15, sponsored by this Wesleyan Fellowship. We began on Tuesday night and concluded with an afternoon service on Sunday.

Dr. H. M. Couchenour, the engaged speaker, proved to be God's man for the

hour. His clear, down-to-earth, old-fashioned holiness messages were a great blessing and uplift to all who attended. He made holiness attractive and appealing, and yet so necessary, and closed every message with a note of triumph and victory.

Professor Paul McNutt, sweet-spirited gospel recording artist, blessed and thrilled our hearts as he sang in the Spirit. Also he directed the congregational singing and a united choir of sixty voices each service, using as the theme song "Pentecostal Fire Is Falling."

The meeting was conducted in the Wesley Chapel on the campus of Eastern Pilgrim College in Allentown, Pennsylvania, with the following churches participating: Church of the Nazarene, Free Methodist, Pilgrim Holiness, Wesleyan Methodist. Officers of the Fellowship include: President, Rev. E. S. Rutherford, Pilgrim Holiness; vice-

President, Rev. F. D. Ketner, Sr., Nazarene; secretary, Rev. George L. Wolf, Nazarene; and treasurer, Rev. Robert Mitchell, Nazarene.

The average attendance for this first venture was between four and five hundred. It was the unanimous opinion of our Fellowship that this did much to strengthen the ties among the holiness people in this area and to give a strong holiness voice throughout the valley.—**GEORGE L. WOLF, Secretary.**

TIME:

Time is money. We have no right to waste it.

Time is power. We have no right to dissipate it.

Time is influence. We have no right to throw it away

Time is life. We must value it.

Time is a sacred trust from God. We must answer for every moment.

Time is a preparation for eternity. We must redeem it.

—World Conquest

Have you ever asked yourself, Why has God given these days to me? It must be because He has more work for you to do. He wants you to continue to have a share in the extension of His kingdom on earth. Through your giving you have a new opportunity to give assistance to the work of the church. May your gift be one of your answers to the call of God for service in His name?

What our teen-agers are looking for . . .

Adventures in TRUTH

By W. T. Purkiser

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A catechism-type workbook answering 56 basic doctrinal questions. Used as a systematic study guide, this will help your young people better understand what the Bible and their church teach. Suggestions for using given in Preface. 71 pages, paper-bound.

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"THE OLD DEACON SAYS—"

ROOM FOR ONE MORE

I was out one morn a walkin' and a takin' in the air, when I spied my neighbor idlin' in the shade upon a chair. He weren't doin' much worthwhile, from all that would appear; so thinkin' I'd invite him to our church, I swallowed back a lump of fear. "Howdy, Friend," says I to him, just as kindly as could be, but a surly word o' greetin' was all he had for me. But I'm a persistent feller, once I set about a task; so I says, "My friend, a favor of you I'd like to ask. I'd feel most complimented, and right happy I would be, if upon this comin' Sunday you'd go to church with me."

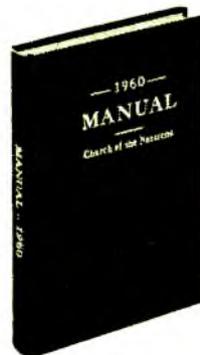
At that he sorta gurgled, and black his face did grow, as though I might o' suggested to the fiery place he'd go. And then he come out with a sayin' that's one o' Satan's hits. "I never go to any church," says he. "They're so full o' hypocrites!" Well, then I put my tongue in full gear, though my brain seemed in neutral free, but yet I can't seem to figger why he choked and glared in such wrath at me. "Oh, that's okay," says I to him, tryin' not to be a bore; "you come right on over, then. We've always room for one more."

After that he closed right up on me; no more he had to say. So I thought I'd made a sad mistake—till it come the Sabbath day. You coulda knocked me over with a feather then, for sure, when he slumped right down beside me and joined in a hymn so pure. "I've come," says he in a whisper, just as solemn as could be. "This must be the seat you promised would be reserved for me."
—EVANGELIST G. FRANKLIN ALLEE.

Giving is an act of worship, hence it must be personal as every act of worship is personal. No one can perform any act of worship for another. Giving is a function of the soul, a culture of the spirit, just as breathing and circulation of the blood are functions of the body. When these cease we are dead, physically, spiritually.

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Deaths

REV. HAROLD LESTER RINGHISER

Harold Lester Ringhiser, Nazarene elder of Merrill, Wisconsin, died December 26, 1960, in the Veterans' Hospital at Tomah. He was born April 22, 1924, in Logan, Ohio. He was married to Mildred Grisa in 1948. He served as pastor for more than two years in Zaleski, Ohio, and for five years in La Crosse, Wisconsin. He was a veteran of the U.S. Army. He is survived by his wife, Mildred; a daughter, Marilyn; and two sons, David and Gary—all of Merrill; a brother, Charles; and a sister, Mrs. Paul Dalton—both of Logan, Ohio. Funeral service was in charge of Rev. Donald J. Gibson, district superintendent, assisted by Rev. Elmer Danner. A number of the preachers and their wives were present in the service. Burial was in Logan, Ohio.

MRS. W. T. CORNELIUS was born September 9, 1891, at Headrick, and died in Altus, Oklahoma, September 4, 1960. She was converted and joined the Altus Church of the Nazarene in 1921. She was active in the church, served on the board, as missionary president for several years, and was a Sunday school teacher at the time of her death. Many

people knew and loved "Grandma" Cornelius. She was preceded in death by her husband in 1956. She is survived by four sons, Horace, Preston, Wilson, and Carroll; also one daughter, Mrs. Harold Woolly. Funeral service was held in the Altus church by her pastor, Rev. T. D. Parsons, assisted by Rev. W. T. Johnson, district superintendent, and Rev. V. R. Clark, with burial in the Altus cemetery.

MRS. SUDIE JANE McNUTT was born February 4, 1873, near Tyler, Texas, and died December 6, 1960, at the Mooreland, Oklahoma, hospital. In 1892 she was married to Albert W. McNutt. To this union were born three children. She was preceded in death by her husband and a son, Roscoe. She was a kind and devoted mother, going tirelessly about her duties of the home and church. She was a charter member of the Mooreland Church of the Nazarene, and lived a consistent, victorious Christian life. She is survived by a son, Siegel; and a daughter, Ninamaye Lile. Funeral service was conducted by her pastor, Rev. Ray Cantrell, with interment in the Haskeew Cemetery, Freedom, Oklahoma.

MRS. LUCY ELLEN AYERS was born March 10, 1885, and died in her sleep on December 23, 1960, age seventy-five years. She had lived her entire life near Horatio, Arkansas. In 1902 she was married to James Edward Ayers. To this union were born six children, two daughters dying in infancy. She was converted in 1931, sanctified in 1934, and united with the Church of the Nazarene, a charter member of the Bradley's Chapel Church, near Horatio; and was a member of the Ashdown Church of the Nazarene at the time of her death. She was faithful to the church and the Lord whom she served. She is survived by her husband; three sons, Rev. Al Ayers, Ernest, and Marion; one daughter, Mrs. Charles Boyd; four brothers, J. J., J. E., Joel, and Claude Litchford; and two sisters, Mrs. W. P. Ayers and Mrs. C. H. Polly. Funeral service was conducted by Rev. D. E. Paimer, Nazarene pastor in De Queen, Arkansas, with burial in the Old Center cemetery, near Horatio, Arkansas, and another service was conducted in the Old Center church.

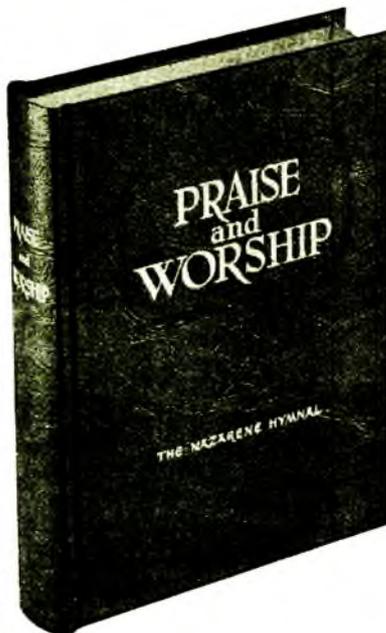
ERNEST SMITH was born January 21, 1885, in Lancashire, England, and died November 25, 1960, in Danbury, Connecticut. In 1912 he was united in marriage to Irene Wafer, and he became a naturalized citizen of the United States in 1919. His wife died in 1943. He joined the Church of the Nazarene in 1957 and was a faithful and much-loved member, a teacher of the adult Bible class, and a member of the Board of Trustees. We shall not forget his glowing testimonies, sparking with scripture verses and hymns. We shall greatly miss him. Funeral service was in charge of the Nazarene pastor, Rev. Morris A. Weigelt.

KENNETH LA BORDE, age thirty-five, died at his home in Rocton, Pennsylvania, on January 8, 1961. He was born June 6, 1925. He was a member of the Church of the Nazarene in Clearfield, and served as Sunday school superintendent for a number of years. In 1947 he was married to Wanda Kramer. He was a very faithful and devout Christian and remained cheerful and patient through six months of failing health. He is survived by his wife and four children: Carl Kenneth, twelve; Karen Marie, nine; Marlene Kay, two; and Kenneth Duane, five months. Funeral service was conducted by Rev. F. C. Hargett, Nazarene pastor at Clearfield, assisted by Rev. John Kuhn and Rev. Clarence Shaw, with interment in the Union Cemetery at Rocton.

MRS. AUGUSTA BALCH JOHNSON, age seventy-five, widow of the late Dr. Andrew Johnson, died at her home in Wilmore, Kentucky, on December 12, 1960. She is survived by a daughter, Miss Marion Johnson; and a son, William Andrew; also two sisters, Mrs. Edith Hair and Mrs. Adelee M. Thomas, both of Lynn, Massachusetts. Mrs. Johnson was born in Lynn and resided there until her marriage to Rev. Andrew Johnson in 1910. Mrs. Johnson had written many poems, also a book. Burial was in the Wilmore cemetery.

MRS. SADIE PEARL ACTON died at her home in Summersville, West Virginia, May 19, 1960, following an extended illness. She was the daughter of Wm. and Melvina Douglass, and was born in Hendrysburg, Ohio, April 27, 1881. She was united in marriage to Chester Acton, June 11, 1907. She is survived by her husband, Rev. Chester Acton, pastor of the Church of the Nazarene at Craigs-ville, West Virginia, where she was a member; also by two sons, Rev. Wayne Acton, and Lt. Cmdr. Wm. D. Acton, U.S. Navy; a sister, Mrs. Bessie Ralston; and a brother, Harry Douglass. Funeral service was held in the tabernacle on the West Virginia District campgrounds at Summersville, with Rev. Harvey Hendershot, district superintendent, officiating. Burial was in Mt. Hope Cemetery, Hendrysburg, Ohio.

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Announcements

RECOMMENDATION—Rev. E. E. Taylor has entered the field of evangelism. He has been a successful pastor, is an effective youth worker, a strong preacher of the Word. God has given Brother Taylor some very fine meetings, and we unhesitatingly recommend him to our churches.—Glen Jones, Superintendent of Southeast Oklahoma District.

WEDDING BELLS—Miss Kay Hall and Mr. Harry E. Sowards were united in marriage on January 20 at First Church, Huntington, West Virginia, with Rev. Truitt Cox officiating.

BORN—to Rev. Neil B. and Bonnie (McGraw) Wiseman of Carmichael, California, a son, Todd David, on January 10.

—to Fred and Ethel (Swearengen) Fortune of Kansas City, Missouri, a daughter, Rebecca Lynn, on January 7.

—to Bene and Linda (Kirschner) Dadd of Kankakee, Illinois, a son, Jeffrey Lynn, on December 31.

—to Rev. Moody and Nina (Griggs) Gunter of Butler, Missouri, a son, Dwight Moody II, on December 26.

SPECIAL PRAYER IS REQUESTED by a Nazarene lady in Tennessee—has been in bed for five months and must stay at least two more;

by a Nazarene brother in West Virginia that God may send a certain man "home to stay";

by a friend in South Carolina for the family—the husband and father was killed in a car accident a short time ago, and they need God's special help at this time;

by a Nazarene brother in Ohio that their church may have a real revival, and that he may be in the center of God's will for him;

by a friend for an unsaved man in Michigan who has recently suffered a stroke, that through this God may get to his heart in salvation.

Directories

GENERAL SUPERINTENDENTS

(Office, 6401 The Paseo, Box 6076
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District Assembly Schedules

HARDY C. POWERS:

| | |
|-------------------|------------------|
| San Antonio | May 4 and 5 |
| Canada Pacific | May 11 and 12 |
| Alaska | May 18 and 19 |
| Maine | June 8 and 9 |
| New England | June 14 to 16 |
| Canada Central | June 22 and 23 |
| Canada West | July 6 to 8 |
| Oregon Pacific | July 19 to 21 |
| Southwest Indiana | July 26 and 27 |
| Wisconsin | August 10 and 11 |
| Missouri | August 16 and 17 |
| Houston | August 23 and 24 |

G. B. WILLIAMSON:

| | |
|---------------------|--------------------|
| Washington Pacific | May 3 and 4 |
| Northern California | May 10 to 12 |
| British Isles North | |
| British Isles South | |
| Northeast Oklahoma | June 28 and 29 |
| Minnesota | June 30 and July 1 |
| Colorado | July 20 and 21 |
| East Tennessee | July 26 and 27 |
| Iowa | August 9 and 10 |
| Northwest Indiana | August 23 and 24 |
| Kansas City | August 30 and 31 |

SAMUEL YOUNG:

| | |
|--------------------|---------------------|
| Mississippi | May 10 and 11 |
| Florida | May 17 and 18 |
| Alabama | May 24 and 25 |
| Rocky Mountain | June 8 and 9 |
| Nebraska | June 28 and 29 |
| West Virginia | July 6 to 8 |
| Michigan | July 12 to 14 |
| Kansas | August 2 to 4 |
| Kentucky | August 9 and 10 |
| Tennessee | August 23 and 24 |
| Southeast Oklahoma | September 13 and 14 |

| | |
|----------------|---------------------|
| Joplin | September 21 and 22 |
| North Arkansas | September 27 and 28 |

D. I. VANDERPOOL:

| | |
|-----------------------|---------------------|
| Washington | May 3 and 4 |
| Philadelphia | May 10 and 11 |
| Nevada-Utah | June 7 and 8 |
| Eastern Michigan | July 5 and 6 |
| Northeastern Indiana | July 12 to 14 |
| Pittsburgh | July 19 to 21 |
| Eastern Kentucky | July 26 and 27 |
| Gulf Central | August 3 and 4 |
| Northwestern Illinois | August 17 and 18 |
| Indianapolis | August 23 and 24 |
| Georgia | September 13 and 14 |
| Southwest Oklahoma | September 20 and 21 |

HUGH C. BENNER:

| | |
|---------------------|---------------------|
| Abilene | May 10 to 11 |
| Los Angeles | May 17 to 18 |
| Southern California | May 24 to 25 |
| South Dakota | June 21 and 22 |
| North Dakota | June 29 and 30 |
| Southwestern Ohio | July 5 and 6 |
| Central Ohio | July 19 to 21 |
| Illinois | July 27 and 28 |
| Akron | August 2 and 3 |
| Dallas | August 9 and 10 |
| Louisiana | August 30 and 31 |
| South Arkansas | September 20 and 21 |

V. H. LEWIS:

| | |
|--------------------|---------------------|
| Idaho-Oregon | May 3 and 4 |
| Northwest | May 10 and 11 |
| Arizona | May 24 and 25 |
| New Mexico | May 31 and June 1 |
| Albany | June 28 and 29 |
| Canada Atlantic | July 4 and 5 |
| Northwestern Ohio | July 12 and 13 |
| Chicago Central | July 19 and 20 |
| Northwest Oklahoma | July 26 and 27 |
| Virginia | August 9 and 10 |
| South Carolina | September 13 and 14 |
| North Carolina | September 20 and 21 |
| New York | September 29 and 30 |

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