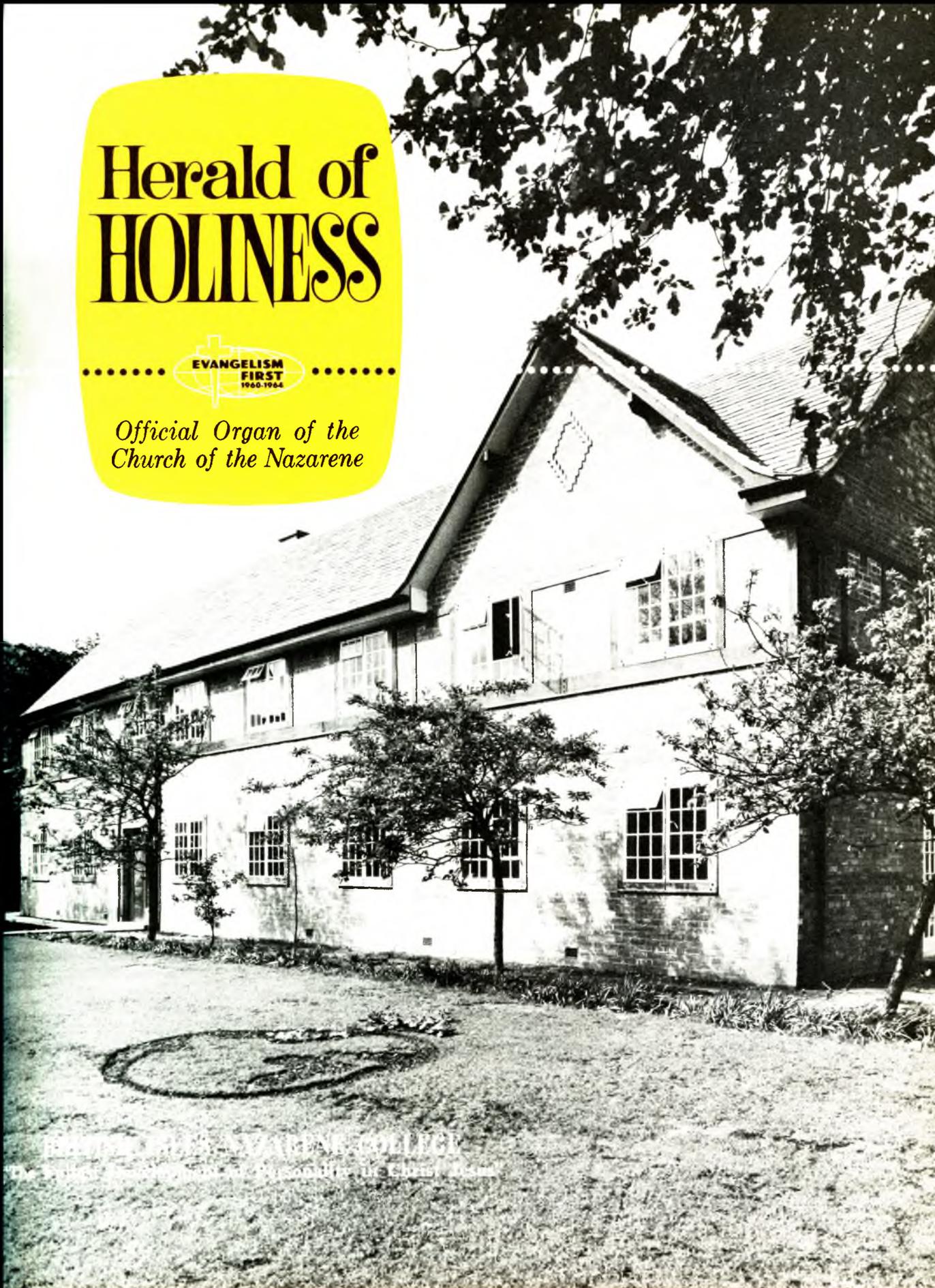


Herald of HOLINESS



*Official Organ of the
Church of the Nazarene*



August 23, 1961

EDITORIALS

By W. T. PURKISER

"Too Busy"

"I would love to, but I'm just too busy."

"Yes, I know I should, but I'm too busy these days. I just don't have time."

"I wish I could, but you have no idea how busy we are."

Did you ever hear anything like this? Have you ever *said* anything like this? Of course you have. We all have.

The facts are, we *are* busy. Idleness in the sense of not *doing anything* is as rare as snow in summer.

And so much of our busyness *seems* necessary. Many seem compelled to work at two jobs just to keep the wolf from the door. There are a multitude of tasks, large and small, that clamor for doing from the moment we roll out of bed in the morning until weary eyes close in sleep at night.

But I wonder.

Busyness can destroy our homes. It can drive little wedges of estrangement between husband and wife, parents and children, brothers and sisters. The wise man reminds us that the foxes which spoil our vines are *little foxes* (Song of Solomon 2:15). We can generally handle the big issues. It's the little ones that get us.

Busyness can defeat our churches. The multiplication of programs, committees, and activities is not always a good thing. It can create an illusion of industry, but finally become just a nervous

frittering away of time—doing the less important in order to avoid facing up to real issues.

Now do not mistake me. I do not plead for idleness. I certainly do not ask for less time for the work of the Kingdom. But I wonder if a great many of us, pastors and people alike, don't need to back off and take a good, hard look at ourselves.

Could it be that some of our busyness is really only a jittery idleness? Wasn't it John Wesley who said, "I count that man idle who might be better employed"? God's ancient prophet said, "As thy servant was busy here and there, he was gone" (1 Kings 20:40).

Then, too, much modern busyness seems to affect only certain areas of life. People don't seem too busy to seek material comforts. They don't seem too busy to give themselves to the pursuit of the "almighty dollar." They don't seem too busy to spend hours in front of a television set soaking up vast amounts of what is at best triviality and at worst downright evil. They don't seem too busy to pursue the pleasures of life, innocent or otherwise.

Isn't it more than passing strange that folks get so busy when it's time to pray? Granting, as most people do, that the Bible is God's Word to man, how does it come that so many—even professing Christians—so seldom have time to read it carefully and thoughtfully?

Then there is church attendance. I can't for the life of me understand how one can be too busy to go to prayer meeting, to attend revival services, or even to go to church on Sunday night, and yet be able to find time for all the social activities.

And what about personal effort toward the salvation of others? What, after all, is all our church work for if it is not to be a redemptive force in individual lives and in society? When the church becomes no more than a social club or a mutual admiration society, it has lost its reason for being.

Of course, in our moments of honesty—rare though they may be—we have to confess that we pretty much do what we really want to do. We are busy at the things we think, consciously or otherwise, to be truly important. Granted that necessity of *making a living* controls about one-third of our total time, *making a life* occupies the balance of the waking hours. And what we put into making a life shows pretty clearly the kind of people we are.



The Cover . . .

British Isles Nazarene College is the theological and missionary training college of the Church of

the Nazarene in Britain. It came into being as a result of the union in 1955 between the Church of the Nazarene and the Calvary Holiness church, thus merging Hurler Nazarene College and Beech Lawn Bible College, which had been supported by the respective churches. The five-acre campus is located on Dene Road in Didsbury, a beautiful suburb of the city of Manchester. Rev. Hugh Rae is the principal.

(Please turn to page 12)

Harvesttime



General Superintendent Lewis

HARVESTTIME is always a busy season. Everyone arises early and works late, for all hands are needed to gather the valuable harvest.

Seed-sowing time was important. The growing season with its days of cultivating the growing plants was also vital. But they both find their real purpose in harvest. If there is no harvest, the toil of the preceding months is wasted.

Let no one be idle today, for the harvest is ready. It must be gathered immediately for the Master.



Christ referred to this important fact of the harvest when He said, “. . . behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest” (John 4:35).

All the time is harvesttime throughout the Church of the Nazarene, and this year we are working to reap a mighty harvest in our Sunday night services. Sunday night is a convenient time. It is an appropriate time.

Each day of the week every Nazarene must sow seed by witnessing for Christ. We should, with friendly invitation, endeavor to bring the needy souls to hear the gospel preached Sunday evenings. The Sunday morning services must contribute to the Sunday evening harvest. All the forces of every church should be brought to bear on the Sunday evening evangelistic service.

All hands are needed in this harvest. It is valuable. Our Master promises, “He that reapeth receiveth wages, and gathereth fruit unto life eternal: that both he that soweth and he that reapeth may rejoice together” (John 4:36).

On Saturday night, July 22, the wife (Doris) of Rev. John Anderson, pastor of a small home mission church (Fort Wayne North Highlands), was struck by a car as she walked along with her husband returning from a wedding reception in Muncie, Indiana. She was thrown into another lady walking with them. Mrs. Anderson is in the Ball Hospital with a compound fracture of one leg, a fracture of the other leg, and a head injury. The other lady, a friend of the family, was injured, but not seriously. Prayer is requested especially for Mrs. Anderson. Her husband is the son of our Nazarene missionaries in India.

THANKS: I wish to thank all of our many friends for their prayers, the telegrams, letters, and cards received since the death of Walter [Rev. W. W. Tink]. I have been unable to answer them all, but I do sincerely thank all of you from across Canada and the United States. I am living with our daughter, Joy, in Minneapolis, Minnesota, at 8900 Elliott Street, South.—Mrs. KATHRYN TINK.

On August 1, Dr. Howard Hamlin of Chicago left for Swaziland, South Africa, where he is spending a month at the Raleigh Fitkin Memorial Hospital in Bremersdorp. In addition to working in the hospital, he will work with a leper colony and a 700-pupil orphanage school which is operated in conjunction with the hospital. Kim Hamlin and Kent Moore accompanied him on the trip, and will be assisting at the hospital.

On Sunday, July 23, Mr. and Mrs. J. W. Mercer of the Camp Creek community, near Taloga, Oklahoma, celebrated their golden wedding anniversary. They moved to their present home shortly after their marriage on July 26, 1911. Ten children were born to this union—Mrs. Letha Slakey of Berger, and Mrs. Lola Hebard of Phillips, Texas; Mrs. Winnie Gastineau of Delta, Colorado; Mrs. Dortha Johnson of Moses Lake, Washington; Robert, of Mutual, and Lyndon, of Kingfisher, Oklahoma; Billy of Westminster, Colorado; Wendell of Taloga, and Mrs. Imajean Helmick of Vici, Oklahoma; and Ronald of Denver, Colorado. All ten children were present for the occasion, and were in attendance at the Camp Creek Church of the Nazarene for Sunday school and morning worship. Mrs. Mercer was a charter member of the church, with Mr. Mercer joining later. All ten children are church members with various duties and responsibilities; eight of them members of the Church of the Nazarene. A

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large number of friends and relatives visited the Mercers on this special occasion, including thirty-three grandchildren, and thirteen great-grandchildren.

We live in a world filled with evil, and Christians ought to know the dif-

ference between thoughts of evil and evil thoughts. Thoughts of evil come at us. But if you harbor thoughts of evil, they become evil thoughts. They become your own. Just because a bird flies over your head is no sign you should allow him to make a nest in your hair.—Howard W. Sweeten.

Special Notice

In accordance with the action of the Fifteenth General Assembly held in Kansas City, Missouri, June 19-24, 1960, the following amendment to the Constitution of the Church of the Nazarene was submitted to the several district assemblies for ratification: "Every District Assembly shall elect by ballot, at a session within sixteen months of the meeting of the General Assembly, an equal number of minis-

terial and lay delegates to the General Assembly, provided . . ." (See Manual, page 39, Article IV, Paragraph 30, Section 2.)

The required two-thirds of all District Assemblies having confirmed this action of the Fifteenth General Assembly, we hereby declare, with this published notice in the *Herald of Holiness*, that the amendment is now in force.

Board of General Superintendents
V. H. LEWIS, Secretary

This one thing I do, . . . I press toward the mark for the prize of the high calling of God in Christ Jesus (Philippians 3:13-14).

THE THRILLING MONOTONY

By BRIAN L. FARMER, Pastor, Glasgow, Scotland

THE APOSTLE PAUL sang praises in prison. He had learned life's important lesson of being content. So convinced was he that this attitude was worthy that he advised his friends to adopt it also. "Having food and raiment," he wrote to Timothy, "let us be therewith content" (I Timothy 6:8). Paul, then, whose life was most arduous, was a man of deep contentment.

In contrast, the well-nourished, easy, comfortable, entertained life of many a modern person is beset by boredom. One would have expected boredom in the prison at Rome, but sweet contentment in modern Western society. Yet modern young people caught in acts of senseless vandalism often give as their excuse that they "did it for something to do." In their own terminology, they are "living for kicks."

Whereas the frustrated modern person is bored *in spite of* his many pleasant pursuits aimed at providing variety, St. Paul was content because of his overriding principle, his supreme and single purpose of following Jesus Christ.

Here is more than a hint, therefore, that life is worthwhile when it has the high aim of devotion to Jesus Christ, but can be sheer boredom if lived for unworthy ends no matter how varied and colorful those ends might be.

St. Paul's purpose freed him from worry about life's incidentals: it caused him to exercise properly his powers as a human being and provided him with a pursuit interesting for all eternity.

A person devoted to God and the prize which comes through serving Him is comparatively unconcerned about life's incidentals, and it is astounding just how much such a devoted person can count as incidental. Little worries which plague so many were unknown to Paul, for he refused to be driven by the feverish urge to gain things and go places. This man would have been a modern advertiser's nightmare, because he just could not be persuaded that anything was essential to life and happiness

apart from his avowed purpose of pressing "toward the mark for the prize of the high calling of God."

Furthermore, no appeal could be made to Paul's desire for pleasure, since this was met in the fullest possible way in Christ. The pint-sized pleasures of this world seldom bring real happiness, but the pleasures at God's right hand are concomitant with fullness of joy. Butterfly minds alight on everything on earth that is pretty or offers promise of a perfume, but in contrast to the fluttering ups and downs of this way of living Paul gives a demonstration of how God would have us live with singleness of purpose.

Mankind was not created for just anything in general; he was created for something in particular: fellowship with the God who created him. In Eden, Adam and Eve *walked and talked* with God in the cool of the garden. Enoch was a man who *walked* with God. Moses was said to *know* God *face to face*. The Gospel writer in a beautiful phrase says that the reason Jesus called His disciples was "that they might be with him." Thus the Bible shows clearly God's plan for divine-human fellowship.

But "can two walk together, except they be agreed?" It is the person making the way of Christ his paramount concern in life who is fulfilling his human destiny or, to use a technical term, functioning normally.

To be content, it is necessary so to live.

Suppose one could give life to a typewriter. If the machine were asked what it liked doing most in life, we may assume it would answer, "Typing letters." Questioning again, we might ask, "Do you like darning socks?" "Oh, no!" it would say, "I can't do that; I wasn't designed for it!"

Human beings have largely forgotten that their welfare depends on doing that for which they were designed. Anything less than this leaves them unchallenged and unsatisfied and very often injured in body, mind, or spirit. In pressing "toward the

mark for the prize of the high calling of God in Christ Jesus," Paul was using his human life in the right way and to the right extent.

A bright-red ball will interest a small child. Its color, its bounce, its motion as it rolls along the carpet are enough to captivate and delight the developing mind of a little one. When he grows older, however, he will require bigger interests.

Men and women, we are not intended to be merely creatures of earth. God intends that we live to capacity in the spiritual realm.

Here, then, is the answer to the cry of boredom of this generation. A *person* has existence like in-

organic matter; a *person* has life like vegetation; a *person* has senses like animals; but more than that, a *person* has a capacity to *think* and to *will* which sets him apart. God has seen to it that there is a part of us that can be challenged and satisfied only through fellowship with Him. This is the high purpose of creation.

St. Paul was concerned to do only one thing—but what a thing! It was enough to captivate, tax, and satisfy his every human faculty in this world and the next.

Now this way of life is the call of Christ to every man. It is human living raised to the nth degree!

The Line of Least Mental Resistance

By CHAPLAIN (MAJOR) JOHN T. DONNELLY, *Amarillo Air Force Base, Texas*

WHEN we judge other persons, it is most often along the line of our least mental resistance. We hear one side of a story and judge by that alone.

There is a wide difference between putting yourself in another's place and putting him in yours. To put yourself in another person's place is an attempt at wisdom. To put the other person in your place is an exercise in prejudice. We misinterpret motives. We do not know the facts. We judge from wrong standards. We dare to construct the whole life and character of a person of whom we have only the slightest acquaintance. We build croneous judgment from a few hints, slurs, idle comments, vague rumors, or absolute lies.

Like scientists who reconstruct an unknown prehistoric animal from a few bones, we dare to judge our fellow man by single acts, isolated words, and select moments of special stress. From these we magnify a mood into a character. We enlarge an episode into a life. To judge a painting we must have a full view of the whole canvas. Separate, isolated square inches of a painting may be colorful, but they are meaningless.

There is too much human judging. There is too much thoughtless criticism of others. Suspicion is permitted to displace evidence. Shrewdness of a bad sort is allowed to banish charity. Prejudice is allowed to masquerade as something else. We imagine, we guess, we speculate, and then we pass on, through the medium of indiscreet speech, our idle gossip that may bring bitterness, sorrow, heartache, and injustice to others. The very ones we condemn may be battling nobly under a hail of trial where we might fall, faint, or drop back in hopeless surrender.

We have a right to our preferences, our likes and

dislikes, our impressions, our opinions, but we have no right to let prejudice tyrannize over judgment and kill the justice of the soul.

If we cannot say a good word of our neighbors and friends, let us at least keep silent. If we cannot assist and brighten the reputation of those with whom we mingle and associate, let us at least avoid exaggerated stories, falsehood, and calumny. The mischief-maker is indeed a pest to society; but the mischief-monger is a poisonous weed in God's beautiful garden of life.

Curse the tongue

*Whence slanderous rumor, like the adder's drop,
Distills her venom, withering friendship's faith,
Turning love's favor.*

The ignoble mind

Loves ever to assail with secret blow

The loftier, purer beings of their kind.

—UNKNOWN

The times call for a positive gospel. We do not convert many by preaching "against" error; most of our good is done by preaching "the things which we have seen and known." The hearts of men hunger for truth that has been tried and proven. Men may take pleasure excursions midst creeds and shallows in frail and freakish vessels, but when they are ready to set sail on Old Ocean they invariably select ships that have been built to stand the storms and whose type has been tested and has "made good." Thank God for the Old Ship of Zion which has weathered the storms and landed its millions in the "Quiet Harbor" of eternal rest and glory! There is small occasion for speculation; there is enough about which we are sure.—J. B. Chapman.

WALKING IN THE LIGHT

By FORREST E. TYLER
Pastor, Hefner Church, Canute, Oklahoma



But all things that are reproved are made manifest by the light: for whatsoever doth make manifest is light (Ephesians 5:13); If we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin (I John 1:7).

THERE IS NO QUESTION as to the fact that there is a difference between purity and maturity; also that there is a difference between the sanctified Christian's perfect heart experience and the manifestation of this experience in his outward life. This difference is readily understood when one recognizes the fact that the heart experience is a work of God and therefore is complete and perfect, while the outward life or conduct of the Christian is in part at least a product of his own thoughts and actions and therefore imperfect.

God never gives to one a better or more genuine experience of salvation than He does to others. When God saves any person, He forgives *every* sin and imparts spiritual life. When God sanctifies any believer, He cleanses the heart from *all* sin (carnality) and *fills* it with His Holy Spirit. One person may show more emotion than another when he receives salvation or when he is sanctified, but this is no evidence that he received more than or an experience superior to the person who was only quiet and calm.

One person may make better use of his experience and may grow in grace faster than another, but this is because of the human element in meeting the divine requirements for spiritual growth, not because God gave to one a better case of salvation than He gave to the other. If a person gets saved at all, he receives a genuine case of salvation. If a believer is sanctified wholly at all, he receives a genuine experience of second-blessing holiness. "For there is no respect of persons with God" (Romans 2:11).

While we all agree that God's work in the human heart is always perfect, we are also conscious that there is a wide range of difference in standards among professed Christians. Some of this difference can easily be explained by the fact that all are not Christians who profess to be. But among genuine Christians there is some difference in the standards held. The reason for this lies in the fact

that none is perfect in knowledge and therefore not perfect in Christian conduct.

The outward life of the Christian, that which we observe, is primarily the man's own work and is therefore imperfect. One's conduct is based upon two factors. The first one of these factors is *impulse*, or that part of conscience which accepts or rejects right upon recognizing it. In this sense a Christian's conscience or impulse must be and always is right. That is, when it perceives something to be right, it immediately accepts and defends it; but if it perceives a thing to be wrong, it immediately rejects, opposes, and condemns that thing.

No one can rightfully claim any degree of grace and refuse to live as good as he knows how, or in other words, willfully fail to live as good as his conscience or impulse tells him that he should. In Romans 14 the Bible clearly teaches that one must maintain a "conscience void of offence toward God, and toward men," no matter what degree of light he may possess. This chapter closes with the warning that "whatsoever is not of faith is sin."

The second factor upon which one's ethics is based is his *knowledge or light*. Knowledge or light is what one knows concerning a given matter as to its moral quality. Stated differently, one's light is the store of his knowledge concerning the rightness or wrongness of a given matter.

A young Christian's faulty ethics may possibly be excused on the grounds of his lack of light, but an older Christian who has had a great deal of opportunity to increase his store of knowledge or light has no excuse for grievous faults in his ethics.

All Christians make some mistakes which may result in minor ethical faults. Some make more such errors than others because they have less light and possibly have less power of discrimination. This does not give room for any *knowingly* to maintain faulty ethics at any point and yet remain a Christian. "Therefore to him that knoweth to do good, and doeth it not, to him it is sin" (James 4:17).

No one with a pure heart, and therefore a perfect impulse, will shrug off scriptural truth with the threadbare saying, "That's your conviction, not mine." Actually, whatever the Bible says is wrong for one person would be wrong for anyone else under the same exact conditions and circumstances.

As to whether it is sinful for a given person or not depends on the light he has.

A sanctified person will search the Bible with an open heart for knowledge and light concerning any standard brought to his attention; and to what he thus perceives to be right and true, he will adjust his life accordingly. "If we walk in the light, as he is in the light [for 'in him is no darkness at all'—I John 1:5b], we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin" (I John 1:7).

Though just a small boy, I knew beyond all doubt, as God spoke to my heart through the consecrated voices of that old song, that a wonderful and eternal home lay out there somewhere in the vast reaches beyond time and space, for those who would be faithful to the call of the Saviour.

As I played that record over and over again (cranking vigorously in between), I would in childish imagination conjure up visions of that "beautiful river." In my mind's eye I could see that peaceful stream, the "crystal tide" and the "silver spray" lapping softly that magic strand of eternity's shore. So plainly I could see a border of lovely flowers, the rich green grass, the verdant trees lining the banks, and blending with all this peaceful setting, the joyous band of the redeemed entering that long rest, and their eternal home. This scene, for years, was for me the personification of peace, and joy, and heaven.

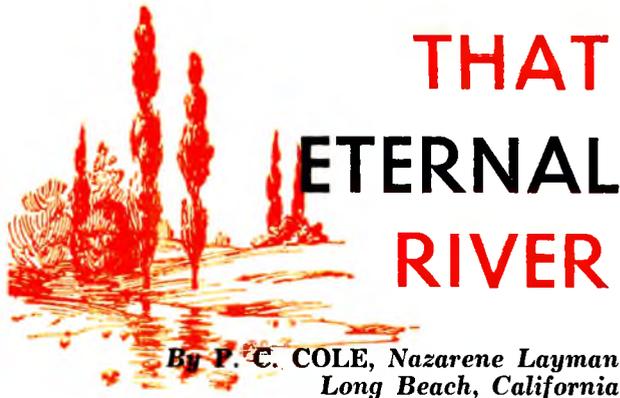
Now, that victrola record being long gone, I sing that old favorite occasionally with my own youngsters. As their tender voices try to blend with my poor monotone, I pray that the Holy Spirit will kindle in their own young hearts something of that vision which I received in my childhood; of that beautiful river, and of that eternal "glory world" which is to come.

Somewhat, more than three decades later, through the sanctifying power of the Spirit, this vision of peace has not faded, but rather has been magnified and grown brighter and stronger. I seem to be closer to the river now, and I can pick up more detail. The grass seems to be thicker and greener, and the flowers more beautiful.

At times I can almost catch the quiet rippling of those "crystal waters" or the swish of the "silvery spray." A gentle breeze softly caresses the trees into a happy, peaceful murmur. With the spiritual perception which has come it seems almost possible to hear the joyously exuberant voices of the Blood-washed, raised in the doxology. Or is it the new song the Lord has given, the song of the Lamb, that only the ransomed ones can ever sing? I can almost detect those happy hearts beating high and almost bursting with joyous praise.

Above all I seem to see that great, majestic white throne and can sense that most blessed Presence casting over all this hallowed scene His benevolent Spirit in a great mantle of divine approval. An angel voice seems to say, "This is peace as God planned it from the beginning, and even yet He will have it this way."

.....
Perfection is nothing higher and nothing lower than this—the pure love of God and man; the loving God with all our heart and soul, and our neighbor as ourselves. It is love governing the heart and life, running through all our tempers, words, and actions.—John Wesley.
.....



**By P. C. COLE, Nazarene Layman
Long Beach, California**

TODAY we find ourselves in a generation where knowledge is on the increase, but where people are becoming in many respects more and more unsure of themselves. We pride ourselves on the scientific achievements of our technocracy, and on knowing the "facts of life" at an early age; but meanwhile among us are millions who are becoming downright skeptics concerning what other multitudes in times just past were glad to accept as rock-ribbed tenets of our faith, embraced with unshakable trust.

Countless people today have deluded themselves into thinking that the Word of God is just another book, that heaven is a dream, hell a myth, Jesus Christ just a great teacher (if He existed at all), and God himself not really a necessity, the processes of evolution having precluded any need for Him.

We find among so many a complete dearth of faith in and understanding of anything of eternal value. Since in the theology of thousands today conversion is only a theory, it naturally follows that there is a great gap in their thinking concerning anything related to the hereafter.

Over thirty years ago when the old victrolas were so popular, my folks had quite a stack of religious records, and indeed at that time I hardly realized that any other kind existed. My favorite was an antique version of "Shall We Gather at the River?"

I think that it was through this blessed hymn I first heard the language of that other world.



SONGS

IN THE NIGHT

By **JAMES A. HAMILTON**
Pastor, Southeast Church, Charleston, West Virginia

I call to remembrance my song in the night
(Psalms 77:6).

IT IS IMPOSSIBLE to comprehend fully the power of music. Music has made a profound impression on governments, laws, literature, and upon whole generations. Sad indeed is that heart, church, or nation that is unable to sing.

Mohammedanism, Hinduism, Confucianism, and atheism have no song, but Christianity is a singing religion. To Christianity the world is indebted for its most saving, inspiring, and lasting songs.

God is the Source of the Christian's song. Job says, "God . . . who giveth songs in the night" (Job 35:10).

God gives songs in the night of dark despair.

Dark hours will come, but God can drive away the darkness. Some years ago, in an Illinois community, a group of miners were entombed in a coal mine. With death staring them in the face, a young man who was a devout Christian encouraged the others with these words, "Keep up your hearts, lads. God is with us." As the rescuers came nearer to where the men were trapped, they heard the strains of that well-known hymn:

Abide with me!

Fast falls the even tide.

The darkness deepens;

Lord, with me abide!

In a short while the men were rescued. However, it proved to be the song and the courage of the Christian young man that kept hope alive in the men.

God gives songs in the night of persecution and imprisonment.

The cage is a prison for the bird, yet it sings even though it is behind bars.

It was while Samuel Rutherford lay behind the gray walls of Aberdeen prison that he wrote at the top of his letters, "God's Palace, Aberdeen." Like Paul and Silas, Rutherford sang God's song in prison.

It was Madame Guyon, while imprisoned in the castle at Vincennes, who said, "It seems as if I were

a little bird whom God has placed in a cage, and that I have nothing to do but sing."

Can you sing when it rains and when the sun shines, when things do not go so well with you? Remember, Jesus sang a hymn with His disciples on the darkest night of his life. He is able to give you a song in your dark night.

God gives songs in the night of approaching death.

When we come down to the edge of death's chilly waters, we will need a song. God can and will supply it if we will only trust Him.

The old saint lay dying. It was about three o'clock in the morning. He was more than eighty years old. During the late evening hours he had chanted the old songs of the Church. Then in that still, quiet morning hour, as death tightened its grip, and as angels came down to bear his sainted spirit home, he sang with his weakened voice:

"O come, angel band,

Come, and around me stand,

O bear me away on your snowy wings

To my immortal home."

As the music was being echoed down the corridors of the hospital, the old saint was being carried by the angels into the New Jerusalem.

Communion Prayer

Bless this wine and bless this bread

That our eager fingers take.

May our hungry souls be fed

In this hour, for Jesus' sake.

We who pause in memory

All across earth's far-flung lands

Gain the blessing, God, that He

Offers in His outstretched hands.

Bless this bread and bless this wine.

For across the centuries

Christ can give no greater sign

Of His love for us—than these.

This our sign—when we receive

Symbols of His life outpoured,

We give proof that we believe—

We respond to Him, our Lord.

We who know what He imports—

Harbor heaven in our hearts!

By **BERNIECE AYERS HALL**

A CHRISTIAN philosophy OF AFFLICTION

For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory (II Corinthians 4:17).

NOT EVEN the Christian is exempt from suffering. None of human kind, be he sinner or saint, is immune to affliction. Those who believe there are no such things as sickness, suffering, sin, and death have draped themselves in gossamer robes of unreality. This is the vale of tears. "Man is born unto trouble, as the sparks fly upward" (Job 5:7).

Now it is to this very kind of thing that the Christian message is addressed. Anyone can sing when the sun is shining bright, but the Christian message is, "You can have a song in your heart at night."

Jesus said, "The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised" (Luke 4:18). So in the darkness of life a light shines; in the coldness of life a fire burns; in the heat of life there is a cooling shade. In other words, the Christian message has a directive in regard to affliction, and one of these words is spoken by the apostle in the verse above.

For one thing, *to the Christian, affliction is light*. Paul, the greatly burdened, amazes us by saying, "Our light affliction." And the Christian has ever found it so. It is so, for one thing, in comparison with what is borne by your companions in the world, that is, your fellow men who do not know Christ. They have the common run of battles too—sorrow, sickness, separations—and to theirs is added the greatest burden of all, sin.

Our affliction is seen to be light, further, as we reflect *what accompanies it*. Jesus made the gracious assertion, "My yoke is easy, and my burden is light"

(Matthew 11:30). On the farm we used to put a great padded collar between the galling harness and the tender shoulder of the horse. Jesus does the same. He places on us His burden, but it is love-lined all the way. Hence it is a light burden, a light affliction.

Finally, the lightness of our affliction is seen when we consider *who is under the weight with us*. Jesus is there, every time, all the way. As a lad I used to work in the cotton and corn fields, helping to weed out the weeds with a hoe. I worked right along with older brothers and sisters and my father as well. I had my own row to weed too! How intolerable that would have been—with the boiling sun, with the hardness of the task, and with my inability to stay up because I was so small—but for the fact that those who were older knew I could not do so much as they, and when I got too far behind, one of them would double back and help me finish my row. So "Jesus reaches out His hand" and He does help "us through," and that helps to make the affliction light.

To follow Paul a step further, *to the Christian, affliction is transient*. Paul exults, "For our light affliction, . . . but for a moment." This is so because we place it alongside that which is coming after. We remember that this is our earthly house and temporal tabernacle, and that we have "a building of God, an house not made with hands, eternal in the heavens" (II Corinthians 5:1). And we know that *now* is as nothing!

The Christian affliction seems brief, also, because we submerge it in the great and real task of life. This is a sort of spiritual sublimation as we gather up the raw material of suffering and make it into beauty and usefulness. Temptation loses its keen edge; burdens lose their great weight; the commonplace becomes enhanced with a great

By J. MELTON THOMAS, Pastor, Spokane Valley Church, Spokane, Washington

There IS a Difference!

THERE IS a difference! Thank God for the difference.



This was my reaction after visiting a large state university recently and comparing that environment with the environment of the Nazarene college I attended and hope someday my children will attend.

I was visiting a friend who graduated from the same Nazarene college that I did, and was privileged to be his guest in a graduate class he was taking at a large state university. The lecture was excellently prepared and interestingly delivered, and I would have told the professor so if he had not lighted his cigarette and surrounded himself with smoke so quickly after concluding the class session. Instead, my friend and I went directly to the student union building to have lunch.

The jukebox there played something between a drone and a blare and very few persons seemed to be listening to it. The air was a blue haze of smoke and the young women seemed to be contrib-



uting more than their share. Here was a table of six girls, all of them smoking. Both the worldly spirit and worldly dress were evident.

I thought about my own girls and my high hopes for them. Then I turned to my companion and said, "Aren't you glad you don't have to send your daughter to a place like this to secure her college education?" He replied with feeling that he believed very few young persons would be able to go through such an institution and emerge with a vital Christian experience.

My mind recalled the many helps the Christian had at my Nazarene college. The godly example of sanctified professors, the stirring chapel services, the Christian fellowship of students and instructors, the evangelistic society, the after-dinner prayer meeting, and the often prayer-soaked atmosphere of the very campus were of immeasurable assistance to a struggling young Christian.

Yes, there is a difference between the environment offered on a Nazarene campus and that offered on a secular campus. Thank God for that difference!

By **R. R. CRIBBIS**, Pastor, Oxford, Nova Scotia, Canada

glory when we give ourselves to the task of winning the world to Jesus.

Once more, affliction seems light to the Christian when we remember what is at the other end of the struggle. In the long ago a young man was given a great love for a beautiful girl. So great was his love that it seemed there was no price too great to pay for it, and the seven years Jacob served for Rachel "seemed unto him but a few days, for the love he had to her" (Genesis 29:20). At the end of life's day we too shall be part of a marriage, "the marriage supper of the Lamb." Looking forward to that, the toils of the road seem nothing.

To conclude, *to the Christian, affliction is working for us*. This idea of things and circumstances working for us is a major idea bursting again and again from Paul's heart:

The pangs of repentance do—"Godly sorrow worketh repentance to salvation not to be repented of . . ." (II Corinthians 7:10).

Tribulation does—"And not only so, but we glory in tribulations also: knowing that *tribulation worketh patience*" (Romans 5:3).

And the vast, sweeping assertion—"And we know that *all things work together for good to them that love God*, to them who are the called according to his purpose" (Romans 8:28).

And above all, the text—"Our light *affliction, . . . worketh* for us a far more exceeding and eternal weight of glory."

So the afflictions of life work both to make the present better and to reveal, at last, a great glory—if we will but let the Lord work through them what He will. The affliction itself is of no consequence. It may be some difficult person; it may be some galling circumstance; it may be some perplexing problem. If viewed from the Christian perspective of acceptance and patience, it will seem light; it will soon pass; and it will work for us, under God, to do His will.

Thy word is a lamp unto my feet, and a light unto my path (Psalms 119:105).

The Strength of the Lord Is Mine!

*Thou wilt remember me, O Lord,
Though stormy winds assail.
Thy hand upholds: Thy strength enfolds.
With faith, can Christians fail?*

*Through valleys deep, Thy love will keep
Thy followers from despair,
For strength divine may still be mine
Supported by God's care.*

*Through paths unknown—and overgrown,
Each step will still be clear;
There comes glad dawn—and fears are gone.
Through midnight—Christ is near!*

By **FLORA E. BRECK**

EDITORIALS

Continued from page 2

"Too busy." These *can* be tragic words. They can be the last words of a sinking soul. For hard as we may try, we never get too busy to die. No one can be too busy to face the judgment. Why, then, should we not live with eternity's values in view? "Seek ye *first* the kingdom of God, and his righteousness; and all these things shall be added unto you" (Matthew 6:33).

Editorial Notes

Plans are progressing for the first unit to be built as part of the relocation of the publishing house on its new site adjacent to Headquarters Building.

The first building, which will be comparable in size to Headquarters, will be known as the General Board Building. It will provide an auditorium and committee rooms for the General Board; and office space for the Department of Church Schools, Nazarene Young People's Society, Christian Service Training, Spanish Department, and the *Herald of Holiness*, all of which have large editorial responsibilities.

Preliminary plans have been drawn by the architect, and construction drawings are now being pre-

pared. It is expected that construction bids will be received this fall, and construction started before severe winter weather sets in.

Funds for the building are being supplied by the Nazarene Publishing House, and its occupancy in 1962 will mark the fiftieth anniversary of the House.

Further steps in the relocation of the publishing interests will be construction of the retail store on the 63rd and Woodland corner of the property, and the administration building and printing plant. When the project is completed, the Nazarene Theological Seminary, General Headquarters, and the Nazarene Publishing House will be located on the beautiful 22-acre tract fronting on The Paseo and bounded by Meyer Boulevard and 63rd Street.

The over-all planning for the new buildings is under the direction of a building committee composed of: Mr. Wesley Angell, Wollaston, Massachusetts; Dr. I. C. Mathis, Tulsa, Oklahoma; Dr. Raymond McClung, Houston, Texas; Dr. O. J. Finch, chairman, Pasadena, California; Mr. Charles Kraft, Leawood, Kansas; and Mr. J. Wesley Mieras, Pasadena, California.

♦ ♦ ♦

Fall subscription campaigns for the *Herald of Holiness* begin in September on the Akron, Los Angeles, and Pittsburgh districts. "Every Home a *Herald Home*" and a subscription list equal to one-half the membership are the twin goals for this year's campaigns. Based on membership, the goals for the three districts are: Akron, 4,911; Los Angeles, 4,227; and Pittsburgh, 3,335. Best wishes to Superintendents Taylor, Brown, and Acheson and their campaign managers.

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"One of the dangers we face is being evangelistic in name and in purpose, while at the same time failing to be evangelistic in practice." This statement by Dr. Orville W. Jenkins in *The Church—Winning Sunday Nights* expresses the purpose of this inspirational and searching book. It is to help us be evangelistic in practice as well as in name and in purpose. Six chapters deal with evangelism in the local church in the Sunday night services. Notice the announcement on the back cover of this issue of the *Herald*, and plan to attend the Christian Service Training class in your church based on *The Church—Winning Sunday Nights*, in preparation for "Fourteen Sunday Nights of Evangelism," October 1 to December 31.

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Unless religious experience involves a reorientation of the will, a setting of the affections in the direction of the moral excellence revealed in Christ, it is a sham, a futile stirring of the emotions, a pose, a perilous hypocrisy.—E. M. BLAICKLOCK.

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THE CHURCH AT WORK

HOME MISSIONS

ROY F. SMEE, *Secretary*

Home Mission Work in the Republic of Ireland

Two Years of Challenge in Virile Roman Catholic Eire—so read the title used by Rev. L. Roberts for a lead article in a recent issue of the *Church of the Nazarene Dublin News Bulletin*. This very interesting paper gives up-to-date information on the progress of our work in Eire.

The Protestant population in this country of nearly 3,000,000 people is only about 4 per cent—the number of Christians is considerably less, and Brother Roberts mentions that Protestant walls of prejudice were high and challenging when they arrived in Dublin twenty-four months ago to open up our work. But he says, "We have made many friends and doors are now swinging open that long have remained stubbornly shut. Invitations to annual meetings of various kinds reveal that we are slowly but surely being accepted."

Open-air Evangelism

"Having tried various mediums through which to reach the people, we have come to realize that the best method is the 'roofless cathedral'—or open-air work. Speaking for the ma-

jority, the people are afraid to converse on the doorstep about religious matters. For whom can they trust? If they show too much interest in what the caller is trying to say, the neighbors might report them to the priest. More often than not, they shut the door quickly in the face of the worker, and refuse the literature they are offered.

"Yes, indeed, they are a people—a lovely people—with closed minds, afraid, always afraid. . . . But the open-air meeting is different. Their neighbors are not near; they can mingle with the crowd; they can listen without being molested; they are not being put on the spot like the personal interview on their own doorstep; they are free to stand, and free to go; and thus the Holy Spirit has a chance to reach them.

"In three Saturdays 200 people have accepted the R.C. version of the Gospel of St. John. This is amazing, and is the talk of evangelical circles in the city. But it has been made possible by planning the open-air meetings in busy places where the Legion of Mary is not. The Legion is a body of people, 3,000 strong in the city, trained to disrupt street meetings and, in general, to interfere and prevent people from listening to the gospel. Through the kindness of the Hibernian Bible Society, we obtain these Gospels by special concession from them at a penny per copy for free distribution, but even this is be-

ginning to prove expensive, for we want to get thousands of copies out to the people. Please do join us in prayer about this vital matter.

"Inside each Gospel portion is a small leaflet with details of our church, and where to apply for further spiritual help."

Here is a pertinent fact, culled from the paper, to help us realize the need for placing our home missionaries and the work they are doing for the Lord in Eire prominently on our individual prayer lists: "It is interesting to note that in Italy, the home of the Vatican, the ratio of priests to laymen is 1 to 1,008, compared to that of France 1 to 850, and *Ireland's 1 to 75.*"

An Appeal

is being made for religious books in the German and Danish languages—especially holiness literature and evangelical songbooks—for use in our work in West Germany and Denmark.

Rev. G. A. Wolff of Monona, Iowa, found that the German holiness books he sent to Brother Johnson proved a wonderful contribution to our work there. He states that there is a special postage rate on used religious German books to Germany.

If you have some that you would be interested in giving, please write (German books) to Rev. Jerald D. Johnson, Wilhelm Busch Str. 56, Frankfurt am main, Germany, or (Danish or Norwegian) to Rev. Orville H. Kleven, Rodovrevej 47—Vanlose, Copenhagen, Denmark.

FOREIGN MISSIONS

GEORGE COULTER, *Secretary*

New Missionary

Miss Susan Annette Gray was born in Lima, Peru, May 26, 1961. She was warmly welcomed in the home of Rev. and Mrs. Robert Gray.

Missionaries on the Move

Rev. and Mrs. Dean Galloway of Nicaragua have moved to San Jorge, Rivas, Nicaragua, Central America.

Rev. and Mrs. George Hayse have recently arrived in the States on furlough from South Africa. They may be reached c/o Tony Hayse, El Paso, Illinois.

Rev. and Mrs. Paul Say, appointees to Argentina, are now in Mexico City for language study. Their address there is Apartado 30166, Admon. 27, Mexico 7, D.F., Mexico.



Rev. and Mrs. L. Roberts with Patrick Molyneux, a convert from Roman Catholicism (extreme right), start their street meeting in a busy area of Dublin. About two hundred gathered around to listen, and Brother Roberts was able to preach for about twenty minutes before the police arrived to disband the meeting.

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"SHOWERS of BLESSING" Program Schedule

August 27—"The Price of Discipleship" (III), by T. W. Willingham
September 3—"The Price of Discipleship" (IV), by T. W. Willingham
September 10—"The Price of Discipleship" (V), by T. W. Willingham
September 17—"The Price of Discipleship" (VI), by T. W. Willingham

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Rev. William Bromley, who has recently opened a new mission station in the Jimi Valley in New Guinea, has a new address. It is Singorapa via Tabibuga, Jimi Valley, via Mt. Hagen, New Guinea.

Rev. and Mrs. Robert Brown have furloughed to the States from Barbados. They can be addressed in care of the Foreign Missions Office.

Rev. and Mrs. Max Conder have returned to the United States because of Mrs. Conder's ill health. They will reside at Marion, Indiana: c/o Mrs. Fannie Russell, 2702 So. Boots St., Marion, Indiana.

Rev. and Mrs. John Hall are engaged in work among the Cuban people in Florida. Their address is 3670 N.W. 20th St., Miami, Florida. Their three oldest children will remain at Trevecca Nazarene College.

Rev. and Mrs. William Pease have returned to the mission field in India. Their address is: Mission House, Basim, Akola Dist., Maharashtra, India.

Rev. and Mrs. James Graham have moved from Ft. Johnston to Limbe, Nyasaland. Their address is: P.O. Box 566, Limbe, Nyasaland, Central Africa.

Coloured-Indian District Notes

Our second church was recently organized in the Cape Town area, at Factreton. Services have been held there for some time, and a good group was ready for membership. Let us pray for this new church and its outreach among these people.

In the next week or two the tent meeting in Pretoria will begin. This is a new work among the Indians of Pretoria, the capital city of South Africa. Pray that God will give us many souls from among these people.

Bremersdorp Hospital News

Our hospital work is experiencing a "boom" with many more people and patients coming in than ever before—and this when we are shorthanded with Dr. David Hynd and Dr. Sutherland both away on furlough. People are coming into Swaziland from all over the Union and the Central Confederation. There are about sixteen hundred Europeans in Bremersdorp now, and in three years they expect about forty-five hundred. The town planning committee is

anticipating thirty thousand within the next ten to fifteen years. We are having from twenty to fifty European outpatients every day now. And in addition we have to keep up our ward work and all the hundreds of other demands that seize our time.

Please pray for us that above all else we might keep the sweet love of God flowing through our lives. We need much guidance throughout our mission work in these rapidly changing days.—KENNETH STARK, Swaziland.

DISTRICT ACTIVITIES

Northeast Oklahoma District Assembly

The eleventh annual assembly of the Northeast Oklahoma District was held June 28 and 29 at First Church in Bartlesville, Oklahoma.

The N.Y.P.S. convention, held on June 26, re-elected Rev. James Blankenship as president with a splendid vote.

The N.F.M.S. convention was held on June 27 under the leadership of our fine president, and district superintendent's wife, Mrs. I. C. Mathis, who was re-elected for her eleventh year.

Dr. G. B. Williamson, presiding officer, delivered Bible-centered messages in a way that reached into the inner depth of the soul, inspiring the hearers to reach for greater accomplishments for God and the church.

Dr. I. C. Mathis, our fine district superintendent, gave his eleventh report to the assembly, reporting gains in all departments. The report was enthusiastically received, and a good love offering was given to the first family of our district. We of the Northeast Oklahoma District feel fortunate in having such devoted and capable leaders. Their love for God and the Church of the Nazarene is rooted deeper than any earthly ties.

Special emphasis was placed upon home missions in the last evening service. Dr. Williamson once again opened up God's Word to the assembly, and a good pledge offering was given to the Home Mission Revolving Fund. This was the beginning of a drive to double the district Home Mission Revolving Fund.

The quadrennial goal of "Evangelism First" and the emphasis of "Shining Lights on Sunday Nights" are becoming a burning passion of each in the Northeast Oklahoma District.—HIRAM E. SANDERS, Reporter.

Michigan District Assembly

The forty-eighth annual assembly of the Michigan District was held July 12 through 14 at Indian Lake, Nazarene Assembly Park, Vicksburg, Michigan.

Delegates from ninety-eight churches were present to hear Dr. Samuel Young, our presiding general superintendent. He spoke with feeling and his own unique humor. The messages were authoritative and full of compassion, which precipitated an atmosphere of blessing upon the assembly.

After serving the Michigan District for twelve years, Dr. O. L. Maish read

his annual report, announcing that he was retiring from the office of district superintendent. Dr. Young, with words of appreciation for the splendid work of Dr. and Mrs. Maish, sanctioned a vote of the assembly for the gathering of a love offering. A total of \$2,850 was presented from the assembly, N.F.M.S., N.Y.P.S., Church Schools, and the district.

Outstanding gains were made over the twelve years of Dr. Maish's administration. In membership, a gain of 1,817, with the present total of 6,206; Sunday school enrollment, a gain of 3,658, with a total of 15,192; value of church and parsonage property, a gain of \$2,621,892, with a total of \$1,019,367. For the year ending in June of '61, the district paid for all purposes \$1,018,709.

Dr. Fred J. Hawk, pastor of First Church in Indianapolis, Indiana, was elected as district superintendent with a beautiful spirit of unanimity and good will of all. Dr. Hawk had spent several years on this district as a pastor. He is loved and revered by both ministers and laymen.

In a Spirit-filled service on Thursday evening the following were given elder's orders: Floyd Kanipe, Donald E. Fuller, Franklin Ward, Louis Musatics, Thomas Voyles, Dwight Kellar, and Charles Pugh.

Those elected to the advisory board were Rev. Roy A. Mumau and Rev. Herbert W. Thomas, Dr. L. D. Mitchell, and Mr. Arthur Starr.

The "Evangelism First" emphasis is having a spiritual impact upon our district. An aggressive move toward breaking through to all our potential resources is active in the district.—HERBERT W. THOMAS, Reporter.

Central Ohio District Assembly

The presence of the Holy Spirit permeated every part of the eighteenth annual assembly of the Central Ohio District, July 19 to 21, on the Morse Road campgrounds in Columbus, under the leadership of Dr. Hugh C. Benner, general superintendent. The anointed and searching messages by Dr. Benner were high lights of the three days that brought annual reports from pastors of 131 churches.

Giving for all purposes was a record \$1,459,750, of which the district contributed \$147,900 to the cause of world missions through the General Budget. This made Central Ohio a "10 per cent" district for the fourth time. The accomplishment this year was called "noteworthy" by District Superintendent H. S. Galloway in view of continued industrial recession in some areas. In all, 49 of the 131 churches on the district gave "10 per cent" or more, with Marion First Church leading the district with a gift of \$8,038 to world missions.

In his annual message Dr. Galloway outlined plans for the organization of twenty to twenty-five new churches during the next three years. Rev. Lyndon A. Walls, Pataskala, will start the first new home mission church in Johnstown, Licking County. The others will be started through the work of leaders on the ten zones of the district.

A net gain of nearly 300 new members increased the district total to 11-



ENCOURAGE YOUNG PEOPLE *to Attend* NAZARENE COLLEGES

685, and Sunday school enrollment increased to 24,765. New buildings increased the value of churches and parsonages by \$593,605 during the year to a new district high of \$6,344,750 valuation.

Four pastors received elder's orders at the ordination service conducted by Dr. Benner: Paul M. Bassett, Chillicothe West Side; A. Wm. Miller, Portsmouth West Side; Glenn W. Spaulding, pastor for nine years at Berea; and Clarence Drifmyer, Rowsburg. Elder's orders of four men from other denominations were recognized: James Carder, Edmond Life, Donovan Humble, and Raymond Duncan.

A freewill offering was received honoring Dr. and Mrs. Harvey S. Galloway on completion of eighteen years as district leaders. He is serving on a three-year call given in 1959.

W. E. Zimmerman was re-elected to a twentieth term as district treasurer, and Paul K. Hayman was unanimously re-elected to a tenth term as district secretary. Those re-elected to the district advisory board were: ministers, Lester L. Zimmerman, Miles A. Simons, E. K. Richey; laymen, Cecil Cox, James Oberlander, and Paul Forgrave.

Rev. Paul R. Orjala, missionary to Haiti, was speaker at the district missionary convention. A spontaneous offering of more than three thousand dollars was received to buy a motorcar for Rev. and Mrs. Charles Gates, a missionary couple from our district, serving in Brazil.

Great preaching and gospel singing attracted capacity crowds to the annual camp meeting that followed the assembly, continuing through July 30. The workers were Dr. Mendell Taylor, Rev. Wilbur Brannon, Rev. Gene Clark, Rev. and Mrs. H. C. Litle, the Jantz family, and the Olivet Crusaders.—JOE OLSON, Reporter.

Northeastern Indiana District Assembly

The nineteenth annual assembly of the Northeastern Indiana District was held July 12 and 13 at the district campgrounds, Marion, Indiana, with Dr. D. I. Vanderpool as the presiding officer. Dr. Vanderpool's stirring message on "Evangelism First" on Tuesday evening, and those given throughout the assembly were of much blessing and encouragement to all present.

Dr. Paul C. Updike, district superintendent, is continuing to serve on an extended call, previously given. The unique leadership of Dr. and Mrs. Updike as district superintendent and N.F.M.S. president was recognized when a generous love offering was presented to them.

Dr. Updike's report showed 2 new

churches organized during the year; substantial improvements made in various parsonage facilities, as well as new church construction. A grand total of \$1,175,244 was given for all purposes by the 98 churches on the district. Of this amount \$140,777 was given for general interests, and \$120,602 was included in the "10 per cent" giving for world evangelism program. This concern for world evangelism ranks the Northeastern Indiana District as a 10.9 per cent district. Per capita giving for the year reached \$130.45. Through the year, 586 people joined the ranks and became Nazarenes by profession of faith.

Rev. Harold E. Priddy, church school board chairman, reported an average Sunday school attendance of 10,715, and an enrollment of 20,480.

Dr. Vanderpool, under the anointing of the Holy Spirit, concluded the assembly by conferring elder's orders upon Roy E. Baker, Raymond Cain, and Donald J. Cunnington. Also the elder's orders of Rev. James C. Brillhart were recognized.

Dr. Vanderpool exhorted the Northeastern Indiana District to continue the theme of "Evangelism First" with a passion for souls everywhere.—NORMAN E. ANDERSON, Reporter.

Northwestern Ohio District Assembly

The second annual assembly of the Northwestern Ohio District was held July 12 and 13 at the District Center, St. Marys, Ohio, with Dr. V. H. Lewis as the presiding general superintendent. Dr. Lewis' Spirit-filled messages and his congenial efficient manner of conducting business made the assembly a time of spiritual refreshing and challenge.

Rev. Carl B. Clendenen, district superintendent, was given a unanimous one-year vote, and received 197 ballots out of 201 cast for three years, indicating the attitude of the district toward his leadership. His report indicated that \$583,366 was raised for all purposes, with \$66,490 given on General Budget and general specials, making Northwestern Ohio an "11.05 per cent" district. The membership is now 4,610, an increase of 109; 9 churches made the "Evangelistic Honor Roll," and 23 were "10 per cent" givers. Superintendent Clendenen also called attention to the purchase of our new district parsonage in St. Marys for \$19,500. Open house was held after the Thursday afternoon meeting.

Everett Baker, Gordon Kennedy, and Emery Moyer were ordained as elders in the Thursday evening service.

Mrs. Carl Clendenen was re-elected as the district N.F.M.S. president in the pre-assembly missionary convention, in which Rev. John Armstrong, missionary to Uruguay, spoke.

Elected to the advisory board were Howard S. Sylvia and Edward S. Barton, ministers; and Ira Jones and George Jetter, laymen. Edward S. Barton and Paul G. Bassett were re-elected as district treasurer and secretary respectively.—Reporter.

North Dakota District N.Y.P.S. Convention and Institute

The forty-eighth annual convention of the North Dakota District N.Y.P.S. opened at the district campgrounds at Sawyer, Wednesday morning, June 28, with the district president, Rev. Claire W. Kern, presiding.

Reports from the local presidents presented many encouraging high lights of the year's activities. Rev. Claire W. Kern was given a unanimous vote for re-election as district president. Also, as an expression of further appreciation, the delegates and friends presented a love offering to Rev. and Mrs. Kern.

Other officers elected for the coming year were: Gust Moline, vice-president; Mrs. Don Runyon, secretary; Rudy Sauter, treasurer.

A spirit of unity and co-operation prevails on the district, and prospects are good for an aggressive, growing youth work across North Dakota.

The North Dakota Nazarene Youth Institute was held on the Sawyer campgrounds, July 10 to 14, with 93 young people registered, plus 31 pastors and workers. Rev. and Mrs. Norvie Clift, special workers, were wonderfully used by God to move and bless the hearts of all those present. The week closed with a stirring message on "Consecration." North Dakota youth accepted the challenge and stepped forward as we sang, "I'll Go Where You Want Me to Go."—HERBERT KETTERLING, Reporter.

Joplin District Summer Camps

The summer camping program on the Joplin District came to a close on July 7, with an outstanding Communion service at beautiful "Camp Smokey" in Roaring River State Park near Cassville, Missouri. The total enrollment in our camps was 409.

A wonderful spirit of co-operation was manifested throughout all camps. Our district superintendent, Rev. Dean Baldwin, was present with his typical, congenial, enthusiastic spirit, which all of us appreciate.

The camps began on June 26 as the teens from across the district came together for youth institute, under the direction of Rev. Harold Morgan and his able staff. Mr. Paul Skiles was the special speaker and, as usual, he captured the attention and respect of the entire camp five minutes after being introduced.

On Friday afternoon, June 30, the adult laymen came to camp for a week-end Laymen's Retreat directed by Rev. J. R. Smith. Dr. Vernon Snowbarger, professor at Bethany Nazarene College, and a layman, was the special speaker. He masterfully reached the hearts of the laymen with his practical, pointed devotional messages.

It was a challenging sight to see the boys and girls converge on the camp Monday morning, July 3, for a week of boys' and girls' camps. Rev. Bob Leffel directed this camp, with Rev. Harley Downs as the chaplain.

Scores of young people, boys, and girls, found the Lord during the camps. —J. R. SMITH, *District N.Y.P.S. President.*

Chicago Central District Annual N.Y.P.S. Convention

The thirty-sixth annual convention of the Chicago Central District N.Y.P.S. opened on the morning of July 17 at First Church in Chicago, with Rev. Russell Carlson presiding. God's anointing and blessing prevailed throughout the day.

Our general president, Rev. James Snow, brought a very challenging message, urging the young people to meet the challenge of the day and to be "participants" rather than "spectators."

District President Russell Carlson presented a wonderful report, and received an overwhelming vote of confidence to serve another year.

Other officers elected were: Rev. Jay Foster, vice-president; Mrs. Jeanette MacMillan, secretary; Rev. Arland Gould, treasurer; Rev. Eugene Sanders, director of Nazarene Teen Fellowship; Miss Arlene Beyer, director of Nazarene Junior Fellowship; Rev. L. Thurl Mann, director of Nazarene Young Adult Fellowship; Miss Marian Evans and Randy Robbins, teen-age representatives; and Mrs. Nadine Anderson and George Garvin, Jr., young adult representatives.

The future for our district N.Y.P.S. is bright, and we are challenged with the needs of this great metropolitan area. —L. THURL MANN, *Reporter.*

Colorado District N.Y.P.S. Convention

The Colorado District N.Y.P.S. met on July 18 for their annual convention. On the evening preceding, the youth of the district gathered for a banquet, with 353 attending.

It was a privilege to enjoy the gifted preaching of Rev. Reuben Welch, zone representative on the General N.Y.P.S. Council, as guest speaker for the banquet on Monday evening, and for the opening of the convention on Tuesday morning.

District President Bill Sullivan, pastor of our Denver Westminster Church, led the convention in a most efficient manner. A fine spirit of unity prevailed, as evidenced by the unanimous vote electing Brother Sullivan for his second year. Other officers elected included Rev. Douglas Clem, vice-president; Mrs. Pat Westlund, secretary; and Mr. Charles Madsen, treasurer.

In esteem of Dr. Lauriston J. Du Bois, former General N.Y.P.S. secretary, and

present pastor of Denver First Church, the convention placed upon him the honorary title of "special adviser to the District N.Y.P.S. Council." This relationship is to continue throughout the length of his ministry on the Colorado District.

The Colorado District Pasadena College award, which is presented annually to an outstanding young person, was awarded to Barbara Carpenter of Fort Collins. Dr. Kenneth Armstrong, vice-president of Pasadena College, made the presentation. An extensive Pasadena College award plan was adopted by the N.Y.P.S. convention whereby aid will be given to two students throughout the four years of college, and a total of eight students by the fourth and succeeding years of this plan. —GAYLAND E. AUBREY, *Reporter.*

THE LOCAL CHURCHES

Bonifay, Florida—Our church had Bible school June 12 to 17, with fifty enrolled and an average attendance of thirty-nine. Twelve children sought the Lord as their Saviour, and we give God praise for His help and blessing. Eight dollars was the offering for the week. —BILLY KARANICH, *Pastor.*

Rev. Eugene Wood writes: "I have been a pastor in the Church of the Nazarene for thirty years, and now feel I could best serve as an evangelist. I was granted evangelist's commission at the recent Northern California District Assembly, and am now available for meetings. Write me, 2527 Niles, Apt. 4, Bakersfield, California."

Evangelists Charles and Emma Jean Rushing write: "We have several choice dates open for this fall and into 1962. We carry the full program of preaching, singing, music, song leading, or just the music if a church so desires. We travel by housetrailer, which solves the problem of entertainment. God has given us some wonderful revivals, and we want to win souls for Him. Write us, c/o our publishing house, P.O. Box 527, Kansas City 41, Missouri."

Rev. Laston and Ruth Dennis write: "After four years as pastor in our church, we feel the Lord is leading us into full-time evangelism. I am an ordained elder on the East Tennessee District. We travel by trailer, and carry the full program for the meeting. Write us, Box 387, Oliver Springs, Tennessee."

Carlsbad, New Mexico—The Church Street Church sent its pastor, Rev. J. Earl Sams, to our assembly with the best report since the church was organized five years ago this July. The church was organized with 14 members, and the membership roll has now reached 62, with 18 uniting with the church during the past assembly year on profession of faith. An amount of \$14,605 was raised for all purposes, and the church now has property which includes the annex, fellowship hall, and a three-bedroom parsonage; the main sanctuary is yet to be built. Each year all budgets have been paid in full. During the past year

the Sunday school averaged 158, with a record attendance of 249. For all these blessings we give praise and thanks to God, and also for the spirit of evangelism in our midst.—*Reporter.*

Evangelist Ellis Blythe writes that, due to a change in schedule, he has an open date, September 3 to 10, which he'd like to slate in Texas, Arizona, or vicinity. Write him, 5629 Kalmia Drive, Orlando, Florida.

Kenesaw, Nebraska—Kenesaw was the first church on the district to pass the milestone of fifty years of organization, and the golden anniversary was celebrated on May 21 this year. Rev. Q. A. Deck, who organized the church, came with Mrs. Deck from Pennsylvania for the service. He is a hale and hearty octogenarian, with enthusiasm and a forward look yet today. Dr. S. T. Ludwig, whom we claim with affectionate regard as Kenesaw's first "P.K.," was the special speaker. Both his special anniversary message and his Sunday morning sermon were most inspiring. Many telegrams and letters were read from former members and friends. New chancel furniture had been dedicated on April 9, with District Superintendent Whitcomb Harding as the speaker. We were happy to have him with us for all of the anniversary services. Former pastors, Rev. and Mrs. C. B. Johnson, Rev. and Mrs. H. J. Beaver, Rev. H. C. and Helen Zerbe, and Rev. and Mrs. Clarence Sheffield, were present to participate in the evening service. God's presence was very real from the opening of Sunday school to the closing service. His blessings have been abundant during this anniversary year as evidenced by the fact we were able to contribute "18 per cent" of our total giving to missions, and meet all other requirements as well. A wonderful spirit of cooperation and unity was present in all our preparations. Our sincere thanks go to our pastor, Rev. Gerald R. Voesel, whose enthusiasm and ability got us off to an early start with our plans, and who spent many hours of hard work in renovating and redecorating the interior of the church building. Above all, we give thanks and praise to God for those fifty wonderful years.—MRS. ELWYN ANDERSON, *Reporter.*

THE BIBLE LESSON

By J. W. ELLIS

Topic for August 27:

Lydia: Responsive to the Gospel

SCRIPTURE: Acts 16:11-40 (Printed: Acts 16:11-15, 35-40)

GOLDEN TEXT: *But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name (John 1:12).*

Mention Philippi to Paul and he would immediately become frustrated, not knowing whether to laugh or cry. It all depended upon the focus of his memory. Philippi, to him, was a city of mixed emotions. A place of the bitterness.

There was the jailhouse! a place not to officially visit—but Paul and his traveling companion dropped by any-

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way. Or should we say, "Dropped in"? In the inner dungeon they were strapped to the stocks. Bleeding backs were their reward for preaching Jesus Christ.

There was the prayer meeting by the riverside. Not large. But certainly roomy. Lots of fresh air. And frequent interruptions from those who passed by.

In addition to its place, this prayer meeting was unique in that only women attended. Men were not denied the right to attend (Paul got in); they were too busy doing nothing to take time to pray.

Time out, please. To women of our day who carry the burden of prayer in home and church, we say thank you. We feel you, through faith in God and persistence in prayer, hold the world together. If you ever let go, we've had it!

Now back to prayer meeting. One of the faithful women was Lydia. She was as royal in heart as the purple she sold. Not only good in business, she was a good woman. Respected. Devout. One who worshiped God.

As Paul spoke of Jesus Christ as the promised Messiah, of his own conversion, and of Christ's power to save, Lydia listened with the rapture of childhood and the appreciation of maturity. It seemed as if the hope of all the years had met in happy embrace on that morning.

In the Cathedral by the Riverside, the Lord himself was in attendance. Dr. Luke aptly and beautifully phrased it when he referred to Lydia as the woman "whose heart the Lord opened."

And all this happened at prayer meeting! Certainly not the dullest place in town!

Immediately she was baptized. And her household. Thereupon she entered into service by offering Paul and his party a place to stay in her home. Later when trouble surrounded Paul, the offer was still good. She did not weaken in the storm.

Want peace and excitement and satisfaction? Then open your heart in prayer to God.

Lesson material is based on International Sunday School Lessons, the International Bible Lessons for Christian Teaching, copyrighted by the International Council of Religious Education, and is used by its permission.

Announcements

RECOMMENDATION

Rev. Melvin R. James, who for several years has pastored the North Jackson Church in our district, has entered the field of evangelism. He was a good pastor, and I am sure will do any church good that uses him as an evangelist. He is commissioned by our district, and I commend him to our churches. Write him 771 Esther St. N.W., Warren, Ohio.—C. D. Taylor, Superintendent of Akron District.

WEDDING BELLS

Miss Sharon Baker and Duane Kaufman of Sioux City, Iowa, were united in marriage on July 1 in

First Church of the Nazarene with Rev. Oren Baker, pastor, and father of the bride, officiating, assisted by Dr. Gene E. Phillips, district superintendent.

Miss Madaline Brannon of Spencer, and Evangelist Paul R. Smith of Czar, West Virginia, were united in marriage on June 24 at the Spencer Church of the Nazarene with the pastor, Rev. William G. Hill, officiating.

BORN

—to Gayle and Marilyn Mollenkamp of Russell Springs, Kansas, a son, Mark David, on July 17.

—to Rev. and Mrs. Clair E. Umstead of Washington, D.C., a son, Jonathan Mark, on July 16.

—to Bill and Elizabeth (Stucki) Calkin of Morristown, Tennessee, a daughter, Carol Beth, on July 10.

—to Philip and Jan (Raker) White of Tucson, Arizona, a son, Brian Philip, on July 7.

—to Guy and Violet (Schoenwetter) Sharpe of Racine, Wisconsin, a daughter, Melody Lynn, on July 2.

—to Rev. and Mrs. Stephen Beals of Estacada, Oregon, a daughter, Janell Sue, on June 28.

—to David and Beth (Howell) Phillips of Medford, Oregon, a son, Todd Kevin, on June 23.

ADOPTED

—by Rev. and Mrs. John A. Hathaway of Caribou, Maine, a baby boy, John A., on June 23, he was born on June 1.

—by Rev. Bob and Mary Dell (Firestone) Lindley of Lovington, New Mexico, a baby boy, David Wayne, on July 22; he was born on July 18.

SPECIAL PRAYER IS REQUESTED

by a reader in Idaho for an unspoken request; by a friend in Illinois "that my financial pressure may be quickly released";

by a Christian brother in Ohio that he may be healed of a physical ailment, and also be completely victorious in Christ;

by a Nazarene mother in Texas that her youngest son may come back to God and the church in which he was reared;

by a Christian friend in Kentucky who has lost her aged Christian mother after many years of beautiful fellowship together, and she is very lonely and grief-stricken;

by a Christian friend in Africa that God may touch and heal of a physical difficulty—for the healing of her mother, for help and guidance for her son, and for her husband to find God and stop drinking;

by a Christian friend in Idaho whose "problems of life have multiplied" of late, and she feels her nerves about to break under the strain, that God may give strength, spiritually, mentally, and physically.

Directories

GENERAL SUPERINTENDENTS

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

HARDY C. POWERS:

G. B. WILLIAMSON:

Kansas City August 30 and 31

SAMUEL YOUNG:

Southeast Oklahoma September 13 and 14
Joplin September 21 and 22
North Arkansas September 27 and 28

D. I. VANDERPOOL:

Georgia September 13 and 14
Southwest Oklahoma September 20 and 21

HUGH C. BENNER:

Louisiana August 30 and 31
South Arkansas September 20 and 21

V. H. LEWIS:

South Carolina September 13 and 14
North Carolina September 20 and 21
New York September 29 and 30

District Assembly Information

KANSAS CITY, August 30 and 31, at the District Center, 7600 Antioch Road, Overland Park, Kansas. Send mail relating to assembly to Rev. Harper Cole, 6401 The Paseo, Kansas City 10, Missouri. General Superintendent Williamson. (N.Y.P.S. convention, August 28; Church Schools, August 28; N.F.M.S., August 29, p.m.)

LOUISIANA, August 30 and 31, at the District Center, Pineville, Louisiana. Rev. A. H. Hoffpauir, 802 Texas Ave., Alexandria, Louisiana, pastor. General Superintendent Benner. (N.F.M.S. convention, August 29.)

GEORGIA, September 13 and 14, at First Church, Tenth Ave. at Thirty-first, Columbus, Georgia. Rev. B. D. Radebaugh, pastor. General Superintendent Vanderpool. (Sunday school convention, September 11; N.Y.P.S. and N.F.M.S. conventions, September 12.)

SOUTH CAROLINA, September 13 and 14, at First Church, 401 Catawba Ave., Columbia, South Carolina. Rev. J. H. Eades, pastor. General Superintendent Lewis. (N.F.M.S. convention, September 12; Church Schools convention, September 11.)

SOUTHEAST OKLAHOMA, September 13 and 14, at the church, 11th and Market, Shawnee, Oklahoma. Rev. Ralph Simpson, pastor. General Superintendent Young. (N.Y.P.S. convention, September 11; N.F.M.S. convention, September 12.)

NORTH CAROLINA, September 20 and 21, at First Church, First Avenue West, Hendersonville, North Carolina. Rev. W. H. Gentry, pastor, P.O. Box 1143. General Superintendent Lewis. (N.F.M.S. convention, September 19.)

SOUTH ARKANSAS, September 20 and 21, at First Church, Maryland Avenue and Battery, Little Rock, Arkansas. General Superintendent Benner. (S.S. convention, September 18; N.F.M.S. convention, September 19.)

SOUTHWEST OKLAHOMA, September 20 and 21, at First Baptist Church, Elk City, Oklahoma. Send mail to Nazarene pastor, Rev. Charles Tryon, 816 W. Sixth, Elk City. General Superintendent Vanderpool.

JOPLIN, September 21 and 22, at First Church, Broadway and Division, Springfield, Missouri. Rev. Loy Watson, pastor. General Superintendent Young. (S.S. convention, September 18-19; N.F.M.S. convention, September 20.)

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J. Edgar Hoover Calls for Spiritual Rededication

In an article in *Christianity Today*, Mr. J. Edgar Hoover, head of the Federal Bureau of Investigation, said: "Contrasted to the world of Communist conformity, we as Christians have the unmatched power of Christ. The task for us is spiritual rededication—the creation of a world of love, justice, and truth. This is the Christian ethic which is part of our heritage. Ministers have a vital role in helping to roll back the iron curtain of communism and making real the world of divine love."

"Christian Brothers" in Lawsuit

According to an Associated Press dispatch, the Christian Brothers of California make 40 per cent of the brandy consumed in the United States. The Christian Brothers are still involved in a California lawsuit, claiming \$490,000 refund of corporate profits taxes on the ground that the organization is exempt because all property belongs to the pope; and the U.S. Government is counterclaiming \$1,351,000 (*Church and State*).

American Superstition, 1961

Editor and Publisher reports that one of the things that surprise most newcomers to New Orleans is the large number of classified ads in the newspapers every day addressed to the "Saints." The newspapers in this city enjoy a fine income from this unusual type of advertising. On such special holy days as "The Feast of St. Joseph" the usual run of classified advertising is greatly increased by those who have set up St. Joseph altars. Such altars are usually surrounded with such edibles as cakes, candies, sometimes wine, typical of the nationality of the particular family in whose home the altar is. There is also, usually, a box or glass bowl in which is dropped whatever cash donation the visitor may care to make. It is understood that such donations will be, in turn, donated to some Catholic church for Masses to St. Joseph.

A typical St. Joseph Feast Day ad will read as follows: The Public is invited to a St. Joseph Altar given by Mr. and Mrs. Frank J. Ferrara, 621 Terrace, March 17, 18, and 19.

Some ads are bare two-line announcements of the location of the altar.

The ads run in a Personals column, which will also include copy such as the following: "Thanks to Almighty God, St. Jude, Mother of Perpetual Help and all the Saints for favor granted. Mrs. E. J. W."

Or "Thanks to St. Joseph for baby's health. V. L."

Conducted by W. T. PURKISER, Editor

What is the meaning of the phrase in the Lord's Prayer, "Lead us not into temptation"?

I personally like Adam Clarke's suggestion that a better translation would be, "Bring us not into sore trial." He points out that the term translated "temptation" has a broader meaning, and includes all attacks from Satan and wicked men. He says, "The word not only implies violent assaults from Satan,

but also sorely afflictive circumstances, none of which we have, as yet, grace or fortitude sufficient to bear. *Bring us not in, or lead us not in.* This is a mere Hebraism: God is said to *do* a thing which He only *permits* or *suffers* to be done."

Do you think it is wrong for Nazarenes or holiness people to advertise their business on commercial radio programs on Sundays?

Yes.

I Peter 1:23 speaks of "being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever." Is it possible for Satan to corrupt that which God's Word declares to be "incorruptible"? Is not He (the Holy Spirit) which is in the true believer always "greater" than he (Satan) that is in the world (I John 4:4)?

It is not possible for Satan to corrupt what God's Word declares to be "incorruptible." The Holy Spirit is certainly greater than Satan.

However, since this question is asked from the framework of an "eternal security," point of view, I think I should point out that it is the *seed* which is incorruptible, the Word of God "which liveth and abideth for ever." The soul that is "born again" may yet die, for

it is true for every age that "the soul that sinneth, it shall die" (Ezekiel 18:4, 20). And Hebrews 10:29 asserts that even those who had been sanctified may do "despite unto the Spirit of grace." When the Psalmist prays, "Take not thy holy spirit from me" (Psalms 51:11), he is not expressing concern about that which is impossible. The Holy Spirit will not abide in a heart open to sin.

I recently received some literature from a pastor of another denomination, containing the statement that the Scriptures of the Old and New Testaments are supreme authority on matters of faith and life. It then went on to say that the doctrinal position of this denomination is in harmony with the consensus of the Reformed confessions. What is meant by "Reformed confessions"?

The "Reformed confessions" are historic statements of faith adopted by churches, councils, or synods which we would now call Calvinistic. While "Calvinism" has been much modified, and is now applied to much which would make John Calvin roll over in his grave, those who use the term "Reformed" generally mean to indicate that they are what is popularly labeled "hard-shell" Calvinists. That is, they believe in absolute predestination (that God from all eternity has foreordained whatsoever comes to pass, including the salvation or damnation of each particular individual), that Christ died only for those who are "elected" to salvation, that all who are thus "elected" are saved without respect to any prior personal response in repentance and faith to the gospel, and that those who are thus "elected" and saved cannot possibly be lost through any disobedience or sin of their own.

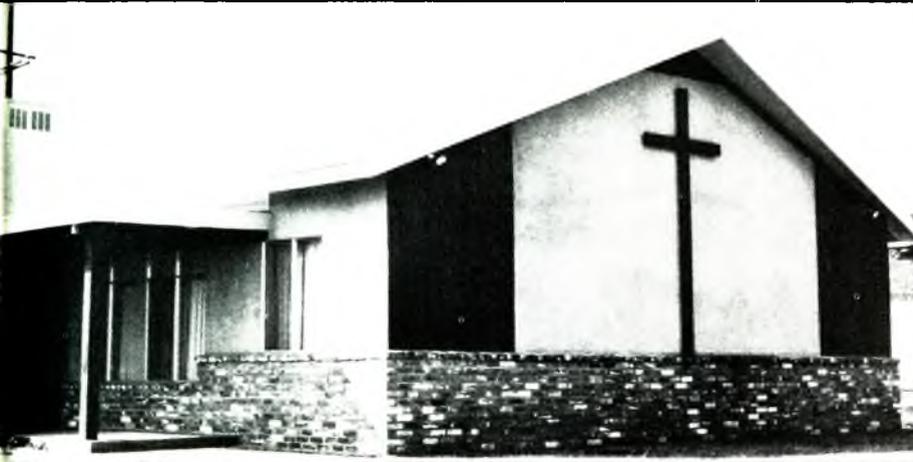
While it isn't called for in the question, let me venture my strong conviction that the "Reformed confessions" do not represent the position of the Scriptures of the Old and New Testaments

as far as the doctrine of salvation goes. The best thing I can say about what is now called Calvinism is to quote Dr. H. Orton Wiley's remark, "Many who are flying Calvin's flag sail in Arminius' boat."

Wesleyan-Arminians hold that predestination is "the gracious purpose of God to save mankind from utter ruin. It is not an arbitrary, indiscriminate act of God intended to secure the salvation of so many and no more. It includes provisionally, all men in its scope, and is conditioned solely on faith in Jesus Christ" (H. Orton Wiley, *Christian Theology*, Vol. II, p. 337). That is, we believe God has foreordained and elected to eternal life all who savingly believe on the Lord Jesus Christ; and has foreordained to eternal damnation all who reject the provisions for salvation made for them through the atonement. God *has* an elect people, for He has graciously chosen or elected all those who receive the Lord Jesus Christ (John 1:12). This election is "through sanctification of the Spirit and belief of the truth" (II Thessalonians 2:13-14).



The Bedford, Ohio, Church of the Nazarene dedicated this first unit of a new church plant with Akron District Superintendent C. D. Taylor as special speaker. The site is a five-acre plot which also includes the eighteen-room educational building, a remodeled brick mansion. Property value is \$110,000 with an indebtedness of less than \$47,000. Rev. William L. Parks is the pastor.



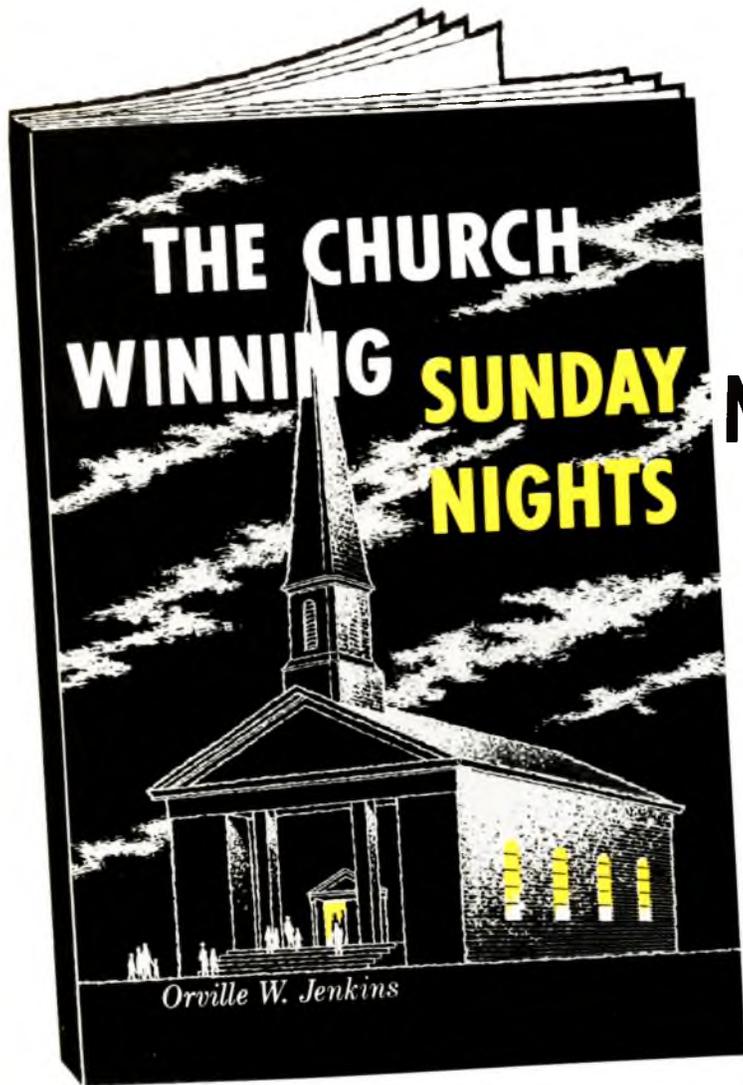
The new church at Woodlake, California, recently dedicated by District Superintendent E. E. Zachary. This first unit contains 1,200 square feet, and was constructed at a minimum cost of \$12,500, financed in part by a loan from the Department of Church Extension. Five commercial lots provide room for future expansion. Rev. Doc Baze is the pastor.

General Superintendent Samuel Young, on a recent visit to American Samoa, is pictured with Governor Peter T. Coleman (seated) and Rev. Jarrell Garsee (standing, right), Nazarene overseas home missionary in Samoa. This is one of the newest overseas home mission fields.

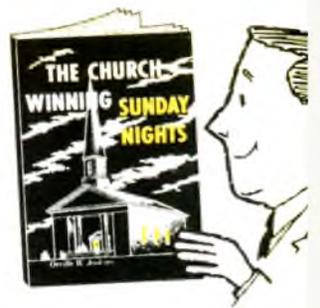
News
in
Picture



A unique method of publicizing vacation Bible school was used in Center, Texas. The contrast of old and new is symbolized by the 1916 wagon on which is mounted a rocket illustrating the V.B.S. theme of "Getting into Orbit with God." Pastor Buford E. Bush is at the reins, and several of the V.B.S. students are having their first wagon ride.



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CST The text for the church-wide Christian Service Training Course, Unit 164a, "Sunday Night Evangelism," to be conducted September 1 through October 15. 104 pages, paper. **\$1**

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Dr. V. H. Lewis, general superintendent, says:

Any pastor and group of laymen who will study this book and put its suggestions into action can by God's help have soul-winning Sunday night services. This book can thus be a big factor toward success as it challenges local churches throughout the Church of the Nazarene to earnestly seek to make their Sunday evening services effective in soul winning.

Another forward move in the dynamic program of "Evangelism First." For many tools helpful to this special emphasis see May 24, 1961, *Herald of Holiness* or mailing sent to all pastors.



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