



Herald of HOLINESS

August 26, 1959

“ 'Tis Done, the Great Transaction's Done ”

Stephen S. White

When we think of a transaction, our minds usually turn to a business deal in which two parties are involved. However, the transaction to which my subject refers is not commercial. It is religious and takes place between God on the one hand and man on the other. The latter says, “I will”; he chooses, after he has repented of his sins. Then God responds to what has taken place in the mind and heart of the individual, and he becomes a new creature in Christ Jesus—“old things are passed away; behold, all things are become new.” Thus the sinner becomes a “twice-born” man—born of the flesh and born of God. Then he can sing from his heart, “’Tis done, the great transaction's done.” A supernatural crisis has taken place; a new goal has been reached. Certain conditions have been met, and through God's power a new center of life has been set up. Another man has become a follower of Christ, a Christian.

But we must always remember that it is a *transaction*, that two persons—one divine and the other human—have been involved in what has been accomplished. This makes it different from those transactions where man has to deal with man, and not with God. Moreover, it is rightly called the *great* transaction, for it lifts a load from man's heart and brings about an inner transformation which can never result from any man-to-man transaction. Nothing else can happen to a man which is in the same class with this, except the second crisis, which cleanses the heart from inbred sin. The new birth, of which Philip Doddridge wrote, lays the foundation for the second transaction, entire sanctification. From this standpoint the former holds the priority over the latter.

Something heavenly happened to Philip Doddridge, and he wrote these words from his heart:

*'Tis done, the great transaction's done;
I am my Lord's, and He is mine.
He drew me, and I followed on,
Charmed to confess the voice divine.*

Since these words were penned, thousands have described what has happened to them as they sang them. And now, once more, I join the parade. I was a sinner, but I came to Christ repenting, believing, choosing, and the great transaction took place. God met me and bestowed His grace, and again I sing:

*“'Tis done, the great transaction's done;
I am my Lord's, and He is mine; . . .”*



LATE NEWS

Telegrams . . .

Pontiac, Michigan—*Eastern Michigan District camp meeting surpasses all records in attendance, interest, times of victory and glory, and great altar services. Closing night, altars filled and seats for three and four rows in large tent used to accommodate seekers. Spirit-anointed, scholarly, profound, and searching was the preaching of the camp evangelist, Dr. Russell V. DeLong. Multitudes were moved by the rugged, logical, old-fashioned gospel messages. The Bieres captured the hearts of all with the gospel in music and song. The huge canvas cathedral, the surging throngs of people, and acres of parked cars amid the lakes and over the rolling landscape of the new district center were an intriguing and thrilling sight; but best of all, "God was with us."*—W. M. McGuire, District Superintendent.

Louisville, Kentucky—*On Wednesday evening, August 5, during the District Assembly, over \$15,000 was pledged to help build the Mackey Library for Trevecca Nazarene College. On the following Sunday morning Rev. Oren B. Thrasher, pastor of South Side Church in Louisville, raised \$5,200 for the library from his fine people. The Kentucky District loves and appreciates Trevecca Nazarene College and its fine president, Dr. A. B. Mackey.*—D. D. Lewis, Superintendent of Kentucky District.

Wichita, Kansas—*Kansas District closed outstanding assembly and camp meeting on August 9. General Superintendent Vanderpool was excellent in his leadership and ministry. The report of District Superintendent Ray Hance revealed progress made in all areas of the district work. Church membership is now 6,118; average Sunday school attendance, 8,238; 3 new churches organized; raised \$870,000 for all purposes; over \$97,000 raised for General Budget and missionary specials, making the district more than 11 per cent. Forty-six churches received certificates for giving 10 per cent or more for world evangelism. For the second year every church paid its district budget in full before the assembly started; educational budget overpaid; General Budget overpaid; other budgets, including N.M.B.F., almost 100 per cent paid. The district superintendent was given a nearly unanimous three-year vote followed by love offering of over \$1,700 in cash and pledges to assist in purchasing new car. Camp Meeting Evangelist Curtis Smith and Song Evangelists Leon Cook and wife were wonderful. Large and victorious altar services. Great spirit of unity exists on district.*—C. E. Rowland, Reporter.

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Bloomington, Indiana—*Eleventh Southwest Indiana District Assembly convened in the beautiful, spacious auditorium of Indiana University campus. Dr. G. B. Williamson challenged and inspired hearts repeatedly with his Spirit-filled messages and able leadership. Dr. Leo C. Davis given his second three-year call as district superintendent with very fine vote of confidence and appreciation. A more beautiful spirit of unity and harmony would be difficult to find. Good gains in all departments: 3 new churches organized, net increase of 177 in membership, making a total of 6,384. Missionary emphasis well cared for by Rev. John Hall of Cuba. For first time a "10 per cent for missions" district; 23 churches received certificates for 10 per cent giving; 16 churches on Evangelistic Honor Roll. Total of \$771,381 given for all purposes.*—Ralph Carter, District Secretary.

Rev. John Wesley Maybury has resigned as pastor of the church at Atlantic City, New Jersey, to accept the work of the church in Seaford, Delaware.

This is the fortieth year of the organization of the Elmdale (Michigan) Church of the Nazarene, and they are making plans for "home-coming" week, September 13 through 20. Special services each evening, with former pastors bringing the messages. On Sunday, September 20, there will be all-day services, with District Superintendent Orville L. Maish present for a special afternoon service. All former members and pastors are invited to attend; if coming, write Mrs. Glenn Layer, R.R., 6398 Nash Ave., Alto, Michigan.

It's Not for Us to Always Know!

By F. W. DAVIS

*It's not for us to always know
Why trials come our way,
Or why the storm clouds hang so low
Or skies be turned to gray.
But if we're faithful to Him, friend,
No matter what the test,
On Christ our Lord we can depend—
His ways are always best.*

*It's not for us to always know
While here on earth we tread
Some paths that we are called to go—
Or the mysteries of our God.
But we'll look up and trust in Him,
Tho' clouds bedim our sky—
Eternal glory we shall win
Where none will ever die!*

SEMINARY CAMPAIGN

\$52,853.33 has been received in the Seminary "Lift the Debt" campaign as of August 10. Sixty-six districts have paid some of their apportionments; five districts are paid in full—Canada West, Florida, Kansas City, Hawaii, San Antonio; five districts have paid 75 per cent or more of their allotments; and eleven others have paid at least 50 per cent of theirs.

We appreciate this fine response and we want to urge district superintendents and pastors who have not taken an offering to please do so at your earliest convenience and send the money to your district treasurers, who will forward it to the Seminary office.

—L. T. CORLETT, President

Sanctify them through thy truth: thy word is truth (John 17:17).

Sanctification:

A DIVINE BESTOWMENT

By GENE E. PHILLIPS District Superintendent of Iowa

At the very heart of the greatest prayer recorded in Holy Writ, we catch a glimpse of the real meaning of God's plan of redemption for His people. It is in the form of a divine bestowment upon the redeemed, a work of grace wrought in the heart. It is for the children of God everywhere, proceeding directly from God—a supernatural work, a heavenly experience.

Jesus reached the peak of passion in His prayer for His disciples with this outstanding petition to the Father, "Sanctify them through thy truth: thy word is truth." He asked for a divine bestowment which would give to each believer an experience that fully prepares him for the best in life and eternity.

Let us notice this work of grace to be wrought in the heart by this divine bestowment. It is a *purifying* experience, for sanctify means "to make holy"; to render sacred or morally or spiritually pure; cleansed from sin; a gracious act whereby the believer is freed from sin and exalted to holiness of heart and life. This is possible because it is a divine work wrought in the heart by the Holy Ghost.

Sanctification is an *enabling* experience. Jesus said, "As thou hast sent me into the world, even so have I also sent them into the world" (John 17:18). Christ needs someone to go for Him into the world to carry the message of salvation to others, and He will enable us for the work He sends us to do.

Sanctification is also a *unifying* experience: "That they all may be one"—a beautiful fellowship, a oneness of the people of God. "That they all may be *one*." No division, no jealousy, no cold wars—"one." You say, "Impossible!" Yes, except for this divine bestowment, this supernatural work. Not one in profession; not one in name; not one in appearance; Jesus said "one in *us*." What nearness! What unity! What love! What a life!

Sanctification is a *glory-sharing* experience. "And the glory which thou gavest me I have given them." Surely a many-sided experience! I can understand because of the need in my heart why He purifies

and enables and unifies, but when He reaches this portion of His prayer, telling the Father of His desire for us to receive the divine bestowment of this sanctifying experience—it almost takes my breath away. Can it be possible for us to share His glory—the glory that the Father had given Him? But that is what Jesus said, "And the glory which thou gavest me I have given them." No wonder the saints at times seem almost enraptured and get blessed beyond measure! They are sharing in their earthen vessels His glory. Such delight!

Sanctification is a *Christ-revealing* experience. "I in them, and thou in me." What a sacred position the child of God moves into here! This is why it takes so little of material things in this life to satisfy God's people—"the things of this world seem so small to me." Christ becomes so real, He completely satisfies every desire—"I in them." What blessedness! What meaning this gives to life! Every day—every situation—every task—all of work—every hour—every moment: "I in them."

Sanctification is a *world-convincing* experience. "That the world may know." Not necessarily by the great sermon preached, or by periodicals filled with many pages of articles on how to live the Christian life, but by a truly sanctified individual living the sanctified life everywhere and at all times, holding before a sin-sick world an example of Christlike living. There is no argument against such a life. "That the world may know."

Sanctification is an *especial privilege* experience. Once again Jesus in prayer addressed His Father and said, "I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, . . ." Step by step Jesus has opened His heart to the Father, declaring the magnificence of His plan for the saints, but now He reveals His eminent desire for His people, His own—that they may be with Him and behold His glory! What more could He ask? What more could He give? Has He withheld anything for himself? This is the ultimate of His plan for us—that we may be with Him and behold His glory!

— YET — Will I Rejoice —

By CELIA M. WRIGHT

*All as God wills, who wisely heeds
To give or to withhold,
And knoweth more of all my needs
Than all my prayers have told.*

—JOHN GREENLEAF WHITTIER

Amanda Jepson had had a most trying day, it seemed to her, climaxing a week of strain during which she had coped with financial problems beyond her power to meet, and had met various other reverses. At last, after a few days of visiting with her children during their illness, she was at her own little home again. Amanda drew a breath of relief as the house folded her in.

But not for long. There were chores to do; unfinished work lay about her silently challenging her, mutely accusing her. "You will never catch up with your tasks," they said. "You will never accomplish what God has called you to do in this world. Face it, Amanda, you are a failure in every department of your life, and at your age, too."

Amanda silently admitted to her hard years, which were far beyond the active forties. She bowed her head for some moments, her heart so full of unspoken burden that she was unable to move. "Lord, come to my rescue," she breathed, "and now, 'I sink in deep mire, where there is no standing' (Psalms 69:2). Life is far too much for me." A sort of waiting peace came to her, and she arose to do the household chores.

When at last she was able to retire to her bed that night, her soul was still bowed down with oppressive burdens: the heaviness of knowing that her children were still not converted to Christ, although for many years her prayer had been for their salvation; the loneliness of being alone—a widow, with financial burdens and failing strength; the reproaches she had borne because of her faith and her consecration to Christ; the separation of spirit from her dear ones—all these plus the recognition of failure within herself tore at her heart. Beside these burdens, Satan reminded her that even her Christian friends could not enter into complete understanding and love in her needs.

"You are terribly alone," Satan whispered, "one soul cut off in all the emptiness of the universe—one lost soul in the desert of thirsty sands and barren wastes. Your labor is in vain."

The darkness so pressed upon her that Amanda felt she would die. Her very life was crumbling

away, like the crimson tide of blood flowing from a wound. Her grief was inconsolable. Her years lay upon her, broken.

She could not prevent the tears, but just as the load became the heaviest, the Sword of the Spirit was placed within her grasp. A Presence very close within her spoke clearly, "Him that cometh to me I will in no wise cast out" (John 6:37). Softly she replied, "Lord, I have come."

Faith laid hold upon the promises of God, and many sweet assurances presented themselves to her soul—not full verses or references, but portions for her need. "Although the fig tree shall not blossom, . . . the labour of the olive shall fail, and the fields shall yield no meat; . . . yet I will rejoice in the Lord, I will joy in the God of my salvation" (Habakkuk 3:17-18).

A panorama of precious promises anointed her spirit. The Holy Spirit said softly, "Amanda, you are not worthy, but you are not trusting in your own worthiness. All is of faith in Christ, who is worthy. Rest, My child, and believe." The tears were flowing down in the darkness, but the burden was likewise melting away.

"Casting all your care upon him; for he careth for you" (I Peter 5:7). "Cast thy burden upon the Lord, and he shall sustain thee" (Psalms 55:22). The wrinkled face of Amanda smoothed out on her pillow. Her sobs ceased.

"Why art thou cast down, O my soul? . . . I shall yet praise him" (Psalms 42:5). "None of them that trust in him shall be desolate" (Psalms 34:22). "Blessed is the man that trusteth in him" (Psalms 31:8). "O thou afflicted, tossed with tempest, and not comforted, behold, I will lay thy stones with fair colours" (Isaiah 54:11). "Whom having not seen, ye love" (I Peter 1:8). "It is good that a man should both hope and quietly wait for the salvation of the Lord" (Lamentations 3:26). "For ye have need of patience, that, after ye have done the will of God, ye might receive the promise" (Hebrews 10:36); and, "He knoweth the way that I take: when he hath tried me, I shall come forth as gold" (Job 23:10); and, "I waited patiently for the Lord; and he inclined unto me, and heard my cry" (Psalms 40:1).

The sweetness within her breast was indescribable and beyond this world. Yes, the scars and problems were still there, but the heaviness was lifted. Faith was bearing her up above the storms

of life. Amanda received fresh assurance that her duty was to endure, to toil, to do her best and let the result remain with the Lord. She fell asleep peacefully, and awakened the next morning still with the sense of abiding trust.

"I shall yet praise him, who is the health of my countenance, and my God" (Psalms 42:11), she thought, leaving to His care the finances, the chil-

dren, the reproaches of others, the loneliness, the needs. "I shall yet praise *him*."

*Blessed assurance, Jesus is mine!
Oh, what a foretaste of glory divine!
Heir of salvation, purchase of God,
Born of His Spirit, washed in His blood!*

—FANNY J. CROSBY

In these momentous days--

BEWARE

of

Making Your Christianity Easy

By A/2C NORMAN KIMSEY

Something for nothing! Isn't that what most people want? Aren't there countless millions who go through life seeking just that? And don't many of them come to the end of life, weary and spent, still grasping but actually clutching nothing—because they've given nothing?

How many seekers at the altar go away defeated because they've failed to realize that a supreme price—their all—must be paid? Salvation costs nothing in dollars and cents, but we "pay" for it by yielding our bodies "a living sacrifice." And a sacrifice is not getting something for nothing; it is giving—giving until it hurts!

Simon Peter stood by the fire warming himself while his Master stood in the judgment hall. Thrice they asked him if he knew the Nazarene. Peter saw through their trap and designed an escape. He was going to make Christianity easy, so he denied his alliance with the Man of Galilee. Peter found the easy way out. But before you condemn Peter, examine your heart to see if you've never tried to escape the ridicule or stigma which the world attaches to old-fashioned holiness.

A lad who had just found Christ went off to a boys' camp. Soon after he returned, he met his pastor. The minister asked, "Johnny, how was camp?" "Fine," replied the boy. "Did you read your Bible and pray?" asked his friend. "Yes, sir," Johnny said. "Every night after all the other boys had gone to sleep, I crept out with my flashlight and read my Bible and prayed." Secret loyalty, wasn't it? But before we look down our noses at Johnny, let's ask ourselves if we've had a glowing

testimony on every occasion. Also, let's ask ourselves if we haven't faltered at some time or another and failed to tell *all* our friends in whom we have believed.

But isn't this "shaving close"? Yes, for none of us can say that we've never been cowards for Christ. A day such as ours has no demand for cowards. There is a crying need for men—men sent from God, men who cannot be bought at any price, men who are willing to pray long enough and hard enough to "get the glory down" and keep it down.

The choice is ours. We can be crusading ambassadors for Him or we can join "The Church of Yawn"—a church which "is as old as the human race," but

*Its records are filled with discarded schemes,
And sprinkled with useless tears,*

I don't want my name on the rolls of "The Church of Yawn," do you? I don't want to make Christianity easy. I don't want to sell my Christ for thirty pieces of silver. I don't want to sell Him for what the world calls a good time. I don't want to sell Him for what the world calls security. I don't want to sell Him for an education which crowds out God. No, I don't want to sell Him for a life of luxury. I'm not interested in a soft, vacillating religion; I want a dynamic Christianity that can clean up men and fit them for glory.

What kind of Christianity do *you* want? Are you willing to sacrifice your life for it?

Beware of making *your* Christianity soft and easy!

Sunday School Promotion *in Puerto Rico*

By A. F. HARPER

Planes will sometimes fail you. It happened last Wednesday, about seventy-five miles north of Barbados. One of the plane's motors developed trouble and had to be turned off. We turned back about twenty minutes' flying time to the island, circled for another half hour to burn up part of our fuel supply, and then landed to check the trouble. We had a six-hour wait until another plane could be dispatched from Trinidad. Thus instead of arriving in Puerto Rico at 1:00 p.m. we arrived at 7:00 p.m. It took forty-five minutes to pass through customs and immigration and then another half hour to wash my face and drive to Catano for the evening service announced for 7:00 p.m.! Pastor Melendey and his congregation were patient with our late arrival at 8:15 and our later benediction!

We had six church schools zone rallies scheduled in Puerto Rico, July 1-6. In each service we showed a vacation Bible school filmstrip, seeking to create interest in the district V.B.S. workshop scheduled for July 11. A question and answer period gave some opportunity to understand local problems and to offer counsel for strengthening the work. About forty minutes was given to a message emphasizing the values of the Sunday school, and we closed each rally with a series of slides suggesting methods of evangelism through the church schools.

Since my Spanish vocabulary is limited to "*Si, Señor*" ("Yes, Sir") and "*Muchas gracias*" ("Thanks very much"), I had to rely on Superintendent Lyle Prescott for communication. He proved to be an able interpreter, taking my halting English ideas and translating them into fluent, appealing Spanish that held the attention and moved the hearts of our hearers.

Nearly half of Puerto Rico's 3,000,000 people live within the area of greater San Juan. Here are located our mission homes, Bible school property, and six of the island's fourteen churches. It was an enriching experience to spend these few days as guests of the Prescotts and to have several meals with the Harry Zurcher family, who live in the mission home next door to the Prescotts.

Thursday night we had a full house at First Church in Santurce with Pastor Hernandez. Friday night we drove fifty miles west on the north shore to our church at Arcibo. Since Puerto Rico is a territory of the United States, July 4 is an official holiday and we observed the national custom last Saturday. I have one small fish and some very large sunburns to remind me of our day of recrea-

tion. The fisherman of the trip got no burns and a nice string of fish.

Sunday morning we were off at seven o'clock for a ninety-mile drive southwest across the mountains to our church in Ponce, Puerto Rico's second largest city, with a population of 100,000. Here we have a nice church building whose small organ was a gift from Dr. and Mrs. C. Warren Jones. At Ponce, I found a well-organized Sunday school, classes of the right size and age-groupings, teachers using pictures and other aids effectively. They had helped to solve the problem of classroom space by a *ranchito*—an open-air roofed space similar to our carpools in the South—at the rear of the church. After the service we had a genuine Puerto Rican Sunday dinner at the home of the pastor. Included was a delicious cold drink compounded of Pepsi-Cola and Puerto Rican fruit juices.

After a tropical siesta (Sunday afternoon nap at home!) we started once again across the mountains headed for our church at Barceloneta on the north shore. Here Pastor Robles and his people had worked hard to prepare for our coming. It was the first service in their remodeled church building. The floor tile was not yet laid and a pile of sand and gravel had to be shoveled out of the path to the entrance, but we had a full house and enjoyed the blessing of God's presence. After an eighteen-hour day, back at the Prescott home at midnight, we were grateful for the preceding day of relaxation.

Yesterday was our last day in Puerto Rico. In the forenoon I prepared some observations and suggestions which I wished to share with the missionaries and other district leaders. At two o'clock the district church school board and other interested workers gathered at the Prescott home. For two and one-half hours we counseled together over the best ways and means to advance God's work through the Sunday schools. The chairman of the board said our gathering was the most fruitful aspect of the visit. Last night we had the last zone rally with Pastor Roman and his people at Carolina, just east of San Juan. Again we had a house full in a brand-new church building—they dedicate the church tonight in the opening service of five days of revival with Superintendent Lyle Prescott.

Did I enjoy six days in Puerto Rico? *Si, Señor!* To God, whose blessing was upon me, to the missionaries who showered me with kindnesses, to the church whose interests I sought to serve I say, *Muchas gracias!*



By JUSTA LEE ALLEN

"One Sweetly Solemn Thought"

The beautiful meditation and prayer hymn, "One Sweetly Solemn Thought," holds an honored place in Christian hymnody, just as its author, Phoebe Cary, and her sister Alice, hold honored places among the female poets of America. This hymn is found in practically all hymnals. "Nearer Home" was the title which the author first gave to this poem, without any thought of its ever being used as a hymn. The following interesting story of the power of this hymn is told by Russell H. Conwell, in his *Lessons of Travel*:

"In Macao, China, not far from Hongkong, the principal occupation of the inhabitants is gaming. Here, one day, a traveler found a company of gamblers in a back room on the upper floor of a hotel. At the table nearest him there was an American, about twenty-five years old, playing with an old man. They had been betting and drinking. While the grey-haired man was shuffling the cards, the young man, in a swaggering, careless manner, sang, to a very pathetic tune, a verse of Phoebe Cary's beautiful hymn, 'One Sweetly Solemn Thought.' Hearing the singing, several gamblers looked up in surprise.

"The elderly man, who was dealing the cards, put on a look of melancholy, stopped for a moment, gazed steadfastly at the younger man, then dashed the pack upon the floor under the table, and said, 'Where did you learn that tune?' The young man pretended that he did not know he had been singing. 'Well, no matter,' said the old man, 'I've played my last game, and that's the end of it. The cards may lie there till doomsday, and I will never pick them up!'

"The old man took \$100.00 from his pocket and, handing it to the younger man, said:

"Here is your money. Take it and do good with it; I shall with mine. I have misled you, Harry, and I am sorry. Give me your hand, my boy, and say that for old America's sake, and for God's sake, you will quit the infernal business.'"

The ending of the story was a happy one, for the "old man" in the story later reported that "Harry" had entirely given up gambling and all his other vices, and had become a "hard-working Christian."

During the last years of her life Miss Cary, seeing this story in print, said, "It makes me happy to think that any word I could say has done a little good in the world."

This hymn has many versions. The version in a collection of hymns which she published, titled *Hymns for All Christians*, is Miss Cary's own and last version, the first stanza of which reads:

*One sweetly solemn thought
Comes to me o'er and o'er;
I'm nearer home today,
Than I have been before.*

PARSON TO PERSON:

"Togetherness" in the House of God

It is a bad thing when either preachers or laymen do not join in the singing of hymns. When we don't sing, or at least give our eyes and minds to the words, we eloquently testify that:

1. This part of the service isn't important, just "filler" till the stragglers arrive.
2. Aloof minds and stilled voices present a barrier to the Holy Spirit speaking to us.
3. Words and music hallowed by the years and used of God have no message for me.

ON THE OTHER HAND, when I give my mind and voice, I do these things:

1. Build a subconscious reservoir of sound doctrine and strength for living.
2. Indicate clearly that whispered conferences, gazing at others, or stolidly enduring do not have priority over yielding my mind and voice in worship.
3. Help create an atmosphere of unity that is a testimony to visitors and an indictment against sloppiness.

"Togetherness" is as important in God's house as it is in your home!

"Dear Friend and Customer:

NO MORE TOBACCO SOLD HERE"

By MENDELL TAYLOR

I noticed a distinguished-looking gentleman ushering the people to their seats. I was on the platform of the Burlington, North Carolina, First Church. I turned to the pastor, Rev. W. Lee Gann, and asked about the identity of his efficient usher. He replied that there was a very interesting story connected with the usher's relationship to the church. Soon after the service I learned the details about the highly successful businessman that I had become interested in because of his fine ushering.

His name was Oscar Gammon. He has been a Christian about two years. He owns and operates a large food store. He has also developed an excellent "Snack Bar" program and has two of these in operation. In the food market business he has to compete with chain store markets and privately owned supermarkets—all within a short distance of his location. These markets are open on Sundays and accommodate their customers with everything that is represented by the tastes and habits of Mr. Modern Man.

One of the first signs that you notice as you drive on "OSCAR'S FOOD STORE" parking lot is this: "Closed Sundays." Another outstanding feature about this Christian businessman's policy is his conviction regarding the selling of tobacco. About a year after his conversion he wrestled with this problem. He knew that he ran the risk of offending his customers if he took a stand against tobacco. He knew that his competitors would try to capitalize on the opportunity to pick up any customers who might be offended by such a move. In the light of all these facts he asked the Lord to give him guidance in the matter. Through divine assistance he settled the issue by deciding to remove tobacco from his store. In keeping with this de-

cision he composed the following letter and gave a copy to each of his customers:

DEAR FRIEND AND CUSTOMER:

This may come as somewhat of a surprise to you but this letter is to inform you of a decision I have made after a long time of thought and prayer.

I am sure most of you, my customers, know that last October I felt the time had come for me to change my way of living. At that time I was converted and since then I have been trying to serve the Lord. I am sure I have made mistakes but I have honestly done my best to live a Christian life.

Several years before my conversion I felt that it was harmful to me to use tobacco and at that time I quit smoking and haven't used it since. Now, ever since I was converted I have had the feeling that if it was wrong for me to use it, then it was wrong for me to sell it. I have battled over this thing for these several months. I have argued with myself from every angle. I have given every excuse to myself for continuing as I have been. However, I can't get away from it. It troubles me day and night. So, as I said, after much meditation and prayer I have made my decision.

Effective August 15th (1958) I am going out of the tobacco business. I shall continue to try to give each of my customers the best merchandise in groceries and meats that I possibly can. I shall also continue the same service to all our customers that we have been noted for. I am just going to leave the tobacco business to others who have no convictions in this matter.

I sincerely trust that each of my customers will be understanding. I do not want anyone to think that I am condemning any person who either uses or sells tobacco. It is simply that I must do what I feel is right for me to do.

Sincerely yours,

OSCAR W. GAMMON

P.S. Remember, after August 15th there will be no tobacco of any kind sold at Oscar's Food Store!

In talking with Mr. Gammon, he pointed out that he did not lose a customer over the move. Many of them congratulated him for following the courage of his convictions. Several acknowledged that they had thought tobacco was injuring them physically, and since Oscar's letter impressed this upon them, they were going to quit using tobacco also.

This is one of the most thrilling stories I have heard for many years. I feel that this will give inspiration to other Christian businessmen. I write it with a prayer that those who face such issues will follow the Lord's will concerning the same.

My little children, let us not love in word, neither in tongue; but in deed and in truth. And hereby we know that we are of the truth, and shall assure our hearts before him. For if our heart condemn us, God is greater than our heart, and knoweth all things (1 John 3:18-20).



NAZARENE LITERATURE FOR SERVICEMEN at the San Diego Marine Base, where approximately 50 per cent of all new marines complete their training. Pictured left to right are: Nazarene Chaplain Dodson, Chaplain Ingebretson, and Nazarene Corporal O'Toole.

Jesus Came to Our Vacation Bible School

By GLADYS STRICKLAND

First Church, Dallas, Texas

Do you think of vacation Bible school as a time to collect money, teachers, and materials and babysit for ten days? Not so in our church, for this year Jesus came to our school; and because of His presence, everything was important, everything was right.

We had difficulty enlisting teachers for this year's school. It seemed that most folks were going on vacation, so many were working, and some were just too tired to help for two full weeks of Bible school.

As director of the school, my heart was heavy; my responsibility was great. Where should I turn? I had covered the entire church roll and we needed more workers badly. *Then I knew that prayer was my only answer.*

A special prayer meeting was called for Friday preceding the beginning of our vacation Bible school. Those who could not come to the church set aside this time to pray in their homes. Friday came and we gathered in the "upper room," and read His promises from His Word.

We read in Isaiah 41:21, "Produce your cause, saith the Lord; . . ." We produced our cause—at least two hundred boys and girls needed Christian training; some had never met Jesus. Someone prayed, "O Lord, make the children good. Johnnie doesn't *have* to be so naughty as to need a teacher all his own." We prayed earnestly and sincerely, for we felt so incompetent in ourselves. Then someone prayed, "Dear Jesus, remember the loaves and the fishes. There weren't many, and look how You blessed and used them."

About that time we reached heaven! Tears of blessing and shouts of joy rang out in that prayer room. God had heard our prayer and gave to us such peace, such assurance beyond our understanding. All hearts were calm; all troubled minds were put at rest. We left to face our tasks as new persons.

Did the Lord send us scores of additional workers? No, but as with the loaves and fishes, He blessed the few and used them in a miraculous way.

We witnessed our Saviour's presence every day of our school. We were so grateful to see seventy of our boys and girls gather around the altar, weeping and praying for Jesus to meet their needs.

The discipline of the school? For *some reason*, Johnnie was unusually well behaved. Our visitors could not understand the intent mindfulness of the children, but *we* knew, for Jesus had come to our vacation Bible school!

(NOTE: *Since this is God's business, let us always draw heavily upon Him for help.*—MARY E. LATHAM, General V.B.S. Director.)



God's Pedestrians

Did it ever occur to you that whether you get to heaven or not, and the sort of reward you will receive when you do get there, will depend upon what kind of pedestrian you are here below? God's Word indicates that such is the case.

Yes, all will depend upon where you walk, how you walk, and with whom you walk during your journey through "this present evil world" (Galatians 1:4); mainly, *with whom* you walk.

Enoch walked *with God* (Genesis 5:22), and God translated him to the eternal realms of glory without his ever seeing death or feeling the clutch of its icy fingers. Elijah, too, was raptured up to the paradise of God in a flaming chariot (II Kings 2:11) because of the holy way in which he walked.

Noah walked *with God* (Genesis 6:9), and God bore him safely through the raging Flood, that diluvial cataclysm which convulsed and contorted this sin-cursed earth, burying its great coal beds, oil fields, and huge monsters of land and sea.

And may I point out, in all seriousness and solemnity, that *our* weary pilgrimage through this vale of struggles, tears, and woe will have to quite closely approximate that same pattern if we are to reach the same destination? Unless we *walk with God* here and now, we shall never have the inestimable privilege of walking with Him in the glorious, eternal hereafter.

A roadside lacemaker and saleslady in Palestine was one day explaining to a passer-by how she managed to get safely home at night in that region of ferocious panthers. Said she, "I just carry a lighted lantern and walk in the circle of light it sheds about me, and not one of the beasts will ever come into the light to attack me." What a lesson for us Christians!

SOMEONE PRAYED . . .

Somehow do your prayers seem lacking?

Faith weak—when it should be strong?

Pray on—could that sweet, far echo

Be voice of an angel throng?

Keep on . . . does the sound seem closer?

No matter how long you've stayed—

Could that strain be of heaven singing:

"Souls are saved—because someone prayed?"

—ILA R. MONDAY

The beloved John assures us that "if we walk in the light, as he is in the light, . . . the blood of Jesus Christ his Son cleanseth us from all sin" (I John 1:7). In the light of God's presence the fiendish devourer will not and *cannot* destroy even the weakest or weariest wayfarer. "He that followeth me," said Jesus, "shall not walk in darkness, but shall have the light of life" (John 8:12).

Walking with God—what a glorious companionship and what a wonderful privilege! But it means much more than just meandering about through life in our own willy-nilly way. It means walking only where God can and will walk with us. It means going God's way, not merely some of the time, but at *all* times and in *all* situations. It is not always easy, but His abounding grace does make it always possible. Paul exhorts us to *holiness*, "without which no man shall see the Lord" (Hebrews 12:14).

A deformed and dwarfed little fellow was one day being chided and ridiculed by some larger and more fortunate boys because of his small size and uncomely physique. "What do you think you will ever amount to, anyway?" they jeered. "You'll never get anywhere; you're too small!"

"Just the same," he replied, "I can do something none of you fellows seem able to do."

"Oh, yeah, and what may that great deed be?" they wanted to know.

"I can keep from using God's name in vain," he responded quietly. He knew something about walking with God!

Enoch lived in an age which must have been fully as perverse and vicious as ours. It must have been through constant conflict and unwavering faith that he walked with God. We may do the same. We may be *thoroughly* converted and transformed and be, indeed, children of God, not only enjoying the knowledge of His will, but setting an example that shall lead others also into the same path of obedience and consecration. Yes, we must indeed "walk in newness of life," as Paul so plainly states it (Romans 6:4).

Christ, in His humanity, wrought out a life which was completely righteous and holy in every respect. That righteousness He offers to impute and impart to us. "Their righteousness is of me, saith the Lord" (Isaiah 54:17). "And this is his name whereby he shall be called, THE LORD OUR RIGHTEOUSNESS" (Jeremiah 23:6). That righteousness, fully accepted in exchange for our

own natural sinfulness, constitutes our passport to, and our fitness for, heaven. The "filthy rags," even of *our own* very best deeds, will not be sufficient. "Not of works, lest any man should boast" (Ephesians 2:9).

An eagle, a splendid bird, had once been chained to a rock. There was the king of birds, meant to soar into the heavens, chained to earth. Our lives must not be like that. No darling indulgence or unholy ambition must be permitted to chain us down so that we cannot rise to the heights to which God calls us. To remain thus shackled will mean to perish. God expects us to be, not chained men, but *changed* men!

We are to walk, "not after the flesh, but after the Spirit," Paul exhorts. "For to be carnally minded is death; but to be spiritually minded is life and peace" (Romans 8:1, 6). "Walk worthy of the vocation wherewith ye are called" (Galatians 4:1), he admonishes. "Walk honestly" (I Thessalonians 4:12). "Walk in love, as Christ also hath loved us" (Ephesians 5:2). "Walk worthy of the Lord" (Colossians 1:10). "Walk in the Spirit" (Galatians 5:16). "Walk, even as he walked" (I John 2:6).

So, beloved, let us be true and faithful spiritual pedestrians here below, and then eventually we shall enjoy the inestimable privilege of continuing our walk with God in the light of His glorious, holy city above!



YOUTH WANTS TO KNOW*

Compiled by C. MERVIN RUSSELL

(*Christian Youth Supplies, Winona Lake, Indiana, \$1.00*)

This is a straightforward, fair, spiritually-minded discussion of a variety of problems that are facing the teen-agers of this day. Each problem is faced with a wholesome Biblical approach. Here are some of the chapter discussions: "Is Going Steady Right?" "What's Wrong with Rock 'n Roll?" "Wanted, a Conscience about TV," "Mixed Marriages," "Your College and God's Will."

No teen-ager can read this without realizing that the Christian Church is friendly to his temptations and that the Bible is still the best Guidebook for the feet of youth.

—NORMAN R. OKE, *Book Editor*

Temptation

(Ephesians 6:10-18. Note verse 11.)

Many people have not stopped to consider the fact that men and women are not tempted alike. Men are tempted by suggestion, while women are tempted by contact. This is one reason why society has ruled that boys and men keep their hands off the girls and women.

Here is where a lot of harm comes from women dressing immodestly. When a lady flaunts her womanly charm before those of the opposite sex, she places temptation before them. Many women do not realize this fact or they would never expose themselves by immodest dress.

Men should learn to keep their hands off the opposite sex. Most men do not understand or realize this truth, or they would not take the liberty to handle or fondle the girls and women.

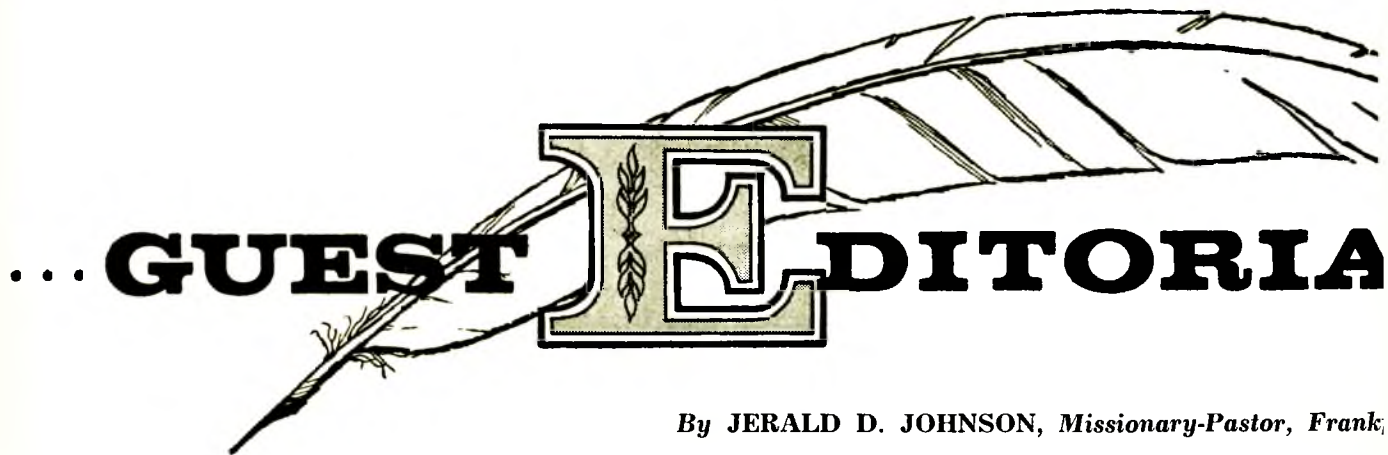
The writer believes that this is the cause of much of the moral breakdown. We discovered this truth while serving as college president. We gathered the male professors with the male students in the chapel, and gave them a good, kind lecture, urging them to treat every girl as if she were their sister. We also gathered the lady professors with the girls and gave them a similar lecture, urging them to treat every boy as a brother.

This kindly advice had a splendid effect on the student body. After these lectures we sensed a different attitude on the part of the boys and girls toward each other.

While serving in the evangelistic field, in each revival and camp meeting we tried to arrange for a day service in which we dealt frankly with this problem. We urged the fathers and mothers to be present, and they usually came in droves and listened attentively. After these messages, many of them came and thanked me heartily and assured me that they never understood this truth before.

This is doubtless one reason why the Bible speaks out so clearly against immodest dress and behavior, and why our founders chose to put it in our *Manual*, to safeguard our people, especially our women and girls. Please do not put a stone of stumbling in the way of your brothers and sisters.—A. O. HENDRICKS, *Nazarene Elder, Pasadena, California.*

*Order direct from Nazarene Publishing House, P.O. Box 527, Kansas City 41, Missouri.



... GUEST EDITORIAL

By **JERALD D. JOHNSON**, *Missionary-Pastor, Frank*

Policy for the Church

Astonishing to the tourist as he travels through postwar Europe is the tremendous amount of activity. Countries that were ravaged by the last global conflict are hurrying to rebuild their homes, their factories, and their highways. The people of Germany are characterized by their many abilities as well as their willingness to work. People who visited this country just a few years ago are amazed at the transformation that has taken place in a short time. Yet in spite of their recovery, which has once again led them to be one of the great nations of the world, the Federal Republic of Germany is saddled with a crushing burden. The country is sharply divided into two sectors by the iron curtain.

On one side of this "curtain" there is prosperity. On the other there is little better than poverty. One side is enslaved, the other free. It is the dividing line between East and West.

Behind the iron curtain sit the enthusiastic, capable, strong leaders of communism. These are the men and women who have devoted their lives to the advancement of an ideology which they have convinced themselves must eventually engulf the entire world. In order to accomplish their aims they have established a strange and sadistic standard of ethics, life itself having no real value, except as it is used to advance the purposes of their party.

The apathy of too many people in the Western world toward this monster was the great concern of the late John Foster Dulles, for we dare not think that communism is confined only to its designated borders. The iron curtain is not our protection against communism; rather it is the protection of the East against the West. It is no secret that agents, spies, and organizations are at work all over the globe. NATO and SEATO and

other military pacts are symbols of a united West against this threat. But even with these forces of strength alerted to the defense of our liberties, there are successes of communism with which we must reckon.

These successes are to be found not only in that which is labeled red, or even pink, by governmental investigating committees, nor is their success in revolutions or other forms of unrest to be found throughout the world alone. It must be remembered that communism is anti-church, anti-spiritual, anti-Christ—that communism is materialism.

Could it be that their accomplishments are evidenced in Europe in the fact that churches that were full immediately after the war experience this fullness no longer? Here the streets and highways are jammed with traffic on Sundays as the multitudes are clamoring for the beaches and the mountains—from early morning until late in the evening. On Sunday evenings one is impressed by the great crowd of people standing outside a theater, waiting for the crowd that is already inside to leave after the first showing. Conversation with neighbors, acquaintances, and friends makes one conscious of the clamoring for money. Is materialism, which is only a little distance away from communism, capturing the imaginations of the people?

Here is where a false ideology must be fought with a correct one. Here is an area where soldiers, sailors, and airmen with weapons cannot provide the answer. Here is where summit conferences will not calm the tempest.

At this point the Church can do something that no other organization can possibly do. This is the mission assigned to the Church of Jesus Christ—

and justification for the existence of the Church of the Nazarene in West Germany. Here we are joining hands with other evangelical forces to bring about a spiritual revival. This challenge is a special impetus in promoting the identifying message of our church, Bible holiness.



in, *West Germany*

Our hopes for success are found in the frustrations of many who have learned that materialism isn't the answer—yet pursue monetary gains simply because as yet they haven't found a more satisfactory solution. A personal acquaintance of mine has informed me of his attempts to become a millionaire again. The word "again" is used correctly. His business, machinery, home, and all else that were formerly his are now swallowed up in East Germany's Communistic regime. It was necessary for him to flee to the West and start all over. However, he is not a young man any more, and obviously in search of an "answer."

Grim reminders of the futility of "things" bare themselves to the populace from time to time. While many cities have almost completely rebuilt since the war, scars are still to be seen—if not on the face of a building, on the faces of the people. The parsonage in which we plan to live in the near future is being built on a recent battleground. As is done all over West Germany, before a new building is erected, men with Geigers come in to check for shells and bombs. They found the remnants of a once deadly shell directly under the dining room area where the parsonage is being erected. What a lesson to us that only "treasures in heaven" will stand the tests of time!

The city of Berlin, Germany, is at the present time the focal point where East and West are battling for control. In speaking for all of the Western powers, Christian Herter says that the West will remain firm on claiming its rights in that city. This policy established by Mr. Dulles and now being maintained by his successor has provided the peoples of the free world a great sense of security.

In this day when forces which are opposed to what we believe would endeavor to threaten and discourage us, the Church must also stand firm in its convictions and its message. This spirit of firm determination must characterize the Church, not only in Europe, but all over the world. We have a task to accomplish what might and armies cannot do. Herein lies our hope as we assume our responsibilities in defeating that which is anti-Christ.

"For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all, *to stand*" (Ephesians 6:12-13).

Wir Machen Keine Entschuldigung (We Make No Apologies!)

It was our discovery that in coming to a foreign country, endeavoring to assume the work involved in our assignment, there were some phrases that should be learned as soon as possible. We found that the German equivalent for "We make no apologies" is a good one to know. There are a number of reasons.

Throughout the past centuries in Germany it became the established tradition for the ruler of a designated area to determine the religion of his subjects. As this carries over into modern Germany, state and church continue to be fastened one upon the other. The result is that the Catholic church and the state (Protestant) church are supported by the state. Ninety-five per cent of the people are officially designated one or the other. The members then must pay a church tax, which is deducted from their payrolls and collected by the state.

The Church of the Nazarene makes its entrance into Germany as a free congregation. This means that we will not be subservient to the state. For this, *we make no apologies*. Where there is no separation of church and state, the trend is for the church to become subject to the state rather than the state to the church. History has shown that in instances where the state has become subject to the church the end result is just as dangerous as the other way around.

While we are not receiving any tax money, we are able to preach the principles of stewardship which make giving to the Lord a privilege rather than a burden. The free congregations automatically receive an extra popularity boost from the people because they are not the recipients of the tax. Extra taxes don't always create good feelings.

Not only is our church recognized as a free congregation, but we are beginning to establish our reputation as a holiness church. For this, *we make no apologies*. Alcohol consumption appears to carry no stigma attached to it. The standard of morals (or no morals) that a number of people of our acquaintance have is appalling. The message of our church, along with its demands for a holy walk on the part of its constituents, is absolutely necessary on the continent of Europe.

It must be admitted that occasionally the term sect is attached to us. But along with the word sect there is always the accompanying word American. The term sect is one that the German churchmen have heavily worked to discourage their members from changing over. However, the consequences of this propaganda are not too serious when the label American is also attached. We are always quick to identify our church as an international one, but with headquarters in Kansas City, U.S.A. This American connection automatically means new ideas, new methods, and new approaches to the average person. In a country where the church has remained largely with traditions which are centuries old, the Church of the Nazarene has a unique opportunity with its program of mass and personal evangelism, Sunday schools, missionary outreach, and youth activities. For this, *we make no apologies*.

The name *Die Kirche des Nazareners* (The Church of the Nazarene) is relatively new to the

country of Germany. But for the organization which bears this name, *we make no apologies*.

We make no apologies for the constituents of our church. The many letters which make their way to our home from Nazarenes all over the world tell of their prayers and interest in the success of their church in Germany. The reports of their giving in General Budget and special world evangelism offerings speak of the spirit of sacrifice that has captured the hearts of our members the denomination over.

We make no apologies for the mechanics of our church. The time and effort that have been spent by the Department of Home Missions at headquarters to help facilitate and expedite our work thousands of miles away would run into many hours and days. The sense of security an overseas worker has from the knowledge of having a strong "home base" is a tremendous asset in Kingdom service.

We make no apologies for the leadership of our church. To be able to rely upon such godly wisdom and prayerful counsel is a blessing few people enjoy. The assistance, guidance, and inspiration provided by our general leadership in this particular overseas project has been superb.

With God's help, that we might see many won to Christ and His kingdom, the Church of the Nazarene is in Germany to stay. And for this, *we make no apologies*.

"Behold, He Cometh with Clouds"

(Revelation 1:7)

By JESSIE WHITESIDE FINKS

*The clouds are the dust of the Master's feet,
Giving proof that He is near . . .
That I may lean on His loving breast,
Rest secure, till the clouds all clear.*

*The clouds are the veil that hide His dear face;
I feel, though I cannot see,
His tender touch, for He holds my hand
In the dark till the clouds all flee!*

*Alway God is near me within the cloud;
He wants me to walk by faith . . .
To see Him, shining, thro' dark the way—
"Jesus only," as His Word saith.*

*My clouds will then glow as thro' life I go,
Like a halo, light the way;
As I travel on, this fact I know . . .
Cloudless skies will be mine someday!*

Servicemen's Corner



Our Chaplains Report:

FROM KOREA—"When I arrived at my assignment here in Korea, I was assigned to the 1st Battle Group, 5th Cavalry Division. We are located approximately forty-five miles north of Seoul. There are about one thousand enlisted men and forty officers in the Battle Group.

"God has wonderfully helped and blessed our work and there has been nearly 40 per cent increase in attendance. One young man was wonderfully converted the first Sunday morning service, and several have prayed through to positive victory since. We are thanking the Lord for the privilege of serving Him and representing our church here on the front line of defense. A few weeks ago while in Seoul, I visited our mission compound and met Brother and Sister Cornett and family. God is using them in a wonderful way to further the work of His kingdom here in the Land of the Morning Calm. We covet an interest in the prayers of all of our people for a great harvest of souls among the servicemen and the Korean nationals."—CHAPLAIN [MAJOR] HERBERT J. VAN VORCE.

FROM THE STAFF CHAPLAIN, LANDING SHIP SQUADRON ONE—"Our ships sailed from San Diego harbor for a seven-month deployment to the Western Pacific Area of operations. I have

had the opportunity of riding three different ships within our Squadron of Landing Ship Tanks.

"A unique experience occurred aboard the U.S.S. 'Washoe County' which was of great interest to the men who were aboard. The detachment of U.S. Marines were desirous of airing and drying out their tents and other equipment. When the large tent, 20 by 30 feet, was pitched, someone asked me if I would like it left up over Sunday. When service time approached, the area behind the altar was decorated with colorful signal flags, and when church call sounded, the biggest attendance to date was recorded. The tent was packed with men. In spite of the hot sun and humidity, with a temperature of 110°, the service was a tremendous success. It looked like an old-fashioned camp meeting, but it was aboard a ship which was hundred of miles at sea.

"We visited Hong Kong, and my heart was touched by the many depressing scenes. But amid all the suffering and squalor, I attended a church full of radiant Christians of all ages from the same environs. It was but another tribute to God's plan of salvation."—CHAPLAIN (LT.) L. A. BEVAN, U.S. Navy.

NAZARENE SERVICEMEN'S COMMISSION

Ponder W. Gilliland DIRECTOR

Thought for the Day



by BERTHA MUNRO

Destiny by Catchwords?

Monday:

"He's very orthodox—yes, but an orthodoxy of shibboleths"—said of a prominent clergyman. "Destiny by catchwords"—said of this age because (as the new generation of writers think) the conservatives in morals and religion have parroted all the good words smooth.

We have some wonderful words, words we want our children to know, and our children's children. Could we possibly, in a sense we do not realize, be leaving them to a "destiny by catchwords"? Easy to repeat, but the rich substance gone, or at best diluted? (Matthew 23:3c; II Timothy 3:5; Deuteronomy 6:5-9.)

Tuesday:

"Words, words, words!" There is an absolute, but it is not to be found in words. We keep the old word that we may have the old thing. But the word can stay behind, worn out, its meaning lost. That word is at our mercy.

"What a wonderful Saviour is Jesus, my Jesus!" "Wonderful." As we sang with a peculiar sense of His presence, the word carried me back across the centuries. "His name shall be called Wonderful"—how Isaiah's spirit kindled at that first glimpse! And Handel's echo. "Wonderful!" John Newton's "Amazing Grace," and Isaac Watts's "When I Survey the Wondrous Cross." "Jesus Christ the same . . . to day"—our love too was doing something to

hold the word steady. (Isaiah 9:6; Hebrews 13:8.)

Wednesday:

The great word *God* a half-empty sound? God "pretty much of a convenience—the faint image of a big boss in the sky—to conjure up when the Communists worry us too much, a philosophical concept that fits nicely into the lofty symbolism and pleasant sociability of the church, an aid to jittery nerves, and a formula for achieving peace of mind—a pleasant, helpful idea, nice to have around as long as He does not get in the way."* Oh, we are beyond that. How far? "Thou shalt not take the name . . . in vain" (Exodus 20:7).

Thursday:

"Children of God—it is an immense pretension" (M. Arnold). Wait in His presence; then carry it with you. Let your mind and heart dwell on those words the theologians roll out: *omniscience, omnipotence, omnipresence*, and add to them *justice, mercy, love, faithfulness*. One man really saw Him, and

*John E. Riley in *Bible School Journal*.

went out to write Isaiah 40 and 53. (John 3:2; Romans 8:14-16.)

Friday:

The word *holiness*. "It is not what you are *against* that counts but what you are *for*, and how much you are for it." What impression are our young people getting of what the holy life consists in—not doing or doing? And we ourselves—avoiding or loving? (I Peter 1:15-16.)

Saturday:

Love: "I love Him with all my heart"—words worn smooth? I saw a new picture of love this week. Impressed by a man's radiant face and overflowing joy, I later heard him speak with evident extreme difficulty, yet the same smile. Then I learned that when called to preach years ago at the age

of twelve he was, through a speech impediment, unable to enunciate his own name. Love will obey at any cost, reckless of self to honor the loved one. (John 14:15; 15:9, 12; 13:35.)

Sunday:

"Be not the slave of words." They are only labels, tags, worthless when separated from the thing itself. *Sanctification, consecration, faith, prayer*—secondhand, what Kipling calls "the faith that ye share with Berkeley Square," they can be empty, perhaps misleading. But firsthand, experienced, pondered by an earnest, honest heart—Jesus Christ is their Definer and Practicer; the Holy Spirit will be their Interpreter to us, their Reproducer in us and through us. "God is His own Interpreter." (John 14:23; 16:13.)

this girl upon your heart and pray for her, as the devil is not so easily driven away when a person has been serving him in a country such as this.

Missionaries on the Move

Rev. and Mrs. Ronald Bishop have recently furloughed from British Honduras. They will be living at 2012 California Avenue, Fort Wayne, Indiana, this

Miss Joyce _____ has also furloughed from British Honduras and will be living at the home of S. D. Blair, 5313 48th Avenue, Red Deer, Alberta, Canada.

Rev. Robert Ashley, who recently returned to British Honduras following his furlough, will be living at El Cayo, British Honduras, Central America.

Rev. and Mrs. Douglas Alexander write that after September 15 they will be located at P.O. Box 15, Acornhoek, E. Transvaal, Union of South Africa.

Report on Danny York

Danny still has to be in the iron lung several hours a day. The congestion in his right lung has not completely cleared up yet. He still can move only parts of his hands. But Danny is cheerful and happy and never complains. It will be six months before they can tell to what extent he may be paralyzed. Continue to lift this little lad in prayer.

Judy Flinger Better

Judy is improving marvelously from her accident. The family is here with me at the language institute.—HARRY FLINNER, missionary on furlough from Peru.



Foreign Missions

REMISS REHFELDT, Secretary

Acornhoek Activities

By ABIGAIL HEWSON, Transvaal, Africa

Last week I made a new venture on the mission station here and held a vacation Bible school. I wondered how the young people would take to it and how many would come, as it is summer now and the fields have been plowed, mealies planted, and hoeing has to be done. The cattle also have to be tended by the boys to keep them from straying into another's field and destroying the mealies.

It didn't seem such a good time for Bible school, but I prayed about it, and the first day 76 young people came. This number grew to 100 before we closed. We had a good time.

The young people took to the idea very well, especially to the handwork, and even more particularly when they knew that they could take these articles home with them. Some of the things were not too well made; others were very well done. But everyone seemed to think he had accomplished something, and was quite satisfied.

One morning after the Bible lesson we had an altar call and twenty-five of these young people came out to the altar for prayer. They also worked very hard on the scripture memory work and did very well.

In Sunday school we have also experienced the blessing of the Lord and our numbers are increasing; the people are catching on as far as bringing others is concerned. One girl brought thirty-five other young people during a period of three months. We had a contest to see how many could recite from memory the fifty memory verses given in

Sunday school throughout the year. Many started off well but got tired and didn't continue. I kept asking and reminding them, and at the end of the year one young man recited all the texts, scarcely stopping to take a breath between. He did very well and went away the proud possessor of a Bible as his reward. I think others might have liked to try but were too nervous. This young man likes to come to church and Sunday school but has not yet given his heart to God. Pray for him.

Recently we held revival services in the church and God blessed. Many souls came and sought the Lord in salvation and sanctification, and backsliders were restored. One of our young girls had caused us great heartache by going off to a witch doctor and to demon worship. She had been taught in the church from an early age and has a Christian mother, so she knew this was wrong. She stayed as far from the missionary and the church as possible and so we heard only by rumor what she was doing.

It seemed impossible to contact her except by prayer, and we prayed much for her. After four and one-half months away from us, she returned just in time for our revival services and she was the first one to come out for prayer. She prayed and wept and called on God for complete deliverance. When she testified she said she never knew that the devil had such power, but now she knew and she wanted to be freed. She took off her bracelets and threw them away, to show that she was through with all that savored of demon worship. We would like you to take

The Sunday School Lesson

MENDELL TAYLOR

Topic for September 6:

The Peril of Pride (Obadiah)

SCRIPTURE: Obadiah (Printed: verses 1-4 and 10-15)

GOLDEN TEXT: *Seek good, and not evil, that ye may live: and so the Lord, the God of hosts, shall be with you, as ye have spoken* (Amos 5:14).

The Background of Rivalry: The Book of Obadiah has two general sections: one concerning Edom's judgment (vv. 1-14) and a division dealing with the day of the Lord (vv. 15-21). The Edomites were descendants from Esau,



and the Israelites from Jacob. There was continuous enmity between them. Edom was hostile from the very beginning of Hebrew history. At this time, the Edomites refused Israel permission to pass through her territory. This rivalry continued until Babylon was closing in on Israel. At this time the Edomites resorted to treachery, which made it easy for Israel to capture Israel. This long-standing feud is the background for the prophetic utterances of Obadiah.

The Build up of Rank: The Edomites rated themselves high as they compared themselves with other nations. They were proud of their strategic location. They occupied a wild, mountainous area dotted by occasional oases. They were surrounded by many precipitous cliffs and almost innumerable gorges and caves in which small bands of warriors could hide and be reasonably safe from pursuers. According to the standards of ancient warfare it was almost impregnable. They rated themselves high from the viewpoint of their military record. They were ready to challenge all oncomers, and dared any of them to try to bring them "down to the ground." These features caused them to rank themselves with pride among the leading nations of the civilized world.

The Backlog of Resentments: The prophet listed specific evils which the Edomites had committed against Israel. These included the following: (1) When the Babylonians plundered Jerusalem the Edomites stood aside as a neutral instead of coming to the assistance of Israel; (2) Following the capture of Jerusalem, the Edomites participated in the looting and plundering of the city and received a share of the take; (3) The Edomites stood squarely across the escape route of the Israelites and captured many of these defenseless refugees.

The Backwash of Returns: This record of evil deeds was not overlooked by the Lord. He would send judgment upon those who inflicted hardships on people weaker than themselves. The prophet was convinced that there was a law of sowing and reaping that runs throughout the universe. He insisted that this was a moral world. No nation can sin without punishment. The dramatic statement of the prophet regarding this law of returns was worded as follows: "Thy reward shall return upon thine own head" (v. 15).

The seed sown in life's springtime will return multiplied in life's harvest season. The forces of evil set in motion by a nation will come back with unlimited fury as the law of compensation comes into full operation.

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the Question box

Conducted by STEPHEN S. WHITE, Editor

In reference to James 5:14, our pastor has been criticized for anointing the sick because he is not an ordained minister. Is this fair?

Such criticism is not fair! A licensed minister who is acting as pastor has the "authority to administer the sacraments of baptism and the Lord's Supper in their own congregations, and to officiate at marriages where the laws

of the state do not prohibit" (*Manual*, p. 125, par. 259). Certainly if the licensed minister when acting as pastor is given the above privileges, he would not be denied the right to anoint the sick with oil and pray for them.

What about using money which has been raised for one purpose for another and different purpose? A case in point would be to take money which has been raised for an evangelist and use it to defray other expenses of the church. Another example would be to use home mission money for foreign missions or vice versa.

To ask a question like this is to imply its answer. Funds should not be misappropriated. Also I would like to say, after a long experience with our church in several different capacities, that as a rule our general church, districts, and local churches are very careful not to use funds which have been raised for one purpose for another purpose. They bend over backward at this point. But if I want them to continue to do this, I must not specify everything I give. There must be a surplus over and above that which is specified. This is necessary in order for a church to have funds for

expenses and various phases of its work for which no special offerings have been taken or for which there is no specified money. It is easy to forget this side of the picture. Further, it should be remembered that the church board and the district advisory board have certain prerogatives in the final disposition of the monies which are received. In spite of everything, there will be exceptional situations where adjustments will have to be made by them. But these should be very exceptional where money which has been given for a special purpose is involved.

What is the difference between watching a movie or movie-like show on TV and watching it at the theater, aside from the environmental and monetary factors?

First, our church has made a difference between these two things, and I firmly believe that it is right in doing so. There are the environmental and monetary factors which you have mentioned. Besides, more important than these is the control factor. One has more con-

trol over what he sees in his own home than he does in the regular moving picture theater. He may not exercise that control, but he can if he cares and wills to. It is the owner's instrument, and he can turn it off and on as he chooses.

I am greatly concerned about a question which is new to me, although undoubtedly old to you. The question is: Does God know before an individual is born whether that individual will repent and receive everlasting life or fail to repent and go to hell?

Many discussions have taken place about this question. Finally, it involves the relation of God's foreknowledge to man's free will. Can God know before man chooses what he is going to choose and yet the one who does the choosing be free in his choice? Some schools of thought do not have any trouble here because they believe that, in the last analysis, it is God who does the choosing. He knows who is going to choose the right because He arranges the circumstances so that the one who chooses the right will choose the right. This type of thinker can believe in the omniscience of God, and the fact that God knows all things—even what man's choices will be—because at last He is the Cause of all things. In contrast, there are those who believe in both the omniscience of God and the free will of man. They face this problem: If God knows beforehand what I am going to do, doesn't that mean

that I have to do what I do? How then can a person believe in both God's omniscience, or all-knowledge, and man's free will? I believe in both, because the Bible and reason teach both. Thus I answer this question and your question, which is involved in it, in the affirmative. Certainty of knowledge on God's part doesn't carry with it necessity of action on my part. God is eternal, and His relation to time is different from mine. He sees the end from the beginning. Moreover, His knowledge has a dimension which is largely, if not totally, unknown to man. I might also add that I am not alone in my position. There have been many who have delved deeply into theology and philosophy that have taken the same position. Some have asked, "How could God have created this world with its human inhabi-

(Continued on page 21)



Department of Evangelism

V. H. LEWIS, Secretary

EVANGELISTIC HONOR ROLL

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

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

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

Church	Pastor	Present Membership	Gain
ALBANY DISTRICT			
Valois	L. Prosperi	19	6
North Syracuse	J. Siglin	22	14
Watkins Glen	R. Bradley	33	9
Bath	C. Wilson	49	14
Carthage	A. N. Christensen	60	10
Waverly	B. Mason	61	11
Owego	J. Moran	85	13
Rochester Trinity	M. E. Wilson	94	15
CANADA WEST DISTRICT			
Calgary West	W. Bahan	17	5
Eagle	G. Irvine	18	18
Olds	D. J. Derksen	56	15
NEW ENGLAND DISTRICT			
E. Millinocket, Me.	J. A. Bergers	21	5
Wareham, Mass.	H. Garvin	36	9
Dixfield, Me.	D. I. Arcy	51	18
Pawtucket, R.I.	J. B. Nielson	70	10
Brockton, Mass.	F. H. Oxenford	76	12
Bath, Me.	R. B. Fowler	94	13
Manchester, Conn.	C. E. Winslow	215	19
Malden, Mass.	A. B. Sampson	256	26
NORTH DAKOTA DISTRICT			
Bismarck	D. E. Figg	61	11
Grafton	R. Westmark	12	6

Church	Pastor	Present Membership	Gain
NORTHEASTERN INDIANA DISTRICT			
Andrews	P. Foreman	16	15
Upland	C. Gunn	23	10
Helmer	H. Welches	24	6
Eaton	H. S. Richardson	57	16
Luray	D. C. Holstein	71	10
Muncie Forest Park	C. Kennedy	74	10
Columbia City	K. Hawkins	82	12
Albany	P. D. Henry	83	13
Garrett	M. M. Bright	116	19
Anderson Goodwin Mem.	R. L. Ellis	183	22
Alexandria	D. Henderson	283	21
NORTHEAST OKLAHOMA DISTRICT			
Fairfax	J. Moore	24	16
Skiatook	H. Ellis	29	13
Sand Spring	H. Sanders	56	24
Miami	C. Mitchell	66	14
Okmulgee	J. Danner	67	10
Tulsa Springdale	J. S. Emmert	75	12
Cushing	S. W. Nesmith	155	18
Sapulpa	E. H. Sanders	205	22
ROCKY MOUNTAIN DISTRICT			
Worland	G. Shaffer	18	8
Cody	R. B. Round	22	11
Libby	A. L. Miller	24	8
WEST VIRGINIA DISTRICT			
Craigsville	C. Acton	13	6
Huntington Vintondale	I. Ratcliff	14	10
Cairo	B. Williams	17	6
Athens	M. Brinegar	26	14
Leivasy	E. A. Wells	29	13
Parsons	C. H. Smith	32	10
Summersville	J. Sutherland	40	16
Rand	W. D. Naill	43	18
Welch	J. W. Hadlock	43	36
Richwood	B. Sims	45	11
Wheeling	C. W. Gray	50	10
Miami	W. G. Hill	48	10
New Cumberland	G. Stewart	55	10
Oak Hill	E. E. Hale	89	21
Elkins	J. Archer	98	12
Glasgow	A. G. Pitzer	103	13
So. Charleston Grace	H. E. Runyan	129	35
Weirton	E. J. Hissom, Jr.	279	46

NEWS of the Churches



Pittsburgh District Assembly

Accomplishments and victories were the keynote of the Pittsburgh District Assembly and showers of blessings were the atmosphere. The messages and leadership of Dr. Samuel Young were the source of many blessings and an inspiration to all.

Rev. R. B. Acheson gave his second report as district superintendent, and it was received with unanimous expressions of appreciation and a love offering of \$175. He has two more years to serve on the three-year call given him.

Superintendent Acheson reported that the district achieved the goal again of being a "10 per cent" district for missions; received 691 new members into the church, with 4 home mission churches—

Carenbrook, Saxonburg, Elwood City, and Penn Manor. For greater advancement in the field of home missions the district has engaged the services of a full-time construction foreman, Mr. Wayne Parks, who will give full time to building and establishing new churches.

The district treasurer, Mr. Maurice R. Emery, gave his seventeenth report—his last, since he has moved off the district. The district showed its appreciation of his services by presenting him with a billfold and a \$100 check inside. The district raised \$44,983 for home missions, \$90,552 for foreign missionary interests, and \$15,302 for Eastern Nazarene College, with a grand total for all purposes of \$175,822. Sixty churches succeeded in paying their budgets in full.

We were especially thrilled to have

present three young people now under appointment to the foreign field—Rev. and Mrs. Raymond E. Thorpe, and Miss Mable J. Tustin. A wonderful offering was given to them.

The assembly climaxed with a great service with the following receiving elder's orders: Charles Anderson, Jack M. Christner, Webster A. Dayton, Oscar Eller, Chester M. Henneman, and Robert Janacek. Credentials were received and recognized of three ordained elders transferring to our church from other denominations: Leon L. Adams, Harry N. Glaspy, and Alexander A. Passmore.

God's rich blessings were on the entire assembly, with time taken out for shouting and waves of glory; even in the committee meetings the glory fell.—GEORGE P. WOODWARD, Reporter.

Nazarene Young People's Society and

Nazarene Junior Society

PONDER W. GILLILAND
Executive Secretary

Selected to Serve

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

DISTRICT N.Y.P.S. PRESIDENTS

Mr. James Rigby—British Isles South
Mr. Jack Dobbin—Canada Central
Charles Muxworthy—Canada West
Russell Carlson—Chicago Central
Rev. Gerald Green—Illinois
Rev. William Prince—Los Angeles
Rev. Verbal Williams—Maritime
Rev. Paul Moore—Michigan
Mrs. Mildred Byers—Nebraska
Rev. Wilfred Stukas—Nevada-Utah
Rev. Bertus Rhodes—New Mexico
Rev. Claire Kern—North Dakota

Rev. James Blankenship—
Northeast Oklahoma
Rev. Don Peterman—Northwest
Rev. Dale Hilkert—Philadelphia
Rev. James Bartz—Rocky Mountain
Rev. Wayman Davis—South Arkansas
Rev. Jim Wolstenholm—South Dakota
Rev. Neil Hightower—Washington
Rev. Merle Gray—
North American Indian

New York District Reporting

The annual New York District N.Y.P.S. convention met May 7 and 8, at East Rockaway, Long Island, New York, with Rev. Donald Strong as the host pastor.

Dr. Wm. Greathouse, convention speaker, challenged our youth to seek the baptism with the Holy Ghost as the prime requisite for "witnessing to win." Several accepted the challenge.

The special order of the day was conducted by the district superintendent, Rev. Robert Goslaw. After District President Herbert Rogers gave his good report, he was re-elected to lead the New York N.Y.P.S. for another year. Mr. William Osterhout, a public school teacher, was elected vice-president. Other officers elected were: Mr. Ben Szymanski, treasurer; Miss Eula Dine Winget, secretary; Rev. Neil MacPherson, Junior Society director; Rev. Robert Rapalje, institute director; Maridel Collom and David Brandis, teen-age representatives.

A love offering was given to Brother and Sister Rogers in appreciation for their splendid work and leadership of the past year.—ROBERT F. UTTER, Reporter.

Oregon Pacific District Camp

The Oregon Pacific District just closed one of the outstanding camps of its history. Several hundred souls bowed at the altar of prayer and prayed through to wonderful victory.

Emergencies arising just before the camp resulted in a complete change in the preaching staff. Rev. Paul Martin, evangelist, and Dr. George Taylorson, pastor of Bresec Avenue Church in Pasadena, California, were secured on short notice. The Lord mightily blessed their ministry and gave good success to His Word. Between two and three thousand persons attended the last Sunday's services.

The two new dormitories recently erected on the Clackamas campground, the newly laid concrete floors in the main and youth tabernacles, the enlarged parking facilities, and the beautiful, parklike arrangements of the grounds contributed much to the spirit and morale of the camp.

Rev. and Mrs. Gilbert Rushford from San Jose, California, blessed and lifted our hearts with their music in each of the services. A different and inspiring feature this year was the large teen-age choir which sang often in the main services. This was directed by Lowell Bassett, youth director of First Church, Eugene, Oregon.

Rev. and Mrs. Paul Hetrick, missionaries from Africa, challenged the hearts of all who attended the daily missionary meetings. Their stirring narrations of the victories in our work in Africa strengthened the concern our district has for the foreign mission activity of our denomination.

Dr. W. D. McGraw, Jr., district superintendent, led the camp in his usual able way, and all financial obligations of the camp were easily met.

Oregon Pacific Nazarenes were greatly refreshed in this camp, and we feel that our churches will for a long while enjoy

the results of the blessings of this wonderful ten-day encampment.—HAROLD M. SANNER, Reporter.

South Dakota District Assembly

The twentieth assembly of the South Dakota District was held June 17 and 18 in First Church at Mitchell, South Dakota. Rev. Howard Olson was the host pastor and gave words of welcome to the assembly.

Rev. Albert O. Loeber gave his first report as district superintendent, having completed the term of office vacated by Rev. Crawford Vanderpool. Brother Loeber was given a unanimous call to serve another year. Appreciation was expressed for the Loebers by giving them a love offering.

Dr. John E. Riley, president of Northwest Nazarene College, represented that

institution and informed us of the present building program. He encouraged our people to continue to support the college.

Dr. Hardy C. Powers, presiding officer at the assembly, built up our faith and fired our imaginations with God-inspired and challenging messages.

In the closing night service of the assembly, Gerald Fosbenner and Clinton Wickham were ordained as elders.—CLINTON J. WICKHAM, Reporter.

Evangelist C. T. Corbett writes that he will return to the States on September 4 from his evangelistic work in Argentina and Brazil. Due to some change in dates he has open time October 14 to 25. Write him P.O. Box 215, Kankakee, Illinois.

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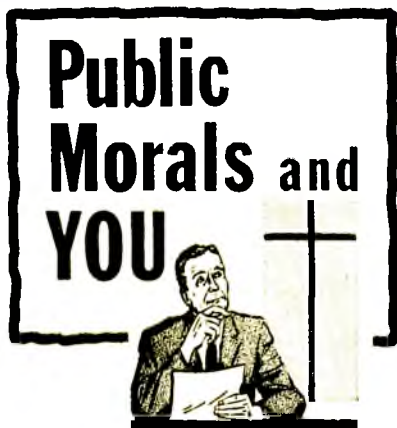
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More than twenty-five years have gone by since the repeal of the Eighteenth (or prohibition) Amendment on December 6, 1933. According to the "Union Signal," the American Business Men's Research Foundation, nonprofit, Chicago-based group, find the results of the Twenty-first (or "wet") Amendment on the same 1933 date are rather alarming.

The Research Foundation's "Eight Results of Repeal" are as follows:

1. Crimes induced by or directly related to drinking alcoholic beverages have increased 28.6 per cent in the twenty-five years.

2. Insanity rooted in alcohol increased in the twenty-five-year "wet" period at a rate three times that of other mental disease cases.

3. Poverty, measured by the Business Men's group in numbers of dependent children, has increased as a result of drinking.

4. Alcoholism—the number of those who cannot drink unless they drink to drunkenness—has increased 68 per cent since repeal.

5. Taxes—of local communities specifically—are up as the result of increased alcoholic consumption. Gross alcoholic beverage taxes pay only a fraction of the costs state governments incur through the use of intoxicants.

6. Fatal motor vehicle accidents involving drinking drivers reached new highs since repeal.

7. Economic waste has increased. Over the twenty-five years since prohibition was repealed, \$181.9 billion has been spent by the American public on alcoholic beverages.

8. Social waste is reflected in the loss from useful lives of nearly 5,000 alcoholics out of 100,000 adults, plus others who may not be alcoholics but are involved in the climbing alcohol-induced-crime rate.

The propaganda of the liquor interests would have Christians to believe that these twenty-five "wet" years are an improvement over the days of prohibition. Let us not, however, overlook the facts.

EARL C. WOLF, Secretary
Committee on Public Morals

Central Ohio District Assembly

The sixteenth annual assembly of the Central Ohio District is now history. The largest voting body in the district's history cast ballots this year. A quadrennium ago less than 300 delegates voted; this year 359 marked ballots for the election of a district superintendent, of which Dr. Harvey S. Galloway received all but 6. On the ballot for the extended three-year call there were only 13 negative votes. Our beloved leaders, Dr. and Mrs. Harvey S. Galloway, are assured of the highest confidence of this great district. A splendid love offering was given to the Galloways to help on their tour of the African mission fields this year.

Goodly membership gains were registered this year also, totaling 376, giving the district a present strength of 11,302; and 23 local churches were awarded membership "Honor Roll" certificates for adding new Nazarenes to their rolls.

For a district as large as this one to be "10 per cent" in giving to the program of world-wide evangelism is no small accomplishment, and we went over the top at this point again. Giving for general interests reached an all time high of \$150,163. Forty-four local churches were awarded the "10 per cent" certificates. Marion First Church led all others in this respect, giving a total of \$7,122 to General Budget and specials.

Seven new churches were organized during the year that closed June 30, making a present active list of 132 on the district. The new ones are Portsmouth Northside, Proctorville, Pomeroy, Coshorton Pleasant Valley, Reynoldsburg, Gratiot, and Vermilion.

Four ministers were ordained—Robert Collins, Audrey Davis, Ronald Justice, and William Thorpe. Rev. Lloyd Dean Sheets was given recognition, coming from another denomination.

The following were elected as delegates to the General Assembly: ministerial—Dr. Harvey S. Galloway, H. C. Litle, Ernest B. Marsh, Paul K. Hayman, C. D. Westhafer, E. K. Richey, Clare St. John, Lester L. Zimmerman, W. E. Zimmerman; laymen—Curt Brady, James V. Cook, Robert Clendenen, Paul Forgrave, James Oberlander, Cecil Cox, Mrs. Anna Morris, Clark Leach, Gordon Keeler.

Olivet Nazarene College was ably represented by President Harold W. Reed and his able assistant, Mr. Harlan Milby, and the Crusaders' Quartet. A new and interesting feature of the college service on Thursday afternoon was the presentation of a copy of the *Aurora* to each pastor whose church had paid its college budget in full. Mr. Elvin Hicks gave excellent service as the representative of our Nazarene Publishing House.

To a great extent the general spirit of a district assembly, as well as the smoothness and efficiency with which it is conducted, depends upon the presiding officer. Dr. Samuel Young fills this place with rare excellence. His messages were instructive and uplifting, his poise and wisdom unsurpassed, as he guided the affairs of the meeting.

We thank God for the spirit of unity, faith, and zeal on the Central Ohio District.—PAUL K. HAYMAN, *Reporter*.

The Department of Home Missions sends word that "Rev. Clark H. Lewis, our pastor at Sitka, Alaska, writes that a large new pulp mill is opening there in late September or early October. Several good jobs are open for those acquainted with this industry, offering opportunity for laymen to help with the work of our small, young church in Sitka."

Pastor Howard S. Sylvia reports: "We have just recently closed three years of ministry with our Douglas Road Church in Toledo, Ohio. This past year has been one of progress, for which we give God praise. Average Sunday school attendance was 160, an increase of 29 over the previous year; 18 new members were received into the church, of which 15 were by profession of faith—thus we received the Evangelistic Honor Roll certificate. Financially, we went over the top in giving 10 per cent for world evangelism. One of our talented young men announced a call to foreign missionary work. In our evangelistic endeavors God blessed the ministry of Evangelists Lloyd and Gertrude Ward, Rev. and Mrs. Fred Bertolet, and Rev. James Holstein. Recently a church-type Hammond organ was secured. Two years ago we moved into a new, brick, ranch-type parsonage, valued at \$30,000. We appreciate the privilege of pastoring such a splendid group of united people, and God's presence is with us."

Evangelist H. G. Purkhiser writes that, due to pastoral changes, he has an open date for the fall, November 25 to December 6. He'll be glad to slate this time as the Lord may lead. Write him, 4531 Marcellus Street, N.W., Canton 8, Ohio.

The Valley Mission Church is located eleven miles north of Bedford, Indiana—now in its seventh year as a Church of the Nazarene. We are happy to report a gain in all departments; 14 members added to the church, and an average Sunday school attendance of 129, an increase of 19 over last year. We are building an annex to the church, have remodeled the parsonage, and all our budgets are paid in full. We had an outstanding revival with Evangelist Kenneth Riden. He fasts and prays, laboring with a real soul burden. God blessed and gave many souls praying through to victory. We are also blessed with a wonderful trio, and a pastor and wife who sing and play, as well as other talented laymen in the church. We praise God for the manifestation of His presence in our services, and thank Him for the leadership of Rev. and Mrs. Harold Small.—NELLIE MAY STILLIONS, *Reporter*.

North American Indian District Assembly

The fifteenth annual assembly of the North American Indian District convened June 30 to July 1 at the C. Warren Jones Indian Training and Bible School, Albuquerque, New Mexico, with Dr. Hardy C. Powers presiding. Our hearts were blessed and we determined to do more for God as we listened to Dr. Powers' inspirational messages.

Missionaries present represented eighty different missions, and Indian delegates and friends represented fourteen different tribes.

The report of Rev. G. H. Pearson, district superintendent, showed a gain in membership; it now stands at 1,081. Total giving exceeded \$33,000.

Mrs. Pearson was re-elected as district N.F.M.S. president. The past year showed a remarkable gain in membership, and it now stands at 479. The Alabaster box giving went above \$600 - almost \$200 above the previous year.

A large tent was erected on the school grounds for the evening services, and for the camp meeting, July 2 through 5. Rev. M. V. Bass of Ohio was the camp evangelist. God blessed His children time and again, souls sought and found God in pardon and heart purity, and all rejoiced together. The camp closed with shouts of victory and songs of praise as all circled inside the tent, holding hands and singing, "God be with you."—MRS. CHARLES SCRIVNER, *Reporter*.

Florida District Camp and Institute

The Florida District Camp and Institute was held July 13 to 17. Without question it was the greatest camp in the history of the district. More than 330 teen-agers thrilled to the ministry of our general N.Y.P.S. president, Rev. Eugene Stowe. At the closing service on Thursday evening, 325 teen-agers testified to having made a complete dedication of their lives in service to God.

The Florida N.Y.P.S. is having another great year under the capable leadership of Rev. Tom Ream.—EUGENE WILLIAMS, *District Secretary*.

Nebraska District Boys' and Girls' Camp

The largest boys' and girls' camp on the Nebraska District was held July 6 through 10, under the leadership of Rev. Earl Roustio, on the Assembly of God campgrounds in Lexington, Nebraska. There were 130 boys and girls plus a staff of 35 workers, making a total of 165.

The days' activities included worship, Bible study, recreation, and crafts. The evangelistic service was the high light of each day, with Rev. Alvin Maule, pastor of Omaha Central Church, speaking each morning. Brother Maule geared his messages for the boys and girls, the Spirit settled down on the services, and

Question Box

(Continued from page 17)

tants if He had known how it was going to turn out?" But others have answered, and rightly so, "How could God have created this world with its human inhabitants if He hadn't known how it was coming out?" How could God have created man if He hadn't known that any human being would ever choose the right? He would, indeed, have been a strange God if He had acted so blindly.

each morning children bowed at the altar of prayer.

The campfire at night was the climax for the day's activities, when Brother Maule told interesting experiences he had while serving in the U.S. Marine Corps.

The success of the camp can be attributed to the fact of consecrated staff members, who co-operated to the fullest extent, and knowing that the Lord was with us in a most unusual way.—STANLEY GERBOTH, *Reporter*.

Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you; but rejoice, inasmuch as ye are partakers of Christ's sufferings; . . . (I Peter 4:12-13).

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DIRECT NUMBER SERVICE

By HAZEL E. HOWARD

In a very short time direct number telephone service across the country will be a nationwide convenience. Our friends will be within reach of our finger tips. Yet even so, operators will be on the job. When we cannot get our calls through, we will still dial "O" for assistance.

Man also has direct communication with God through prayer. "Call upon me, and I will answer." His Word says. But often there is interference on the line, due to our personal weaknesses and human imperfections. Then it is that we must dial "O," which is the church, standing by, ready to aid in every difficulty.

Its ministers, trained to give counsel, aid, and encouragement, are ever "on call" to assist us. Through the hymns, prayers, and sermons of the worship service, we find our own "line" to heaven. Contact with our Heavenly Father is made and He speaks to our hearts, bringing peace, joy, and reassurance of His unfailing, loving care.

Have you prayed today? Have you attended church recently? If not, why not get on the line?

Pilgrimage Song

(Psalms 119:54)

*There are many hills I've climbed
O'er the winding road of years,
Sometimes my vision bright and clear,
Yet often dimmed with tears.*

*When my eager gaze led upward,
It was well I could not know
The bitter disappointments
In the valley down below;*

*For the house of dreams allured me
As I marched on day by day—
Its promised peace and beauty
Past the turning of the way.*

*When it seemed I'd all but reached it
And at last could find sweet rest,
It had vanished at my grasping,
And of naught I was possessed.*

*Was it nothing? Yes, the knowing
That so long as life shall last
I am on the earth a pilgrim,
There are milestones still to pass;*

*And there's only One to guide me,
And trust Him well I may.
He's promised me a home with Him
That shall never pass away.*

—HELEN R. SULLIVAN

Not More Harness but More Horse

By FLORA E. BRECK

A minister told us that a farmer-parishioner declared, "What we need in the Church today is not more harness, but more horse! Too many church members leave the pulling of the load mostly to the preacher."

As an illustration the minister recounted an experience he had had when he had served as pastor of one of the wealthiest churches of his denomination in the United States. Said he, "I found that more *personal* service was urgently needed in our group, as to church visitation: pounding pavements and climbing tenement stairs, in the attempt to get more people into the church. So I broached the subject to one of the affluent members who had lots of time on his hands. The man listened attentively. "That's *exactly right*—and what we need is a \$2,500 fund set up to *hire* somebody to do just that work," he said firmly.

The minister was woefully disappointed. Instead of greater devotion of the laymen in his church to the work of spreading the gospel, this rich man was all ready to *hire* somebody to take care of the project. In relating the incident the minister seemed quite despondent. "Just to think," he said, "that that wealthy man would be willing to miss the blessing of serving the Master because he was so lazy he'd prefer to dip into his pocket and 'let George do it!'" The spirit of *service* is the lifeblood of the Church. And that means the *layman* will have to wake up. The Lord loves a cheerful giver of *money*—but sometimes giving service means even more. ". . . behold, now is the accepted time" (II Corinthians 6:2).

Deaths

MRS. ROSA QUALLS was born May 3, 1873, in Polk County, Missouri, and died March 13, 1959, at Portland, Oregon. She had lived a consistent Christian life since girlhood, and became a charter member of First Church of the Nazarene in Billings, Montana, in 1921. At the time of her death she was a beloved member of Moreland Church of the Nazarene in Portland. She is survived by her husband, George W.; two sons, Garland and Leo; and a daughter, Mrs. Hazel Watson. Funeral service was held in her home church with the pastor, Rev. Vernon Wilcox, officiating. A second service was held at Nampa, with Rev. Raymond C. Kratzer in charge, and burial was at Boise, Idaho.

WILLIAM (Bill) KEITH, sixteen-year-old son of Wm. L. and Helen A. Slanaker, of East Liverpool, Ohio, was killed on February 16, 1959, when the car in which he was a passenger went out of control and crashed into an oil tanker, one mile out of East Liverpool. He was born June 26, 1942. He was a member of the LaCroft Church of the Nazarene and a junior in the Salem Bible Institute. Beside his parents he is survived by a sister, Mrs. Bessie Cronin; and a brother, James A., in the U.S. Marine Corps. Funeral service was conducted by Rev. Kenneth H. Fay, assisted by Rev. Ray E. Banks and Rev. R. W. Dunn. Burial was at Locust Hill Cemetery near Chester, West Virginia.

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Event!

MRS. ELIZABETH L. MURCHISON (nee Compton) was born in Prince Edward Island, Canada, May 27, 1895, and died February 5, 1959, while visiting in Oakland, California. In 1912 she was married to John Murchison; he died in 1944. In 1921 they moved to Sacramento, California, and she was a charter member of the North Sacramento Church of the Nazarene; an active and faithful member. She is survived by one daughter, Mrs. Lloyd Youngs; and three sons, Donald, Robert, and Joseph; also three sisters. Funeral service was conducted by her pastor, Rev. A. G. Jeffries, with interment in East Lawn, Sacramento, California.

MR. HURD WILCOXEN was born November 29, 1887, in Scott County, Kansas, and died March 19, 1959, in a hospital in Havana, Illinois, after an illness of three months. He was a charter member of the Church of the Nazarene in Maples Mill, Illinois, having joined the church in 1904. He was united in marriage to Gladys Mellert in 1911. She survives; also two sons and two daughters. Funeral service was conducted by Rev. Fred Foster of Danville, assisted by his pastor, Rev. Kenneth Calvin, with interment in Salem and Wilcoxen Cemetery.

MRS. CLEO LANGSTON went to be with Jesus on February 18, 1959, at Porterville, California. She was much loved by all those of the Terra Bella Church of the Nazarene. She was a quiet person, but a real worker for the Cradle Roll, the missionary society, and also with the juniors. She had a beautiful Christian home. She is survived by her husband, Bill; two sons, Gary and Tillman; and a daughter, Karen. Her Christlike spirit and example have been the means of bringing other members of her family to the Lord even since her death.

MRS. MARY ANN MATTESON, highly respected and deeply loved member of the Church of the Nazarene, Palacios, Texas, died May 6, 1959, in the local hospital. She was born February 27, 1880, in Smith Center, Kansas. She united with the Church of the Nazarene in 1924 and for many years had been a faithful and willing worker. In recent years she had been a shut-in, but lived a victorious life. She is survived by her husband, A. L. Matteson; a daughter, Mrs. Marjorie Bell; and a son, Rodell; also two brothers, Anderson and Walter Baker. Funeral service was conducted by Rev. John Steele, with interment in the Palacios cemetery.

MRS. EDITH CROSS was born in Minton, Ontario, and died October 11, 1958, in Lethbridge, Alberta, at the age of sixty-seven. For many years she served the Church of the Nazarene with her husband, Rev. Wilbur Cross, on the Alberta District. She is survived by her husband; also a son, Fred; and a daughter, Beverly. In her memory a new Hammond electric organ was placed in the Picture Butte church by the family. Funeral service was held in the Picture Butte church by her pastor, Rev. L. H. Falk, assisted by Rev. T. Gillespie.

MRS. MARY KELLY was born at La Rue on June 17, 1875, and died in a car accident at Lima, Ohio, on April 8, 1959. She was a charter member of the Church of the Nazarene in Shelby, Ohio; she lived in Shelby for thirty-one years. In 1897 she was united in marriage to John Alton Kelly; he died in 1955. She is survived by two sons, John and Emory; and two daughters, Ethel Gimini and Hannah Hoover. One daughter, Ora Somerlot, died in 1934. Funeral service was held at the Shelby church with Rev. Paul Cook in charge, assisted by Rev. Ellis Teasdale. Burial was in the cemetery at Iberia, Ohio.

MRS. THELMA MARIE CASEY died March 21, 1959, in the hospital in Urbana, Illinois, where she had been a patient for two weeks. She was born August 31, 1901, in Bradley, daughter of Fred and Grace Holland. She had lived in Champaign, Illinois, for the past thirty-six years. She married Leo Casey in 1919. She was a member of Westside Church of the Nazarene in Champaign. She is survived by her husband; four sisters, Mrs. Donald Edwards, Nelda Holland, Mrs. Edward Anderson, and Mrs. Homer Burton; and two brothers, E. F. and Fred I. Funeral service was conducted at the church in Champaign with Rev. Harold Canady officiating; burial was in Maplewood Cemetery, Rantoul.

Announcements

WEDDING BELLS

Beverly Oliver of Newton, Kansas, and John Norell of Springfield, Illinois, were united in marriage on June 19 at First Church of the Nazarene in Newton with the father of the groom, Rev. Clifton Norell, officiating.

Miss Martha Reed of Hannibal, Missouri, and Mr. George R. Garvin, Jr., were united in marriage on May 29 at College Church of the Nazarene, Bourbonnais, Illinois, with Rev. Wilson Lanpher of Washington, D.C., officiating, assisted by Rev. John W. Swearingen.

BORN—to Mr. Philip and Sharon (Wilfang) Walters of Bourbonnais, Illinois, a son, Raymond Wilfang, on July 30.

—to Melvin and Sammie (Bell) Schell of Panama City, Florida, a son, Jack Maurice, on July 26.

—to Robert and Martha Sue (Webb) Warner of Mexico City, Mexico, a daughter, Suzanne Marie, on July 25.

—to Rev. and Mrs. Gene Van Note of West Sacramento, California, a son, Kevin Lee, on July 21.

—to Arthur and Violet (Southwell) Smith of Kansas City, Missouri, a daughter, Beverly Ruth, on July 20.

—to Mr. and Mrs. Keith Landes of Stockton, California, a daughter, on June 13.

—to Rev. and Mrs. Marvin Appleby of St. Joseph, Missouri, a daughter, Diana Sue, on June 6.

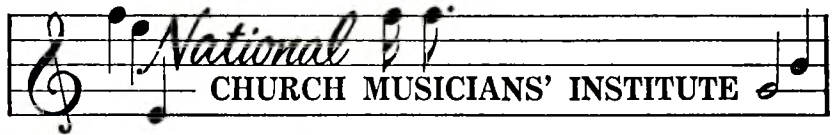
—to Dr. and Mrs. John Wm. Bumpus of Houston, Texas, a son, Gregory Lee, on May 17.

SPECIAL PRAYER IS REQUESTED by a Christian friend in Michigan that if it is God's will He will make a very sick man well—doctor says there is no help—"but we know our God is able if it is His will";

by a Christian friend in Ohio, "for our son to be healed of a heart ailment, for Wife to be healed of asthma, and a special, personal unspoken request";

by a friend in Oklahoma for an urgent unspoken request;

Reflections from the . . .



At Indian Lake, Vicksburg, Michigan

From Columbus, Ohio

"The National Church Musicians' Institute provided an experience I shall long remember. I received some new ideas and materials, but far more important was the experience of being together with others who feel very keenly the importance of the music program in the Church of the Nazarene."

CURTIS K. BRADY

From Nashville, Tennessee

"I believe that this has been one of the most needed projects of our church. It has helped me spiritually and increased my knowledge of music. From this I will be a better servant of God through the music program."

PAUL J. EBY

From Chewelah, Washington

"As a beginner in leading and organizing the choir or orchestra, knowledge gained here has been invaluable and worth every cent of money and time. It has been a great inspiration to me and I feel sure that I can do a much better job in the church."

TED SCHLOSSER

by a Christian friend in Washington for the husband of a saved and sanctified Christian lady in our church—he was saved but the cigarette habit was his downfall—he attends church, but needs God; by a Christian lady in Wisconsin for the salvation of a brother who is backslidden and needs God in a serious problem.

Eric Jordan, Bible teacher; and the Dee Rushing Family Trio, singers and musicians. Dr. Gene Phillips, district superintendent, director. For information write Irving Mitchell, Tabor, Iowa.

August 24 to 30, Abilene District Camp, at Camp Arrowhead, between Cleburne and Glen Rose on the Brazos River (Texas). Workers: Dr. John S. Logan and Rev. C. B. Cox, evangelists; Professor Ron J. Lush, singer; Rev. Wayne Gash, people's meeting leader; Rev. Harold Davis, prayer leader; Rev. Hillis Herren, children's services; Rev. Raymond W. Hurn, district superintendent. For information write Rev. D. M. Duke, 1641 Victory, Wichita Falls, Texas.

August 30 to September 6, Los Angeles District Nazarene Camp, at the Nazarene Memorial Auditorium, Howard and Sierra Bonita Sts., Pasadena, California. Workers: Rev. Harold Daniels and Rev. Robert Goslaw, evangelists; Dr. H. Orton Wiley, Bible expositor; Rev. Charles Higgins, singer; Rev. Wendell Woods, children's work; Rev. Bill Prince, youth work; Mrs. Earl Lee, missionary; Dick Willis, organist; Evelyn Sanner, pianist. Rev. Shelburne Browne, district superintendent. For information write the district superintendent, 1601 E. Howard Street, Pasadena.

District Assembly Information

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

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

GEORGIA—Assembly, September 9 and 10, at the Methodist church in Swainsboro, Georgia (two blocks north of the square on corner of Green and Church Streets). Church just recently purchased by the Georgia District Church of the Nazarene. Send mail,

Directories

GENERAL SUPERINTENDENTS

HARDY C. POWERS

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

District Assembly Schedule for 1959

Joplin.....September 2 and 3
Southeast Oklahoma.....September 16 and 17

G. B. WILLIAMSON

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

District Assembly Schedule for 1959

South Arkansas.....September 16 and 17
North Arkansas.....September 23 and 24

SAMUEL YOUNG

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

District Assembly Schedule for 1959

Georgia.....September 9 and 10
Mississippi.....September 16 and 17

D. I. VANDERPOOL

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

District Assembly Schedule for 1959

Louisiana.....September 2 and 3
Kansas City.....September 9 and 10
Southwest Oklahoma.....September 23 and 24

HUGH C. BENNER

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

District Assembly Schedule for 1959

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

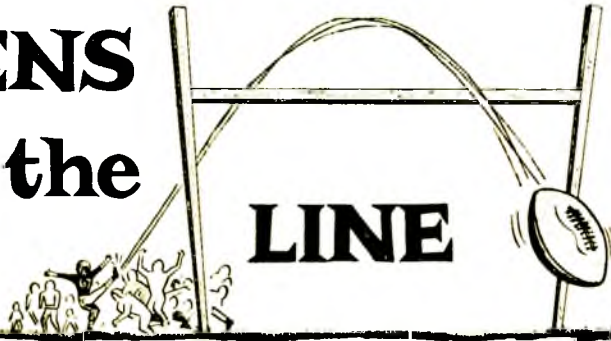
Nazarene Camp Meetings

August 20 to 30, Tabor Nazarene Camp, Tabor, Iowa. Workers: Rev. Don Scarlett, evangelist; Rev.

August 26, 1959

An Important Denomination-wide Program Vital to the Future of Our Church

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during
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*Your local church goal—one new teen-ager for every two now on roll

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

merchandise, and other items relating to the assembly either c/o General Delivery, Swainsboro, Georgia; or Nazarene Campground, c/o Albert Johnson, caretaker, Adrian, Georgia. (N.F.M.S. and N.Y.P.S. conventions, September 10.) Dr. Samuel Young presiding.

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

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

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

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

SOUTH ARKANSAS—Assembly, September 16 and 17, at Little Rock First Church, 800 Battery Street and Maryland Avenue, Little Rock, Arkansas. Send mail, merchandise, and other items relating to the assembly c/o the entertaining pastor, Rev. Kline F. Dickerson, 800 Battery, Little Rock, Arkansas. (N.F.M.S. convention, September 14 and 15.) Dr. G. B. Williamson presiding.

NORTH ARKANSAS—Assembly, September 23 and 24, at Central Church, N. Ninth and B Sts., Fort Smith, Arkansas. Send mail, merchandise, and other items relating to the assembly c/o the entertaining pastor, Rev. J. W. Livingston, 509 N. Greenwood St., Fort Smith, Arkansas. (N.F.M.S. convention, September 21 and 22.) Dr. G. B. Williamson presiding.

NORTH CAROLINA—Assembly, September 23 and 24, at First Church, First Avenue West, Hendersonville, North Carolina. Send mail, merchandise, and other items relating to the assembly c/o the entertaining pastor, Rev. Wyatt H. Gentry, P.O. Box 1143, Hendersonville, North Carolina. (N.F.M.S. convention, September 22.) Dr. Hugh C. Benner presiding.

SOUTHWEST OKLAHOMA—Assembly, September 23 and 24, at First Church, Tenth and Willow Sts., Duncan, Oklahoma. Send mail, merchandise, and other items relating to the assembly c/o the entertaining pastor, Rev. Bob Carroll, Box 242, 1213 Hickory, Duncan, Oklahoma. (N.F.M.S. convention, September 21 and 22.) Dr. D. I. Vanderpool presiding.