



Herald of HOLINESS

February 10, 1960

The Blessing of a Good Birth

"But I was free born" (Acts 22:28)

Reckless men seized the Apostle Paul; tight thongs bit into his wrists; the cruel lash was poised in eager quest of blood. Paul was to be scourged—it was on the Roman agenda.

Then across the Temple court in Jerusalem there rang a cry both bold and proud. Above the rabble crowd it winged—simple words, but heavy and hot and strong, "I am free born." Those were weighty words on a Roman scene. Down came the lash; off fell the thongs—the whipping party was quickly adjourned. St. Paul brushed himself off and strode away to his next defense of the gospel.

Was Paul a coward? Had he lost his faith in God when he fell back on the just rights of Roman citizenship? No! and again No! He was saying in chiseled words: *Be proud of your native soil. Be a Christian patriot. Stand full height. Be worthy of the land of your birth.*

Most certainly citizenship in heaven comes first; but it is no token of spirituality to belittle one's native land. Did that land give you the love of liberty, the priceless privilege of an unfettered mind, the guarantee of a clear conscience? Then thank God for your native land.

But true patriotism gives no license to strut like a stuffed pigeon. We were never consulted about the land of our birth. It was not our wisdom that decreed that we would be Irish, or Scotch, or German, or English, or American, or Canadian. Only fools strut and only cowards whimper.

Claim the flag which guarded your human rights, which kept open the church where you met the Lord, which drove back the forces of slavery and bondage—claim it proudly. Say it again and let it ring like a bell at twilight—

I was free born!

—NORMAN R. OKE

LATE NEWS

Mrs. F. B. Moore died January 14, on her sixty-second birthday, in Boise, Idaho. For twenty-five years she served with her husband in pastorates in Missouri and Arizona. She had been ill for two and one-half years. Besides her husband, she is survived by Rev. Ray Moore, Methodist minister in Oklahoma City; also her father, J. W. Rather; three sisters; and two brothers, including Rev. C. W. Rather, Nazarene minister in Pomona, California. Funeral service was conducted by Rev. E. A. Pointer, assisted by Rev. Clifford Smith and Rev. Wesley Eades.

Pastor Glen Anderson sends word from Laurel, Mississippi: "Just closed one of the best revivals of my ministry. Evangelist Paul Stewart is not only a great orator, but also has a message for our time."

Rev. O. C. Rushing writes, "After almost three wonderful years at the Bluefield church I have resigned to accept the pastorate of our First Church in Fairmont, West Virginia."

Pastor Earl Hissom sends word from Weirton, West Virginia: "On January 17, we closed an outstanding Youth Week revival. The dynamic, colorful preaching of Evangelist Lloyd Dean Sheets was enjoyed by all. The youth of our church presented a fine musical program. A great number found victory at the altar; for this we praise the Lord."

Pastor Bob Lindley sends word from Lovington, New Mexico: "Our church can say, 'We have missionaries on the field now.' Rev. and Mrs. Wallace White and their boys, Robbie and Stevie, members of our church, are deeply in love with their work in New Guinea. It was a joy for our local church to bid them, 'Bon voyage,' with a check in excess of \$550 for equipment; this does not include many personal items and box work sent to accompany them."

THE ROCK

The tree, old and gnarled, standing on the very edge of a high cliff, is the subject of an interesting painting which hangs in a lodge in the Canadian Rockies.

Other paintings are here but I glanced only casually at them and as quickly forgot them. But the character of this painting is such that I could not quick-

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ly turn from it; neither did I wish to do so.

I did not learn the name of the artist nor the thought which prompted him to use the old tree for his subject. Perhaps it was akin to my own inspiration as I stood intrigued before it.

The cliff juts out, ugly, barren, brown; and the old tree, without grace or beauty, stands there alone, perilously near the edge of the precipice, seemingly unafraid because its roots are grounded in the rock which has secured it through the years of storm and changing seasons.

In meditation I thought of the Rock of Ages and the security He affords. We need have no fear of time, age, or any gale that blows in this changing world; whether we are in a valley or on the rim of a precipice, we are safe if rooted and grounded in the Rock. It is not the old tree, neither is it the cliff, but He who is the Rock is my inspiration.—MARGUERITE CASHMAN.

MY FAITH

By ENOLA CHAMBERLIN

*My faith will be strong as the winter gales
That tear across the world;
It will also be gentle as a breeze
That leaves a flag close-furled.*

*My faith will be still as a river of ice,
As calm as glacial snow,
And again be gay as the little stream:
That down a hillside flows.*

*My faith will eat of the surface food.
Along with the grass and the vine
And yet it will tap the buried spring:
As the redwood and the pine.*

*My faith will be staunch as the star,
and the sun,
The rock, the sand, and the sod.
It will be as a light to man,
And a testament to God.*

Seminary Campaign Continued

During the recent meetings in Kansas City, both the Board of Trustees of Nazarene Theological Seminary and the Board of General Superintendents urged that the "Lift the Debt" campaign for the Seminary be continued until the time of the General Assembly. At that time, honor rolls listing those districts who have paid the full allotments requested of them will be placed both in the Seminary exhibit booth and also in a prominent location in the Seminary building.

At present, nine districts have paid their allotments in full: Canada West, Chicago Central, Florida, Hawaii, Houston, Kansas, Kansas City, San Antonio, and Western Ohio. A few others are lacking only 10 to 20 per cent of the full amount requested of them, and these district superintendents are planning to reach the full goal in a short time.

The Seminary administration wishes to thank all who have helped so far in the campaign, and it is our hope that all district superintendents and pastors will make every effort possible to pay their quotas by the time of the General Assembly, so that all the districts may be included in the honor rolls.

LEWIS T. CORLETT
President

The Faith of WASHINGTON

and

LINCOLN

Greatness in men is invariably linked with faith in God. This faith is generally expressed in terms of personal inadequacies and an awareness of a higher power guiding the affairs of men. George Washington and Abraham Lincoln are the two most colossal figures in American history. Washington gave us a country; Lincoln preserved it. Washington, the father of our country, was the instrument of God as the champion of freedom and justice in the beginning days of our democracy. Lincoln was the instrument of God to preserve these principles at a period which covers the most momentous crisis our country had experienced since the Declaration of Independence.

These two men, though differing in background, had a common characteristic—they were great humanitarians. Motivated by love for man, they developed a strong sense of human justice. Washington as a country gentleman of large wealth saw the grave injustices in the Stamp Act, and the further threat of encroachment and domination of the British Parliament and King George III on the liberties of the colonies. Lincoln, a product of hardships and poverty, knew the feelings of the oppressed and became a champion of social justice. As a result of their sincere and honest search for justice and righteousness, and their unwavering loyalty to truth as they saw it, they became two of America's greatest humanitarians. It might be said that their faith was the reversal of Christ's summation of the law. They started with love for man and it led to a love for God.

WASHINGTON'S FAITH

As is usually the case, Washington was taught his faith in God in the primary relationship of his home. Mason Weems, in his biography of Washington, gives an incident illustrating the teachings of his father about God. Instead of planting the cabbage seeds in rows, he formed George's name, and when the plants came up, young George was excited and wanted to know how and why his name was so nicely arranged in the garden. His father said, "It grew there by chance, I suppose, my son." To this George re-

plied that such a thing would be impossible; somebody had to do it. His father then said, "I indeed did it; . . . to teach you a great thing which I wish you to understand. I want, my son, to introduce you to your true Father." Then he explained that the beauty, order, and design of all creation point unquestionably to the true Father, God Almighty, and young George learned the first lesson of his life's faith, that God was the Master Planter, the Creator and Sustainer of life. His was not a world of chance, but one of purpose and design, and he was part of God's great plan.

The historian J. N. Larned in his book, *A Study of Greatness in Man*, asks why it was that this "busy farmer of his own broad acres, exercising a luxurious hospitality and living in all ways as an English gentleman of like fortune would live,—why should he concern himself much with questions between the colonies and the British parliament? Why should he be disturbed in his prosperous and happy life? Why should he not have been a contented, indifferent Tory, like so many of his comfortable class? Because it was not in the nature of the man to be indifferent to questions of right and wrong, whether they touched himself little or much."

His many sacrifices and hardships as General Washington during the uncertain and difficult years of the Revolutionary War were certainly beyond the call of duty and not for vainglory. He was upholding the cause of justice and the principles of freedom. The many references of historians to his faith and prayers during the bitter winter at Valley Forge illustrate the fact that he depended upon God for leadership and strength.

While his many official statements and proclamations as the first president of the United States further illustrate his faith in God, probably the best illustration that can be cited was his experience at death. Weems tells that when Washington had contracted pneumonia and knew that he was dying, he gave instructions as to his will that made special reference to the freedom of his personal slaves and some directions as to his burial, and then noticing the tears of his loved ones said, "O no! don't! don't!" Then with a delightful smile added, "I am dying, gentlemen! but, thank God, I am not

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afraid to die." And then finally, he closed his eyes for the last time with his own hands, folded his arms decently on his breast, and breathed out the words, "Father of mercies, take me to thyself," and fell asleep.

FAITH OF LINCOLN

It's interesting to note that Lincoln was deeply impressed by the traits of Washington. In a speech before the state senate of New Jersey he mentioned that his first book was Weem's *Life of Washington* and stated his purpose to carry out Washington's humanitarian principles. Lincoln was probably a more religious man than Washington. His faith was more personal and developed more towards the end of his life. There has been much controversy over his religious faith. It can be shown that in his early days he was a bit cynical and agnostic. But it could be said that these tendencies only illustrate his fairness in his search for truth.

He served in a day when it seemed that some of the basic principles on which our democracy was founded were threatened. Our nation could easily be reproached by others for violating the very principle of freedom on which our country was founded by holding men in bondage. These issues deeply moved him and led him to God for help in their solution.

His faith can best be illustrated by referring to his own testimony. Charles French in his biographical sketch says Lincoln was particularly impressed with the efficacy of prayer and more than once bore testimony to his belief in it. "I have been driven many times to my knees," he once remarked, "by the overwhelming conviction that I had nowhere else to go. My own wisdom, and that of all

about me, seemed insufficient for that day." In speaking of his mother he said to a friend: "I remember her prayers and they have always followed me. They have clung to me all my life."

In a statement to the Negroes of Baltimore who presented him a beautiful Bible in 1864, he said, "This great Book is the best gift God has given to man; all the good from the Saviour of the world is communicated through this Book." Once in writing to his friend Joshua Speed he said, "I am profitably engaged in reading the Bible. Take all of this Book upon reason that you can and the balance upon faith and you will live and die a better man." Lincoln read his Bible and prayed regularly and made no secret of it.

In Lord Charnwood's biography he tells of Lincoln's presidential candidature, when he felt that some members of the clergy had hurt his political interests. He is said to have confessed to being no Christian and then continued, "I know that there is a God and that He hates injustice and slavery. I see the storm coming and I know that His hand is in it. If He has a place and work for me, and I think He has, I believe I am ready. I am nothing, but truth is everything; I know I am right because I know that liberty is right, for Christ teaches it and Christ is God."

His best testimony is recorded by Frank Crosby in his work on Lincoln. When President Lincoln was asked directly by a clergyman if he loved his Saviour, he replied, "When I was first inaugurated I did not love Him; when God took my son I was greatly impressed, but still I did not love Him; but when I stood upon the battlefield of Gettysburg I gave my heart to Christ, and I can now say I do love the Saviour."

GEORGE WASHINGTON CARVER

The Man Who Talked to Flowers

By MENDELL TAYLOR*

George Washington Carver (1863-1943) discovered life's profoundest secret. That is, if you love a thing enough, it will tell you its secrets. He loved the plant world so much that he learned its language and communicated with it often.

He was born during the early days of the Civil War, near Diamond Grove, Missouri. When he was only weeks' old a raiding party captured him and his mother. A rescue party, headed by his father,

followed the kidnapers. The former established contact with the raiders, and learned that the mother had disappeared; she was never heard of again. The captors offered to return the baby in exchange for a horse. Thus Moses Carver, the father of George Washington Carver, recovered his son who would someday become famous as a Christian and as a scientist.

Soon after this kidnaping episode, young Carver contracted whooping cough. The toll of this illness left him frail and delicate. His physical condition

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exempted him from the heavy chores of the farm, and as a young child he would use his free time to wander about in the woods. He declares that he soon got on good terms with all the insects and animals in the forest, and gained an acquaintance with many plants and flowers.

As he grew older, he showed a remarkable aptitude in dealing with plants. He would spend hours gathering all the rare and curious flowers that were to be found in his neighborhood.

He was not given a chance to go to grade school until he was ten years of age. He mastered all that the teacher in this country school could teach him in a year. Then he hitchhiked to Fort Scott, Kansas, so he could start to high school. He worked several years as cook, dishwasher, laundryman, and housekeeper before he received a high school diploma.

His desire to learn was far from satisfied as he completed his high school education. He was given a chance to further his training as he received a welcome to matriculate in Simpson College, in Indianola, Iowa.

His budget for the first week of school was ten cents. With this amount he purchased five cents' worth of corn meal and five cents' worth of suet, and this kept him alive the first seven days. An elderly lady offered him a woodshed to sleep in. He converted this shed into living quarters and a hand laundry and washed the clothes of the students for his living expenses.

He transferred to Iowa State College for his senior year. He obtained his bachelor of science degree, and went directly into a master's degree program. Because of his amazing scholarship he was given a place on the faculty at Iowa State College—that of having charge of the bacteriological laboratory, the greenhouse, and the department of systematic botany.

One day Dr. Booker T. Washington was informed that an unusual botany professor was at Iowa State College. Contact was made, and the former invited George Washington Carver to teach at Tuskegee Institute in Alabama.

Tuskegee Institute was in its beginning days when Carver arrived and he had to construct a laboratory out of discards. He made hubcaps into crucibles; he cut the tops off bottles to make his beakers; and he pulled the rest of his equipment out of junk heaps. But he was dedicated to the task of serving his God and serving his people.

George Washington Carver now identified himself with the agricultural welfare of the South. His observations convinced him that the South was ruining its rich soil by growing cotton on the same plot year after year, and he insisted that diversified farming would save the soil and bring a larger return. To prove his point he concentrated on the peanut and it started telling him its secrets. As time went by, he found three hundred new uses

Lesson in Prayer

By BERNIECE AYERS HALL

*For many a troubled, fruitless hour,
For many a long, dull task,
I lifted to God a prayer for power.
Had Jesus not said to "ask"?*

*Oh, empty petitions, worthless art—
That only the lips should speak!
I poured out the longing of my heart.
Had Jesus not said to "seek"?*

*The voice, the desire! These two must be
The key to the mystic lock!
But I had forgotten—there were three!
Had Jesus not said to "knock"?*

*These three—and the prayer of faith avails!
How slowly I learned—God never fails!*

of peanuts. Then he turned to sweet potatoes, and found one hundred fifty new uses of them. By rotating the crops from cotton to peanuts, to sweet potatoes, he showed southern farmers how to get the largest return from their most valuable asset, the good earth.

Dr. Carver always referred to his laboratory as "God's Little Workshop." He described his technique of experimentation as follows: "No books are ever brought in God's Little Workshop. Here I talk to the little peanut and it reveals its secrets to me. I lean upon the 29th verse of the first chapter of Genesis: 'And God said, Behold, I have given you every herb bearing seed, which is upon the face of all the earth, and every tree, in the which is the fruit of a tree yielding seed; to you it shall be for meat.' In this Workshop, plants tell me their secrets because I love them. Anything will give up its secrets if you love it enough." Carver also said: "When I touch a flower, I am touching infinity. It is a doorway into the infinite world. It is the window through which I see the face of God."

The genius and spirit of Dr. Carver have gained world-wide recognition. In 1916 he was made a fellow of the Royal Society of Great Britain; in 1925 he was awarded the Spingarn Medal for the most distinguished service rendered by an American Negro during the year; in 1939 he was given the Theodore Roosevelt Medal for excelling in work related to the life of this great president. The Henry Ford Foundation has built a school in the vicinity of Ways, Georgia, named the George Washington Carver School for Colored Boys.

He moved from obscurity to world-wide notoriety because of his great love—a love of his Creator and a love of the Creator's world.

**WILLIAM
EWART
GLADSTONE** *Christian, Patriot, Politician*
By J. CRICHTON MITCHELL*

A strange impotence strikes the hand of the writer who would describe the Grand Canyon, or the thundering Niagara, or William Ewart Gladstone! The footlights on the stage of his age make him appear so massive, and he has not diminished under time's treatment.

As with the Grand Canyon and Niagara, a slight shift of the lens of thought brings some new hue and dimension into vision. The first word is as difficult as the final. Where shall we begin? Shall we commence with his Scottish ancestry or his Lancashire birth? Or perhaps his Oxford constituency? Or shall we make it his Welsh home? Or the Irish question maybe? It could even be the American Civil War!

Or we might ask one of his friends to introduce him: say, Alfred Lord Tennyson or their mutual friend Arthur Hallam: possibly Sir Robert Peel or even C. H. Spurgeon! Maybe even Queen Victoria would serve!

The life-span of William Ewart Gladstone embraces the entire nineteenth century. Born in Liverpool on December 29, 1809, he died in his home at Hawarden, North Wales, on May 19, 1897.

Gladstone was secretly proud of his Scottish ancestry. He once remarked, "I have no drop of blood in my veins which is not Scottish," about which distinction Lord Ponsonby remarks wittily, "Oxford gave him his ecclesiastical bias, Lancashire gave him his grit, and his Scottish ancestry gave him his astounding capacity for argument!" It probably gave him also his deep love of simplicity in things temporal.

Gladstone's early education was obtained at Seaforth Rectory under Rev. Wm. Rawson, who doubtless built squarely upon the spiritual foundations laid deeply by William's early nurse. At eleven years of age Gladstone went to Eton school. Here he "fagged" for his big brother Thomas Gladstone, and "chummed" with Arthur Hallam, of whom Tennyson has written so feelingly. William was pretty much a normal boy, loving to play cricket and football but reveling in boating and horse riding.

Before going up to Oxford University in 1828, Gladstone spent six months under the private tuition of Mr. Turner, later bishop of Calcutta.

*Pastor, First Church, Bolton, Lancs., England.

These ecclesiastical contacts are important to any understanding of the Gladstone character and career. Indeed he had strong leanings toward the ministry of the church, but his father's mind was set: William must enter politics—and he did!

Gladstone was first elected member of Parliament for Newark in 1832 and, save for two very short terms in 1846 and 1847, he "sat in the House" continuously from 1833 until his final retirement in 1895. Dozens of volumes have been produced on Gladstone's political career; no man, even among the politicians, ever made stauncher friends or more bitter enemies. Disraeli poured contempt upon him as a writer, hated him as a political enemy and rival, but sat as spellbound under the Gladstonian eloquence as any other.

Politically an old-time Liberal, Gladstone moved like a battleship through stormy seas and heavy bombardment. He held positions of ever-increasing importance: first as Undersecretary for War and Colonies, then Chancellor of the Exchequer—in which latter capacity even his opponents saw in him a financial wizard only slightly less expert with figures than with words; and, then, as four times Prime Minister to Queen Victoria, who, owing more to him than she ever realized, yet found him to be a stubborn fellow, and to her way of thinking a bit "too righteous."

Gladstone was never neutral, never tepid, never insipid—always positive. He was man enough to change his mind when he saw his error, and to pay tribute to the instrument in his correction. He was also a born scholar and a tireless reader. He read the works of Augustine in their twenty-two-octavo volumes; he studied law; he was noted for his knowledge of Homer and Dante and rated as one of the finest writers in these fields in his day. He also wrote much in the field of ecclesiasticism, addressing himself to many of the burning Church questions of his age.

This Everest of a fellow delighted in society and music; he possessed a very fine voice and loved to sing. His humanitarianism stands out; he had a big hand in the exposure of Ferdinand II's inhumanity to his former rivals and consequently a part in the making of modern Italian history. He was a warm friend of the Armenians at the time of the tragic Turkish butchery and entertained an Ar-

menian delegation on his eighty-fifth birthday. Despite the accusation of hypocrisy and self-righteousness (always bandied about by the enemies of the righteous), Gladstone had a deep personal faith and reliance upon Christ as his Saviour and on the Bible as the Word of God. Although an almost rigid member of the Church of England, he enjoyed fellowship with Christians of other groups. He loved to hear Spurgeon preach. Perhaps the best tribute that could be paid to him is Spurgeon's words written in reply in a letter from Gladstone in which the Prime Minister had declared his intention of worshiping in Spurgeon's Tabernacle the following Sunday.

Spurgeon wrote:

"I shall feel like a boy who has to preach with his father to listen to him. I shall try to forget that you are there, just preaching to my poor people the simple word which has held them by their thousands these twenty-eight years. You do not know how those of us regard you who feel it a joy to live when a Premier delights in righteousness. We believe in no man's infallibility, but it is restful to be sure of one man's integrity."

To which sentiment John Morley, Gladstone's chief biographer, adds: "This sentence is the basic secret of Gladstone."

By GEORGE J. REED

Chairman, United States Board of Parole, Washington, D.C.



Religion and

Government

Our forebears came to these shores to establish a new concept of government. They desired to be free to serve God as their conscience dictated. Separation of church and state became a fundamental concept in the new government of the colonies. Religion to these men was a vital part of their home, community, and nation. They assumed a personal feeling of responsibility for their government and its welfare.

Recently, while visiting the restored capitol of the Virginia colony at Williamsburg, I could not help but wonder what caused these men like George Washington, Thomas Jefferson, George Mason, Patrick Henry, and others to leave the security of their homes and join such a dangerous cause. Many of them were wealthy landowners who were regularly received by the royal governor at the Palace in Williamsburg. They had, from a personal point of view, little to gain and everything to lose by proposing and supporting a war for freedom from England. At the same time, the Adams boys and others up in Massachusetts seemed possessed with the same obsession to gain freedom for the struggling colonies. They joined hands and together defeated the British to make possible, through the Constitution and Bill of Rights, a new concept of the dignity of the individual.

Our people have been willing down through the history of this government to sacrifice to any degree necessary to preserve these sacred, God-given rights. From time to time the price of freedom seems to be very high. We have fought in two

world wars and Korea in the past fifty years to defeat those who would enslave us and other free peoples of the world.

Traditionally, the Church of the Nazarene has been concerned that we not shift our emphasis in religion from an individual Christian experience to the so-called "social gospel" approach. This is as it should be, for ours is a salvation of the individual from sin through Jesus Christ, our Lord. The dynamics of religion must never be confused with the sociological concept of an improved society. However, the established Christian as a servant of God continues to be a part of his or her society. He therefore must share some responsibility for the type of community and nation in which he lives.

If the religious men of a community do not assume duties and positions of leadership, there are other nonreligious groups anxious to take over, and the result in the long run is an amoral or godless society. Often we hear Nazarenes decry the bad government of their local community, but seldom do we find these same people taking an active part or offering leadership for good government in the civic affairs of their community. It has been said that government is the machinery by which society makes its moral decisions and that people get just as good government as they are willing to work for.

For some five years it was my privilege to serve in the administration of Governor Luther W. Youngdahl, three times overwhelmingly elected

governor of the state of Minnesota. Religion and government were never more effectively joined to the advantage of the citizenry. He was characterized by the *Minneapolis Star* as follows: "He is as much at home in church as on the political rostrum and his strong religious convictions have been an unbeatable asset among churchgoing Minnesotans. His earnest convictions sometimes irked his political foes who found—when they tangled with Youngdahl—that the voters looked upon their efforts as reflections not against Youngdahl but against religious convictions."

Luther W. Youngdahl distinguished himself as a Christian gentleman. He displayed a rare trait during his public career in Minnesota. He advocated good causes because he believed them to be right and in the best interest of all the people.

He claimed that Christianity and politics do mix and succeeded in leading the people of Minnesota in a great crusade of law enforcement, improved education, mental health, and penal programs. He did not compromise on principle at any point and although a religious man and a nondrinker was a very popular governor.

We Nazarenes must also let the common conscience of over three hundred thousand members be heard on the great moral issues of our day and as Christian citizens play a positive role for good in the affairs of our communities and nation. Let us not only sing, "This is my Father's world," but may we, even as our founding fathers, give our lives in service to God and country to insure for future generations a government where our God-given liberties will be preserved.



"Render Therefore unto Caesar"

By **MILO L. ARNOLD**

Pastor, Moses Lake, Washington

More than once the police have arrested people for going to sleep in my church. They made the mistake of entering and sleeping at such times and in such manner as constituted unlawful entry, and the vigilant officers detected and disciplined them while I slept and without my knowledge until it was over. In every community the representatives of Caesar are constantly alert to protect the rights and property of the church. The church dares not forget its return obligation.

The church is morally bound to support the moral and functional position of the representatives of the community government. No church, no preacher, and no Christian should be guilty of disparaging the persons whom we have charged with the duty of protecting us from the selfishness of others or from our own recklessness. Instead we should by precept and example teach the fullest respect for the law and its representatives.

The officials of one city refused a large hotel the license to dispense liquor, on the grounds that it was situated too close to a small Church of the Nazarene. No maneuvering could induce the just men to ignore their obligation to the small church. When the church is given this kind of environmental protection by the community, it owes the community a proper environmental return. The church should guard carefully lest papers, leaflets, or other clutter find its way from the church to the neighbors' streets or yards. Church people should remember most courteously their obligations with regard to parking cars in driveways or in any other way adding needlessly to the inevitable inconvenience which a church imposes on a community by the congestion of its streets. The church owes to the community the contribution of well-kept lawns, well-painted buildings, and dignified signs.

In case people of the neighborhood make needless noise or otherwise disturb our services of wor-

NOT BY BREAD ALONE!

By **F. W. DAVIS**

*'Tis not by bread alone, the Master said,
But on the Word of God we must depend.
For thro' its strength our hungry souls are fed,
And this eternal truth shall never end.*

*Our Christian hopes are based upon His Word;
It is God's Magna Charta from above,
Inspired by holy prophets of the Lord,
And gilded by the touch of Heaven's love.*

*It is the bread of life to those who feed
Upon its sacred precepts day by day;
In it we find support for every need,
If we thro' faith will trust Him all the way.*



**News
in
Picture**



TWENTY-SEVEN CANADIANS gathered for breakfast in Kansas City on January 8. At the "head table" were (left to right): Joyce Blair, missionary to British Honduras; Jean Darling, missionary to India; Dr. Willard Taylor, president of Canadian Nazarene College; and Dr. Edward Lawlor, superintendent of the Canada West District. Dr. Taylor spoke briefly concerning recent developments in the relocation plans of Canadian Nazarene College.

ship, the officers of the law will be quick to take disciplinary or corrective steps. Caesar guarantees our right to undisturbed worship and free assembly. However, Caesar lives next door to our church, and if our services annoy our neighbor we have a moral obligation to close our windows or make some other provision lest we inflict our sermons, songs, or prayers upon unwilling listeners. The church should never seek to hide in its ivory tower and expect its peace to be kept free from invasion while ignoring the rights of its neighbors.

Caesar dictates that we in America shall have the rights of religious liberty. We can worship God according to our own beliefs. Our government will do its utmost to protect this sacred right. However we must realize that officials who administer this law have the same obligation to others as to us. We cannot expect them to be partial and treat the persons whose religious beliefs we dislike with less dignity than they show to us. To put pressure upon them to be discriminatory is unjust to them and shows immature thinking on our part.

Our government has protected our rights to own property without taxation. We appreciate this privilege and this immunity. However since the government treats us as an organization for spiritual purposes we must fulfill our obligation. We

must provide that spiritual and moral service which our society needs. When our president or other officials call for a day of prayer, we should be dependable. When they seek to educate people in moral and spiritual things, we should be at their service. When they are dealing with our problems, we should be at their side. When the community has a moral problem, the church should feel that it is a church problem and help to provide an answer. When the officials are trying to salvage a boy or girl from the first steps into crime, the church should be on hand to give assistance. When a man or woman must be rehabilitated, the church should not shrug its shoulders and leave it all for others. When a community project is launched which will benefit the church and the citizens, the church should not seek to be excused from hard work in putting the undertaking across.

The church has no right to criticize the government at any level unless it has a better plan to offer. The church cannot afford to stoop to destructive criticism. We dare not try to be a *free-loading* part of the community life. For us to expect the community to give us special immunities because we are a church without being willing to give back special dedication because we are a church is utter folly. "Freely ye have received, freely give" (Matthew 10:8).

THE SUPERINTENDENTS' CONFERENCE

By GLEN JONES*

The annual Conference of District and General Superintendents, plus the executives and department heads in our international headquarters, met in the First Church of the Nazarene, Kansas City, Missouri, on Wednesday and Thursday, January 13 and 14.

General Superintendent Hugh C. Benner had planned a most profitable and practical program, with the various areas and avenues of responsibility under serious consideration.

The papers and panel discussions were fine, the devotional hours helpful and uplifting, and the presence of God was vital and recognizable. Among the many assignments given and the papers discussed were: "Strengthening Our Smaller Churches," "Some Problems of Pastoral Arrangements," "The Pastor and Secular Work," "The Pastor's Wife and Secular Work," "The Challenge of Balanced District Giving," "The Challenge of Balanced Preaching," "An Appraisal of the Present Program of Preachers' Meetings," and "Balancing the Local and District Responsibilities of the Pastor."

The messages of the general superintendents were vital and stimulating. It would be impossible to properly and adequately express our feeling of loyalty to, our confidence in, and our appreciation for these five men whom God has given as general leaders to the Church of the Nazarene.

Dr. Samuel Young spoke on "The Spiritual Responsibility of the Superintendent"; Dr. G. B. Williamson, on the "Servant of God"; Dr. Hardy C. Powers, on "Keeping the Glory Down"; and Dr. D. I. Vanderpool brought a message on "The Power of the Early Church."

Words of greeting were given by Dr. L. T. Corlett, president of the Nazarene Theological Seminary. His report indicated that this coming

semester would perhaps be the best in some years. The presence of other department heads and executives from our headquarters made the conference even more enjoyable.

Much to our delight, the report came from the General Treasurer's office that, for the fourth time in succession, the Church of the Nazarene had given over one million dollars in a special offering for world evangelism. The last two Thanksgiving Offerings and the last two Easter Offerings have gone over the one-million mark. For this we praise God.

The attendance throughout was most wonderful. With the exception of four district superintendents who were absent due to sickness, the superintendents were in appreciative attendance.

Furthermore, it was evident that a whole host of pastors were in the open sessions that were held in the sanctuary of our lovely and recently completed First Church of the Nazarene.

Our thanks are due Dr. Orville W. Jenkins and his fine staff and membership for opening the doors of their beautiful and commodious building. But we are most thankful to God for His smile of approval and approbation placed on the people called Nazarenes. It was the feeling of the entire group that these troubled days, when the world is confused and frustrated, are the days we should make the most of our golden and glorious opportunity. All faces are pointed heavenward as we face the spring and summer with the great quadrennial gathering to be held in Kansas City in June.

One of the high lights of the entire conference was the recognition of a feature that has become an annual observance, the "Prayer and Fasting service," during the lunch hour of the last day of the conference. It is glorious to behold the Board of General Superintendents, the great group of district superintendents, executives, and department heads, kneeling in one united body around the sacred altar, while the stately stepplings of our blessed Lord and the footfalls of the glorious Holy Ghost can almost be heard as we are visited from the heavens. Such a thrill, such ecstasy, such glory and blessing can be enjoyed only by waiting in the presence of the Lord.

The conference closed with a feeling of courage, optimism, and hope as we press toward the future. To the Triune God be the glory!

*Superintendent of Southeast Oklahoma District.

"The true Christian labors in love, speaks the language of love, dips mercy with the ladle of love, yearns for the lost with lamentations of love, seeks the straying with the lantern of love, and draws men with the lariat of love."—*Selected.*

More results from the *"Herald" Campaign*

Districts Reaching or Exceeding Their Quota in 1959

	<i>Quota</i>	<i>Master Count</i>	<i>% of Quota</i>
ALBANY	1,411	1,861	132%
WISCONSIN	867	1,140	132%
MINNESOTA	931	1,197	129%
NORTHEAST OKLAHOMA	1,377	1,506	109%
KANSAS	2,967	3,173	107%

Honorable Mention for Districts Reaching 90% of Their Quota

CANADA PACIFIC
98%

SOUTH DAKOTA—96%

CANADA CENTRAL—96%

MARITIME—95%

NEVADA-UTAH—94%

WESTERN OHIO—94%

ROCKY MOUNTAIN—92%

NEW YORK
90%

WEST VIRGINIA
90%

Every Church Home a "Herald" Home





... EDITORIALS ...

Dr. Norman Oke Sponsors This Issue

Dr. Norman R. Oke, secretary of the Book Committee, chose the topics for most of the articles in this issue. He also wrote the front-page article. The subject for this important number is *True Christian Patriotism*. Certainly once a year we ought to think along this line. Dr. Oke and those who have worked with him have provided excellent material for turning our minds in this direction. I appreciate very much their assistance.

God Is for Law and Order

One of the most significant passages in the Bible is Romans 13:1-4. It should be read often because it lays the foundation for true patriotism. Here are the words of this passage: "Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God. Whosoever therefore resisteth the power, resisteth the ordinance of God: and they that resist shall receive to themselves damnation. For rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of the power? do that which is good, and thou shalt have praise of the same: for he is the minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain: for he is the minister of God, a revenger to execute wrath upon him that doeth evil."

The man who was chosen by God to write these words didn't live in a perfect world where all rulers were just what they ought to be. Often the authorities were not on his side. Nevertheless, he did not balk when God gave him this truth and helped him to put it into words. With this in mind, let's notice briefly these four verses as we honor Washington and Lincoln and other leaders of our country and other nations.

"Let every soul be subject unto the higher powers." There is no exemption here. God is telling *every* soul what he should do. All of us are to be subject to the higher power—all civil authorities whatever their rank might be. Why is such an all-inclusive ruling handed down by the King of Kings? Because "there is no power but of God: the powers that be are ordained of God." God is the source of all power, and those who rule will have to give an account to Him. God will bring them to judgment sooner or later if they rule unjustly, but we must not ignore them. He who refuses to be subject to the properly constituted authorities really sets himself against God. "Whosoever therefore resisteth the power, resisteth the ordinance of God: and they that resist shall receive to themselves damnation." The only exception to this principle is a matter of conscience, but we must be sure that conscience, our obligation to God, is involved before we resist those who are over us.

The last two verses set forth the truth that it is only the wicked who are afraid of the authorities, the ministers of law and order. Those who are doing that which is right need not fear the powers that be. You do not have to worry about the law if you are keeping it. The Christian is a law-abiding citizen, and loyalty to his country and its laws should not be difficult for him.

Is Your God Inferred?

Someone is reported to have said that he didn't want "an inferred God any more than he wanted inferred friends." Let me put it this way, and I will agree with him: I do not want merely an inferred God. By an "inferred God," this person meant a God that he believed in because somebody else believed in Him, or because this or that reason was offered for belief in Him. He had enough knowledge *about* God to believe that there is a

God, but he didn't have any knowledge of God, or personal acquaintance with Him. I might conclude that a certain person was my friend because of what he had done, although I had never met him; this individual would be a kind of "inferred friend," just as God might be an "inferred God."

By *Stephen S. White*

I am not here to discount inferences as to the truth of this or that belief, even the belief that there is a God; but I can't see how an inferred belief in God, taken by itself, could have much value. I want to experience God, a God that I have knowledge of, a God that I have met, a God that I am personally acquainted with. That's the kind of God that I believe I have. That's the kind of God that Peter had.

Jesus asked His disciples this question, "Whom do men say that I the Son of man am?" And they answered, "Some say that thou art John the Baptist: some, Elias; and others, Jeremias, or one of the prophets." Then Jesus said to them, "But whom say ye that I am? And Simon Peter answered and said, Thou art the Christ, the Son of the living God." Jesus replied with these words, "Blessed art thou, Simon Bar-jona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven" (Matthew 16:13-17). Jesus knew that He was not just an "inferred Christ," for Peter. The God-Man was a living experience for him—He had been directly revealed to Peter by the Father.

John the Apostle talked about the same truth when he said, "That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of life; (for the life was manifested, and we have seen it, and bear witness, and shew unto you that eternal life, which was with the Father, and was manifested unto us;) that which we have seen and heard declare we unto you, that ye also may have fellowship with us: and truly our fellowship is with the Father, and with his Son Jesus Christ" (I John 1:1-3). John is not speaking here of a God who is only "inferred"; he is speaking of a God with whom he has come into direct contact. When one meets God personally, what he has believed before about Him is confirmed and enlarged—that He is essential and life-giving, that He is divine and glorious. I do not want merely an "inferred" God; I want an experienced God, a

God about whom and from whom I have had an immediate revelation, a God with whom I am personally acquainted.

Lest someone might misunderstand what I have said, I must insist that I do not despise a God who is merely an "inferred" God; such a belief has its value. It is essential, and chronologically comes before a personal acquaintance with that God; it prepares the way for a personal revelation from the Infinite. A knowledge *about* someone is not as good as knowledge *of*, or personal acquaintance with, him; but knowledge about men or God is important. It should not be dismissed, excluded, or ignored; it is essential and preparatory. It is the gateway which leads into the divine illumination which God gives to every heart who is really born of the Spirit, or born from above. I do not want merely an "inferred" God, but I am glad that I had such a God, for without it I never would have reached the real God—the God of immediate fellowship.

Hurrah for the Winners!

Some people might see this title and wonder if I am a Christian. My answer is, "Sure." I'm a Nazarene, a minister, and am doing my best to serve the Lord. Besides, there is nothing wrong with the word "Hurrah." I get intensely excited over winners in any field of worthwhile activity, and when I get in this state no word serves me so well as "Hurrah." Thus I say from my heart, "Hurrah for the winners!"

What winners? you may ask. The *Herald of Holiness* winners for 1959. Among our districts, we have five competing groups. These are arranged according to size, or number of church members. This makes the competition from year to year fair. It also gives five districts an opportunity to win instead of one.

Now for the winners, beginning with the largest group:

(1) *Central Ohio* with Rev. C. D. Westhafer, campaign manager; and Dr. Harvey S. Galloway, district superintendent; (2) *Pittsburgh*—Rev. Wayne H. Acton, campaign manager; and Rev. R. B. Acheson, district superintendent; (3) *Northwestern Illinois*—Rev. Roger A. Flemming, campaign manager; and Dr. Lyle E. Eckley, district superintendent; (4) *Nebraska*, Rev. Carl Baker, campaign manager; and Dr. Whitcomb Harding, district superintendent; (5) *North Dakota*, Rev. Herbert Ketterling, campaign manager; and Rev. Harry F. Taplin, district superintendent.

There are other districts which, while they did not win in their respective groups, did reach or

exceed the goal set for their district. Among these are the following: Albany, Wisconsin, Minnesota, Northeast Oklahoma, and Kansas. We appreciate very much the work of the campaign managers and district superintendents on these districts.

Finally, I congratulate the campaign managers and district superintendents of the districts which, although they did not make their quota, did rank from 90 to 98 per cent in this respect. In other words, they came very near reaching the goal set for them and we appreciate their achievement.

I also commend Mr. Art Croy, who, as an employee of the Nazarene Publishing House, has general charge of these campaigns. He and Dr. M. Lunn, manager of the Nazarene Publishing House, and Mr. M. A. Lunn, assistant manager, are very much interested in the success of these campaigns and are always ready to give of their best to forward them.

See the full-page displays of the achievements which I have described here in last week's issue (February 3) and this issue.

LINCOLN *and the Church*

By **ROSS W. HAYSLIP**

Pastor, Whittier, California

Bishop Matthew Simpson on May 4, 1865, in a vine-covered slope in Springfield, Illinois, delivered the funeral eulogy at the burial of Abraham Lincoln. Bishop Simpson was doubtless the greatest orator in all the brilliant history of Methodist preaching. His tongue was anointed by the Holy Spirit, for the good man professed with his lips and showed by his life the experience of perfect love.

In this dramatic discourse on this sad occasion he quoted Mr. Lincoln as saying, "Thanks be un-

to God who in our national trials giveth us the churches." Mr. Lincoln knew that during the difficult days of the War Between the States the Church had been tried and been found not wanting. To Mr. Lincoln the Church was the visible manifestation of God at work in our nation. Even though political questions divided the Union, it was in the Church of Jesus Christ that men could find a common denominator.

Students of Mr. Lincoln's life tell us that he attended the Presbyterian church in Springfield, where Mrs. Lincoln was a member. He was quite a regular attendant at revival meetings in the church and served in several capacities. His familiarity with the Bible no doubt was increased by the sermons to which he listened from the church pew.

Bishop Simpson relates in his writings that he and Mr. Lincoln prayed together relative to the releasing of the Emancipation Proclamation. The Bishop also in the funeral discourse said, "To every active man of the country his example is an incentive to trust in God and do right." This undoubtedly was an example motivated by a whole-hearted respect for God and the Church.

The Church of Jesus Christ has stood the test of political tensions across the years. The policies of men and nations change with the times but the undergirding principles of the Church stand firm. If the Church with its stability was a source of great inspiration to Lincoln in one of history's darkest moments, then certainly in these days of uncertainty we can all draw hope and courage from the body of believers that Jesus called the light of the world.

Small and Little Known

*You may be small and little known
And never reach a height of fame;
Perhaps the world to you has shown
But little interest in your name.
But don't despair, for God beholds
Each one who takes the upward way,
And in the Book of Life enrolls
All names for heaven's crowning day!*

*God loves the small as well as great,
And has a place for each to fill;
No saint to Him is out of date
As he abides within His will.
Therefore be true, although the world
May never lift your name in praise;
But when the flags of fame are furled
You'll find God's grace forever pays!*

—WALTER E. ISENHOUR

Enthusiasm

Success and Victory

What! Enthusiasm! I may not be able to give my readers a good definition for enthusiasm, but I recognize it when I see it. It cannot be bought with silver and gold, but it is of immense value. It does not come from without; it comes from within. It is the spark plug of life and of supreme value in every realm of life, not only in the secular, but also in the religious.

Enthusiasm is a *must* if we would succeed in life. Failures come from a lack of it. A teacher must be enthusiastic and at times get excited over her work. If she is out just to put in the minimum of time and draw her salary each month, she will fail. The pastor who looks upon the ministry as a profession and a means of making a living for him and his family is doomed to failure. The same can be said of any profession or vocation in life. When people become enthusiastic and really get excited over their work, they get on the highway of success.

We cannot conceive of an athletic contest or a political rally without enthusiasm. In 1896, in the city of Chicago, when William Jennings Bryan finished his "Cross of Gold" speech, that vast multitude of people all but went wild. Pandemonium broke loose. For one hour the bands played and the people clapped their hands, yelled, and shouted. Time and again the chairman used his gavel and did his best to restore order, but to no avail. The enthusiasm could not be brought under control. Only one thing remained to be done and that was to hand Mr. Bryan the nomination for the presidency of the United States.

We well remember going to a great stadium in the far Northwest, where eighty thousand people gathered to see and hear the Honorable Theodore Roosevelt. When his automobile rolled into that arena, that vast throng rose to their feet, waved their hats and handkerchiefs, and roared an applause that was deafening. What a wave of enthusiasm!

Enthusiasm is deemed right and proper in every area of life except when it comes to religion and the house of God. When we enter the sanctuary we are supposed to look pious and take on a sanctimonious air. Any stir of our emotions is not considered good taste. Some are afraid that if anyone indulges in any freedom of the Spirit he will head into fanaticism.

The Psalmist David had spells of holy enthusiasm. "And David danced before the Lord with all his might; . . . So David and all the house of Israel brought up the ark of the Lord with shouting, and with the sound of the trumpet" (II Samuel 6:14-15). Many of the psalms overflow with praise. The Psalmist reached a high note in Psalm 150, and for fear that he had not covered all the ground, he closed the psalm by saying, "Let every thing that hath breath praise the Lord. Praise ye the Lord" (v. 6). Immediately following Pentecost the disciples fairly bubbled over with enthusiasm, so much so that they were accused of being intoxicated. Read the third chapter of Acts. Look at the lame man. He had never walked. Peter took him by the hand, and immediately his feet and ankle bones received strength. His emotions got the best of him. He entered into the Temple with Peter and John, "walking, and leaping, and praising God" (v. 8).

Enthusiasm is an asset and this is especially true in our religious life. It will aid us in selling our religion to others. If our experience is spiced with joy and a note of victory, other people will want our brand of religion. Enthusiasm is the overflow of a Christian experience. Someone says, "Still water runs deep." Nonsense! Still water does not run, but eventually stagnates. The grace of God is something over which we should get enthusiastic. Dr. R. T. Williams often said, "If you will go two-thirds crazy over what you have or are doing, the chances are that you will succeed." Norman Peale says, "It is terribly tragic to die while you live."

But someone says, "It is not my nature to become enthusiastic or excited." Let me take such a one to a college football game where there are forty thousand yelling, screaming, hilarious fans and let the score stand twenty-one to twenty with only five minutes left to play. Under such circumstances anything can happen. Unless my friend is dead, he will give vent to his emotions.

My emotions have been stirred. They are surging now. The truth is they are turning somersaults. It looks like an explosion is inevitable. Glory be to God the Father, God the Son, and God the Holy Ghost! "To the only wise God our Saviour, be glory and majesty, dominion and power, both now and ever. Amen" (Jude 25).

Thought for the Day



by BERTHA MUNRO

I O U

Monday:

I owe you respect for your personality. You too are that climax of God's creation, made in His likeness. I owe you a right to your own opinion. You may differ with me without fear that I shall raise a barrier between us if we do not see eye to eye. We can disagree and still be friends. (Genesis 1:26a.)

Tuesday:

I owe you belief in your integrity. Since I do, I shall put the best possible

construction on your actions. I shall trust your words and deeds, even those I am unable to understand.

I owe you honest treatment, I shall not steal people's good opinion of you. I shall voice the sort of comment on you and your actions that I should wish made on me. (Romans 13:7a; Exodus 20:15.)

Wednesday:

I owe you a "taking-off place." Though I value your friendship, I shall not enslave your spirit nor bind you so closely to me that you will lose the wealth of other friendships, or even fail to develop your own best potentialities. (Matthew 7:12.)

Thursday:

I owe you thoughtful consideration. I will not steal your time when you are evidently busy, just because I happen to have some free time to "kill."

I owe you honest wages if I chance to be employer, honest work if I chance to be employed, honest measure and just weight in any case. (Romans 13:7 bcde.)

Friday:

I owe you special help in time of special need: my hand, my ear, my

voice. I owe you patience with what seems to me your stupidity or slowness. I owe you the identification of golden rule imagination. I owe you "love unfeigned." (Galatians 6:1-2.)

Saturday:

I owe it to you not to push you down in order to lift myself. Rather, I owe you advancement to the limit of my ability. I owe it to you to see you forge ahead of me without any reaction of envy or jealousy—even to give you a push. (Romans 12:10.)

Sunday:

I owe you a good example, a Christian testimony. I owe you the gospel of Christ to the limit that I possess it. I owe it to you to prove its power to the full, that God may challenge and encourage you by the sight of what He has done for someone else.

All this I owe you, and much more. I owe it to you not to fall behind with my payments. I shall always owe the abounding love which will meet those unforeseen and unexpected demands of the emergency, and will save me from "Thou shalt" and "I must." (Romans 1:14; 13:8, 10.)

Servicemen's Corner



AIRMEN TO AID ILL GERMAN GIRL

Ramstein, Germany (Special) — "A three-year-old German girl will get a badly needed heart operation as the result of the generosity of members of the 7030th Field Maintenance Squadron here. Taking the lead role in the 'heart drama,' according to officials here, has been A/IC William Hinton.

"While attending services at the new Church of the Nazarene in Kaiserslautern, Hinton noticed a sickly-appearing tot among the parishioners. He made inquiries of the pastor, Rev. Guenter Scholtz, and learned that the child, Petra Knoll, was suffering from a heart condition.

"On the following day, Hinton explained Petra's plight to fellow members of the squadron. Officers and enlisted men then voted to raise the money necessary for her operation. A committee was appointed to explore the steps by which the girl could be helped. They spoke with the family physician and received his sanction—and expressions of appreciation.

"Committee members, in further research, found that similar heart surgery had been performed in the U.S. at a cost of approximately \$4,000. In

the past, such heart cases were given transportation to the U.S. aboard military aircraft. A recent USAREUR memo limits these mercy flights, officials here said. They explained that the memo states that, if the operation is possible in Germany with German doctors, arrangements should be made for surgery in this country.

"According to present plans, Petra will be taken to Prof. Dr. F. Linders of the Westend Municipal Hospital in the Charlottenburg section of West Berlin. Official said here that Dr. Linders is 'one of the few heart surgeons to study this delicate type of surgery in the U.S.'" —from *Stars and Stripes*.

TO BE TRANSFERRED

"We have enjoyed receiving all the literature, and it has been a blessing to us. We always look forward to getting it. We are soon to be sent to England, and wanted you to know our new address." —HENRY T. JOEDEMANN, S/Sgt.

NAZARENE SERVICEMEN'S COMMISSION
Louder W. Gilliland DIRECTOR



Foreign Missions

REMISS REHFELDT, *Secretary*

Prayer Request

Rev. Paul Orjala, superintendent of our Haiti field, was rushed to the hospital on Tuesday evening, January 12, and was operated on for appendicitis. We give praise to God that this did not happen out on a field trip where help would have been impossible. We also give praise for the remarkable way he is regaining his strength. We expect him home from the hospital in two or three days [this was written January 15]. This sickness will delay the opening of our spring semester of Bible school by about three weeks, as we are so short-handed. Pray with us for a speedy recovery for Brother Orjala, and the blessing of health and strength for our tasks.—HARRY A. RICU, *Missionary*.

Used Literature Needed

Used Sunday school literature of all kinds is much needed in Trinidad. Put into packages of six pounds or less. Mark the packages: "PRINTED MATTER—USED LITERATURE FOR FREE DISTRIBUTION."

Send to: MRS. DOROTHY SAYES
Box 444
Port-of-Spain, Trinidad,
West Indies

Sending as printed matter costs much less for postage than sending as parcel post.

We Look Back and Take Courage

IRMA KOFFEL, *Carolina*

There are so many needy places and hungry-hearted people in this area that sometimes it seems we are doing little to meet their need. But as we look back over the term we have spent here, we can see progress has been made. This last week we had a wonderful Sunday school and N.F.M.S. Rally in our Carolina church with 160 present. In the afternoon we went to the location and there were 69 at the service there. When one of our preachers came home he reported 48 in his service, and the other who had been to our newest location at Ermelo, had 6 adults and 14 children. Boven probably had 65 to 80, which would give us a total well over 350 for our Sunday school and church attendance on this zone that Sunday.

While numbers are never a true picture, it is a bit encouraging to know

we are growing, for there was an average of seventy-five during my first year here.

We really had four more at the beginning of our location service, but just as the teacher started her lesson a little fellow about three years old came in and shouted: "Mother says you are to come home!" Four children scampered out in answer to the summons.

At the end of October, I took my two preachers to Ermelo, a large location about fifty miles from the mission, for our first meetings in this place. Many were interested and asked all sorts of questions. The hardest one to answer was, "If you have been in Swaziland all these years, why haven't you come here before?"

WHY? We are late. Very late, but we must not stop. Pray for us as we try to gain an entrance into this needy, neglected place. Six adults sounds like very few, but it is a start. There are many false doctrines giving false assurance to the seekers; and as Dr. Young has told us many times, "It is difficult in any country to get people out of sin, and sin out of people." We find this especially true in our locations. We are trying to nurture these interested folk, and to go after others until we can get the number necessary to secure a church site. Then, with a church building and a resident preacher, and a good congregation with transformed lives living for God and winning others, we can feel that the witness to His grace is planted on a firm footing.

On Wednesday, in spite of rain falling, we went with my good neighbor to one of his farms at Badplaas, thirty-five miles from here. He gave us our present station, and is interested in seeing us start another church at this new farm. We scouted around and saw the place which he pointed out to us. It will make a good starting point. The location manager there talked with us and seemed interested also. I have placed a request for a church site in the location, for it is just being laid out now. There are around four thousand natives in the location area.

Boven still desperately needs a church site, and Moedig also. Moedig seems to have taken a friendly turn. The owner was out to service last week. Pray for him and his family that God will touch their hearts and open the door for us to have a permanent place to worship there.

At Hendrina on Monday night, although they didn't know we were coming, there were thirty-two out for

service, with ten of us, in a small, closed hut about 9 x 15. You can imagine there wasn't much room to move around. They are a hungry group. I want to find a spot there to build a church and get a preacher in there to live.

The Sunday School Lesson

ROBERT L.
SAWYER



Topic for
February 21:

Self-giving in Christian Service

SCRIPTURE: Acts 20:13-21:16 (Printed: Acts 20:18b-21, 28-35)

GOLDEN TEXT: *The grace of God that bringeth salvation hath appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world (Titus 2:11-12).*

Here at Miletus in his farewell speech to the elders of Ephesus, Paul laid down some principles of Christian service in his testimony and charge to the leaders who would carry on the work that he had begun. He confided the fears of his visit to Jerusalem (vv. 22-23), told them he would not see them again (v. 25), and emphasized the fact that Christ had purchased the Church (v. 28), that God's grace was adequate (v. 32), that the Holy Spirit was the Head (v. 28), that there were perils within and without (vv. 28-30), and that the motive must be love and the purpose must be service (vv. 33-35). After a tearful farewell the beloved pastor departed for Jerusalem. There are at least three things that should be emphasized as fundamental to Christian service.

Concern: We cannot hope to accomplish the will of God in our day except we should have a compassionate concern for the people who live next door. This is not the concern of the busybody going from house to house dispensing and receiving gossip. But rather it is the concern of one who would go from house to house as his opportunity affords expressing concern for their souls and spiritual welfare. It is sometimes easier to give for the heathen in Africa than to sponsor a mission in the slums. The concern of the disciple of Christ pervades his heart and mind so that whether thinking, praying, or speaking,

none of the lost is counted as unworthy of the outreach of the power of Jesus Christ.

Witness: The whole counsel of God must be preached to every creature; while we may not be able to reach every-one ourselves, yet like Paul we must be able to say that "all Asia" has heard the gospel. Our witness must be more than mere repetition of beautiful words. It must be the truth as it is revealed in Christ. Some may get by with talking only of repentance and forgiveness of sins, but we must speak of the cleansing and filling of the Holy Spirit to our generation. God has and will always have a clear witness to the whole coun-

sel of God in every age. We will be faithful witnesses to His truth.

The content of our witness will be commensurate with the validity of our concern for the lost of the world. We need medicine and machinery and new culture only as they open the doors for the gospel in all its fullness. Our task is to tell the story of Jesus Christ.

Devotion: No one could speak of self-giving love more than Paul; for he paid his own way that he might have the opportunity of witnessing for Christ. The perfunctory or professional proclamation of the gospel will only serve to defeat the purpose. We must have warm hearts who love as Christ loved;

clear, full minds which speak the truth with simplicity; and great souls that are concerned with the greatest gift to man—the salvation of God through Jesus Christ.

We must sacrifice the good and the better that we might be at our best for Him who gave His all for us. Unselfish love and sacrificial service were the requirements for Christian service then and still are for us today.

How can we do less than our best when Christ has done so much for us!

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GOLDEN ANNIVERSARY CRUSADE 1956-60

Department of Evangelism

V. H. LEWIS, Secretary

EVANGELISTIC HONOR ROLL

The Department of Evangelism publishes a final list for the assembly year of 1959 of late reports. The following churches were presented a certificate for new Nazarenes received into membership for the last assembly year.

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

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

Church	Pastor	Present Membership	Gain
ALASKA DISTRICT			
Anchorage First	M. R. Korody	122	16
AUSTRALIA DISTRICT			
Mount Gravatt	E. E. Spratt	16	5
Wynnum	S. W. Lavender	19	5
Stafford	P. A. Robinson	24	5
Croydon Park	M. W. Stone	53	11
Cooparoo	J. W. White	55	14
Thornleigh	R. S. Taylor	58	17
BRITISH ISLES NORTH DISTRICT			
Motherwell	A. S. Milliken	26	9
EASTERN KENTUCKY DISTRICT			
McKee	W. Van Hook	14	14
St. Paul	H. Mills	16	16
Siloam	D. Morton	24	5
Straight Creek	S. Lane	30	10
Russell	G. Sexton	36	24
Little Rock	R. Ketchum	39	10
Dayton	H. Gabbard	59	22
Irvine First	J. B. Rigney	118	13
Summit	D. Landreth	130	21
MICHIGAN DISTRICT			
Corunna Middletown	N. Plementosh	13	9
Clare	J. Ulrich	18	6
Alma	A. L. Beard	28	9
Benton Harbor	R. D. Bredholt	63	19
Beaverton	G. H. Rowe	68	9
Jackson	H. T. Stanley	103	14
Grand Rapids First	F. Galloway	250	18
Midland	M. C. Morford	315	47
MINNESOTA DISTRICT			
Montevideo	D. J. McGilvra	10	7
Minneapolis Bloomington	J. E. Leitzman	20	7
Church			
Brainerd	R. J. Kissee	105	13
Osseo	E. J. Johnson	134	16
NORTHWEST OKLAHOMA DISTRICT			
Crescent	B. N. Wire	32	17
Watonga	C. W. Schardein	58	9
Enid Maine	H. Blankenship	66	9
Edmond	C. E. Riddle	114	14
Oklahoma City Britton	E. Lewis	115	20
Oklahoma City	Lake View Park	B. Draper	126
Bethany Wms. Memorial	F. W. Rowe	214	19
SOUTH ARKANSAS DISTRICT			
Lonoke	G. W. Scheirn	17	17
Benton	D. Hudspeth	47	9
Malvern	C. E. Flynn	56	16
Little Rock Bresee	W. E. Master	78	13
Hot Springs First	J. F. Hamm	79	20
N. Little Rock Rose City	M. H. Kirkpatrick	95	25
Pine Bluff First	A. W. Diffee	98	14
Little Rock Rose Hill	C. Ice	109	14
N. Little Rock First	E. C. Darden	420	35
Little Rock First	K. F. Dickerson	554	37
TENNESSEE DISTRICT			
Kingfield	D. Tidwell	13	17
Gray's Chapel	J. R. Vaughn	19	5
Memphis Berclair	G. W. Harrell, Jr.	24	7
Nashville Morris Hill	R. Thompson	26	26
Clarksville Park Lane	C. L. Dowdy	34	13
Waverly	J. W. Adams	44	10
Bell Road	W. F. Moore	52	9
Gallatin	J. W. Mumaw	90	20
Columbia First	W. Stone	100	18
Lawrenceburg Vaughan Memorial	E. J. Osborne	101	14
Nashville Radnor	A. C. Rowland	120	22
Paris	H. L. Nabors	131	12
Nashville College Hill	T. E. Jones	145	14
Clarksville First	C. W. Galloway	296	25
WASHINGTON PACIFIC DISTRICT			
Woodland	G. Thompson	24	8
Randle	N. E. Lowry	29	12
Bonney Lake	F. Werbin	33	10
Oak Harbor	F. Hill	53	30
Stevenson	W. D. Morgan	54	10
Burien	H. J. Powers	61	20
Auburn	S. Ledbetter	89	12
Camas	R. W. Sheppard	127	14
Kent	R. P. Vanderpool	142	17
Kelso	E. Kincaid	203	24
Seattle Central	M. Chalfant	256	32

PONDER W. GILLILAND
Executive Secretary

Minutes of the Annual Meeting of the General N.Y.P.S. Council

The General N.Y.P.S. Council met in annual session in Kansas City, Missouri, January 4 through 7. All members were present except Rev. Alex Deasley of the British Isles. A large portion of the total time was given to:

A. Arrangements and program of the General N.Y.P.S. Convention for June of 1960.

B. A consideration of the maximum and minimum ages for the membership of the N.Y.P.S. This study was ordered by the last General Convention.

A brief summary of the matters voted by the council are as follows:

1. Authorized the development of a six-year cycle of program curriculum for juniors, a six-year cycle for teen-agers, and another six-year cycle for young adults.

The preparations of these curricula are to be done in consultation with the Department of Church Schools, so that our programs will be a strong addition to our total educational program instead of being a needless overlapping of what is done elsewhere.

Also, approval was given to further work with the other major holiness denominations in the study, writing, and possible publication of these programs.

2. Authorized joint staff study with the Department of Church Schools in the development of materials and helps for the young adult families of our church.

3. Authorized the preparation of a PAL handbook for junior high and senior high youth, with Paul Skiles as editor.

4. Suggested a combined goal for N.J.S. and N.Y.P.S. membership for the next quadrennium of 150,000.

5. Set the date for the next International Institute for high school teen-agers as July 3 through 9, 1962, to be held at Estes Park, Colorado.

Concerning the assignment by the 1956 General Convention to the General Council on the consideration of ages of the N.Y.P.S., decision was made as follows:

(1) Our study of the age proposals should be prepared for discussion at the regional N.Y.P.S. conferences in 1960.

The possible divisions studied (all of which included lowering the minimum age to include the juniors) were:

- 6 through 21
- 6 through 23
- 6 through 29
- 6 through 34
- 6 through 40

The advantages and disadvantages of each proposal, as viewed by the General Council, should be presented to the conferences for discussion, study, and possible memorials. So far as the General Council is concerned, no recommendations are being made.

(2) Regardless of any possible change in the upper age limit, the General Council recommends that the total organization of the N.Y.P.S. should be re-structured to make possible three distinct divisions, not only for programs, but also in method of operation. These divisions are:

- 1. Children's division—6 through 11
- 2. Youth division—12 through 24
- 3. Young adult division—25 through ? (the upper limit)

Each division would have a distinctive name, and consideration should be given to an over-all name for this department-type organization, whether it should continue as the Nazarene Young People's Society or be given another name.

It is hoped that for these divisions there could be a flexibility of method, meeting, and materials to make it possible for the local church to adjust to what seems best to meet its needs. Thus, when we would refer to the youth work of the Church of the Nazarene, we would not be referring to these 12 to 41, but to the real youth—12 through 24 years of age.

All of these matters are to be discussed at Regional Conferences, with the final report of the General Council to the General Convention in 1960 to await an analysis of these discussions.

PONDER W. GILLILAND
Executive Secretary

NEWS of the Churches



Pastor Arthur M. Fallon writes: "After serving for approximately ten years in our Binghamton, New York, church we have moved to Reading, Pennsylvania, to pastor our Calvary Church. My predecessor, Rev. Thomas Spiker, left a beautiful church and annex of stone and brick worth a quarter of a million dollars, a Sunday school of over three hundred, and a membership of over two hundred. We consider it a privilege to serve in this beautiful city and to pastor these fine Nazarenes."

Evangelist J. B. Miller writes: "I have an excellent open date, April 13 to 24, which I'd be glad to slate with some church between Colorado and Michigan, or a nearby area. I could also give April 26 to May 1 to some church interested in a six-day meeting, in the area indicated above. Write me, 2231 Newport Street, Denver 7, Colorado."

Evangelist Martin Stepp wishes to thank all of those who prayed for him during his nineteen-day stay in the hospital. He is now back in the field, working for God, and feeling fine. He has some good spring dates open which he will be glad to slate as the Lord may lead. Write him at Mount Vernon, Kentucky.

CORRECTION: In the report for Parkview Church, Dayton, Ohio, printed in the December 23 issue of the *Herald of Holiness*, a line was included: "One year ago we completed a large Sunday school annex, enlarged the sanctuary, and redecorated the church throughout at a cost of around \$11,000." This amount should have been "around \$100,000." We apologize for the error in printing the report.—Office Editor.

Molalla, Oregon—Recently we enjoyed an old-fashioned revival, prayed

down by our people. A large group met each noon hour for prayer and fasting, and many were faithful in visitation and inviting people to the services. Rev. Norvie Clift was the evangelist, and Rev. E. L. Jackson the singer. We received into church membership, by profession of faith, a new family of four, the father of another family, beside a number of teen-agers and children. Also some of our own people were revived. We give God the praise.—JOHN BROCKMUELLER, Pastor.

Puyallup, Washington—God has been good to us since we came here sixteen months ago. He has helped us to remodel the church and add new pews, pulpit furniture, new organ, carpet, etc., to the amount of around eight thousand dollars. In December we enjoyed what the people claim was one of the greatest revivals in the church's history. Evan-

gelist J. T. and Vesta Drye were the special workers, and truly God used Brother Drye in a wonderful way. The house was filled nearly every night, and Brother Drye's use of the Scriptures was of much blessing and inspiration. He is a great evangelist, and we have given him a call to return in '62. The Puyallup Nazarenes are loyal, united, and truly spiritual. It is a real thrill to pastor this group, and to work with District Superintendent B. V. Seals.—**KEN BRYANT, Pastor.**

Portsmouth, Ohio—First Church closed on January 3 the greatest revival we have had in the past ten years of our ministry here. The special workers were Evangelist Russell Bowman and Dwight and Norma Jean Meredith as singers and musicians. God came in the first service, with a great altar service; and each service, with one exception, was blessed with seekers at the altar and glorious victory. Our people had been praying for months. Last August sixty-seven people signed pledge cards that they would pray one hour a day for revival. God answered in a great way. We have recently completed a twenty-five thousand dollar parsonage; ranch type, brick and stone, seven rooms, and basement with recreational equipment for our youth groups. Our church gave members for a new church last year, and we continue to move onward. We have enjoyed our ten years as pastor of these fine people.—**BERNARD W. KNOX, Pastor.**

Evangelist Leonard G. Hubartt reports: "It was a great privilege for me to serve God and the Church of the Nazarene during 1959, in what I consider one of the best years of my ministry. My fall slate brought seven wonderful revivals—at Markle, Indiana, with Pastor Burkey; at North Pekin, Illinois, with Pastor Turner; then to Indiana, at Wabash, with Brother Mason; at Decatur, with Pastor Lykins; at Elwood, with Pastor Meier; at Winchester with Brother Priddy; and at Berne with

Brother Greek. I rejoice in the outpourings of God's Spirit in these meetings, and the many souls who were saved and sanctified. My spring slate is filled, but I have some open time in the fall and on into '61. Write me, Route 4, Huntington, Indiana."

New Plymouth, Idaho—Since coming to this church last June we have seen some real progress. We had a good fall revival with Evangelist Robert Emsley, and God gave some good victories among our fine young people as well as for some of the older folk. The Sunday school has increased nearly 30 per cent, and we are in need of more classrooms and auditorium space. On Sunday, January 3, the people gave the pastor a unanimous recall and also voted to expand our present facilities. Beginning with 1960 we have departmentalized the Sunday school so as to more effectively care for our growing church. We give God praise for His blessings upon the services.—**LOWELL G. HENSKE, Pastor.**

Detroit, Michigan—Grace Church is enjoying wonderful progress. Under the leadership of Pastor William A. Tolbert, who came to us in April '59, the church has raised \$35,000 for building, and last October 20 the contractor started digging the basement. We are at present building two basement units, with plans to construct the auditorium and foyer when the present church building is sold. Also we are seeing spiritual progress under Brother Tolbert's preaching, and we appreciate his fine leadership and the Christlike example of our pastor and wife.—**MRS. RAYMOND CRONK, Secretary**

Evangelist Daniel Stafford reports: I am now beginning my eighth year in the field, and God has been good to me during these seven years. I have traveled some 225,000 miles, worked on some 20 different districts, held some 170 meetings, preached about 2,300

times, and have never had to miss one service because of illness. I give God praise. I begin my eighth year with the longest slate I have ever enjoyed. I have one open date in December of this year, and two dates open in January of '61. Write me, P.O. Box 207, Southport, Indiana."

Grove City, Pennsylvania—For our special Youth Week services we had a young people's revival conducted by Rev. and Mrs. L. O. Baltz, brother and sister-in-law of our pastor (Rev. L. B. Baltz), as the evangelist and singers. The young people proved very capable in making announcements, serving as ushers, and handling all the preliminaries. God's Spirit was wonderfully felt in the services, with about eighty people seeking God for pardon and heart purity.—**Reporter.**

Bethany, Oklahoma—Williams Memorial Church recently enjoyed a good revival meeting with Evangelist C. M. Whitley and wife as preacher and singer. They cared for the whole program, and were blessed of God in their labors with us. Mrs. Whitley leads the congregational singing and also is a wonderful soloist. Brother Whitley is a Bible preacher, with a compassion for the lost. We appreciated the splendid ministry of these fine workers.—**FLOYD W. ROWE, Pastor.**

Evangelist James W. Thomas writes: "I will be in a revival with Rev. Robert E. Phillips at our San Pablo church (just across the bay from San Francisco), California, February 14 to 24; after this I will be back in the eastern states. Because of a change in schedule I have an open date, May 1 to 11; also have some open dates in the fall of this year and some choice dates in 1961. Write me, Route 2, Box 178-A, Gravette, Arkansas."

Bartow, Florida—In November, First Church witnessed the greatest revival of its history under the dynamic, Spirit-filled ministry of Evangelist "Billy" Erickson. There were more than thirty-five seekers and many definite victories won for God and the church. Brother Erickson's spirit is one in which God has control, and the burden he carries for revival is an important factor in his Spirit-filled life. Mrs. Erickson was a wonderful help and inspiration as she played the piano and carried the burden for the services. Coming here last June, we found some of the greatest people on earth. God is blessing and every department is on the move. We thank God for His faithfulness and the leadership of His Spirit. We love and appreciate these good, faithful folks.—**W. DALE MARTIN, Pastor.**

Evangelist "Bob" Palmer reports: "This is my first year in the field, and God has been very good to me. I have had the privilege of working with some of our fine pastors and people—Johnny Sparks at Beechburg, Kentucky; Langley Gullett at Nelsonville, Dwight Boice at Jackson, Frank Roddy at McArthur,

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Bernard W. Knox at Portsmouth First, and F. M. Lehman at Lucasville, all in Ohio; and Luke M. Light at McConnellstown, Pennsylvania. It was a joy to work in each of these churches and see many folks pray through to God for pardon and heart purity. I love God and the church and will be glad to go anywhere for freewill offerings. Write me, 59 Broad Street, Jackson, Ohio."

Enterprise, Oregon—Recently we enjoyed a very successful revival campaign here with Evangelist Joseph W. Selz, during which more than thirty seekers bowed at the altar of prayer. We appreciated Brother Selz's sincere desire to help the church, and this was accomplished through the anointing of the Holy Spirit. In a way, this was a homecoming for the evangelist in that the Enterprise church was his first pastorate. The church has shown progress in each area of service during the past year.—DON C. McBRIDE, *Pastor*.

Evangelist Buddie May writes that he has some open time in February and during the early spring. Write him, 328 Greenup Avenue, Ashland, Kentucky.

Collingdale, Pennsylvania—Our fall "Crusade for Christ" proved a great blessing to the church under the ministry of Evangelist T. T. Liddell. His ministry was vibrant and challenging, with good attendance in each service. His ministry of music and song was a great blessing to all. Three men for whom we had been praying found victory during the meeting. God is blessing our Sunday school, which now averages over four hundred. Plans are under way to enlarge the sanctuary and worship center. Across nineteen years of ministry in this church God has given many victories.—F. D. KETNER, Sr., *Pastor*.

Washington Court House, Ohio—Our two-week revival with Rev. Vernon Hurler, a home-town boy, but more recently from Florida, was the best revival we have had here. God gave seekers in almost every service, and several families were saved. Brother Hurler is a fine preacher; he is now in Trevecca Nazarene College. Our Sunday school attendance has increased substantially since this meeting.—DELBERT A. HOUGH, *Pastor*.

South Dakota District Preachers' Meeting

The South Dakota District Preachers' Meeting began on Monday evening, December 7, in Madison, with District Superintendent Albert O. Loeber bringing the message. Rev. N. J. Archuk, local pastor, welcomed the visiting pastors and wives and laymen.

The theme for the preachers' meeting was "Building for Our Present Age." After a devotional period in charge of Rev. Harry Lawyer, Rev. Brad Saffell spoke on "Building Through Our Church College," and Rev. Clinton Wickham on "Building Through Our District Loyalty." Dr. Hardy C. Powers, general superintendent, told us many interesting things about his visit with

the Jerry Johnsons in West Germany and his trip to the Holy Land.

The afternoon service was opened by Rev. A. Ward Hands leading in prayer. The tender presence of our incomparable Lord, felt in those moments, was unmatched by any other experience throughout the meeting.

The speakers for the afternoon were the heads of the district departments; Rev. J. C. Wolstenholm, district N.Y.P.S. president; Mrs. Ruth Loeber, district N.F.M.S. president; and Rev. Glen Dayton, district church schools chairman. These three inspiring and provocative papers were followed by a period of questions and answers.

The final session of the convention was held on Wednesday morning, with Rev. Ray Kellom in charge of devotions. Rev. Howard Olson and Rev. Paul Varce each presented an interesting paper.

Dr. Powers delivered the closing address. The tenor of the convention was

enhanced beyond describing by the wise counsel of our senior general superintendent, positive proof of the infallible wisdom of our God in calling such men as leaders of the Church of the Nazarene.—CLINTON J. WICKHAM, *Reporter*.

General N.F.M.S. Council Meeting

The General Council of the Nazarene Foreign Missionary Society met at the International Headquarters in Kansas City, Missouri, on December 31, January 1 and 2. All members were present.

Mrs. Chapman, general president, opened the first session with a wonderful devotional message based on three scriptural songs of praise: Miriam's song of triumph, Deborah's song of deliverance, Mary's song of praise.

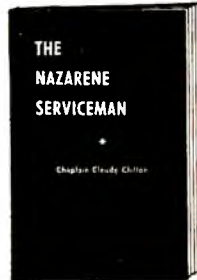
The inspiration of the morning meeting carried over into the afternoon, when each council member praised God for blessings received and victories won. We were very conscious of the presence

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and took counsel to slay them. 34 Then stood there up one in the council, a Pharisee, 41 ¶ And they de from the presence of council, rejoicing that were counted worthy t

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of the Giver of these blessings and victories as we conducted three business sessions that day.

On Friday morning Mrs. Chapman unburdened her heart as she brought a message from II Chronicles 12:9-10: "... he carried away also the shields of gold which Solomon had made. Instead of which king Rehoboam made shields of brass..." She warned against exchanging the gold of holiness and holy living for the brass of worldly pleasure or approval.

On Friday afternoon Dr. Remiss Rehfeldt, executive secretary of the Department of Foreign Missions, brought a brief report of the work of the department. He pointed out that during 1959 new missionaries were sent either to the mission fields or to language school every month except November—a total of forty-three in all.

Dr. Honorata Reza, head of the Spanish Department, expressed thanks for the Spanish Broadcast offering. He reported that "La Hora Nazarena" (the Spanish "Showers of Blessing" program) is now broadcast over 40 stations and the people in Mexico are able to hear the program from stations in Guatemala and Haiti. Prospects are good for 5 new outlets for the Spanish Broadcast in the near future. During 1959 the Spanish Department printed 985,000 pieces of literature in the Spanish language.

Dr. Samuel Young, general superintendent sponsor of the N.F.M.S., conducted devotions on Saturday morning. He brought a wonderful message from Daniel 6:10, dwelling upon the continuity of Daniel's worship of God in spite of the penalty of death. Daniel had strength for the crisis because he lived a life of integrity daily.

Business relative to the work of the N.F.M.S. for the next quadrennium was conducted and plans were made for the General Convention next June.

All numerical goals of the present quadrennium have been exceeded, for which we give God the glory and praise. —MRS. EDWARD LAWLOR, Reporter.

New Mexico District

Annual Preachers' and Wives' Retreat

The fifth annual New Mexico District preachers' and wives' retreat was held in the Capitans at the District Center, September 28 to October 1. Spear-headed by Rev. Bob Lindley and an efficient staff, this retreat proved to be most relaxing physically and invigorating spiritually.

The retreat was launched by a banquet, at which time a pantomime of the life of Dr. and Mrs. R. C. Gunstream, our beloved superintendent and wife, was portrayed from the time of their marriage vows to the present. The portrayal of the eventful life of this pioneer holiness preacher brought both tears and laughter, as all sensed a life of utter devotion to the will of God amid hardships, and viewed the consequent blessings upon such a life.

The theme launched by the planning committee was timely, namely, "Projecting the Attack." In group meetings, the pastors read inspired papers and freely discussed problems related to the challenge of successfully "Projecting the Attack" through the N.F.M.S., the N.Y.P.S., and the Sunday school, while the "parsonage queens" pored over problems peculiar to their situation.

Especially highlighted were the timely talks of Dr. Roy F. Smee, secretary of the Department of Home Missions, which proved a real blessing to our hearts.

Closing with a blessed Communion service, the lives of the preachers and wives of the New Mexico District were enriched and encouraged by the annual retreat.—RON RODES, Reporter.

Canada Central District

(PETERBOROUGH, ONTARIO)

God wrought a miracle in Peterborough and, on January 3, in the afternoon, a new church building was dedicated. This 30 x 50-foot, brick-vener building, with lot, is valued conservatively at \$25,000. Total indebtedness is only \$11,000, financed tem-

porarily through the district loan fund. The building is complete with hand-made, solid mahogany pews, pulpit, and altar rail, except for front steps and planting boxes, which will be made when the frost is out of the ground. It is well located, on a big corner lot in a new and rapidly growing area of the city, and on a main street, Park Hill Road.

Last spring it looked as though the work might close, but God laid it on the hearts of Rev. and Mrs. L. G. Tattrie to undertake the re-establishment of the work, with the help of a few loyal people and the backing of the district home missionary board. In an almost miraculous fashion, money for a lot and building became available, plans were unexpectedly on hand, and a choice lot was located. God had also prepared a contractor (one of the local members), who built the church at cost and donated much in labor and materials. Architect Robert Yeats of Ottawa designed the outside of the building; it is planned so the auditorium can be extended when it becomes necessary. Credit also goes to Rev. Alvin Simpson and Rev. Herbert Ewart, who pastored the church during recent, difficult years.

Fifteen new members have been received since assembly last June; also the Sunday school and church attendance, and finances, have increased by large percentages and amounts. God has given several seekers at the altar of prayer. To Him all honor is given.—H. BLAIR WARD, District Superintendent.

Philadelphia District Convention

"The Inn"—famous landmark in the Pocono Mountains (Buck Hill Falls, Pennsylvania), with luxury hotel rooms and meals—provided excellent accommodations for the annual ministers' convention and pastors' wives' retreat on the Philadelphia District.

Dr. W. T. Purkiser, professor of English Bible, Nazarene Theological Semi-

nary, brought a series of challenging messages on the theme "The Biblical Preaching of Holiness," tracing and underscoring this cardinal doctrine of our church in both the Old and New Testaments, which was much appreciated by the pastors present.

The sudden passing of our district superintendent's wife, Mrs. Marcella Allshouse, saddened all our hearts. Our prayers, love, and sympathy were extended to our beloved superintendent, Rev. Wm. C. Allshouse, under whose leadership the district moves steadily forward.

Another new church is in prospect in Huntingdon Valley, in the northern suburbs of Philadelphia.—F. D. KETNER, Sr., *Secretary*.

Joplin District N.Y.P.S.

Last November 27 marked one of the high lights of Joplin District N.Y.P.S. since the district was divided in 1957. On that day, the day after Thanksgiving, we held a district-wide "Jamboree" in Carthage, Missouri.

Beginning at 10:00 a.m., about 350 people were present for a lively ten-tal-time directed by Rev. Harold Morgan, district teen-age director. At eleven-thirty Brother Ray Lunn Hance, guest speaker, brought a timely devotional message.

The afternoon was devoted to a rousing Singpiration, and then one of the most interesting debates you can imagine. The question: Resolved, Moses was a greater man than Elijah. Two teams composed of teen-agers from across the entire district debated the question; they really put themselves into the debate. Just for the records, the "affirmative" side won.

At five-thirty, 232 young people were served a perfectly prepared chicken dinner in banquet style at the Drake Hotel. At 7:00 p.m., with almost 375 people present, we enjoyed a unique visitation of the Holy Spirit in a real indoor camp meeting atmosphere. Brother Ray Lunn Hance spoke and the altar was lined with teen-agers seeking the Lord in saving and sanctifying power.

Our district is moving out and upward in the search for lost souls. We do appreciate the godly leadership of our district superintendent, Rev. Dean Baldwin.—J. R. SMITH, *District N.Y.P.S. President*.

Deaths

REV. NYLES H. EATON

Rev. Nyles H. Eaton, beloved pastor of the Church of the Nazarene in Derry, New Hampshire, for nearly ten years, died suddenly on December 1, 1959. He was an old-time holiness preacher for twenty-eight years. He was born in North Billerica, Massachusetts, April 2, 1895. He was a veteran of World War I. He pastored churches in Burlington, Vermont; Lynn, Massachusetts; New Haven, Connecticut; Providence, Rhode Island; and Derry, New Hampshire. The entire church mourns the loss of such a man of prayer; he always had such a spirit of praise and thanksgiving. He preached his last sermon on November 29, using the text, "Enter into his gates with thanksgiving"—surely he has entered the gates with thanksgiving. He is survived by his wife, Agnes (Prah) Eaton; a daughter, Mrs. James Mansfield, of Middleton, Massachusetts; and two grandsons. Funeral service was held in the Derry church, with the district superintendent, Rev. J. C. Albright, in charge, assisted by Rev. Alexander Ardrey, Rev. Harry Trask, Rev. E. R. Bradley, Rev. Robert W. Carlson, and Dr. E. S. Mann. Interment was made at North Cemetery, Billerica, Massachusetts.

REV. JOHN R. FERGUSON

Rev. John R. Ferguson was born October 15, 1898, at Salem, Arkansas, and died September 3, 1959, at Gainesville, Texas, suddenly of a heart attack. He was united in marriage to Elsie Aretta Kelley in 1920, and both were converted in a Nazarene revival at Abernathy, Texas, in 1930. He was called to preach a year later, and soon after this entered the pastorate. His years in the ministry were all spent on the Abilene and Dallas districts. In 1938 he took a home mission church at Atlanta, Texas; eight years later it was one of the strongest churches on the Dallas District. Out of this church came six young preachers—all active in the Church of the Nazarene today. Limited in his formal education, he made up for it in a deep love for all kinds of people; also he was a gifted preacher. Death came shortly after he had completed the building of a new brick-veneer sanctuary at Gainesville. He is survived by his wife, and his son, Rev. John Ferguson, Jr., pastor at Yuba City, California. District Superintendent Raymond Hurn preached the funeral in the new sanctuary, with about three hundred people present. At the graveside service at Abernathy (across the district), another three or four hundred people were present.

REV. JESSE C. WALKER

Rev. Jesse C. Walker was born May 18, 1887, near Lone Jack, Missouri, and died November 29, 1959, in a nursing home in Parsons, Kansas. He was a member of the McCune Church of the Nazarene, a retired elder of the Joplin District. He spent forty-two years in the active ministry, pastoring churches at Ottawa, Kansas; Malden, Missouri; Bowie, Texas; Colorado Springs, Colorado; Hastings, Nebraska; Toledo, Mount Vernon, and Portsmouth, Ohio; Elkhart, Arkansas City, Burr Oak, and McCune, Kansas; also spent some fruitful years in evangelism. He had been ill for two years. He is survived by his wife, Martha E. Walker; a son, Stanley, of Los Angeles, California; and a daughter, Cecile Smotherman, and her husband of Kansas City, Missouri; also one brother, Archie; and three sisters, Julia, Gladys, and Agnes. Funeral service was held in Parsons, in charge of the district superintendent, Rev. Dean Baldwin, assisted by Rev. C. E. Hacker and Rev. Wayne Shurley. Interment was in Bethel Cemetery, North Parsons.

REV. CLAUDE O. QUIMBY

Rev. Claude O. Quimby was born February 16, 1874, in Branch County, Michigan, and died November 9, 1959, in Lansing, Michigan, following several months of illness. In 1895 he was united in marriage to Phebe Huntoon. They celebrated their fiftieth wedding anniversary eight years before the death of Mrs. Quimby in 1953. Mr. Quimby was converted at the age of nine years, entering the ministry in 1911. In 1918 he united with the Church of the Nazarene, and was ordained in 1920. He served as pastor in El Dorado, Kansas; and in Cadillac, Adrian, Pottersville, and Cherry Grove, Michigan; in three of these places buildings were erected or secured under his leadership. Those were pioneer efforts for the church. Mrs. Quimby was a consecrated deaconess and served loyally by

her husband's side. He retired from the active ministry in 1941, uniting with First Church of the Nazarene in Lansing that year. He served his generation and his beloved church well, giving of himself without reservation. He is survived by two daughters: Mrs. Milburn Helmker, of Lansing, in whose home he lived after the death of his wife; and Mrs. Wm. Elliott, of Bell, California; also one sister, Mrs. Myra Macey; and two brothers, Lester and Orville. Funeral service was held in Lansing, with the district superintendent, Dr. Orville L. Maish, in charge, assisted by the pastor, Rev. Thaine F. Sanford. Interment was in Evergreen Cemetery, Lansing.

REV. LAURA MAE ADAMS

Rev. Laura Mae Adams was born November 26, 1883, in Scottsdale, Pennsylvania, and died October 1, 1959, in Washington, Pennsylvania. At the age of seventeen she was united in marriage to Wm. M. Adams. To this union sixteen children were born; three daughters and one son preceded her in death. She was converted in 1915 and sanctified in 1922. Later she became a member of First Church of the Nazarene in Washington, Pennsylvania, and received a minister's certificate. She preached in churches, held jail services, and missionary meetings. For many years of her later life "Mother Adams" was a deeply loved member of Washington First Church. Her life was marked by the beauty of holiness. She is survived by her husband, Wm. M., six sons, and six daughters. Funeral service was conducted in the Washington First Church by Rev. Wm. G. Ardrey, with burial in Washington cemetery.

Announcements

RECOMMENDATION—After serving as pastors of the Hull church for the past few years, Rev. Betty Wagner and Miss Helen Lavelly are resigning, effective March 20, and entering the evangelistic field. Rev. Betty Wagner is a fine evangelistic preacher and an outstanding soul winner; Miss Lavelly is an accomplished pianist and singer. Together these ladies make a very strong evangelistic party, and I recommend them wholeheartedly to any and all of our churches. Write them, Box 363, Hull, Illinois.—Harold Daniels, Superintendent of Illinois District.

BORN—to Dr. and Mrs. (Miriam Schwada) Vernon Groves of Olivet Nazarene College, Bourbonnais, Illinois, a daughter, Verna Carol, on January 12.

—to Ted and Doris (Byers) Allen of Pasadena, California, a daughter, Janice Lee, on January 11.

—to John and Joy (Kanipe) Rose of Bradley, Illinois, a son, Kirk Alan, on January 9.

—to Rev. Ronald W. and Neva Beech of Leavenworth, Washington, a daughter, Cathy Marie, on January 6.

—to Sam and Viola (Billie) Taylor of Munich, Germany, a daughter, Miriam Ruth, on January 2.

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—to Wayne and BeverLee (Yanda) Tate, of Bourbonnais, Illinois, a daughter, Susan Marie, on January 2.

—to Dick and Pat (Chittick) North of Pontiac, Michigan, a daughter, Michelle Kay, on December 29.

—to Rev. and Mrs. Harley Bye of Pittsfield, Maine, a son, Mark Oulton, on December 19.

—to Mr. and Mrs. Myron Finkbeiner of Boise, Idaho, a daughter, Julie Ann, on December 13.

—to Paul and Delores Reader of Kankakee, Illinois, a daughter, Marsha Kaye, on December 5.

SPECIAL PRAYER IS REQUESTED by a friend in Illinois "for the salvation of a friend," for an unspoken request, also that financial pressure may be released;

by a Christian brother in Ohio that he may be sanctified wholly and have complete victory over a fault, for a revival in their church, and for a very special unspoken request;

by a lady in south Texas that God will save and heal her.

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