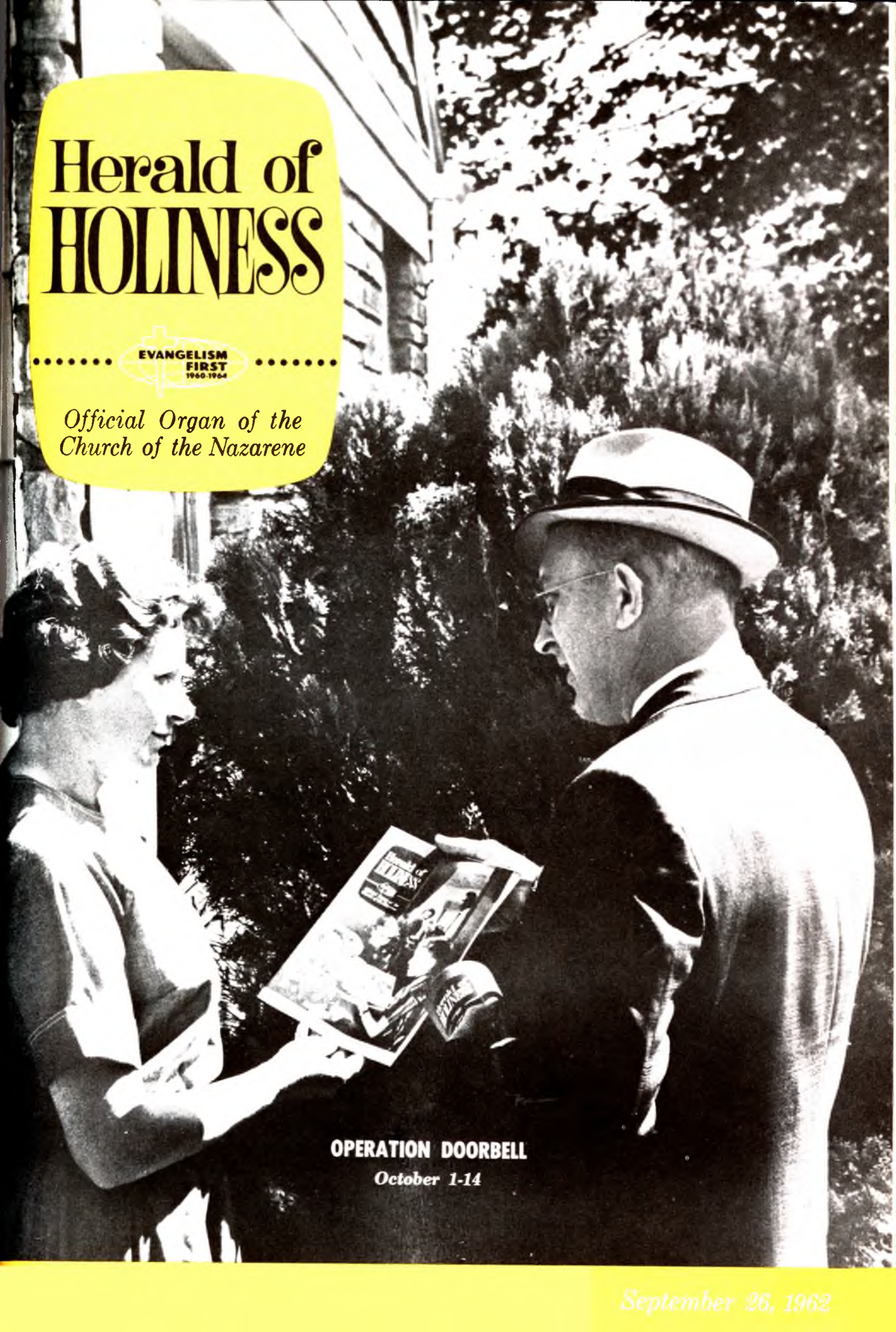


Herald of HOLINESS

EVANGELISM
FIRST
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*Official Organ of the
Church of the Nazarene*



OPERATION DOORBELL

October 1-14

September 26, 1962

EDITORIALS

By W. T. PURKISER

The Heavenly Vision

Nothing worthwhile on this earth is ever accomplished without vision. Our modern inventions—the automobile, the airplane, telephone, radio, and television—are all products of the work of men and women of vision.

It is reported that the inventor of one of the essential steps in modern television had a little motto hanging in the laboratory where he worked: "They said it couldn't be done; but he, poor fool, didn't know that, so he went ahead and did it."

Vision moves ahead through the steps: "It ought to be," to "It could be," to "It shall be," until finally it proclaims, "It is."

But vision is even more important in the spiritual life. In Acts 26 we have the thrilling record of Paul's appearance before King Agrippa. In simple, yet vivid, language the great apostle tells the story of his historic trip to Damascus with his heart filled with hatred and murder against the Christians, his whole soul on fire with determination to stamp out this new "heresy."

Paul tells the king how, on his journey, there suddenly shone upon him a light brighter than the midday sun. He was stricken from his horse and fell blinded to the ground. Then he heard the Voice saying, "Saul, Saul, why persecutest thou me?" "Who art thou, Lord?" he had asked. And the reply was, "I am Jesus whom thou persecutest."



The Cover . . .

"OPERATION DOORBELL," October 1-14, 1962, is the spearhead of the fall advance

throughout the Church of the Nazarene this year. It is a challenging program, designed to get a "family prospect" list of 100,000 brand-new families throughout the denomination. To reach this end, each church family is being asked to contact one family outside the church each day for the fourteen days of "Operation Doorbell." The contacts may be made in many ways, but the purpose is to find and reach unchurched families in each community.

The apostle goes on to tell Agrippa of the commission given him by the risen Christ that day. He was to preach to the people so that the Spirit of God might open their eyes and turn them from darkness to light and from the power of Satan unto God, in order that they might receive forgiveness of sins and inheritance among those who are sanctified by faith in Christ. Paul then adds the simple testimony, "Whereupon, O king Agrippa, I was not disobedient unto the heavenly vision."

This is God's pattern for a happy and effective Christian life—obedience to the heavenly vision. A great many are visionary; few have vision. Yet without vision, the soul gropes along in futility and darkness, and the work of God languishes.

It is said that a young missionary who had come from a very active and wide-awake church in the homeland had served a seven-year term across the ocean. When she came back to her home church, she found a great change. The people seemed spiritless and dead. Cobwebs and dust in the church building symbolized the lifelessness of the congregation.

Wandering sadly through the neglected and run-down Sunday school rooms, the missionary came to the classroom where she had spent many hours as a growing girl. There was a motto on the wall she well remembered. It had been made with letters cut out and pasted on the background, and it was the familiar verse from the Old Testament, "Where there is no vision, the people perish." Only now, after a period of years, the paste behind one of the letters had dried out and the *W* had dropped off. Instead of "Where there is no vision," the motto now read, "Here there is no vision, the people perish."

"This," she said to herself, "is the reason for the change. 'Here there is no vision,' and the work fails, while people perish."

But the age of the Spirit in which we live is said in the Bible to be an age of spiritual vision. "It shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams" (Acts 2:17).

The vision that counts, of course, is the *heavenly* vision of which Paul spoke. What is the vision that transforms both individuals and churches, that brings life to the dead and power to the dormant? Four facts in this same twenty-sixth chapter of Acts give the answer.

(Please turn to page 11)



Our Sense of Values

IT IS NOT too uncommon for us to exaggerate a bit in describing religious issues and to fling big words about rather loosely. These words may then become shibboleths to create a mood or an impression, even when the reality is absent. Flattery becomes

a smoke screen and fuzziness is the usual pattern rather than clarity. The truth of God suffers at the hands of men.

But God himself never indulges in our foibles. He reads our motives more readily than we read each other's faces. He probes us to the depth even when our cries of pain reveal pettiness rather than genuine suffering. He gets to the heart of the issue in every one of us, for His penetration is unrelenting.

On the positive side, God places value where we may ignore or discount it. He never despises the day of small things. Who would have guessed the way of redemption? No wonder the Jews missed it. His self-imposed limitations challenge all our views of divine deliverance. Who could have guessed that infinite resources might be revealed in the framework of our humanity? And who could have read the accomplishment of God at Calvary in the death of His Son? Who could have anticipated the Resurrection?

The very manner of our Lord's earthly ministry astonishes us. Would we have chosen humble men as He did to make them key leaders to Kingdom building? Even with the original twelve apostles, would we have chosen as many fisher-

men as He to start a mission that was to reach all the world? Similarly in the heart of His teaching concerning the things of God, He makes need the basis of entrance into the Kingdom rather than personal resources. His favorites can be found only among hungry-hearted people and with those of broken spirits. For entrance into the Kingdom, He puts a premium on simplicity and faith. He is devastating to the self-confident man. Several of the examples of outstanding faith that He highlighted came from outside the inner circle. He saw men as they really were and insisted on genuineness at any cost.

In terms of service, fidelity is the key to reward. "Every man according to his ability." Faithfulness in little things leads to leadership in larger things. Life is not a gamble with Him; it is an in-

General
Superintendent
Young



vestment. The secret lies in our sense of values. Hear His penetrating question today: "For what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?" (Matthew 16:26) Robert Browning wrote with keen insight:

*All I could never be,
All men ignored in me,
This I was worth to God, whose
wheel the pitcher shaped.*

Rev. Jarrette Aycock and wife (Dell) will celebrate their fiftieth wedding anniversary on October 2. They were married fifty years ago in Los Angeles, California. They have one daughter, Rev. Mrs. Maridel Harding, an evangelist, and a grandson, "Rusty" Harding. "Jarrette and Dell" are keeping busy in the field of evangelism. They may be addressed c/o the Publishing House, P.O. Box 527, Kansas City 41, Missouri.

Rev. C. I. DeBoard, retired Nazarene elder of the Illinois District, died August 27 in East St. Louis, Illinois.

Pastor Edward Hurn writes from Alaska: "Rev. and Mrs. Curt Hawkins have joined the staff of Fairbanks First Church, and are proving a great asset to the work of the church in this strategic center. Information regarding newcomers, or other contacts in interior Alaska, is always appreciated and beneficial in advancing the cause of Christ in the far north."

Rev. and Mrs. H. J. Beaver were honored on completion of fifty years in the Nazarene ministry, at the church in Hastings, Nebraska, on Sunday, August 26. The local church presented them a check for \$100 for a personal gift, and the district and friends gave them over \$400 to establish a student revolving loan fund in their name at Bethany Nazarene College. Both sons and their families—Rudy, of Omaha; and Dr. Don Beaver, of Bethany Nazarene College—were present; also Dr. Whitcomb B. Harding, district superintendent, was among the nearly 250 present in each service.—NORMAN W. BLOOM, *host pastor*.

After pastoring Central Church in Coffeyville, Kansas, for five years, Rev. Harold R. Morgan has accepted the pastorate of the Parkside Church in Rockford, Illinois.

On October 5, Mr. and Mrs. Burr Dalaba of Bonner Springs, Kansas, will be celebrating their fifty-eighth wedding anniversary. They are members of the Bonner Springs Church of the Nazarene. They have three living sons: Orin, of Kansas City, Missouri; Evan, of Linwood, Kansas; and Vern, of Franklin, Pennsylvania.

After a successful two-and-one-half-year pastorate in Wareham, Massachusetts, Rev. Tyler S. Wooster has

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resigned to accept a unanimous call to First Church in New Haven, Connecticut.

Thirty Minutes of Gold

By NELLIE P. SALSBUARY

Pasadena, California

WE ARE MEMBERS of Los Angeles First Church and we live in Pasadena. Many times when we are asked where we attend church, the reply to our answer is, "My, that's a long way to go! Wouldn't you be better off joining a church near you?" Our answer is always, "No"—for many reasons.

The downtown church needs faithful members, and we are glad that it happens to be the church of our choice.

The long ride has not been an inconvenience, but rather a healing balm to a hurried family. If we were members of a church nearby, we would sleep later, rush just as much, and hurry into God's house without time to become relaxed and prayerful or cultivate an attitude of worship.

During this ride we really get acquainted as a family, and talk over the

plans of the week. Sometimes a member of the family shares a promise from the Bible, or an answer to prayer, or a helpful thought that needed expressing, but during the busy week no time had been found for such a comment. Sometimes an apology is made, a hasty word explained, a problem solved, or a misunderstanding cleared away. We sing together as we ride along, or listen to a choir, or receive inspiration from a radio message.

This sounds like the old-fashioned family worship, and it seems to be very much like it. In these hectic days of crazy schedules, it is sometimes hard to take time for family devotions at home, but on the freeway for thirty minutes, everyone is relaxed, because there is nothing to do but ride.

We all look forward to this half-hour, for the strain of the week melts away as we fellowship with each other, and we find that in quietness and in confidence we possess our souls before entering the house of God. Yes, this thirty-minute ride is well worth its time in gold, as we become aware that Christ is our Fellow Passenger.

Holiness and **IRRITATION**

By MILDRED B. WYNKOOP, Nazarene Teacher, Tokyo, Japan

NOT ALL irritation is bad. An irritating headache alerts the person to some hidden sickness. An irritated nerve draws attention to an injury or infection. There are people whose very lives are daily threatened by injuries which normal nerves are capable of avoiding, because the sense of pain is erratic or destroyed. An irritated conscience guards against the threat of violated moral integrity. It needs to be kept "irritable." Dullness in the irritation department of personality is the preamble to death.

There is, however, another and even more important area of irritation which is so integral a part of sanctified Christian living that it could be said to be the test of sanctification. A Christian, by his commitment to God, puts himself in the place where he is disturbed by the things that disturb God; not quantitatively, of course, but qualitatively, according to his capacity. The depth of this irritation could be said to be in direct proportion to the depth of his commitment. In the sense meant here, there can be no such thing as a comfortable Christian.

This is what it means: Jesus never called men to His service under false pretenses. He never suggested that there would accrue any personal profit such as health, wealth, recognition, success, or even happiness. The comfort and rest and peace promised were to provide inner power and poise and the ability to see and face up to the real disturbances in the world which our selfish little selves would never see otherwise. It is a tragic sight to see "small men" cracking under the impact of trivial problems which threaten their status, when these same men might be giants safely absorbing the shocks of important conflicts.

Puritanism contributed to American religious thinking the ideal of a sound and sturdy character, forged in moral steel, frugal in nature, and stern in discipline. But it also injected some concepts which are at odds with Jesus' teaching. Among these is an ideal of success which has often become the test of Christian status.

Listen to these fragments of conversation as they indicate the problem. "God gave me this house, because I was properly spiritual" (thought sinners got theirs by their own cleverness). "God

helped us build this one-half-million-dollar church—for one-third million (of course we owe one-fourth million on it), because we are very high on God's list of very good people." "The Lord vindicated me before the whole church. They had to apologize to me. (You see, I'm in God's inner circle of special people)."

Or we may hear the personal prayer for and demand that we get due credit for the plan which was put into effect which accounts for the gains in the records; that we are permitted to enjoy the "small comforts" of life which we have earned as good servants of the Lord; that there be just a modest little "marker" placed at the apogee of our service in the church. In other words, the external, cultural insignia of success do express to us God's approving blessing. It is forgotten that by the same logic all the rest of the Christians in the world suffer under the divine censure. Some do not have comfortable homes or beautiful churches, and some people die of a broken heart without the vindication due them, though their Christian grace is equal to ours.

These things are mentioned only to stress the corrective to it which Jesus gave us. He met this Hebrew (and Puritan) concept of success and countered it with spiritual meaning. Christian status is not measured by material gain but by spiritual life, moral alertness, and the precious gift of sensitivity to the needs of mankind. We know this, to be sure, but we tend to advertise our material gains as a sign of God's blessing and thereby teach our converts in other lands that this is the real Christian measure of success. Then we wonder why the "mission" church is restive and demanding and sometimes lacking in deep dedication.

Christian commitment is itself a dedication to spiritual irritation. To be spiritual is to be "irritable"—self-critical, sensitive, alert to wrong in ourselves and in the world, and to God's will for us. Christian commitment is all wrapped up in these words of Jesus, "A disciple is not above his teacher, nor a servant above his master; it is enough for the disciple to be like his teacher, and the servant like his master. If they have called the master of the house Beelzebul, how much more

.....
None but the pure in heart can see God. In purity only is God to be found. Intellect teaches me about things, purity makes me see God.
—Meister Eckhart.
.....

will they malign those of his household" (Matthew 10:24-25, R.S.V.*). Christian commitment is to Christ himself, not to any particular task, or loss, or gain.

Christian commitment may bring life, but it may also include poverty, sickness and death, torture and imprisonment, confiscation of goods, treachery, or mutilation. "Not to us in America," we say. But why not to us? Are Americans more blessed than other Christians in the world?

There *may be* material gain, comfortable homes, and beautiful churches, but no less blessing is represented in the sheer material poverty and enervating discomfort and dangerous conditions which are experienced at home or abroad. And it may well be that the poverty and death may result from the deliberate choice between a clear and a muddled witness to Christ. This is so in most of the world today.

But the most crucial meaning of commitment to Christ is *identification with Him*. This identifica-

*From the Revised Standard Version, used by permission of the International Council of Religious Education.

tion is more than mere Christian reputation or name. It is not a guarantee of personal success in this life even in the Lord's work. It is not an emphasis on me but on Christ. It is submerging our lives into Christ's life—a dedication to the long-range plan of divine strategy.

The "glory-points" may not coincide with the fluctuations of the drama of our personal service. If we should be close enough to the divine "spot-light" as it illuminates certain moments of history for a little of the glow to spill over onto us, we have no more reason to rejoice than those who work, under cover of darkness, alone, unsung, misunderstood, and often betrayed by those who seek for glory too soon and too cheap.

To most of us the day of personal vindication never dawns; but could we see it, *the vindication of Christ* which results from our service *is the meaning of life*. Jesus died in defeat, and remains a Beggar at the door of men's hearts today. His victory defies all humiliation and defeat by shining out through the lives of those He transforms. "It is enough for the disciple to be like his teacher."

Christian commitment is not to ease and success, honor and vindication; but to the irritated life which has no time for petty personal ambitions. Our glory is consummated in the glory of Him whose servants we are.

"The Old-fashioned Death Route"

By Evangelist MORRIS CHALFANT

I am crucified with Christ: . . . I live by the faith of the Son of God (Galatians 2:20).

LIFE has become much easier in the past fifty years. Modern science, in its relentless pursuit of an easier way to perform work, has just about taken out all the drudgery. We don't have to carry the garbage any more; we just wash it away down the drain. We don't even have to defrost the refrigerator; it's all automatic now. Our cars are shift-less. Automobile windows are raised and lowered electrically; and on and on, in all areas of physical life, effort has been reduced to a minimum.

This attitude has crept over into the realm of the moral and spiritual. Religion is stressed as a means to an end. Religion is supposed to make life easier, and social life more pleasant. Religion rightly used can even help one to get a raise and prosper financially. The tendency to remove the basic essentials of Christianity from the center and substitute the peripheral has always been with us.

Christianity has some basic essentials. Remove any one of them and it degenerates into another religion, powerless, weak, decadent, ineffective.

Without the cross you cannot be a disciple of Jesus Christ. Why take the cross? Because it is basic to your life. Omit the cross, and you are left empty-handed, disappointed, sick at heart with your sin and selfishness. No wonder Jesus said, "He that taketh not his cross, and followeth after me, is not worthy of me" (Matthew 10:38).

The best within you will never come to fruition except by way of self-denial and the cross. About you there is a self that must be denied before the real self can come forth to life. Jesus used a grain of wheat as an illustration of this truth: "Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit" (John 12:24).

I remember quite distinctly that my grandmother, who was sanctified seventy-five years ago, always said when she got sanctified she got in by

the "old-fashioned death route." This expression characterized the pioneers of the holiness movement in their periodicals and sermons. We must admit that we seldom hear this expression used in these days. What did our fathers mean when they talked about taking the "death route"?

First of all, they meant that Jesus Christ, through the power of the Holy Spirit, had come into their lives in the second crisis of their Christian experience and that now they were filled with divine love, by God's indwelling Spirit, that they had no desire for worldly things, such as conforming to this world in their dress, fashions, conversations, or association.

External trends toward worldliness are symptoms of a deep-seated disease, that cannot be cured by the application of a few poultices and the sprinkling of some pleasant-smelling powder. Much less can they be healed by blistering and branding. The real trouble is deep down in the vital organs of the soul. The church becomes worldly only after it ceases to be spiritual, for worldliness is an effect, as well as a cause. The "old-fashioned death route" is the only cure for the trend to worldliness.

In the second place, to the pioneers "being dead" meant that they were true in their testimony to their dearest and intimate friends, and especially their own relatives. They were always at the house of God on the Lord's day. They would never allow loose conversation or questionable jokes in their homes. They always had family prayer and said grace at the table. They were given to hospitality.

The past few months I have been studying my father's manuscripts, used while he was pioneering for our beloved Zion in its early days. I have been reflecting in the last few months if my father's standards should not be the standards of the holiness people today. Does it mean that we are to be so "dead" that we will not seek a larger place and larger salary, only as that larger place and salary will glorify God? When people are making their decisions (and especially preachers), they will not seek for a larger salary and a larger place for a selfish reason, but in Christian service will seek above everything else for the place that will bring most honor to God.

In other words, when one has taken the "old-fashioned death route," nothing in this world can influence him in any way from doing absolutely right, Jesus Christ being the Standard—what is wholly and solely for the glory of the Father, Son, and Holy Ghost. And we are never to allow any personal interest to influence us, only what would advance the kingdom of Jesus Christ: "Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord" (Romans 6:11).

Living for a crucified Christ demands a cruci-

fied ego. God cannot "play along" with Adam. Christ will not be used by any of Adam's clan. We must undergo an inward death and open our hearts to Heaven's throne gift, the Holy Spirit.

To escape this momentous personal crucifixion, we have substituted paraphernalia, programs, pep, publicity, prestige, buildings, and organizations. We are depending upon the influence of the "arm of flesh." These things are used to replace the workings of the Holy Spirit in our gatherings. All these can be tremendous blessings, but only when harnessed by the Holy Spirit. These will utterly fail to replace the dynamic impetus of the Holy Spirit.

We have heard the cry again and again, "Give us men of influence in our congregations." It is well to have men of prestige and influence in a local congregation, but we might as well face the

.....
The Spirit-filled life is a dynamic daily experience. We'll never accomplish God's holy purposes until we possess God's holy power. We'll never realize our destined influence until we have the divine infilling. So let us accomplish, possess, and realize God's will as we keep our hearts surrendered, submissive, and sensitive to the Holy Spirit and our souls saturated with His fullness.—Jack M. Scharn.

.....
fact that our pioneer leaders were "dead right" when they said our greatest need is for our people to take the "old-fashioned death route." This will produce a people of spiritual power and a people who give themselves unreservedly to seeking this power.

God comes to us all and asks, "What is your life?" (James 4:14) Is it the life that takes the way of least resistance? That drifts with the environment? That remains bound to things of sense and time? The weak life that is afraid to say, "No," to opposing tendencies? The life that refuses to accept the challenge from on high and so fulfill its heavenly calling? Is such your life? If so, you are doomed to failure. Only the life wholly surrendered to God can ever be crowned with resurrection glory, such as the disciples saw on the Mount of Transfiguration.

Happy, victorious living will be yours when you lose your life for Jesus' sake. The sinful self must go. The cross must be carried. The jeers of the mob must be scorned. But remember—God has the last word. His plan for you is not merely death to sin. It is a new life crowned with righteousness, peace, and joy, and in the next world eternal bliss. This is God's plan for you. Will you adopt it as your own? Do it soon. Do it now. "Now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life" (Romans 6:22).

I GAVE MY DAUGHTER AWAY OR DID I?

By K. S. RICE

Executive Secretary, Department of Church Schools



HER HAND grasped my arm as we took that first step in time with the wedding march, but her eyes were fixed on the altar at the front. There he stood, tall, handsome, and confident, though a bit of the boyishness even now showed in the twinkle of his eyes.

I found it easy to stand tall and walk straight because of the lift in my thoughts. I was praising God for the church and a vital Christian experience that had brought these two together. How different it might have been! What if Linda were marrying a Catholic boy? It wouldn't be like this at all. How the thoughts raced through my mind as we walked that aisle!

I tried to imagine what it would have been like if I could have no part in the service. If Linda had married a Catholic, she would have to be married by the priest, or else she and her husband would not be considered married at all—and would be living in sin as far as his church was concerned. This would mean that he could not take Communion until he repented and was reconciled to the church. If he should die he could not be buried in the consecrated soil of a Catholic cemetery.

However, the tragedy of a mixed Protestant and Catholic marriage is not the separation in death as much as the separations in life. The great moments of the home are times of separation. The Catholic church interposes its restrictions even in relation to the children born into the home. And if the wife is in danger of dying in childbirth and the best medical advice is to take the child in order to save the life of the mother, the Roman church dictates that the mother must be sacrificed, since the baby has not been baptized.

The children that are born into the home must be turned over to the Catholic church for their baptism and teaching in the faith of the Roman church. If Linda married a Catholic with the sanction of his church, she would have to sign the "Ante-Nuptial Agreement" which reads: "I, the undersigned, not a member of the Catholic Church, wishing to contract marriage with *John Doe*, a member of the Catholic Church, propose to do so with the understanding that the marriage bond

thus contracted is indissoluble, except by death. I promise on my word and honor that I will not in any way hinder or obstruct the said *John Doe* in the exercise of his religion and that all children of either sex born of our marriage shall be baptized and educated in the Catholic faith and according to the teaching of the Catholic Church, even though the said *John Doe* should be taken away by death. I further promise that I will marry *John Doe* only according to the marriage rite of the Catholic Church, that I will not either before or after the Catholic ceremony present myself with *John Doe* for marriage with a civil magistrate or minister of the gospel. Signature
. Signed in the presence of Rev. Place
. Date"

To the strains of Lohengrin, I managed to keep in step and even smile a bit, but I was still thinking of the ramifications of this kind of Catholic control. If Leigh were a Catholic there would be no "family days" for us at our church. Our children and their children would not be there to fill a pew. The V.B.S. program would have little attraction for us without any grandchildren participating. The wedding bells wouldn't ring at our church as far as our family was concerned. In my imagination I tried to answer this question, Could Linda, with her background in the freedom of personal Christian experience, ever adjust to and be happy with a religion of rigid authoritarian church control?

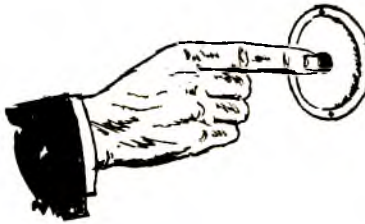
I was sure the answer to this question was an emphatic "No." This is the reason there are 15.2 per cent broken homes in Catholic and non-Catholic marriages in comparison to 6.8 per cent when both are non-Catholic and 6.4 per cent when both are Catholic.

As I stood at the altar of this Church of the Nazarene before our Nazarene friends, I knew there would be happiness in this home because there was harmony in their hearts and unity in their faith and Christian convictions. They both

teach Sunday school classes in a Church of the Nazarene and sing together in the choir. God willing, they will one day stand before a Nazarene altar and dedicate their children to the Lord. At an altar the children will be free to accept Christ as their personal Saviour and Sanctifier and choose to be baptized. And it won't be long before they too will be planning a wedding. How time flies!

"Dearly beloved, we are gathered here . . ." These words brought me out of my musing. Before I knew it I was saying, "Her mother and I," when the minister asked, "Who giveth this woman to be married to this man?" Well, I gave my daughter away, or did I? Look what we have to look forward to because she married a saved and sanctified Nazarene.

YOU and the 100,000 Families in



Operation Doorbell

By Superintendent JOHN L. KNIGHT, Florida District

WHAT WILL IT MEAN to the cause of Christ if we really bring 100,000 new families into contact with the Church of the Nazarene during "Operation Doorbell," October 1 to 14?

It will bring honor and glory to Jesus Christ, the world's only Saviour! Untold numbers of souls will come to know Jesus Christ as their personal Saviour. Others will hear the message of full salvation for the first time. Thousands will respond to the call of the Holy Spirit and be sanctified. No fewer than ten thousand brand-new persons will stand before the altar and unite with the Church of the Nazarene by profession of faith! Glorious victory is in store for hearts now held captive by the enemy of man's soul. The day of deliverance is at hand for many whom we are going to contact. Blessed thought! What an opportunity for you to share in this glorious achievement!

This can and will be done only if *you* do *your* part. Oh, what shame if *you should fail!* Perish the thought! We depend upon you who read these lines to set the pace and take the lead. If *you will*, victory is sure.

Here are five things you can do:

1. Participate in the Day of Family Prayer and Fasting, Wednesday, September 26.

2. Make sure you contact fourteen new families for God and the church, October 1-14. This may be done by contacting one new family each day for fourteen days, or you may do this in one or more days. The important thing is for you to contact fourteen new families during these fourteen days.

3. Encourage others to contact fourteen

new families. You who read these lines must spark this program. Urge the other members of your family to contact other families. Get the children to working.

4. You may want to work with another. If so, the two of you should contact twenty-eight new families. Give your pastor the names and addresses of all new families.

5. Keep an accurate account of the number of contacts and report same to your pastor. He, in turn, will report to his district superintendent, and he to the Department of Evangelism.

In thinking of this tremendous "Operation Doorbell," I remember the things that attracted me to the people called Nazarenes.

1. There was such freedom of the Spirit. Happy, joyful people worshiped in a spirit that was heavenly. May the 100,000 new families find this spirit when they visit the Church of the Nazarene for the first time.

2. Such singing! With happy, upturned faces, stained with tears of joy, the people sang their way into my heart forty-five years ago. May the 100,000 new families find the same thrill in your church.

3. Sincere preachers proclaimed the simple but glorious gospel of Jesus Christ, from burning and burdened hearts. Oh, *you* pastors must be ready when 100,000 new families visit *our* churches for the first time!

You are the key to 100,000 new families for whom Christ died. If you will do your work, victory is sure and Christ's kingdom will be extended.

BIG PROBLEMS



in Little Churches

by
MILO L. ARNOLD
Pastor, Moses Lake, Washington

CHURCHES, like people, must start small and grow. If growth is immediate and constant, there are few problems other than the normal hardships associated with maturing and learning. However, if for some reason the growth is delayed, complications are likely.

The church which remains small is exposed to some specific dangers. Since the Church of the Nazarene has a large number of small churches and some of them are no longer young, we should take care lest they be victims of problems which inhibit growth.

Mediocrity of service is a very common affliction of small churches. People become content to render a service beneath their best simply because they are in a small church situation.

A soloist who is asked to sing before twenty-five people allows herself to perform her duty with less preparation than though asked to sing before ten times that number in a larger church. The ushers become careless in their work; the janitor is negligent; and even the minister, exposed week after week to a small audience, settles for less prepara-

tion than he would demand of himself if asked to speak in a large neighboring church.

The building can deteriorate unnoticed before the eyes of the accustomed people. Once a people becomes content to render a mediocre service, the church will be destined to continue small.

Irreverence often plagues small churches. The people are intimately acquainted and informal. They often work about the building and may have constructed it with their own hands. It may be that they forget that it is dedicated to God for worship. They thoughtlessly enter the church laughing, jesting, speaking loudly to each other across the room, and in general forgetting that they are in the house of God. They go in and out needlessly and occasionally whisper during a service.

The children are allowed to roam, to be noisy, and to act "at home." Thus the adults lose the essential element of reverence from their church experience and the children lose a respect for the church which they will not likely regain in later life. Because of it many are lost to the church. True reverence builds a church.

Contentment can curse a church

Once a small congregation becomes accustomed to smallness, accepting it as a way of life, their future growth will be difficult. The people who thus become conformed will continue to keep up their church functions. Their form of religion accepts this limited effectiveness.

However, the eager young people or any new people who come to the community will find the situation quite intolerable. They will either leave or with a sense of loyalty conform blandly to the tasteless, lifeless situation and will themselves be blighted for life. Few of them will pay the price demanded for disturbing such a situation.

Artificial compensations are common

Sometimes when a church continues to be small the members can keep a good conscience by being proudly different. They will be radical, strict, informal, spiritual or scriptural in some unnatural manner, and thus justify their unpopularity. Thus instead of being troubled by their ineffectiveness they are proud of their martyrdom.

Many things which, of themselves, are wholesome and do not stymie growth, will by perversion justify the smallness of a church. Sometimes they are welcome safeguards, used to keep a church small enough that a few self-styled pillars in the church can continue to possess it very much as their own domain.

A church can become a social club

Often folks think of this as a disease attacking the large church, which it sometimes does; but it is more likely to plague the small one. The people are relatives, close friends, or somewhat intimate associates. Their meeting at church is rather like a large family meeting around the front room of a

I Thank You, Lord!

*I thank You for conscience, Lord;
I'm glad it speaks to me.
I thank You for our precious friends,
And our dear family.
Thank You for earth's beauty, Lord,
For crocus that looks up;
For the bitter and the sweet,
Each drop that fills my cup;
For tender mercy, loving care,
Your promises, and answered prayer.*

By **EDNA HAMILTON**

home. They laugh, jest, make plans, trade recipes, and talk about each other.

This can be very wholesome, but it can dissipate the religious value of their church experience. Before long they will unwittingly go home without taking with them one Bible truth, or one bit of the pastor's message, but filled satisfyingly with their social experience.

If people meet people more intimately than they meet God when they go to church, they have allowed the church to become a social rather than a spiritual situation. Such a situation often breeds lack of godliness, prevalence of carnal fusses, jealous attitudes, and general spiritual decay.

Once a church ceases to grow, momentum is difficult to restore. Often radical treatment is required. Sometimes there is no cure found for the chronic stalemate of a small church. If a church continues to be small in a community which offers an opportunity for larger service, it needs more than home mission money. It needs the divine enkindling which gives old men a dream, young men a vision, and the entire church a holy blaze!

EDITORIALS

Continued from page 2

The heavenly vision is a vision of the Saviour, Jesus Christ, the risen Lord. Paul's question had been, "Who art thou, Lord?" The answer was, "I am Jesus." What was important in that experience was not the great light, nor the sound of the speaking voice, which to those with Paul was like thunder. It was the fact that Christ was revealed. Every real Christian life begins when the soul is confronted with the risen Lord, and drawn to Him. "If I be lifted up," said Jesus, I "will draw all men unto me."

The heavenly vision is a vision of salvation, of the forgiveness of sins. Blinded eyes are opened, and the heart is turned to the light. The power of God delivers from the power of Satan, and pardon is given for the sins of the past. The slate is all wiped clean; the old account is settled. Thank God, there is hope for the guilty and the soul-burdened. "Though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool" (Isaiah 1:18).

Third, the heavenly vision is a vision of sanctification, of holiness. Not only are we to enjoy the forgiveness of sins, but we are to receive inheritance among those who are sanctified by faith in Christ. Too many in the Church today are content with a low level of Christian life, a nominal Christianity. We need a vision of the possibilities of grace in cleansing the soul from all inner sin, and filling the heart with the power of the indwelling Holy Spirit.

Finally, the heavenly vision is a vision of service.

Alone with God

*Alone with God through circumstance
That crushed beyond all caring,*

I sought release—

That sudden peace

That follows heartache's sharing.

Alone with God, Gethsemane

Whiplashed across my thinking:

The cup Christ took

(Though friends forsook)

God spared Him not from drinking.

Alone with God and taught by Him—

E'en chastened by His rod—

At last I learned:

Earth's bitterest cup is turned

To joy when drunk alone, with God.

By **JEAN MCGRAW LOW**

Christ said to Paul, "I have appeared unto thee for this purpose, to make thee a minister and a witness." God's people have always been known as "servants." We are saved and sanctified in order to serve God and His kingdom through the Church.

The sin of good people is to know the Lord, to find His grace, and then to do nothing about it in the outreach of life in service to others. But to be good, really, means to be good for something. And the only way we can truly serve God is to serve God's creatures. "Inasmuch as ye have done it unto one of the least of these my brethren," saith the Lord, "ye have done it unto me."

There are many who profess and probably possess a desire to serve the Lord, who offer as an excuse for inactivity, "No man hath hired us." The goal is generalized, with no particular steps to take to reach it. Therefore little or nothing is done, and the vision of service evaporates in an aura of good feeling and mutual congratulation.

But no one in the Church of the Nazarene can honestly say, "I don't know how to go about it." For in the denomination-wide fall thrust toward family evangelism, with OPERATION DOORBELL, there is a simple, basic, workable, step-by-step plan whereby the heavenly vision of service can become concrete reality.

Paul standing before an earthly king could say, "I was not disobedient unto the heavenly vision." But someday you and I will stand before the King of Kings and Lord of Lords to give to Him an accounting for the vision by which we have lived. God grant that each of us may be able to say in sincerity and truth, "Whereupon, O Christ, my King, I was not disobedient unto the heavenly vision."

THE CHURCH AT WORK

FOREIGN MISSIONS

GEORGE COULTER, *Secretary*

Moving Missionaries

Rev. and Mrs. John Holstead are home on furlough from Taiwan. As of September 1, their address is: 126 St. Paul Avenue, Apartment 203, Brantford, Ontario, Canada.

Seek the Lost

By IRMA KOFFEL, *Transvaal*

I wish some of you living near colleges would take it upon your hearts to visit and work with especially the foreign students. If we could get them in our homes and let them see Christian Americans who love the Lord and win them for Christ, we could do more for the missionary cause than any other method. There is a tremendous field here and each of you could win a real missionary for the Lord. When they return to their homes with a real experience they could do much for God and their countries. I did not realize the opportunity till I was visiting a college professor and he told me the number of foreign students in all the U.S.A. colleges. Let's do something before it is too late.

Shirley Press Is Moving

By O. G. KARKER, *Swaziland*

The Wisers moved from Manzini to Florida, Transvaal, this past week, leaving us here on our own. We are busy clearing up the remainder of the work schedule and will then get the stocks sorted out and the equipment ready for transfer to Florida. We hope to move the first of October.

Five Ways to Victory

By WESLEY HARMON, *Trinidad*

Our District Development Committee recently drew up plans for some major spiritual steps forward on the Trinidad field. Under this plan we are strengthening and developing the work through five avenues: revival, evangelism, membership, stewardship, and leadership.

For revival we are promoting a strong prayer program on the district. Each of our churches has organized a "prayer cell" that meets at least once a week to pray for revival. Each Monday we send a prayer letter to each prayer cell, giving requests for prayer and choice selections from various books on prayer and revival. The response to this call to prayer has been wonderful. We have

revived the monthly full-moon night of prayer and are promoting the "Praying Preachers" program. Most of our pastors have had a real revival of prayer in their personal lives. Many of them are arising at four or five o'clock in the morning to pray. One pastor told his wife one Monday morning, as he took his Bible with him into the church, that he was going to shut himself in with God to pray and fast for the whole week. He did it, and the change in his life is tremendous. Four of our pastors meet together each Monday for a time of fasting and prayer.

For evangelism we are promoting the "Evangelism First" program to the full, and adding an "Evangelize Now" emphasis between some of the other phases of the program. We have four goals: first, that each church will seek to bring the average Sunday night attendance up to their last year's Sunday school average; second, 6,000 witnessing contacts; third, 450 seekers; fourth, 45 new members received on profession of faith.

Our St. James church has an assignment of 1,800 witnessing contacts, and after one month Brother McKenzie came to me for more of the *Try Christ's Way* tracts, saying that his church had already reached its goal and was trying to reach it a second time.

Another pastor encouraged his church board to sponsor a tent meeting in a nearby government housing area. They requested the use of our gospel tent for this campaign, and after a week of services they had over one hundred forward for prayer and eleven to join the church.

The membership, stewardship, and leadership programs are strengthening the work and helping our people. If I had time I could tell page after page of how God is blessing and leading us forward here in Trinidad. Our people are enthusiastic and proud to be Nazarenes. God is wonderfully blessing, and we believe that we will yet see a genuine, sweeping revival on our island.

HOME MISSIONS

ROY F. SMEE, *Secretary*

New Churches

Reports of the organization of new churches have been coming in steadily throughout the summer. There are now 168 new organizations in the first two years of this quadrennium. As a number of these have not yet been re-

ported in this column, they are briefly listed now.

Burleson, Texas, was organized August 19 by District Superintendent Raymond W. Hurn. The congregation is worshiping in a school until the church building is erected this winter on a large lot that has been purchased. This is the seventh new church on the Abilene District this quadrennium, and a pastor is already on the job in another new area.

Three new churches have been organized on the Alabama District by District Superintendent L. S. Oliver, making six organizations for the quadrennium. Huntsville Mastin Lake and Ozark, Alabama, were organized last April; and Pensacola Ensley, Florida, on July 16. The Ensley church was sponsored by Pensacola First Church and was launched with twenty-eight charter members. A four-acre tract has been purchased with a house to be used as parsonage. The congregation is worshiping in a rented tent until the church building can be erected. Property has been purchased for both the other churches, and their buildings are to be erected as soon as possible.

The Mountain View Church in Tucson, Arizona, was organized last March by Dr. M. L. Mann, superintendent of the Arizona District, with thirty-one charter members.

Our first church in Cardiff, the capital city of Wales, was organized June 10 by District Superintendent James B. MacLagan of the British Isles South District. Rev. Frank Webster was appointed pastor. The congregation is worshiping in a rented hall until property can be purchased.

The West Park Church in Red Deer, Alberta, was organized June 20 by District Superintendent Herman L. G. Smith. The new church is sponsored by Red Deer First Church and the Canada West District.

A new church in Johnstown, Ohio, was organized last February and a building erected through the district home missions revolving fund. On July 15 the Plymouth Heights church was organized by District Superintendent Harvey S. Galloway. Both of these are on the Central Ohio District.

Security, Colorado, was organized May 20 by District Superintendent E. L. Cornelison, with forty charter members. This is the sixth new church on the Colorado District since the 1960 General Assembly.

The Toledo Bend Church near Shelbyville, Texas, was organized July 28 by District Superintendent Paul H. Garrett of the Dallas District. The new church is the result of a revival campaign held in an old Confederate cemetery in Sabine National Forest, and all of the members with the exception of the pastor came into the church on profession of faith.

The Harmon Memorial Church in Erwin, Tennessee, was organized July 15 by District Superintendent Victor E. Gray of the East Tennessee District.

Albion, Illinois, was organized June 17 by Rev. Harold Daniels, superintendent of the Illinois District. A church building has been purchased for the congregation.

The Maria Highlands Church near the Vandenberg Air Force Base was organized early this year with twenty-seven charter members. Rev. J. D. Smith resigned a good church because of the burden he felt for this growing area and was appointed pastor of the new church. In the spring, District Superintendent Shelburne Brown organized the Simi Valley Church. Rev. E. F. Mieras, pastor of the Thousand Oaks Church, a home mission church, started the Simi Valley work by holding prayer meetings at Simi, about twenty miles distant. Both of these new churches are on the Los Angeles District.

Bethel, Maine, was organized in May by District Superintendent Joshua C. Wagner. The attendance is excellent and some of the finest people in Bethel are attending. On June 24 the East Machias church was organized. Rev. Iva Berry is the pastor. There are now four new churches on the Maine District this quadrennium.

The Westwood, California, church was organized last spring by District Superintendent Raymond B. Sherwood, of the Nevada-Utah District. A church building has been purchased for the congregation.

The Wolfboro, New Hampshire, church was organized May 27 by District Superintendent Fletcher Spruce of the New England District. The work began by neighboring pastors carrying on Sunday afternoon services a year ago. Then for a year a student preacher at Eastern Nazarene College held Sunday morning services in the Grange Hall. Rev. James Jones has been appointed pastor.

District Superintendent Carl B. Clendenen organized two new churches on the Northwestern Ohio District last spring. West Milton was started with four Sunday afternoon rallies with every church on the zone participating. This was followed by a revival. Two Nazarene families moved into West Milton to help form a nucleus for a church. The district N.Y.P.S. underwrote the parsonage rent and utilities for a year.

Three laymen mortgaged their property to help purchase a splendid church building. Another loaned \$4,000 for three years without interest. The second church is at Risingsun. Rev. A. T. Baughman, a retired minister, wanted to start one more church to observe his fiftieth year in the ministry. He and his wife went to Risingsun, made the down payment on a building, and began a branch Sunday school. They walked the streets, inviting boys and girls and their parents to services. Nearby pastors helped by holding revival meetings. Just after organization, the new church gave \$100 in the Easter Offering. There are four new churches on the Northwestern Ohio District this quadrennium.

Bethel Park, Pennsylvania, was organized June 17 with forty charter members by District Superintendent R. B. Acheson of the Pittsburgh District. This is in one of the fastest growing areas of Pennsylvania, suburban to Pittsburgh. Rev. Fred Drayer is pastor.

The El Segundo church was organized early this year by District Superintendent Nicholas A. Hull with twenty-two charter members. There are four new churches since the General Assembly on the Southern California District.

These new church reports will be continued in a future issue.

SERVICEMEN'S COMMISSION

PAUL SKILES, Director

"Christians in uniform have a unique opportunity for witnessing and are a real source of pride for me. It is a thrill to meet many devoted Nazarene servicemen as I go from one duty station to another.

"My first encounter was with a lieutenant commander, 'a mustang' to use navy language. He is a man that has 'hit every rank' from seaman recruit to his present commissioned officer status. He was teaching an adult Sunday school class in the navy chapel on Okinawa. His stature as a Christian gentleman and efficient officer is unquestionably that of the highest. Through his class one young naval officer was converted and is now preparing for the ministry.

"I met two very outstanding marine master sergeants whose standards were no secret. Superior officers respected their stand so much that when one would slip in his language he would apologize to these men, publicly. Their military efficiency and Christian witness make these men most desirable and effective for both God and man.

"A marine first lieutenant was sent to journalism school at Great Lakes and graduated with the top grade in his

class. He is now an officer at a naval camp. He is well respected by both officers and men and is in a very wonderful position of service.

"A master chief is approaching his twenty years of service. He is in a very responsible position, and is taking his ministerial study course, planning to be a full-time Nazarene pastor when he retires.

"A navy nurse is the missionary society president at one church, with other positions of responsibility. Her witness and Christian character are unquestioned as being the very best.

"I could tell much more about these men and women who wear the military uniform. It thrills my soul to see these most outstanding people not just holding true to the Lord, but being such outstanding witnesses. They live their profession of faith.

"Yes, God has given us a wonderful group of laymen in the military ranks and they have proved that Christian witness can go with you wherever you may go. What a wonderful encouragement it is for me to meet such Christians as these!"—*Chaplain VILBON B. DOBBS, U.S. Navy.*

DISTRICT ACTIVITIES

Kansas District Assembly

The fifty-third annual Kansas District Assembly and camp meeting met in Wichita First Church, July 30 to August 5. Both events were highlighted by the presence of God with wonderful outpourings of His Spirit. Dr. G. A. Gough and his people hosted the Kansas Nazarenes in a magnanimous manner.

Dr. V. H. Lewis, general superintendent, endeared himself to our people and directed the assembly with great poise and leadership. God used his messages to touch the hearts of people, and challenged us time and again to "greater heights and deeper depths."

The assembly high light was the report and re-election of our beloved district superintendent, Dr. Ray Hance. With gains reported in every department, an almost unanimous vote was extended to him for a three-year call. District plans of two years are being realized in the sending of Dr. and Mrs. Hance on a three-month world tour in late August.

An amount of \$1,047,000 was raised for all purposes, with over \$110,000 given to missions, making Kansas a "10 per cent" district for the sixth consecutive year. The district center at Hutchinson has been sold to the board of education, and the assembly voted to invest money realized from the sale in the General Church Extension Loan Fund.

District officers elected are: advisory board—Rev. Harold Jones, Rev. Herbert Merritt, E. W. Snowbarger, and Russell Elliott; district secretary—Rev. Carl Ingersol; and district treasurer, Rev. Orville Hess.

The closing service of the assembly

marked the ordination, by General Superintendent Lewis, of two splendid young men who had been elected to elder's orders: Marion McKellips and John M. McKinney.

The night camp meeting services gave a great evangelistic impact to the week. Night after night the altar was filled with seekers under the Spirit-anointed ministry of Evangelist J. C. Crabtree and Song Evangelist Curtis Brown. God used them mightily.

Unity and the Spirit of the Lord prevail among the people of the Kansas District as we move into another year of labor.—C. M. KNIGHT, *Reporter*.

Dallas District Assembly

The fifty-fourth annual assembly of the Dallas District convened August 8 and 9, at Scottsville campgrounds, Scottsville, Texas. The assembly was under the patient and inspiring leadership of Dr. Hardy C. Powers, our senior general superintendent, and his messages challenged and inspired every heart.

Dr. Paul H. Garrett gave his thirteenth report as our district superintendent. The report revealed growth and progress in every phase of our work: 267 members received on profession of faith, giving a total net gain of 120 members for the year; \$581,000 raised for all purposes, a gain of \$22,343 over last year; \$46,242 given for general interests, with the churches accepting a budget increase for the new year. For the first time in the history of the Dallas District the property evaluation went over the two-million-dollar mark. One new church was established and several young ones were strengthened.

Once again the district showed the Garrett family we are behind them by extending another three-year call to the district superintendency, with a good vote and generous love offering.

Two young men, Harry P. Denig and R. A. Holloway, were elected to elder's orders, and ordained by Dr. Powers in an impressive service.

In the N.F.M.S. convention preceding the assembly Mrs. Paul Garrett, because of health and pressing duties, resigned as president. She has given twelve years of faithful service to this office. Mrs. Clyde Ammons, wife of the pastor at Dallas Central Church, was elected for the new assembly year.

A fine spirit of unity and optimism prevails on the Dallas District.—CLAUDE E. BURTON, *Reporter*.

Colorado District Assembly

The fifty-fourth annual assembly of the Colorado District came to order on July 19 with Dr. Hugh C. Benner presiding.

The report of the district superintendent, Rev. E. L. Cornelison, and the reports of the pastors showed encouraging gains in every area of the churches' work. There were 355 new Nazarenes received on the district, a net gain of 143, bringing the total to 5,409. The Sunday school showed a gain in average attendance of 49, with a total of 6,852. The N.F.M.S. had an increase of 197, to a total of 3,916, and the N.Y.P.S. an increase of 177, to 2,345. The district giving to general interests

reached the "10 per cent" mark for the first time.

A number of churches are in the process of erecting buildings or parsonages. One church was organized during the year, at Security, south of Colorado Springs. During the N.F.M.S. convention over \$4,000 was pledged by the churches to purchase a car for Marshall and Della Griffith to take to the mission field.

Randall Denny, pastor at Thornton, was ordained in an impressive service conducted by Dr. Benner.

The combining of the conventions, assembly, and camp meeting on an experimental basis provided inspiration which was a blessing to all. The ministry of the special speakers—Dr. George Coulter at the missionary convention, Dr. Benner at the assembly sessions and on Sunday morning, and Dr. T. W. Willingham at the evening services—left a spiritual impact on the district. Dee, Bernadene, and Tracy Rushing had charge of the music, assisted by Randy Denny and the teen-age choir.

Rev. Bill Sullivan was re-elected N.Y.P.S. president, and Mrs. C. K. Helsel N.F.M.S. president. Rev. W. N. Vanderpool, Rev. C. K. Helsel, Mr. Roscoe Riley, and Willis Brown were elected to the advisory board.

The close of the second year under the superintendency of Rev. E. L. Cornelison showed many marks of his sagacious and dedicated leadership. He is serving on an extended call. The assembly and the churches gave him and Mrs. Cornelison a love offering of over one thousand dollars in appreciation of their faithful labors during the past year.

A high light of the assembly week was the fiftieth wedding anniversary celebration of Rev. and Mrs. J. A. Phillips, pastors of the Denver Fruitdale Church, and the parents of Mrs. Cornelison.—L. J. DU BOIS, *Reporter*.

Virginia District Assembly

"The finest assembly ever held on the Virginia District." This was the consensus of opinion of the delegates to the twenty-first assembly of the Virginia District, held August 9 and 10 at the district center, Dillwyn.

The Spirit-anointed ministry of our general superintendent, Dr. D. I. Vanderpool, lifted his hearers close to heaven again and again. The business of the assembly moved with ease and dispatch under his direction.

The high light of the assembly was the report of the district superintendent, Dr. V. W. Littrell, who had completed his thirteenth year of distinguished service. His report reflected the following: church membership now stands at 3,076, a net gain of 178; \$27,970 was given for General Budget, an increase of \$4,438, with \$38,734 given for general interests, a gain of \$5,390. Grand total raised for all purposes was \$411,829, a gain of \$21,552. Two new churches were organized during the past year. General Budget allocations for the new year were increased by 25 per cent, to a new district high of \$29,300.

Dr. Littrell was overwhelmingly re-

lected for another three-year term. Under his capable leadership Virginia has witnessed a steady growth until it now ranks as one of the finer districts of the church. During Dr. Littrell's administration the following gains have been made: churches now number 47, an increase of 19; church membership has risen from 1,556 to 3,076. Sunday school enrollment from 3,009 to 6,039, and average weekly attendance from 2,086 to 3,985. Similarly, good increases in giving have been noted: General Budget has climbed from \$5,124 to \$27,970, giving for general interests from \$6,945 to \$38,734, while the grand total raised for all purposes has risen from \$143,896 to \$411,829. The spiritual blessings have been many, with God's blessings on the churches.

Rev. E. G. Lusk was re-elected district treasurer, and Rev. Giles M. Graham was re-elected district secretary. The pre-assembly conventions chose Mrs. V. W. Littrell and Rev. David S. Radcliffe as the district N.F.M.S. and N.Y.P.S. presidents, respectively.

The interests of the Nazarene Publishing House were capably represented by Rev. Bennett Dudley, who was also the featured speaker in the Church Schools Convention. Dr. A. B. Mackey, president, gave a progress report of Trevecca Nazarene College.

United under the leadership of Superintendent Littrell, and the direction of the Holy Spirit, the Virginia District moves forward with faith in God.—L. E. HUMRICH, *Reporter*.

New Mexico District Camp

Nazarenes of the New Mexico District were greatly challenged and blessed through the ministry of the special workers at the recent camp meeting held near Capitan, closing on Sunday, August 5.

The Holy Spirit richly used the evangelistic and expository talents of Rev. Maridel Harding and Rev. Robert Emsley for the reaching of many people in regenerating and heart-purifying experiences. Those present were also thrilled at the capable, Spirit-filled singing of Rev. Gilbert Rushford.

At the Sunday morning service tentative plans were announced by the camp meeting board for the 1963 camp. It has been designated the "Silver Anniversary Home-coming Camp Meeting," as it will be the twenty-fifth camp for the district. Dr. R. C. Gunstream, our esteemed superintendent, has been selected as one of the speakers, since 1963 also represents his twenty-fifth year in this office.

All interested are urged to watch for later announcements from the New Mexico District camp meeting board.—KENNETH O. FREY, *Reporter*.

Maine District Camp Meeting

The annual camp meeting of the Maine District was held July 9 to 15 at Richmond campground. This could well be considered the greatest camp ever from every standpoint. Sizable crowds attended the day services, and overflow crowds packed the tabernacle nearly every evening.

The able and spirited messages of Dr.

Russell V. DeLong were mightily used of God, with about four hundred people seeking God's help at the altar of prayer. Dr. DeLong is loved and respected by a great host of friends in this area. He was kind, concerned, and effective in his ministry.

Rev. and Mrs. James Green won their way into the hearts of the Maine people. With Mrs. Green at the organ, Rev. Fletcher Tink at the piano, and Brother Green directing the large choir and orchestra, the music lifted and inspired the crowds night after night.

There were 167 registered in the young people's institute and a large vacation Bible school. All available accommodations were taken, with many unable to stay on the grounds. Finances came easily, with no pull.

God revealed himself and answered our prayers, for which we sincerely thank Him. Our people love the camp meetings and enjoy the rich fellowship of meeting together. Each year there is a sizable building program, and more in the planning for the coming season.—JOSHUA C. WAGNER, *District Superintendent*.

Missouri District Assembly

The fifty-second annual assembly of the Missouri District convened August 16 and 17 at the District Center, Pine Crest Camp, Fredericktown, Missouri. Dr. D. I. Vanderpool, presiding general superintendent, thrilled and challenged our hearts with his inspiring and anointed messages. His wit and humor, combined with his gracious, business-like manner made every session a joy to attend.

Our district superintendent, Dr. E. D. Simpson, gave his sixteenth report, which was a real blessing to our hearts. A generous love offering was given to Dr. and Mrs. Simpson in appreciation for their outstanding district leadership.

Superintendent Simpson's report outlined a year of accomplishments in all areas of the work: 364 members received on profession of faith; increases in the N.Y.P.S. and the N.F.M.S.; all-time high in total monies paid out for all purposes of \$862,432, and an all-time high in general giving of \$79,431 with \$58,681 for General Budget. Pastors' salaries increased \$12,297, and property evaluation is now \$3,490,028, or an increase of \$175,800.

Rev. Dean Wessels, representing our N.M.B.F.; Dr. T. W. Willingham, representing the "Showers of Blessing" radio program; and Mr. Elvin Hicks, representing our Publishing House, were welcome visitors and a real blessing to our people. Rev. John Swearingen, James Bohi, and Ovid Young very capably represented Olivet Nazarene College.

On Monday prior to the assembly, the district N.Y.P.S. convention was held, with Rev. Lloyd Brown, pastor of Ballwin church, elected as district president. On Tuesday the church schools convention was held, with Rev. R. T. Morris presiding. On Wednesday, Mrs. J. W. Hoffert, district N.F.M.S. president, presided over the N.F.M.S. convention, and

was re-elected with a good vote. Rev. Maurice Hall, missionary from Africa, was the special speaker for all three conventions, and his uplifting, challenging messages will not soon be forgotten.

The assembly closed with a beautiful ordination service conducted by Dr. Vanderpool, and the following receiving elder's orders—Coy Presson, Donald Heitman, Robert Seal, and T. A. Wilhelm.

A spirit of harmony and unity prevailed throughout the assembly.—JOSEPH B. COOK, *Reporter*.

Northwestern Illinois District Sunday School Convention

On August 15 the Northwestern Illinois District annual Sunday school convention was held at the District Center on the Manville campgrounds. Rev. J. W. Silvers, pastor of Rockford First Church, and district church schools chairman, presided. A wonderful spirit of co-operation and enthusiasm was manifest throughout the day.

A chicken dinner was provided for the pastors and superintendents on the south half of the district as their award for winning the spring Sunday school contest.

The special speaker for the day was Dr. Hugh C. Benner, general superintendent. His messages on winning families to the Lord and the church were soul-gripping.

The platform was arranged in the design of a great steamship (a holdover from the previous day's missionary convention). Each point of emphasis, such as the Honor Teacher program, C.S.T., Boys' and Girls' Camp, Christian Family Life, Cradle Roll, Strive for Five Record System, Caravan, and Home Department, was vividly portrayed. The presiding officers conducted the convention's business from "aboard the Sunday School Teamship." This, along with the local superintendents' reports, was very inspiring.

Brother Silvers reported a total Sunday school enrollment on the district of 10,136, an increase of 262; average attendance is 5,811. There were 194 boys and girls who attended the summer camp program. The District Teacher of the Year award went to Mrs. Genevieve Findley of Rock Island First Church. Thirty-two churches reported some C.S.T. work, and total district C.S.T. credits were nearly 1,300.

This year's convention was said by many to be the best organized and most inspiring Sunday school convention ever held on the district.—ROGER A. FLEMING, *Reporter*.

Northeastern Indiana District Camp

"Best camp I was ever in" . . . "God is here"—were statements heard every day at the Northeastern Indiana District camp meeting, August 5 through 12, at the district campgrounds, near Marion, Indiana.

Everyone agreed that only God working through devoted servants could produce such results. The Lord anointed

His servants, and they delivered the message. The people responded, and waves of victory and glory predominated in the entire camp.

Dr. W. T. Purkiser expounded the Book of Romans in the morning sessions. Rev. George Hayse, missionary, delivered such thrilling messages on the work in Africa that many were heard to say, "If you can't go to Africa, Brother Hayse will make you feel you are there." Rev. Morris Wilson was God's man in the evening services. Time after time the altar was filled to capacity with earnest seekers.

The closing Sunday night service found the 3,000-capacity tabernacle filled, with more than one thousand people outside. Brother Wilson preached another Spirit-anointed message direct from the Lord; and when the altar call was given, people began to come from all directions. The altar filled, souls prayed through, and as they left, others came. Brother Wilson had felt God would have 100 souls bowing at the altar in this service; God honored his faith with a total of 101.

Harmonizing all these activities with beautiful music was Rev. Robert Condon. His musical abilities gave inspiration to the choir night after night, and the congregations also were inspired.

Two children's groups met regularly each day under the direction of Mrs. L. E. Tucker and Rev. Melvin Taylor, with Rev. H. Gene Pool in charge of "Teen Times." Rev. Harry L. Mann held successful ring meetings each evening prior to the regularly scheduled service. Books of inspiration were presented from the Nazarene Publishing House by Rev. Alpin Bowes. In all, more than four hundred souls found their needs met at the altar of prayer. In an impressive healing service, many received new strength for weakened bodies, and actual instances of healing took place.

One of the clues to the spiritual tone of any camp meeting is found in the way people respond when asked to give of their money. Dr. Paul C. Updike, district superintendent, exclaimed over and over again about the wonderful way people responded as to the finances. Financial records were broken and the people were blessed as they gave. Thank God for His blessings.—NORMAN ANDERSON, *Reporter*.

Houston District Sunday School Convention

The fifteenth annual Sunday school convention was held August 6 at Central Park Church, Houston, Texas.

A wonderful spirit of unity and optimism prevailed, as God drew near to bless all those present. Reports of the Sunday school superintendents (no pastors could report) were a great blessing to all. It thrilled the hearts of all present to hear our laymen report, showing gains in attendance, enrollment, and offerings in most of the churches.

Dr. Lyle E. Eckley, superintendent of the Northwestern Illinois District, blessed and stirred our hearts with his

inspiring messages.

As the song service began in the evening, with Rev. Calvin Oyler directing, God came in old-fashioned, camp meeting style. There were tears of joy and praise. One pastor summed up the feeling of many when he said, "It was in this atmosphere that our church was born."—VAN TURMAN, *Reporter*.

Missouri District Camp Meeting

Heaven bent low and blessed the souls of those who attended the Missouri District camp meeting, August 16 to 22, at Pinecrest Camp. The workers were never better: Dr. Mendell Taylor, Rev. Fred Thomas, Calvin, Marjorie, and Carolyn Jantz, and Rev. and Mrs. Donald J. Zimmerlee.

The camp meeting was thought to be the best in the history of the Missouri District, with over two hundred persons bowing at the altar of prayer. The preaching was excellent and God-anointed; the singing was blessed and used of God, with the Jantzes and the teen-age choir; the evangelistic fervor was evident in every service—in all, it was an experience never to be forgotten.

Dr. E. D. Simpson was blessed of God, and used in a marvelous manner as he directed the services and activities of the camp. The attendance was the largest ever, and the camp meeting offerings were given with the blessing of God—\$5,252 was given in cash and pledges on Sunday morning.

Many souls found Christ in the tabernacle and dormitories; shouts of victory were heard in the camp as God visited His people with Pentecostal fire.

Having only recently closed our greatest camp meeting challenges all Missouri District Nazarenes to give of their best in service, devotion, and finances to God and the church.—JOHN T. SAPP, *Secretary*.

THE LOCAL CHURCHES

Rev. Travis J. Harrison writes that he is entering the evangelistic field after having completed eight years as pastor of the church in Claremore, Oklahoma. Prior to that he established and pastored the Del City Church in Oklahoma City for three years, and established and served the church in Atchison, Kansas, for two years. He is now making up his slate and will be glad to go as the Lord may lead. Write him, c/o Nazarene Publishing House, P.O. Box 527, Kansas City 41, Missouri.

Evangelist W. M. McGuire reports: "Wife and I have been kept quite actively engaged since entering the field at the beginning of the year. Our seven children are all now married, and with good health, and faith and confidence in God which has deepened across these years, we shall continue to serve God and the church as He may direct. I am a commissioned evangelist on the Eastern Michigan District, but for this winter we will be making our home in Florida, returning to Michigan next

summer. We have been Nazarenes since 1932, when we came into the church under the late Dr. R. V. Starr. We have some open time in October, on through early February, then have a full slate through June of '63. We would like to work in a few camp meetings during July and August next summer, but shall be glad to slate meetings as the Lord may lead. Wife travels with me and assists in the meetings. Write us, c/o our Publishing House, P.O. Box 527, Kansas City 41, Missouri."

Evangelist George J. Grimm writes: "I have an open date, January 16 to 27 (1963), which I would like to slate somewhere in the southeastern zone. I will be closing a meeting in Florida on January 13. Write me at my home address, 136 East St., Sistersville, West Virginia."

Evangelist E. D. Wolfe writes: "I will be closing a meeting on October 28 at Saginaw, Michigan, and then, because of a cancellation, I have an open date, October 31 through November 11. I would like to fill this time in the Midwest, or on my way back to the West Coast. Write me, c/o our Publishing House, P.O. Box 527, Kansas City 41, Mo."

THE BIBLE LESSON

By ARNOLD E. AIRHART

Topic for September 30:

John Heralds the Christ

SCRIPTURE: Luke 1:5-25, 57-80; 3:1-20; Mark 6:14-29 (Printed: Luke 3:2b-3, 7-18)

GOLDEN TEXT: *I indeed baptize you with water; but one mightier than I cometh, the latchet of whose shoes I am not worthy to unloose: he shall baptize you with the Holy Ghost and with fire (Luke 3:16).*

John the Baptist stood with one foot in the old dispensation and the other in the new. He was a bridge between the covenants of law and grace. All the prophets had spoken of Christ and helped to prepare His way, but John was specially sent as the last of the prophets to be Christ's forerunner, to "go before the face of the Lord."

His father's, Zacharias', name means "Jehovah hath remembered." Elisabeth's, his mother's, name means "God is faithful." His own name signifies "God is gracious." In mercy and faithfulness God was fulfilling His promise in sending the Saviour.

The Baptist was an austere, lonely, and solitary figure. His manners and his homelessness indicated that he cared nothing for this perishing world, but that the focus of his life was upon spiritual realities. It was not his person but his message that mattered. He was, he said, only "the voice of one crying in the wilderness." Without question his overwhelming success was due in large measure to the impression of spiritual reality and of solemn urgency which gripped the multitudes.

Like all who would introduce men to

Christ, John was called upon to be utterly self-effacing. He was not worthy, he felt, to bear the Saviour's shoes. He came among men with a burning message, pointed out Christ to those who were unable to recognize Him for themselves, bore true and unequivocal witness to Jesus, and then withdrew quietly, so that men might see Jesus only.

John's relationship to Jesus is an absorbing study. John's work was preparatory; Jesus' ministry is complete and final. John could proclaim that the Kingdom was at hand; Jesus could bestow it upon men. Jesus said, "I will build my church." His was the ministry of making all things new. John said, "Now . . . the ax is laid unto the root of the trees." He came in the spirit of Elijah, who destroyed the false. His was the ministry of uprooting the old to make way for the new. The work of repentance precedes saving faith in men's hearts.

John's ministry was symbolized by water. His baptism was unto repentance. Jesus' work is symbolized by fire. He baptizes with the Holy Spirit unto inward holiness, and perfect love, and abundant life.

John warned men to flee from the wrath to come and invited them to humbly confess and repent of their sins, making honest restitution. Then he pointed out Jesus, the "Lamb of God, which taketh away the sin of the world." Jesus invites men to spiritual pardon, peace, purity, and power.

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.

Deaths

GEORGE HENRY ELDRÉD was born in England, in 1884, and died on April 30, 1962, in Innisfail, Alberta, Canada. He was a charter member of the Church of the Nazarene at Aberdeen District since 1934. He was granted a local preacher's license in 1941, and was a member of the board of trustees until his death. He was a devout Christian. He was preceded in death by his oldest son, Charles, in 1958. He is survived by his wife, Emma; two sons, George and Jack Eldred; and two daughters, Mrs. E. Graf and Mrs. Emily Abraham; also two stepsons, George and Troy Dulaney; two stepdaughters, Mrs. L. Simand and Mrs. M. Campbell; two brothers, Fred and Alfred; and two sisters, Mrs. Belle Blackhouse and Mrs. M. French. Funeral service was conducted by his pastor, Rev. L. Ogden, assisted by Rev. E. V. Swarthout, in the Innisfail Church of the Nazarene, with interment in the local cemetery.

PEARL MAE RUSK was born July 21, 1890, in Iowa, and died May 15, 1962, in Penticton, B.C. For many years she was a faithful member of the Church of the Nazarene in Regina, Saskatchewan, where her husband taught in the high school, and together they stood by the Church of the Nazarene in western Canada from its early days. They moved to Penticton three years ago to give their support to this church. She is survived by her husband, of Penticton; and one son, Corlis, of Calgary. Funeral service was conducted by her pastor, Rev. L. H. Falk, with burial in Lakeview Cemetery.

CARL HENRY UERKVVITZ was born in Seguin Falls, Ontario, Canada, May 22, 1882, and died February 17, 1962, in Bethany, Oklahoma. At the age of five his parents moved to Pennsylvania, later to Nebraska, where he grew to young manhood. In 1907 he was united in marriage to Pearl Bush, and in 1912 they moved to Blaine County, Oklahoma. He joined the Church of the Nazarene in 1920 and was a faithful member until his death. He served as Sunday school superintendent, and on the board of trustees at the Watonga church for a number of years. He is survived by his wife, Pearl, of the home; a daughter, Mrs. Paul Ridings; and three sons, Walter, Paul, and David. He was a member of the First Church of the Nazarene in Bethany.

Funeral service was conducted by his pastor, Dr. E. S. Phillips, assisted by Dr. Fred Floyd, with interment in the Bethany cemetery.

THOMAS ANDREW HATTON was born February 16, 1884, in Ontario, Canada, and died January 16, 1962, in Pentecost, B.C. He had but recently been converted and joined the Church of the Nazarene in Pentecost. He is survived by his wife and five daughters. Funeral service was conducted by his pastor, Rev. L. H. Falk, with burial in Lakeview Cemetery.

MRS. ALICE GOLIGHTLY was born in Louisiana, July 6, 1882, and died June 2, 1962. She was a noble Christian, lived victoriously and died triumphantly. She is survived by two sons, Roy T. and Fred D. Golightly; two daughters, Ruby Prueitt and Mary Alice Miller; and three brothers, J. B., Fred, and Austin Anderson. The memorial service was conducted in Long Beach by Dr. Henry B. Wallin, assisted by Rev. Mark Smith, with interment in Sunny Side Memorial Park, Long Beach.

MRS. EDITH BROWNE, resident of Nanaimo, British Columbia, died at Cloverdale, B.C., on May 11 at the age of eighty-three years. She was formerly Mrs. McLaughlin, wife of Rev. Glen McLaughlin, Nazarene elder. They came into the Church of the Nazarene in 1916, and pastored across the prairie provinces of Canada in the early days of the church. Mrs. Browne held the A.T.C.M. certificate and was a talented musician. She was the church pianist until a few months prior to her death.

EDGAR ANDREW JENSEN was born June 4, 1890, in Lake Lillian, Minnesota, and died May 8, 1962, in Pentecost, B.C. He was one of the pioneers of the Church of the Nazarene in western Canada, giving generously of his means and time. Missionaries, students of C.N.C., and various departments of the church as well as his local church were recipients of his magnanimity. He is survived by his wife, Ethel, of Pentecost, and three brothers of Raven, Alberta. Funeral service was conducted by his pastor, Rev. L. H. Falk, with burial in Lakeview Cemetery.

Announcements

RECOMMENDATIONS

Rev. W. Emerson Chapman of Miltonvale, Kansas, is an elder and a commissioned evangelist on our district. He has been in the active ministry twenty-two years, and has been a successful pastor. He has conducted revivals from Oklahoma to New England. Those who have used him in Kansas report good success. He both preaches and sings. I recommend him to our people everywhere. Contact him 5/6 our Publishing House.—Ray Hance, Superintendent of Kansas District.

This is to recommend Rev. Paul E. Gibbons, commissioned evangelist on our district. Brother Gibbons has held some good meetings on our district, and will go where the Lord leads. His address is 648 N. Boyer Avenue, Gallatin, Tennessee.—C. E. Shumake, Superintendent of Tennessee District.

It gives me pleasure to recommend Rev. E. L. Carter to the field of evangelism. He has been a successful pastor on the Illinois District and is an able preacher of the Word. Any church would be blessed by his ministry. Contact him, Box 157, Bluford, Illinois.—Harold Daniels, Superintendent of Illinois District.

Rev. C. L. Chapman has now entered the field of evangelism and may be contacted at 415 S. Mill Street, Olney, Illinois. He is a sincere gospel preacher and carries a real burden for souls. He has had many years of experience in pastoral work as well as in the field of evangelism.—Harold Daniels, Superintendent of Illinois District.

WEDDING BELLS

Miss Jeanette Carolyn Wilson of Belton, Texas, and Rev. James W. Cantrell of Nazarene Theological Seminary, Kansas City, Missouri, were united in marriage on August 24 at the Belton Church of the Nazarene with Rev. Doyle D. Wilson, father of the bride, officiating.

Miss Karen Hance and Mr. Dwayne Thonixson were united in marriage on August 10 at Eastridge Church of the Nazarene in Wichita, Kansas, with Rev. Ray Lunn Hance, brother of the bride, officiating, assisted by Rev. "Bob" Fetters, local pastor.

BORN

—to Rev. Roger and Sandra (Cox) Wood of Marietta, Georgia, a son, John Carl, on August 20.

—to Dean and Sharon (Powell) Pearl of Quincy, Washington, a daughter, Sherri Dean, on August 19.

—to Rev. Jim W. and Pat (Stafford) Smith of Gosport, Indiana, a daughter, Melody Lynn, on August 18.

—to Tom O. and Alice Lee (Bolland) Thompson of Lansing, Michigan, a daughter, Jennifer Sue, on August 3.

—to Rev. E. Ray and Bettye (Dent) Savage of Fayetteville, Tennessee, a son, Edward Ray II, on July 30.

SPECIAL PRAYER IS REQUESTED

—by a Nazarene mother in Indiana for her son, a fine Christian teacher, seriously injured in an automobile accident in Iowa, where he was taking summer work at the university—he is in a critical condition—that God's will may be worked out in his recovery;

—by a Missouri reader "for the salvation of several brothers and sisters, and my husband's father."

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EASTERN MICHIGAN—E. W. Martin, 450 Eileen Drive, Pontiac, Michigan

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GEORGIA—Mack Anderson, 927 S. McDonough St., Decatur, Georgia

GULF CENTRAL—Warren A. Rogers, 7429 Wykes Ave., Detroit 10, Michigan

HAWAII—Meliza H. Brown, 4304 Keaka Drive, Honolulu, Hawaii

HOUSTON—W. Raymond McClung, 8418 Hunters Creek, Houston 24, Texas

IDAHO-OREGON—I. F. Younger, Box 89, Nampa, Idaho

ILLINOIS—Harold Daniels, Box 1705, Springfield, Illinois

INDIANAPOLIS—Luther Cantwell, 4930 S. Franklin Rd., Indianapolis, Indiana

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KANSAS—Ray Hance, 457 Lexington Road, Wichita 18, Kansas

KANSAS CITY—Orville W. Jenkins, 7348 Wayne, Kansas City 31, Missouri

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LOS ANGELES—W. Shelburne Brown, 1601 E. Howard St., Pasadena 7, California

LOUISIANA—T. T. McCord, 1611 Henry St., Pineville, Louisiana

MAINE—Joshua C. Wagner, 72 Purinton Avenue, Greenwood Acres, Augusta, Maine

MICHIGAN—Fred J. Hawk, 734 Griswold, S.E., Grand Rapids, Michigan

"SHOWERS of BLESSING" Program Schedule

September 30—"Is Christ Coming Soon? Part I," by Dallas Baggett

October 7—"Is Christ Coming Soon? Part II," by Dallas Baggett

October 14—"So You Want to Be a Christian," by Dallas Baggett

MINNESOTA—Roy F. Stevens, 6224 Concord Ave., S., Minneapolis 24, Minnesota

MISSISSIPPI—W. Charles Oliver, 2008 Wisteria Drive, Box 8293, Jackson 4, Mississippi

MISSOURI—E. D. Simpson, 12 Ridge Line Drive, St. Louis 22, Missouri

NEBRASKA—Whitcomb Harding, 803 North Briggs (Box 195), Hastings, Nebraska

NEVADA-UTAH—Raymond B. Sherwood, Box 510, Fallon, Nevada

NEW ENGLAND—Fletcher C. Spruce, 19 Keniston Road, Melrose, Massachusetts

NEW MEXICO—R. C. Gunstream, 215 57th Street, N.W., Albuquerque, New Mexico

NEW YORK—Robert Goslaw, 1115 Woodrow Road, Staten Island 12, New York

NORTH ARKANSAS—Boyd C. Hancock, 1922 Jefferson, Box 907, Conway, Arkansas

NORTH CAROLINA—Lloyd B. Byron, 1240 Pinecrest Ave., Charlotte 5, North Carolina

NORTH DAKOTA—Harry F. Taplin, 302 W. Thayer Avenue, Bismarck, North Dakota

NORTHEAST OKLAHOMA—I. C. Mathis, 6502 West 51st, Rt. 9, Box 656-C, Tulsa, Oklahoma

NORTHEASTERN INDIANA—Paul Uptidek, 840 Kem Road, Box 987, Marion, Indiana

NORTHERN CALIFORNIA—E. E. Zachary, 1177 El Rancho Dr., Santa Cruz, California

NORTHWEST—Raymond C. Kratzer, 4305 Snow Mountain Rd., Yakima, Washington

NORTHWEST INDIANA—Arthur C. Morgan, 60 Northview Drive, P.O. Box 350, Valparaiso, Indiana

NORTHWEST OKLAHOMA—Jonathan T. Gassett, 4505 N. Donald St., Bethany, Oklahoma

NORTHWEST ILLINOIS—Lyle E. Eckley, 116 W. Beverly Court, Peoria, Illinois

NORTHWESTERN OHIO—Carl B. Clendenen, Jr., Box 286, St. Marys, Ohio

OREGON PACIFIC—W. D. McGraw, P.O. Box 5205, Portland 16, Oregon

PHILADELPHIA—Wm. C. Allhouse, 26 Ridge Road, West Chester, Pennsylvania

PITTSBURGH—R. B. Acheson, Castle Heights, Box 367, Butler, Pennsylvania

ROCKY MOUNTAIN—Alvin L. McQuay, 346 Wyoming Ave., Billings, Montana

SAN ANTONIO—James Hester, 200 Gardenview, San Antonio 13, Texas

SOUTH AFRICA (European)—C. H. Strickland, Box 48, Florida, Transvaal, South Africa

SOUTH ARKANSAS—A. Milton Smith, 6902 Briarwood Dr., Little Rock, Arkansas

SOUTH CAROLINA—Otto Stucki, 635 Glenholme Road, Columbia, South Carolina

SOUTH DAKOTA—Albert O. Loeber, 715 W. Haven, Mitchell, South Dakota

SOUTHEAST OKLAHOMA—Glen Jones, 1020 East 6th, Ada, Oklahoma

SOUTHERN CALIFORNIA—Nicholas A. Hull, 1235 E. Madison, Orange, California

SOUTHWEST INDIANA—Leo C. Davis, 228 Westwood Drive, Edgwood Addition, Bedford, Indiana

SOUTHWEST OKLAHOMA—W. T. Johnson, 7313 S. Douglas, Oklahoma City, Oklahoma

SOUTHWESTERN OHIO—M. E. Clay, 3295 Glendale-Milford Road, Cincinnati 41, Ohio

TENNESSEE—C. E. Shumake, 1342 Stratford Ave., Nashville 6, Tennessee

VIRGINIA—V. W. Littrell, 710 Prosperity Avenue, Fairfax, Virginia

WASHINGTON—E. E. Grosse, 144 Clearview Road, Hanover, Pennsylvania

WASHINGTON PACIFIC—B. V. Seals, 12515 Marine View Drive, Seattle 66, Washington

WEST VIRGINIA—H. Harvey Hendershot, 5008 Virginia Ave. S.E., Charleston, West Virginia

WISCONSIN—D. J. Gibson, 5709 Pleasant Hill Rd., Madison, Wisconsin

Foreign Mission Districts

NORTH AMERICAN INDIAN—G. H. Pearson, 4229 North 16th Drive, Phoenix, Arizona

SPANISH EAST, U.S.A.—Harold Hampton, 16-09 Georgia Street, Fairlawn, New Jersey

TEXAS-MEXICAN—Everette Howard, 1007 Alamo Street, San Antonio 1, Texas

WESTERN LATIN-AMERICAN—Ira L. True, 1490 N. Wesley Ave., Pasadena 7, California

Official Protestant Service Hails Urundi's Independence

USUMBURA, URUNDI (EP) —The official Protestant service on Independence Day for Urundi, Africa, was held in the Free Methodist church in Usumbura with representatives from many churches and a number of high government officials present. Pastor Matayo Myiruko, superintendent of the Kibuye District, presided. A column of youth from the Ngagara primary school and youth groups took their places in the parade at the flag-raising in the new independence stadium.

"Almost everyone here is aware that there are many large problems ahead for this small country," reported Free Methodist Missionary Gerald Bates, "but there are many reasons for optimism. There is the particular absence of grand illusions of what independence would bring. There seems to be no idea that this was going to do away with work or make everybody rich; on the contrary, underlying the festivities there seemed to be a strong current of seriousness and a determination to meet difficulties constructively."

There are over 9,000 Free Methodists in the densely populated countries of Ruanda and Urundi, 18 of whom are missionaries who urged prayer for the struggling, young Urundi.

Science and Religion

An increase in religious interest among the scientists of the United States is indicated by the fact that less than twenty-five years ago only 11 per cent of the scientists listed in *Who's Who in America* belonged to churches. Ten years later the number rose to 44 per cent, and today 61 per cent have a religious affiliation. (WRN).

Canadian Catholics Pull Ahead of Protestants

For the first time in the nation's history, Roman Catholics outnumber Protestants in Canada.

An official census report issued this month shows 8,532,479 Catholics and 8,531,574 Protestants in Canada's population of 18,238,247 persons.

In Canada, unlike the United States, census takers ask, "What is your religion?" and press for denominational details when vague answers are given.

The government report shows that the Catholic population of Canada has increased by 37.5 per cent during the past ten years, while the Protestant population was increasing by 18.3 per cent, or about half as much.

The best thing about the future is that it comes only one day at a time.

Conducted by **W. T. PURKISER, Editor**

Don't you think our Nazarene women should be true patterns of modesty in dress?

I certainly do.

While the Bible does not have a great deal to say about dress, what it does say is clear and unqualified. "In like manner also, that women adorn themselves in modest apparel, with shamefacedness [the word in the Greek is *aidos*, modesty or decency] and sobriety; not with broided hair, or gold, or pearls, or costly array; but (which becometh women professing godliness) with good works" (I Timothy 2:9-10). "Whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel; but let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price" (I Peter 3:3-4).

I particularly like the way in which the *Manual* summarizes these scripture references. For there we are warned to avoid "the indulging of pride in dress or behavior. Our people are to dress with the Christian simplicity and mod-

esty that become holiness." Here "behavior" is added, and the men are included.

I have a strong conviction that there are three principles expressed in these New Testament verses which must be preserved however the customs and fashions may change. These are modesty, simplicity, and economy. They hold in the twentieth century as well as in the first, in America as well as in Africa or the islands of the sea. Christian people will maintain becoming grooming, but when the fads or fashions become immodest, ornate, and expensive they will maintain modesty, simplicity, and economy in attire and appearance. And their first concern in adorning will be good works and the ornament of a meek and quiet spirit.

Within these God-ordained limits, let each "be fully persuaded in his own mind," conscious that "we shall all stand before the judgment seat of Christ" (Romans 14:4-10). Beyond what God has said, I cannot go.

Will born-again Christians go through any part of the great tribulation? What books will best explain the Book of Revelation?

In honesty, I should have to say that there are two schools of thought on the question as to the time of the rapture, as Bible students name the calling out of the Church to be with Christ at the marriage supper of the Lamb. Some believe it to be prior to the great tribulation; others, that it will occur in the middle of the tribulation period.

My personal view is that the Church (by which I understand all born-again Christians who are walking in the light God has given them) will be taken out of the world before the tribulation really begins. I base this on Luke 17:26-37; 21:36; and I Thessalonians 4:13-18. However, I will not argue the point with someone who puts the verses together in another way.

Actually, I decided a long time ago that the wise thing is to be ready at all times, and let the Lord take care of the details of the prophetic calendar. I sometimes wonder if the fellow who

thinks he has all the answers with regard to prophecy has really ever understood the questions.

For the study of Revelation, I recommend Dr. Ralph Earle's book in the *Search the Scriptures* series (50c, Nazarene Publishing House). The most detailed and widely read volume on Revelation is *The Apocalypse: Lectures on the Book of Revelation*, by J. A. Seiss (536 pages, \$5.95), although it seems a bit speculative to some of us. I like the treatment by G. R. Beasley-Murray in *The New Bible Commentary*, edited by Francis Davidson (1,199 pages, \$7.95).

More general books on prophecy include T. W. Willingham's *The Tornado in the Sky* (72 pages, \$1.00); Paul Alderman's *God's Spotlight on Tomorrow* (32 pages, 50c); and George T. B. Davis' *Bible Prophecies Fulfilled Today* (107 pages, \$1.00). All of these are handled by the Nazarene Publishing House.

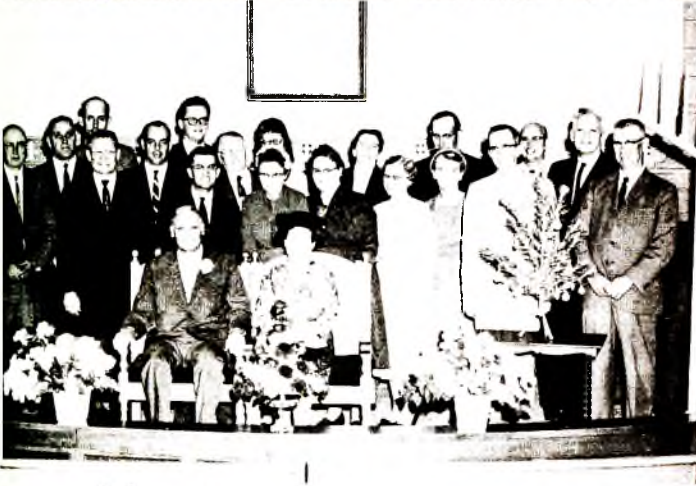
Do you think a pastor should use the Sunday evening service time for a wedding?

Only under the most unusual circumstances. Certainly this should not become common practice. I sincerely believe the results of our recent re-

newed emphasis on Sunday evening evangelism has proved the value of this feature of our church life and work.



The newly completed and dedicated educational building of the Nashville, Tennessee, Grace Church of the Nazarene. Of modern design, three-story brick construction, fireproof throughout, and fully equipped with up-to-date classroom and assembly room furniture, the unit was dedicated by General Superintendent G. B. Williamson. The annex is fully air-conditioned. With an average attendance of over 500, the Sunday school recorded 804 on Easter Sunday. Grace Church is a "10 per cent" church in giving to world evangelism. Rev. George Scutt is the pastor.

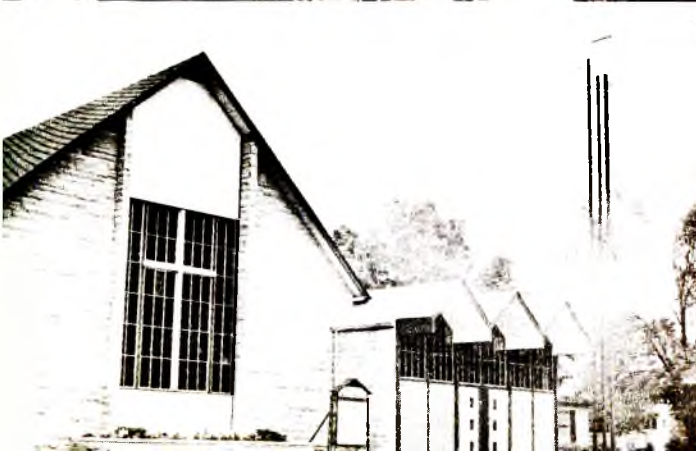


Members of the First Church of the Nazarene, Richmond, Indiana, honored Pastor and Mrs. C. R. Lee on their silver wedding anniversary with a special program during the Sunday school opening exercises. The platform was decorated as for a wedding as Rev. and Mrs. Lee were escorted to seats of honor. Wedding music was featured, and a silver tree with twenty-five silver dollars presented. Rev. Lee has been pastor of the church since September, 1951.

Five hundred members and friends of Long Beach, California, First Church of the Nazarene joined in the presentation of a new Chevrolet Impala with all the extras to their pastor, Rev. Mark Smith, and Mrs. Smith. In the foreground Rev. and Mrs. Smith stand with General Superintendent D. I. Vanderpool, who made the presentation while in the area for the Southern California District Assembly. The Smiths have



News
in
People



completed eight years of pastoral ministry with the Long Beach congregation. Pictured here is the newly remodeled building of the Noblesville, Indiana, Church of the Nazarene. A new vestibule was added to the old sanctuary, and seating capacity was enlarged to 350 with new pews and pulpit furniture of golden oak installed. A unique feature of the design is a free-standing steel tower holding a lighted cross fifty feet above the street, visible in all directions from the church. About \$22,000 was spent on the remodeled building, now valued at approximately \$75,000. General Superintendent Hugh C. Benner preached the dedication sermon. Rev. Wayne E. Welton is in his fourth year as pastor of the church.

GO, TEENS, GO!

AN ALL-OUT EFFORT
TO REACH NEW TEEN-AGERS

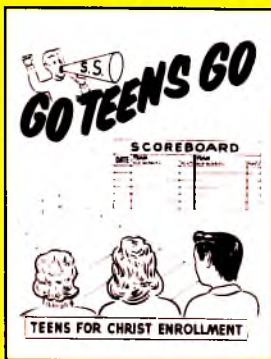
OCTOBER 14 to NOVEMBER 18

OCTOBER						
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28	29	30	31			

NOVEMBER						
S	M	T	W	T	F	S
				1	2	3
4	5	6	7	8	9	10
11	12	13	14	15	16	17
18	19	20	21	22	23	24
25	26	27	28	29	30	



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