Herald of HOLINESS

Official Organ of the Church of the Nazarene

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EDITORIALS

By W. T. PURKISER

Have You Made a Will?

It is very hard to believe that Christian stewardship should end at death. One of the best ways to be sure it does not is to make a Christian will. It is really surprising how many of God’s people neglect this very important matter.

It is true, most of us will not leave much behind us, at least of the sort that is subject to the probate court. We can each leave a fortune in godly influence; in memories of a life well lived; footsteps toward heaven that swerve neither to the right hand nor to the left.

But even a home represents a value too great to be left entangled in the intricacies of probate law. In the absence of a will, the laws of the several states direct what shall be done with any property left behind. Only by making a clear and correctly drawn will can a Christian direct the disposition of his estate.

Many of us have known of cases where God-loving and thoroughly consecrated people have scraped and saved and prospered, only to die without a will, leaving property valued at many thousands of dollars to be squandered by godless nephews and nieces, or swallowed up in almost endless legal entanglements. This ought never to be.

The church offers a great many avenues for the investment of bequests in the work of the Kingdom. The General Board and all of its departments, the Seminary and colleges, district interests, and local building programs are all worthy recipients of the money God’s people leave behind them. As someone has put it, “The only way to lay up treasures in heaven is to invest in that which is going to heaven—man and women, boys and girls,” both here and around the world. If you can’t take it with you, you can arrange to have it “follow along” in the not-too-distant future by insuring that it goes to work for the salvation of souls.

While thinking on this subject, perhaps it would not be amiss to mention the satisfaction many older people have in seeing their accumulated means go to work both for them and in the Kingdom while they are still alive. There are several ways in which this may be done: annuities, life loans, and gifts of property reserving life tenure have real advantages both for the giver and for the church. At the death of the donor, no legal costs have to be taken out, and no time is lost in court proceedings.

Annuities, in particular, are attractive to those who need income during their lives, but who wish to be sure that the full amount involved is available directly for the Lord’s work without long-drawn-out and expensive court costs. The General Board and all of our schools are authorized to receive annuity funds. A substantial rate of interest is paid during the lifetime of the giver, the funds are invested in sound securities, and the entire amount is available to the church or its institutions at the home-going of the donor to be used as directed.

But how you do it is less important than that you do it. You can put God’s will in your will, and thereby bear testimony to the fact that everything the Lord has given you to use while here on earth really belongs to Him. This was the profound truth grasped by the Early Church, for “neither said any of them that aught of the things which he possessed was his own” (Acts 4:32).

(The cover in page 12)
SOMEWHERE IN MY TRAVELS, my German New Testament had been lost. So while in Zurich, Switzerland, I purchased a copy of the original German translation produced by Dr. Martin Luther in 1521 and 1522 during his stay at Wartburg Castle under the protection of the Elector Frederick.

It is of more than passing significance that by this translation of the New Testament (and later, the Old Testament), the modern German literary language was created and stabilized—another measure of the debt of our modern world to the Word of God, and to those who have given their consecrated talents to its translation, understanding, and proclamation.

But to return to our immediate interest: I turned to Paul’s first letter to the Thessalonians, and there in chapter five, verse twenty-three, I read again, “Er aber, der Gott des Friedens, heilige euch durch und durch.” “But he, the God of peace, sanctify you through and through.”

By this translation Martin Luther gave the meaning for this passage which is consistent with the whole of the Word of God at this point. “Sanctify you wholly,” says the King James Version, a rendering approved by the classical scholar, John Wesley, of Oxford, and as well, by the late A. T. Robertson, noted Baptist and outstanding New Testament Greek scholar of this century. “Make you holy,” says Weymouth’s translation. These all agree simply because that is what God’s Word declares.

Human nature being as it is, how heartening to know that God has made provision, through Jesus Christ, for the entire sanctification, the cleansing of the heart—heart holiness! It was this for which the Master prayed concerning His disciples: “Sanctify them through thy truth.” It was this for which, in part, He gave His life to provide, for we read in Ephesians 5:25-26, “Christ also loved the church, and gave himself for it; that he might sanctify and cleanse it with the washing of water by the word, that he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish.”

“Durch und durch!” “Through and through,” “wholly,” “entirely”—nothing less is sufficient for man’s deep need. And God’s love and power and grace can meet that need for those of every tongue, of every race, in every age.

General Superintendent
Benner
Little Rock, Arkansas—Ninth annual assembly of South Arkansas District closed September 21 at Little Rock First Church. God was greatly manifest in all sessions. Rev. Hugh C. Benge’s wonderful messages inspired and challenged all. Wonderful spirit of unity. Dr. A. Milton Smith received a near-unanimous, three-year call as district superintendent. Earl C. Darden and Thomas Hermann, elders, and I. L. Stivers and C. E. Pickens, laymen, were elected to district advisory board. Ruby V. Holland was re-elected district secretary, and C. E. Pickens re-elected district treasurer. Dr. Smith reported good gains in every department of the work. God is blessing South Arkansas under his leadership—Thomas Hermon, Reporter.

Oklahoma City, Oklahoma—The thirteenth annual assembly of the Southern seven Oklahoma District was a high point in spiritual things. Rev. D. J. Vanderpool’s rich and kind spirit guided the business of the assembly smoothly. His messages on evangelism were highly appreciated. Rev. W. T. Johnson, our much-loved superintendent, gave a very excellent report for his thirteenth year of service, which showed a year of well-rounded progress. He is on a three-year call. The ordination service was a high point of the assembly: six ministers were ordained—Gordon Easley; his son, Carlton Easley; Robert Easley; W. C. Rothmeier; Ted Cottam; Robert Prentice. The district made progress toward its goal of being “10 per cent,” paying $6,584 to general interests. Total giving for all purposes close to three-quarters of a million dollars.

Outstanding in its success was the raising of over five thousand dollars in three years for foreign missions. Total giving for all purposes close to three-quarters of a million dollars. Rev. A. M. Smith, pastor of First Church, Fort Worth, Texas, and Dr. T. L. Kellum, pastor of First Church, Oklahoma City, Oklahoma, reported on the work of the churches in their respective cities.

The local churches met Wednesday, by the NAZARENE PUBLISHING HOUSE, 2923 Trenton Avenue, Box 527, Kansas City 41, Missouri. Subscription price, $3.50 per year, in advance. Second-class postage paid at Kansas City, Missouri.

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Contents...

General Articles

2-3 Editorials
4 “Shining ‘Lights’ on Sunday Nights,” Bill Hanna
5 What Is Acceptable Holiness? Leslie Parrott
6 Hold Back the Night! E. Drell Allen
7 “Reverend, May I Ask Why . . . ?” Milton Harrington
8 I’m Glad I Obeyed the Spirit! A. F. Harper
9 Our Spiritual Tower, Letta J. Young
10 Saved to Win Others, General Stewardship Committee
11 Splinters and Planks, David J. Tarrant

Poetry

12 It Passeth Understanding! Pearl Burnside McKinney

Departments

13 Evangelism
14 Foreign Missions
11 General Interests
16 Ministerial Benevolence
16 District Activities
16 The Local Churches
16 The Bible Lesson
18 News of the Religious World
18 The Answer Corner

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Vol. 50, No. 34 White No. 2582

“Shining ‘Lights’ on Sunday Nights”

Increasingly we are enraptured with the cause of “Shining Lights on Sunday Nights.” Earnestly we pray that the night will never come when our church windows are darkened and our doors closed by action of a disinterested people. Actually, in the midst of the current emphasis, such a possibility seems remote.

We are faced, however, with a present peril—more insidious in onset and more subtle in outcome. This is the danger of darkened lives—lights hidden under a bushel, savourless salt, obscured cities. It will not suffice simply to offer lighted buildings.

Of greater impact than glowing bulbs, in a spiritually darkened age, is the radiance of glowing lives. How terrible to see lights extinguished by spiritual complacency, unresponsiveness, lack of vision and moral lassitude! Better our buildings remain darkened than to admit needy souls into a congregation lacking the inner glow. “Ye are the light of the world,” says Jesus (Matthew 5:14). To shade or cut off that light is a grievous sin.

The secret of regeneration is to “awake thou that sleepest, and arise from the dead, and Christ shall give thee light” (Ephesians 5:14). The plan for continuing radiance is to abide in Him (John 15:4), “to walk in the light” (1 John 1:7). Thus, by intimate contact with the “Father of lights” (James 1:17), we become lamps revealing a clear path by which darkened men may find the Master.

So, amid our dedication to the burning of man-made incandescents, let us remember our primary purpose to shine as God-made lights. “Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven” (Matthew 5:16).

“Shining ‘Lights’ on Sunday Nights” and always—Bill Hanna, Pastor of Northside Church, Fort Worth, Texas.

Rev. C. D. Westcaver has resigned as pastor at Waoster, Ohio, to accept the call to pastor the St. Clair Church in Toronto, Ontario, Canada.

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What Is ACCEPTABLE Holiness?

By LESLIE PARROTT
Pastor, Kirkland, Washington

THE LARGE FAMILY ROOM of an Italian house in the Jewish sector of Rome was filled on a Sunday morning in the fall of the year A.D. 61. A Christian leader, scroll in hand, was standing in a conspicuous alcove where all could hear as he read a letter from St. Paul.

The Epistle, which was a temporary substitute for a personal visit, had been forwarded from Corinth, where Paul’s hands were filled with the problems of carnality.

Since the entire letter had been read in previous meetings, the leader was taking time only to reread several precious passages which were of special blessing. Clearing his throat, he adjusted the scroll and began a new paragraph:

“I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God. which is your reasonable service.”

There was a shuffle of sandals and a general stirring among the people while a verbal exclamation point was made by a united “Amen!” Paul had touched the heart concern of serious Christians both then and now.

What kind of holy life is reasonable and acceptable to God? Although true holiness is attractive and lends to pass the judgments of those inside and outside the Church, the real test of piety is God’s, not man’s. Only He decides what kind of holiness is reasonable; and that answer is revealed in His Word.

I

First, the New Testament is clear that God expects holiness of heart. Holiness which fails to cleanse the heart is not holiness at all, only whitewash. Exterior holiness is based on the conviction and or notions of men while interior holiness is based on the purging by the Holy Spirit.

About the time Paul’s letter was being read to the Romans, Peter’s first letter was beginning to circulate among the churches. Since the New Testament was far from complete by A.D. 61 or 62, Peter’s admonitions on the heart were especially important to the first-century Christians who sought holiness.

From Peter they read: “As he which hath called you is holy, so be ye holy in . . . Seeing ye have purified your souls . . . unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently: . . . laying aside all malice, and all guile, and hypocrisies” (1 Peter 1:15-2:1). And he continued, “Whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold, or putting on of apparel; but let it be the hidden man of the heart . . . which is in the sight of God of great price” (1 Peter 3:3-4).

Although Dr. Luke’s “Acts of the Apostles” had not yet been written, the reality of heart holiness was reported throughout the Church. The first experience at Pentecost was repeated during the Samaritan revival. It happened with Paul at Damascus, and in the home of the Italian soldier Cornelius, and at Ephesus. And from then until now the experience of heart holiness had been a reality to Christians who received the fullness of the Spirit by faith.

But there is also another facet of holiness which is acceptable to God: this is holiness of the head or intellect. The heart is the source of spiritual vitality, the seat of emotional reality. Therefore, since the emotions are involved in the personal experience of holiness, it is easy to act as though the intellect is not. This is wrong!

Peter wrote, “Sanctify the Lord God in your hearts: and be ready always to give an answer to every man that asketh you a reason of the hope that is in you” (1 Peter 3:15). Paul said, “In the church I had rather speak five words with my understanding, . . . than ten thousand words in an unknown tongue” (1 Corinthians 14:19). He also said, “Studied to shew thyself approved unto God, a workman that needeth not to be ashamed, . . .” (2 Timothy 2:15).

A Moravian, Peter Bohler, helped lead Wesley to Christ. But in later years Wesley broke sharply with the mystics because of their emphasis on the emotional experience of the heart without regard to the intellectual aspects of the doctrine. Of them he said, “They supposed the dreams of their own imaginations to be revelations from God. . . . I would as soon put out my eyes as to lay aside my reason.” A sanctified mind is not a substitute for heart holiness, but is its direct corollary. A clean mind dedicated to knowing and understanding truth follows in the wake of a pure heart.

III

Last, a holiness which is acceptable to God involves the hands. From the Upper Room in Jerusalem streamed 120 Christians filled with the Holy Spirit. On street corners, in dens and caves, in synagogues, on board ships, along the high-
ways, in their homes and in faraway places, these sanctified Christians turned their hands to the work of the gospel "if by any means" they might save some.

In less than three hundred years the gospel they proclaimed became the religion of the Roman Empire. Their power in turning the world upside down cannot be explained by natural causes. Their Founder, who led them less than three years, was once a village Carpenter. The pillars of their Church mostly were uneducated fishermen. They owned no buildings. There was no printing press. In the beginning they had no New Testament. To the Jews the Cross was a stumbling block; to the Greeks it was foolishness. To complicate matters, the Romans treated the Christians as subversives. Nothing explains their effectiveness except an experience of heart and mind which activated their hands for Christ.

These Christians fulfilled the further word of St. Paul to the church at Rome: "And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God" (Romans 12:2). And to this should be added a phrase from another of Paul's letters, "For this is the will of God, even your sanctification" (I Thessalonians 4:3).

ByE. DRELL ALLEN
Pastor, Russell Avenue Church, Minneapolis, Minnesota

"THE LAMPS ARE GOING OUT all over Europe; we shall not see them lit again in our lifetime." These near-prophetic words were spoken by Lord Grey to a colleague as he stood at the windows of his room in the Foreign Office, London, watching the lamplighters turn off the lights in the early dawn after the British War Cabinet had met all night, deliberating a declaration of war on Germany in 1914. The sight was a somber portent of world tragedy.

Today, a worse tragedy threatens us. Berlin sits like a nervous fuse astride two mighty nuclear-armed Leviathans while men hold their breath and walk cautiously lest some inadvertent act set off the charge that will plunge the world into a darkness of horrors indescribable.

The 1961 theme of the Church of the Nazarene, "Shining Lights on Sunday Nights," seems almost paradoxical in such a tinderbox world. Yet this slogan is saturated with more vivid truth than a casual observer realizes. Actually it represents a last-ditch hope for a despairing, pessimistic world. The only alternative to lighted churches on Sunday nights will be protective blackouts against enemy bombs. Perhaps the last hope of holding back the night that such a tragedy would bring is for America to experience a revival of Sunday night church attendance with all of its concomitant benefits.

America, in the days of her strength as a moral and spiritual giant, displayed in every city, town, village, and hamlet, lighted churches on Sunday nights. Great city churches and country circuits alike were centers of evangelistic fervor every Sunday night. Mourners' bench, penitent form, anxious seat, and inquiry room received the steady streams of the young and old, confessing sins, finding forgiveness, dedicating lives, and being filled with the Holy Spirit in sanctifying power. At the same time the American churches were reaching farther in their missionary endeavors, both home and foreign, and faster than at any time in modern history. Nor was it by accident that the underprivileged peoples of the world were looking to America as freedom's champion and the way out of misery.

Times have changed. Inflamed nationalism, greed, jealousy, and Communist infiltration have combined to eat away much of our prestige. The very nations we have rescued from virtual slavery and have financed to modern standards of living now use the UN to vote against us and give their tacit support to communism. Some of them now bar our missionaries. Perilous times have befallen us.

Yet this condition cannot be assessed without a sharp indictment of the American churches. By exchanging Sunday night churchgoing for the pursuit of pleasure and indulgence of ease and amusement, little by little, the American churches have become powerless and anemic. While memberships have increased, spiritual fervor has decreased. Multiplying churches produce fewer numbers of candidates for the ministry, while some of the largest denominations have hundreds fewer missionaries on the field than in former years—and this not by reason of closed fields.

Obviously, America has exchanged spiritual vigor for materialistic and secularistic goals. No longer cherishing our religious heritage, we embrace goals no greater than those of other people. The difference is measured in quantity and this incites struggle between the "have's" and the "have not's." As Americans, we are now admired or cursed, not so much for what we are as for what
we have. Communist deceit, lies, and coercion have been able to convince many people that what we have has come at their expense and rightfully belongs to them. The "cold war" has been the stage being set for the struggle which will be aimed to reduce America to a slave state.

Communism has recognized "Christianity" as the one invincible barrier to the fulfillment of their program. When it becomes clear that dynamic Christianity no longer plays a vital role in American life, then the Communist timetable will have been met and they will attack. Then, assuredly, the lights will go out all over the world, and none save God knows when, if ever, they shall be lit again.

Therefore our slogan, "Shining Lights on Sunday Nights," is really the certain sound of the trumpet, calling not only Nazarenes, but all Christians, to open their churches on Sunday nights, to revitalize their faith in God, and to translate the Christian message into effective daily living. Only a vigorous, determined expression of aggressive Christian dedication can hold back the night that stems from spiritual indifference. "Shining Lights on Sunday Nights" is both a fearful warning of a terrible darkness that threatens us if we ignore it and yet the promise of a great victory if we endorse and extend it. Nazarenes, let us lead the way to relight the lamps before the darkness is upon us!

"REVEREND, May I Ask Why ...?"

By MILTON HARRINGTON, Pastor, Ancon Church, Balboa, Canal Zone

THE VISITOR at the church for the first time waited until the pastor had greeted the people and then he rather hesitantly walked up to ask, "Reverend, may I ask why I have seen nothing about this church in the newspaper or during the church announcements on television?" The gentleman had stopped by earlier in the week with questions about our church and had said he was looking for a church where he could worship in English, since most of the churches in Panama City conduct their services in Spanish.

Standing in the presence of this gentleman and his question, I began fumbling in embarrassment to present a proper explanation. Much to my chagrin, my mind refused to furnish me with what would resemble an adequate answer. I thought about the way the newspaper had so confused some of our announcements, but this did not seem to be reason enough for not continuing announcements in the newspaper. I thought about the deadline which comes up so early every week for church announcements, and yet this could be met with a little diligent organization and planning. I felt like saying we hadn't done anything that warranted putting in the paper, and maybe I wouldn't have been too far from the truth. So I honestly confessed that we had been negligent.

As I talked with this worship service visitor, I wanted to thank him for his compliment to our church and its services. He seemed to be so favorably impressed with our church that he wondered why he had not seen something about it before this. In all seriousness my mind began to make the notation that I must make this a stronger incentive for me to endeavor to reach others with this life-giving message. Maybe our church and its services become routine to us, but to spiritually hungry sinners they may be the breath of life that their souls have been seeking for so long. Perhaps we have advertised so often and so long without visible results that we have decided it is a lost cause. It does take time to prepare copy each week and to make the deadlines, but a soul may be hanging in the balance, waiting for the announcement that never comes which the Holy Spirit could use to reach the longings of a heart.

It is interesting to visit the local public library and peruse the Saturday issues of the various newspapers that are available. Many times you may search in vain for the announcement of the Church of the Nazarene. Are we not missing a great and effective arm in the "Evangelism First" planning and the "Shining Lights on Sunday Nights" emphasis if we do not avail ourselves of this medium of advertising?

Perhaps it does run the danger of becoming
monotonously the same week after week, but there may also be readers to whom it will be new. Who can tell when a lonely soul on the verge of disaster will feel a pull to read our announcement with an awakened interest? Who can tell when a churchgoer, dissatisfied in heart, will note that we have an evangelistic program on Sunday night and will stop in for a visit? Yes, because this is such a regular part of our lives, it is easy for the stimulating freshness of the duty to grow thin, but we are not the ones on whom the appeal is centered.

My friend promised to come back and try to bring his family with him. I promised that I would give more attention to advertising the church and keeping it before the public. Does “Evangelism First” imply “Advertise Now”?

I’m glad I obeyed the spirit!

By A. F. Harper
Executive Editor
Department of Church Schools

The Pastor pointed him out to me early in the revival as one of a number who needed spiritual help. He was an elderly man whose wife was a member of the church but he had never belonged.

I spoke to him personally during the altar call the third or fourth night of the meeting. In answer to my inquiry I thought he told me that he was a Christian. That answer made it difficult to approach him again. He was in the service nearly every night, listened intently, and seemed hungry for God. Several times I felt he would come forward without any personal invitation but he did not respond. The last Saturday I had prayed especially for him and God laid on my heart a message that seemed to fit his case exactly, but he made no move.

As I prayed after that Saturday night service, I felt that I could not close the revival without making one more personal effort to reach this man. After the Sunday morning service I asked the pastor if he would take me to the man’s home in the afternoon. He readily agreed, but during dinner had two emergency calls which he had to make at once.

With no transportation I decided I would rest awhile and prepare for the evening service. Perhaps by that time the pastor would return and I would be ready to make our call. At four-thirty the pastor still had not returned. At five o’clock I gave up and decided I just wouldn’t be able to see the man personally. But the Holy Spirit wouldn’t let me give up that easily. He reminded me that I could at least call by telephone. If the man was willing for me to come, I could try to borrow the song evangelist’s car or call a taxi.

Under this urging of the Holy Spirit I called the home, and told the man that I wanted to come out to the house and talk with him. Would it be all right? And could he tell me how to get there? He replied, “Come on out. The pastor is here now. Do you want to talk to him?” The pastor picked up the phone and said he and Mr. ______ would come and get me. The second emergency call the pastor made turned out to be just two doors from Mr. ______’s home. The pastor had decided he would stop at the house and be there when I called.

En route from the parsonage to the home I told Mr. ______ how concerned I had been, but after he had told me he was a Christian I had felt blocked from approaching him again in the public services. He said, “No, I didn’t intend to tell you that. I’m not a Christian.”

In his living room I greeted his wife and the four of us sat down. I talked to him briefly about his need and of my special feeling of concern for him throughout the revival. I asked him if we could pray. He said hesitantly, “Well, I guess a prayer never hurt anybody.” With that opening I asked that we kneel. I prayed that he would yield his life to God and that God would save him now. When I had finished, the pastor urged Mr. ______ to pray for himself. With some guidance he prayed a sincere but faltering prayer of confession. He testified that he felt God had answered his prayer and forgiven his sins.

In the early part of the evening service, at the pastor’s encouragement, Mr. ______ gave a brief and different testimony. He said, “This afternoon the pastor and evangelist came out to my house. We went through the prayer ritual and I think things are coming along all right now.” I was disappointed, for I had hoped for a clearer, more positive note. But after the service he came up to tell me good-by and gave a voluntary and reassuring testimony. I rejoiced in another victory that God had given.

A few days ago I received this note from the pastor: “The man we prayed with on May 28 had a heart attack and died on June 23. I had his funeral today. He left a clear testimony that he
was ready to go. I thought you would want to know.”

I’m glad the Holy Spirit spoke to me. I’m glad that He wouldn’t let me omit that call just because there seemed to be no convenient transportation. I’m glad I obeyed the Spirit!

Our Spiritual Tower

By LETTA J. YOUNG

A SHORT WHILE ago we heard and read of the great “Texas” radar tower that collapsed seventy miles southeast of New York City. The tower’s three giant legs had been weakened by high winds and stormy seas and finally buckled under the pressure.

This news story caused me to stop and ponder the condition of our spiritual tower. The “Texas” tower was well founded, as it stood on the rock bottom of the ocean. Our spiritual tower is founded on the solid Rock, Christ Jesus. Nevertheless the storms of life and the high winds of constant pressure beat upon our tower.

Other radar towers similar to the “Texas” tower are undergoing rigid inspection to forestall any further tragedy. We must keep our tower under careful surveillance at all times for signs of weakening.

Our spiritual tower rests on three legs, as did the “Texas” tower also. These three legs are faith, hope, and love (I Corinthians 13:13). The leg of faith is naturally important and vital, for without faith it is impossible to please God. Let us check our spiritual support, “faith.” Is it strong, un­daunted by the storms of life?

Oh, for a faith that will not shrink.
Tha’ pressed by ev’ry foe,
That will not tremble on the brink
Of any earthly woe!

Hope is the anchor of our tower, for it is the “anchor of the soul, both sure and stedfast” (Hebrews 6:19). How is your hope today? Are you “rejoicing in hope”? Does the prospect of heaven and eternity with Christ still thrill your soul?

The great “love chapter” ends by telling us that the greatest of our three supports is charity or love. It was love in the beginning that moved the heart of God to send the human race a Redeemer, and “we love him, because he first loved us” (I John 4:19). Check your love today—love to God, love to other Christians, and love to sinners. Our support of love must be strong to strengthen our tower, for it is the key support.

Many of the men had been removed from the “Texas” tower before the disaster because they knew danger existed, but they didn’t know how imminent that danger was.

We know, too, when our lower is shaky. A little less time to pray, a little less interest in Bible reading, feeling that to attend prayer meeting isn’t quite so important, and tithing becoming a dutiful drudgery rather than a joy. These are the danger signals that our spiritual tower is weakening.

If today you find a weakened tower, flee to the Saviour for refuge, and strengthen again the three supports of your spiritual tower.

Strengthen all the ties that bind me
Closer, closer, Lord, to Thee.

Saved to Win Others

A Haitian convert steps into the baptismal waters and publicly proclaims his faith in Christ. This is the climax of more than a year of faithful Christian living and witnessing. But it is more than a goal reached; it is the beginning of a far-flung ministry to others that may well bring scores of Haitians into the kingdom of God.

Haitian Nazarenes are enthusiastic disciples of our Lord. They witness everywhere, to men and women of all walks of life. As a result of their testimonies, preaching points have opened in remote villages where missionaries have never been. Haitian pastors walk or ride horseback back into the mountains to minister to these new flocks. Often more than one hundred people gather in to hear the gospel.

There are dozens of these areas, begging for the Church of the Nazarene to come with the Bread of Life.

What we give in the Thanksgiving Offering will determine the answer the church must give to their pleas. It takes $6.00 a minute to maintain our present missionary outreach around the world. Only from the overplus will we be able to enter new doors with the gospel.

—General Stewardship Committee

OCTOBER 18, 1961 • (669) 9
Why do you note the splinter in your brother's eye, and fail to see the plank in your own eye? How can you say to your brother, "Let me take the splinter from your eye," when there lies the plank in your own eye? You hypocrite! Take the plank out of your own eye first, and then you will see properly how to take the splinter out of your brother's eye (Matthew 7:3-5, Moffatt's translation).

**Splinters and planks**

By DAVID J. TARRANT, Pastor, Port Glasgow, Scotland

In these graphic words our Lord Jesus Christ speaks out against an evil which was destined to cause more trouble within the ranks of His Church than perhaps any other, the sin of carnal faultfinding.

Not, of course, that this sin is limited to professing Christians; it is a disease almost universal among the children of men. Every individual has his own personal standard of right and wrong, usually trimmed to suit his own convenience. And when anybody else behaves in a way which offends our own personal code of manners, we are quick to give vent to our disgust, our contempt. In this way we bolster our own smug self-satisfaction; and it seems as if, on our purely natural level and apart from the grace of God, we are glad to be able to push down our neighbour, for by so doing we raise ourselves a little higher in our own estimation.

By a strange psychological turn, we are usually hardest on those who sin along the line where we ourselves are weakest. A cheat cheated will usually fly into a rage of wild condemnations; an immoral person whose immorality has not yet been brought to public notice will rave about the shocking conduct of somebody who has been found out; a greedy person will always be watching other people's plates to see if they take more than their share of food; and so on.

This may sometimes be just a simple watching of our own selfish interests (if he gets more cake, I'll get less!); or it may be an attempt at cover-up, a diversion of attention from our faults to the faults of others; but more often it is an almost unconscious struggle to justify ourselves in our own eyes, by bringing us the comforting thought, I may not be all I should be, but I'm not as bad as that!

When a person becomes a Christian, he passes through an experience which we call penitence. He sees his own sins from God's standpoint. They appear to him like a great mountain, blocking access to the gate of heaven; like a dark cloud, blotting out the sunshine of God's smile; like an immense burden, weighing him down to the pit of hell. He cries out to God for mercy; and God takes pity on him, speaks his sins forgiven, washes away the stain, and gives him a new spirit, the spirit of pure love within his heart. In tears of gratitude he pours out his thankfulness, and it becomes his joy to tell how the Lord lifted him from the miry pit of sin. With Paul he testifies, "Christ Jesus came into the world to save sinners; of whom I am chief" (I Timothy 1:15).

The effect of this colossal self-revelation, this amazing act of divine grace, is to make the penitent very sympathetic towards the sinners around him. When he sees a drunkard, a thief, an immoral person, he says to
himself, “There, but for the grace of God, go I”; and his longing is to help that person to see Jesus, the mighty Saviour.

Now if every Christian continued that way, the world would be won for Christ in a generation, and the devil would have to go out of business. But, sad to say, this tenderness of heart is often replaced, little by little, by a spirit more akin to that of the Pharisees than that of the lowly, loving Jesus.

This change of spirit is brought about, first, by forgetfulness of the pit from which the Christian has been digged, of the sins he himself used to commit, or might have committed, but for the grace of God. With passing time he forgets what manner of man he was before the divine hand was laid upon him.

And second, this change of spirit is occasioned by carelessness concerning the means of grace. If he had stayed much in the presence of his God, praying fervently, meditating upon God’s Word, committing it to memory, lifting his heart heavenward amid the rush of business, he would have remained as tender as ever. But he has allowed the seed of the Word to become choked by the cares and rewards of this life.

And third, the change is due to the quenching of the evangelistic urge which was born in his soul at conversion. Once he felt a longing to care and rewards of this life. Once he felt a longing to other Christians, in order to bolster his own waver­ ing self-respect. It is surely to such persons that our Lord directs the words of our text.

Clearly Christ does not mean that we are not to form personal opinions about the rightness or wrongness of the actions of other people. A discerning mind, enlightened by the Word of God, will always be gladdened by some actions, and saddened by others. But in the majority of cases our human limitations will make it impossible for us to determine precisely the motives which prompted any given action. For this reason the spiritual man will ever be slow to pass sentence upon his brother’s actions, even in the thoughts of his own heart.

Clearly, it is the motive of the man who sets out to put his erring brother to rights which determines how Christian such action is. The carnal man sees a speck of sawdust in his brother’s eye, then magnifies it until all the luster and beauty of the eye itself are lost from view. The magnification takes place because the observer has a large chunk of the very same kind of wood in his own eye; and yet, notwithstanding, he dares to pre­ script a remedy, often a wounding and humiliating one, and is fully prepared to join in its execution and then gloat over it!

The spiritual man sees the splinter too. But he, on the other hand, goes first to the mirror of God’s Word and examines his own eye, to be sure in God’s presence that he has no obstruction to his own vision. Then, with a heart full of love, he waits upon God about the matter, willing to hold on in prayer, willing to lend the inspiration of his own personal example, encouragement, friendship; ready to give words of loving counsel, even with tears, should the way be made clear. Oh, what a difference!

Oswald Chambers suggests that the beam in the eye of the carnal critic is chiefly his attitude toward the one with the mote—his unloving spirit, wanting to strike down rather than to lift up the offender. I think he is right. Oh, what a need for loving hearts in the Church of God! To a loving heart, nothing is impossible!

Of course, love is not mere sentimentality. We are not called upon to excuse patent sin. We shall always hate sin, though we shall love the sinner as Christ does. We shall not make excuses for sin; but we shall always be ready to make allowance for extenuating circumstances, and shall always put the kindest and most generous construction upon every doubtful word or action.

The spiritual man is always harder on his own faults than those of his brother. That which appears as a splinter in his brother’s eye he regards as a plank in his own. The carnal man, however, has more zeal for his brother’s amendment than for his own. Herein lies his hypocrisy.

But what of the man who makes no profession of being a Christian at all? No man has greater need to get the planks out of his eye. As Wesley has proposed, he has four great beams to shift—the beams of impenitence, self-will, love of the world, and indifference to spiritual things. Get busy then, unsaved reader! Do not presume to find fault with the Church. Seek God’s help to put your own vision right; then come and help us heal the Church’s deficiencies. When your own eyes are clear, your help will be more than wel­ come!

OCTOBER 18, 1961 • (671) 11
It Passeth Understanding!

By PEARL BURNSIDE MCKINNEY

I do not know why Calvary
   Brought suffering and shame,
But I do know that in that Cross
   Is joy, through Jesus' name.
So great the love that freely gave—
That I might ransom me!
Oh, I would humbly serve the King,
Who died to set me free!
I do not know tomorrow's path,
If it be dark or fair,
But I do know I'll walk in peace
If Christ, my Lord, is there.

So day by day I'll follow on:
   Each step grows sweeter still—
Through joy and ease, or trials of faith,
   I'm safe within His will.
I do not know how souls can rise
   To know eternal life.
But I do know my Saviour dwells
   Beyond this world of strife.
I do not know how He can come
   To catch His bride away
— It passeth understanding now,
   But I shall know, someday!


EDITORIALS

While the temporary and local means of expressing that conviction has long since disappeared, the underlying conviction is as true today as ever. We are possessors, but not owners. God is the Owner of everything He has given us to possess.

This is something very practical to pray about and think about. If you haven't made a Christian will, and would like to know how to draw it so it will do the most good, talk to your pastor about it; or write to Dr. John Stockton, General Treasurer, 6101 The Paseo, Kansas City 10, Missouri; or contact your zone college; or Dr. L. T. Corlett, at Nazarene Theological Seminary.

If God has blessed you and prospered you in any degree at all, this is one way you can be sure that after you are gone you will yet speak in the voices of preachers and missionaries whose work is made possible because you obeyed the Lord.

Editorial Notes...

Watch for the Nazarene Publishing House "Christmas Supplement" in the Herald next week. This will be a twelve-page lithographed supplement containing a great many suggestions for Christmas buying. Bibles and long-play religious recordings will be the special feature of this supplement. Many Herald readers will wish to detach it and keep it for future reference.

Two commissions authorized by the General Assembly of 1960 are meeting in Kansas City this week. The Music Commission has been in conference with the presidents of the colleges and representatives of their music departments. The Commission to Study the Appendix of the Church Manual has also been in session.

The Educational Conference which meets every two years at one of the schools is also meeting Wednesday through Friday, October 18 to 20, with the Nazarene Theological Seminary as host institution. Included in this group are the presidents, deans, chairmen of the boards of trustees, and three professors from each of the departments of Bible and religion of the colleges and seminary. The theme of the conference this year is "Projecting Our Spiritual Dynamic on the College Campus."

Annual Herald subscription drives are now in progress on the Arizona, Canada Atlantic, Canada Pacific, Georgia, Idaho-Oregon, Illinois, Joplin, Kansas City, Michigan, Nebraska, Northwest, Oregon Pacific, and Philadelphia districts. Canada West, Maine, New England, South Carolina, and Washington districts have scheduled their campaigns for November. Dr. E. E. Grosse writes that the Washington District is planning its campaign around a teen-age competition, enlisting the enthusiasm of youth in promoting the denominational paper.

Should any subscribers living on these districts happen to miss the presentation in their local churches, we urge that they renew by mail immediately. The subscription price is $2.50 for one year, $4.50 for two years, and $6.00 for three years.

Our gratitude and devotion should be demonstrated in the greatest thank offering Nazarenes have ever given.—Dr. G. B. Williamson.
THE CHURCH AT WORK

EVANGELISM
EDWARD LAWLOR, Secretary

"Fourteen Sunday Nights of Evangelism"

Reports are coming in that this emphasis is bringing a renewed interest in the Sunday evening evangelistic service. Let us pray that God will help us make this a great harvesttime for the ingathering of souls. Your church needs your presence at this service. Help make every Sunday night a night of salvation in your church!

District Superintendents
Evangelists
Ministers and Laymen

Attend your Conference on Evangelism
January 3, 4, and 5, 1962
Music Hall, Kansas City, Missouri

Evangelistic Honor Roll
The districts shown report the following churches as having received the qualifications standards as shown as follows:

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Church Pastor at Pastoral Area
At Pastoral Area

FOREIGN MISSIONS
GEORGE COULTER, Secretary
All Quiet in New Guinea
Possibly you have seen in the news the story of the riots and the native massacre we had in New Guinea. We want to assure you that we are in no danger here in our area. Both of the uprisings took place some distance from us. It is believed that the one uprising was caused by outside influence as probably communism. The Kokakula massacre of thirty-one natives was in a very primitive area to the east of us.

Be assured that we are safe from any harm and danger.

We recently closed a week's revival with our schoolboys and station staff. We were at the altar and testified that God has forgiven their sins. I feel that we made good spiritual progress in those services. WALTER WHITE, New Guinea

Moving Missionaries
Rev. John Hall has moved to 9971 S.W. 30th Terrace, Miami, Florida. He is engaged in opening work among the Cuban refugees and other Spanish-speaking peoples of Florida.

Rev. and Mrs. Joseph Penn are now living at 1041 Chestnut St., St. Louis, Missouri. They are stationed at Mission House, Posad, Yemen District, Malabar, India.

Note from the Middle East
We are now making plans to carry out the program of fourteen Sunday nights of evangelism. Already our pastors are praying earnestly for the blessing of God to fall upon them and the services to be held. Our new school year at our Bible school in Lebanon will soon open, and from all indications we shall have a record attendance again this year. —DON DI PASQUALE, Middle East District.

Report on Danny York
So many have mentioned that they watch the Herald and the Other Sheep to learn how Danny York is recovering from his attack of polio that I thought I should make another report. Danny had surgery on June 12 to correct some of the damage caused by the disease. He came home from the hospital on July 12. He seems to be making a satisfactory recovery. The prayers of God's people during his illness have played and will continue to play a great part in his recovery. —MRS. T. OWARD YORK

Back on the Job
By DOROTHY DAVIS, Swaziland
After traveling halfway around the world I am now back in Africa on duty in the nursing school. I found that we had a total of eighty-six nurses—students and staff—helping us in this great work of healing ministry in and through your hospital.

A hospital chapel has been built in the center of the hospital wards. Each Sunday services are held here for ambulatory patients and friends. Since this chapel was opened there has not been a barren service. Edward Kuenne has been in charge. There are many evidences that the evangelistic program of the hospital has been intensified, and
my heart has rejoiced in what my ears have heard.

A number of your recent Bible school graduates have found their places in our work. Some are caring for two churches, and some are teaching and preaching at the same time. But there are still some churches without a pastor; and still some preaching points, like Frankfurt, Germany, where we do not yet have permission to build a church. Pray for these needs, won’t you?

GENERAL INTERESTS

Visiting Germany and Denmark

Responding to the invitation of Rev. Jerry Johnson, Mrs. Madagan and I were privileged to pay our first visit to the Continent, August 7 to 16. The main purpose of this visit was to address the second annual camp meeting at Kaiserslautern and to preach in our church at Frankfurt. Our first big surprise was the properties at Kaiserslautern: it exceeded all our expectations and is ideal in every way for the future progress of the work.

The camp meeting was conducted on similar lines to the camps I have attended at 10:00 p.m. with everyone again filled the church. The altar was more faithfully. At 7:00 p.m. we held services convenanted afresh to serve God to many hearts; as servicemen and their wives convenanted afresh to serve God in all the Scandinavian countries.

How glad we are to belong to a church that is gritting the globe “with salvation, with holiness unto the Lord!” Our Nazarenes in the British North American are praying more and more for the Nazarenes on the Continent and look forward to closer co-operation in the days that lie ahead. J. B. Madagan, superintendent of British Isles South District.

Nazarene Educational Directors’ Fellowship Conference

Colorado Springs was the location of the first conference of the Nazarene Educational Directors’ Fellowship, August 29 through September 1. Twenty-five members, along with their families, gathered from all parts of the country for this meeting. Most of those present are serving some local church in the ministry of Christian education with varying titles such as director of education, minister of education, associate pastor, youth director, music and education director, and the like. Some are professors in our educational institutions. Some are pastors, some students, and others considering this field of Christian service for their life’s work.

Our general theme was “Sunday School and Beyond.” A number of your recent Bible school graduates are serving some local church in the ministry of Christian education with varying titles such as director of education, minister of education, associate pastor, youth director, music and education director, and the like. Some are professors in our educational institutions. Some are pastors, some students, and others considering this field of Christian service for their life’s work.

Mrs. Johnson had been divinely led to a personal visit to this state, presided with Pastor Johnson over the close of the evening meetings. The group agreed that an important issue is the need for more trained people and energy in the recreational endeavor. This is the same problem in many local churches.

MINISTERIAL BENEVOLENCE

DEAN WESSELS, Secretary

It is a joy to share the following letter from a retired elder on the N.M.B.F. roll:

“Just a few lines to tell you how much I appreciate the birthday card and the very fine gift that I received from you this morning. Also the check I receive every month . . . the interest the church shows in the retired ministers and to know that we are not forgotten. I . . . want to express my very sincere thanks to all who have a part in this.”

Your part in this phase of the Kingdom’s work is by faithfully supporting the N.M.B.F. budget. Let us not forget those who labored untiringly in yesteryears.

DISTRICT ACTIVITIES

Virginia District Assembly

The twentieth annual assembly of the Virginia District convened August 9 at the district center, Dilwyn, Virginia.

Dr. V. H. Lewis, making his first official visit to this state, presided with ease and grace. His powerful messages from God’s Word inspired the heart and stimulated the mind. His up and burning evangelistic zeal caused all of us to want to do more in the great task of soul winning.

Dr. V. W. Littrell, superintendent, gave his tenth annual report, totaling eleven years of devoted and dedicated service to the Virginia District. Splendid gains were reported in each department of the work: 212 new members received by profession of faith; an increase of 268 per Sunday was made in Sunday school average weekly attendance; and two new churches were organized, Highland Springs and Oceana. The General Budget of $250,000 was accepted by the advisory board. In addition, checks of $25,000 were raised for all purposes.

During Dr. Littrell’s tenure as superintendent, district membership has risen from 1,500 to almost 3,000, number of churches increased from 22 to 46, and average weekly attendance in the Sunday school has climbed from 2,100 to 3,900. General Budget giving has increased from $72,000 to $252,000 annually. Surely God has blessed Dr. Littrell’s leadership. He is presently serving on an extended call.

In other assembly business Rev. W. F. E. Lusk, Rev. A. W. Fox, and W. H. Hunt were elected to the advisory board. Rev. Giles M. Graham, Secretary.
and Rev. E. G. Lusk were elected secretary and district treasurer respectively.

In the pre-assembly convention for the N.F.M.S., Mrs. Littrell was re-elected district president. Reports of local presidents revealed that each society attained the star rating, making Virginia a star society district. The guest speaker was Miss Lois Drake, missionary to Africa, and her messages were an uplift to all present.

God has given the Virginia District a superior leadership, capable pastors, and a spiritual and devoted laity, for which we give Him praise.—L. E. Humrich, Reporter.

Virginia District N.Y.P.S. Convention

The twentieth annual convention of the Virginia District N.Y.P.S. was held July 29, at the district campground, Dillwyn, Virginia, under the leadership of our efficient president, Rev. David Radcliffe.

Rev. Loren Gould, pastor of our Villa Heights Church in Roanoke, brought a stirring message on the quadrennial theme, "This Is Our Calling,"

Our hearts were stirred as we listened to the president's report of progress for the past year, with outstanding gains in every area of the work. The convention showed their appreciation for Brother Radcliffe by re-electing him with a nearly unanimous vote, and giving him a good love offering.

Other officers elected were: Rev. W. D. Holloway, vice-president; Mrs. Samuel Pickenpaugh, secretary; Ray W. O. Holloway, vice-president; Mrs. Lucy Prather, junior fellowship director; Rev. Loren Gould, teen fellowship director; Kyle Compton, young adult fellowship director; Barbara Becker and Eddie Oudoff, teen-aged representatives; Norma Jean Peters and J. E. Fox, young adult representatives.

A spirit of harmony prevailed throughout the convention, and all enjoyed the presence of the Lord.—Mrs. Samuel Pickenpaugh, Reporter.

Hawaii District Youth Camp

The young people of the Hawaii District met at the beautiful campground Puu Kahea (Echoing Hills) for the fifth annual Youth Camp. The Junior District Camp met at the beautiful campground Puu Kahea (Echoing Hills) for the fifth annual Youth Camp. The Junior District Camp met at the Mt. Victoria District Campground for the Assembly of God District. The young people of the Hawaii District met at the beautiful campground Puu Kahea (Echoing Hills) for the fifth annual Youth Camp. The Junior District Camp met at the beautiful campground Puu Kahea (Echoing Hills) for the fifth annual Youth Camp.

Central Ohio District Camp

The Central Ohio District Camp this year was one of the greatest ever held on the old Columbus campground. The young people of the Central Ohio District Camp this year was one of the greatest ever held on the old Columbus campground. In the evening, each day, the altar was filled with young people seeking the Lord and dedicating their lives to Him for the cleansing and empowering of the Holy Spirit.

Rev. Glenn Van Dyne and Rev. Donald Bland taught the classes of the morning, and these times of real study of Christian living were a great help to the young people, and will continue to direct their lives in the tomorrows. We thank God for our fine group of spiritual young people in Hawaii.—Minta J. Brown, District Superintendent.

"SHOWERS OF BLESSING"

Program Schedule

October 22—"Will Your Reasons Hold Up?" by Wendell Wellman
October 29—"The Wages of Sin," by Wendell Wellman
November 5—"What Shall It Profit?" by L. Guy Nees
November 12—"The Disturbing Christ," by L. Guy Nees

Spirit, used of God, and helped to build the Christians and bring lost souls to Christ. The Jantz Family (Calvin, Marjorie, and Carolyn) were appreciated by all. Calvin led the congregational singing and directed the choir; Marjorie played the piano, Carolyn the organ, and they all sang. They make a great team.

Rev. H. C. Title again served as the prayer director, with prayer meetings three times each day. There was a splendid attendance at these services, and much of the spiritual success of the camp is due to these meetings. Mrs. H. C. Title was the talented and much-loved children's worker, and interest and attendance were high in these meetings.

Rev. George Smee was at his best as he spoke in the morning and in his own inimitable way won the confidence of the young people in the two services each day. The Olivet Quartet were a great boost in these meetings, with their music and also their influence.

The love and unity manifested among the members and friends of the Central Ohio District was outstanding—C. B. Wellman, Secretary.

Houston District Assembly

The fourteenth annual assembly of the Houston District was held August 23 and 24 at Houston First Church, with Rev. Hugh Dean as host pastor.

Dr. Haroldala M. Brown, the general superintendent, presented with efficiency and grace. His messages were a real challenge to the district to reach out into new fields of endeavor for God and the church. It was the general feeling of those present that "we cannot be the same people we have witnessed the presence of our Lord.

The reporter of District Superintendent Raymond McClung was received with love and deep respect. The high esteem of the entire district for Dr. McClung and his lovely family was again revealed in a love offering which totaled over one thousand dollars.

Dr. Rev. H. Cantrell, President, brought a most encouraging report of Bethany Nazarene College. Dr. Roy F. Snow was at his best as he spoke in the presence of the Lord.—Mrs. Samuel Littrell, Mrs. Littrell was re-elected district president, and Mrs. Littrell was re-elected district treasurer respectively.

Rev. Frank Kemendo and Rev. David Sandier were elected as district secretary and treasurer respectively; and elected to the advisory board were Rev. Hugh B. Dean, Rev. C. Kenneth Sparks, Mr. John Bundy, and Mr. Frank Thompson.

One of the high lights of the assembly was the ordination service conducted by Dr. Powers, with elder's orders given to John D. Adams, William C. Halton, and Raymond Wilson. Also elder's orders from another denomination were recognized for W. F. Forsyth, and Helen A. Miller was elected to the office of ordained deaconess.—Verne B. Curless, Reporter.

West Virginia District Youth Camps

Our youth camp program this past summer was one of the finest we have enjoyed. We got off to a good start in the junior camp, with 160 campers enrolled. Rev. Carl Huddla abs directed this camp with Rev. Allen Hollis serving as chaplain.

Rev. Verlin Archer, director, kept things moving according to schedule, for nearly one hundred campers participated in the week's activities. Rev. John Hay impressed upon us the great love which God has upon their lives.

There were 153 "Institutes" who assembles for one of the largest and best institutes ever to be held at our district center. Rev. Jack Archer, our beloved district N.Y.P.S. president, served as director; he and his staff provided a well-rounded program. Rev. Wm. Ellsanger, pastor of Haywood Church, presented spiritual and practical messages that will not soon be forgotten by our youth.

One of the high lights of the week was conducting of the districtquiz on the Book of Acts. Participants had won in local and zone competition. The winner was Miss Sandra Moran of our Rumble church and the Upper Kanawha Valley zone. Rev. A. Laughead, teen pastor, directed the quiz program.

The climax to this week came on Thursday night as the young people participated in the first communion service to be conducted on these grounds. This was declared to be a "night of
THE LOCAL CHURCHES

Evangelists A. E. and Fanice Miller write: "Due to unavoidable circumstances, we have had to change our open date. January 31 to February 11. We are in our eighth year as full-time evangelists, and carry the full program—preaching, special singing, music, chalk artistry, and children's work. We will be glad to go anywhere the Lord may lead. Write us-

367 S. Delaware Street, Mount Gilead, Ohio."

Hulet, Indiana—God gave us a wonderful revival here in August with Rev. John Harrold as the evangelist. There were fifty seekers, the majority of whom were new to the church. God still answers prayer, and we feel this was the best revival the church has had for some time. We give God praise for His blessings. We gave Brother Harrold a call to return in July of '62—CARSON CAMPBELL, Pastor.

Evangelist Charles H. Lipker writes that he has an open date in January and one in February that he would like to date in the Florida area, as he will be there for other engagements. Write him, Route 1, Alaba, Ohio.

Evangelist Wm. Thompson and wife report: "We have just recently closed our second very well attended mission, and this has been a good year. We have conducted 22 revival meetings, and God has blessed and given 615 seekers at the altars, with 28 units with the Church of the Nazarene. We appreciate our fine pastors and laymen in Indiana, Ohio, Missouri, West Virginia, and Canada. Wife and I travel together, and do the preaching and special singing. We have some open dates for the spring and fall of 1962. We will go any place the Lord may lead. Write us, 3223 Fort Street, Indianapolis, Indiana.

Evangelist Tom, evangelist, writes: "Due to a change of pastors, we have an open spring date, April 13 to 22, also have one or two good dates for November. We are happy in the Lord's service and will be glad to go as He may lead. Write us, Route 1, Larn, Missouri."

Albion, Michigan—In less than three months' time the Sunday school of this church has increased from about a dozen people to an average of seventy. This was one of the so-called "hard places," but people have come, and now it is a strong church with a large and growing membership. We give God credit for all phases of the work. Last year the people raised close to one thousand dollars for missions; also a parsonage was added and the second unit is now in the planning stage. We thank God for His blessings—W. R. RUPPELOT, Pastor.

Evangelists Billy and Helen Smith write that they will be in a meeting in Largo, Florida, beginning November 19, then have an open date, November 22 to December 3. Write them, 816 McKinley Avenue, Cambridge, Ohio.

THE BIBLE

By J. W. ELLIS

Topic for October 22:
Growth in Christian Relationships

Scripture: Philippians 2:1-18; Colossians 3:1-17 (Printed: Colossians 3:8-17)

Golden Text: ".They shall bow the head before the ark of the Lord" (Deuteronomy 31:16)

The world is certainly getting tight and close. The Congo seems as near as Chicago; the Atlantic is just a jet swish from the Pacific; Japan is hardly more than an hour away from the outskirts of Tokyo. And New Orleans, Moscow, and Des Moines, and a thousand other places of renown have been pulled together by modern technology until what happens in one happens in the other. Alone no longer means isolated. Together we fall. Who could deny that relationships is the fundamental question?

There he stands, my neighbor. Is he unlike me or am I unlike him? It matters not. I must get to know him. There he stands. The man across the sea. H e stands under a strange flag; he speaks a strange language; he moves in a strange culture. It seems odd to me, but I am strange to him. Yet the two of us must get along. Relationships must become fundamental between us.

There he stands, my fellow Christian believer. Believe it or not, we are different. The sheer truth is: I cannot understand him. Write us, 816 Milton Street, Indianapolis, Indiana. Together we fall. Who could deny that relationships is the fundamental question?

There are differences. Big differences. Thick and high walls separate people. And sometimes a matter "ever so little" will divide and hurt and destroy. In the face of all this, what is important to all? Dignity and sacredness of personhood! To all persons!—may God grant us the insight to understand it. May all cultivate a sensitivity to all others. May the "total conscience" of all become aware of the "one conscience" of each. The Lord is apparent, not only in international levels but between those who profess the same Saviour.

Where is the strength found to do this? Not in the business market, nor in the science laboratory, nor in the entertainment world. In God and in Him alone is found the element that will give success in this venture of relationship. And that element is love. Divine love. A love from above. A love-exchanging love. A down-to-earth love that makes a difference in the home, the office, the market, the street, and the sanctuary.

Lessen material is based on International Study Victory Bible, 1956, The International Council of Religious Education, copyrighted by the International Council of Religious Education, and is used by its permission.
our district, is resigning his pastorate at Chestnut Grove on December 1 to enter the field of evangelism. Brother Lecce has held two pastorates and is a good evangelistic preacher. Address him, R.D. 1, 10415, Philo, Ohio. C. D. Taylor, Superintendent of Akron District.

WEDDING BELLS
Miss Ruth Brickman, missionaries, Stey, South Africa, and Mr. James Sullivan, Jr., of Billings, Montana, were united in marriage on September 9 at Billings, with Rev. Murray J. Piillette officiating.

Miss Betty Jane Wallace and Charles Maka of Trench City, Michigan, were united in marriage on September 1 at College Hill Church of the Nazarene in Nashville, with Rev. Verne B. McDonald officiating.

Miss Linda Beth Crosier of Colorado Springs, and Robert Dean Cockcroft of Fountain, Colorado, were united in marriage on August 26 in Trinity Church of the Nazarene, Colorado Springs, with Rev. Eugene R. Verbeck officiating.

Miss Ruth Kirby of Kansas City, Missouri, and Gerald Wesley Clark of Brandon, Manitoba, Canada, were united in marriage on August 18 at Saint John’s Church of the Nazarene, Colorado Springs, with Rev. Eugene R. Verbeck officiating.

Miss Sherry Cain of Rhyton, Missouri, and Rev. William B. Goodwin, Jr., of Johnstown, Pennsylvania, were united in marriage on August 15 at St. Paul’s Church of the Nazarene in Kansas City, Missouri, with the pastor, Rev. Paul McGavick, officiating.

BORN
— to Ken and Elfie Miller of Kalama, Washington, a daughter, on September 3, by their pastor, Rev. John D. Adams, Fortville, Indiana.
— to Albert and Evelyn Green of Jacksonville, Florida, a son, Albert F., Jr., on September 13.
— to Jimmy Durr and Kathleen Pullum of Winlow, Indiana, a son, Duane Keither, on September 12.
— to Rev. Paul Coen and wife (Lina Fishel) of Walla Walla, a daughter, Gwendolyn Ruth, on September 11.
— to Rev. and Mrs. Walter Miracle of Fortville, Indiana, a daughter, Marva Anne, on September 8.
— to Rev. and Mrs. Charles Pugh of Temple, Michigan, a daughter, Jacqueline Kay, on September 3.
— to Marvin L. and Marilyn Jo (Jim) Hoffman of Annopolas, Maryland, a daughter, Charmale Eyre, on September 2.
— to Robert and Gayle (Robichaux) Herrick of Albright, a daughter, Judith Ann, on September 1.
— to Rev. and Mrs. Dale Gallaway of Kansas City, Missouri, a son, Brian Scott, on August 27.
— to Vernon and Lilace (Agost Keef) of Winona, Minnesota, a daughter, Lori Ann, on August 23.
— to Charles and Mary Katherine (Kirby) Cagle of South Pittsburg, Tennessee, a daughter, Katharine Denise, on August 4.
— to Mr. Vernon Fischer and wife (Reggella Scott) of Aurora, Illinois, a son, Scott Orville, on July 26.

SPECIAL PRAYER IS REQUESTED
by a reader in Oregon that God will undertake for our minister in the healing of his back and heartache.

by Miss Ruth Brickman, missionaries, Stey, South Africa, for a grandson; and for a grandson; and for a serious financial problem for a friend, for a serious need, that a home may be found for an elderly woman who needs work, that a home may be found for an elderly woman who needs work, that a home may be found for a disabled man.

by a friend in West Virginia that God will uncover the mystery of his illness in their church, that grace may be given to go through with God, for a friend in a rest home in Wisconsin, that God will help her and her sister in a time of grief and heartache.

by Rev. Robert S. Lecce, a licensed minister on October 23-24 at the Spring Branch Church of the Nazarene in Nashville, with Rev. Dale Galloway of Kansas City, for his Saviour. He was a member of the Bryan Church of the Nazarene. He was a devoted member of the old Waco Camp, and later sanctified. She had an interest in foreign missions as long as she lived. As a young woman she was gloriously converted at 1376, in Oslo, Norway, and died in Fort Worth, Texas, May 23, 1955, in Kansas City, Missouri. He was a member of the Bryan Church of the Nazarene. She was a devoted Christian and loved by all. Funeral service was conducted by his pastor, Rev. James Freyr.

by Rev. Gayle (Robichaux) Herrick of Albright, a daughter, Judith Ann, on September 3.

MRS. ANNE EMILIA JACKSON was born April 24, 1876, in Olot, France, and died in Fort Worth, Texas, May 10, 1961. She came to America with her parents and the family settled near Clifton, Texas. As a young woman she was gloriously converted at Cross-Country Conventions

Announcing

OPENING SERVICE, 7:30 p.m. (First Day)
THREE SERVICES ON THE SECOND DAY
10:30 a.m. 2:30 p.m. 7:30 p.m.

Participating
George Coulter, Executive Secretary
George Hayse, Africa
Bob Mcroskey, Philippines Islands
Paul Orjala, Haiti

Directories
GENERAL SUPERINTENDENTS
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HARRY C. POWERS
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SAMUEL YOUNG
D. I. VANDERPOOL
HUGH C. BENNER
V. H. LEWIS

Deaths
THOMAS G. BLEVINS was born January 19, 1892, in Madison County, Kentucky, and died July 6, 1961, in a hospital at Hamilton, Ohio. He was united in marriage to Della May Spence in 1913. To this union were born seven sons, Roy, Ralph, Alex, Arthur, Harold, John, and Frank, and six daughters, Mrs. Carrie Smith, Mrs. Irene Estridge, Mrs. Betty Daniels, Mrs. Jane Carpenter, Mrs. Doris Penzel, and Mrs. Edith Hooper. He is survived by two brothers and one sister. He had been in declining health, but was always faithful to church and to his Saviour. He was a member of Fifth Church of the Nazarene, and a member of the Board. Funeral service was conducted by his pastor, Rev. James Freyr.

J. W. (Bill) FORD, age fifty-six, of Dallas, Texas, died April 26, 1961. He was saved and sanctified in a young man and remained faithful to the end. He was a charter member of the Dallas Buckner Methodist Church of the Nazarene. He is survived by his wife, Mrs. Grace Ford, and his daughter, Mrs. June Bullis. Funeral service was held at the church with his pastor, Rev. W. W. Lawrence, officiating. Burial was in the Woodville cemetery.

JOHN DEAN, Jr., sixty-year-old son of Rev. and Mrs. John D. Adams, Bryan, Texas, died July 1, 1961, in a hospital in Houston. He was born May 23, 1955, in Kounts, Kansas City, Missouri. He was a member of the Bryan Church of the Nazarene. Dean gave his testimony of salvation and minutes before his home-going. He is survived by his father, Rev. John D. Adams, and his sister, Elaine. Funeral service was held at the Spring Branch Church of the Nazarene in Nashville, with Rev. Dr. Raymond McCaughey, district superintendent, in charge, assisted by Rev. David L. Stairs. Obituary service was conducted in charge, assisted by a former pastor, Rev. Gertrude Knight.

STANTON BERNARD, eleven-year-old son of Rev. and Mrs. Joseph B. Lundy, died July 16, 1961, in Phoenix, Arizona. He was born March 20, 1950, in Detroit Lakes, Minnesota, but had very severe asthmatic from birth, having known only illness most of his life. He is survived by his parents and a sister, Norma L. Lundy. Interment was in Woodland Memorial Garden, Phoenix.

MRS. EARL HUCKSTEPP (nee Florence Hansen), member of the Church of the Nazarene in Los Gatos, California, died July 22, 1961, after a lengthy illness. She was a faithful Christian and a worker in the church, serving as mission­ ary president, church secretary, and pianist. She was the daughter of Earl, a daughter, Charlotte, and a son, Earl. Interment was in Woodland Cemetery, Dallas.

MRS. ANNE EMILIA JACKSON was born April 24, 1876, in Olot, France, and died in Fort Worth, Texas, May 10, 1961. She came to America with her parents and the family settled near Clifton, Texas. As a young woman she was gloriously converted at

OCTOBER 18, 1961 • (677) 17
Bible Society Secretary Retires
Rev. I. S. McElroy, Jr., retired from the American Bible Society after twenty-five years of distinguished service, during which time he was responsible for the distribution of more than nine million copies of Scripture. A Presbyterian minister, Mr. McElroy served as a missionary in Japan before joining the staff of the Bible Society. Mrs. McElroy is a niece of ex-President Woodrow Wilson, and the McElroys have the distinction of being the only ministerial couple to have been married in the White House. (Bible Society Record).

Free Methodists Dedicate New Buildings
WINONA LAKE, INDIANA—Two denominational buildings were dedicated on October 15 at Winona Lake, Indiana. The Free Methodist World Headquarters Building and the new Light and Life Office Building were dedicated in a service held at 2:30 p.m. in the Winona Lake Christian Assembly Auditorium. Open house was observed from 3:30 to 7:00 p.m. the same day.

Native South Africa Sects Seen “Mushrooming”
JOHANNESBERG, SOUTH AFRICA (EP) — Rapid growth is reported of native sects here which attempt to “Africanize” Christianity, blending it with superstitions beliefs and old tribal customs. Increasingly common is the sight in cities of the lower part of Africa of men and women gathering in a vacant lot on Sunday afternoon to shuffle and stamp their feet and twirl their white clothes and colored sashes to the beat of a tom-tom.

Leaders or “prophets” wear white robes and crosses as they lead the weird chanting in time with the bongo drums. Dr. J. C. de Riddcr, a Johannesburg psychol­

constituency, and are continuing to ex­

“wings” of feathers and wood and leaped

and crosses as they lead the weird chant­

ing in time with the bongo drums. Dr.

and colored sashes to the beat of a tom­

catorium. Open house was observed from

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Weekly reports of developments in the religious world at home and abroad have been prepared by W. T. Purkiser, Editor, the Religious World Publishing Company, New York. The Answer Corner is contributed by him.

Conducted by W. T. PURKISER, Editor

The pastor's wife of our church is ill and has been now for nearly a year. She cannot keep up her duties in the church, of which she is an officer and teacher. Don't you think our pastor should resign? He is a good pastor and a good preacher.

Certainly he should not resign, unless this unfortunate attitude is shared by any substantial portion of the church membership. If the lady of the parsonage cannot carry on the responsibilities placed on her, these duties should be transferred to other shoulders. I am confident the spirit reflected in this letter is not widespread in the church. The great majority of Christian lay people stand by loyally and sympatheti­

cally when illness strikes the pastor's family. That's the way it ought to be.

Please tell us why verses 5 and 11 are the same in Psalms 43:5? Also, the same verse in Psalms 42:5?

This beautiful verse is the refrain or “chorus” of a striking hymn:

Why art thou cast down, 0 my soul?
And why art thou disquieted within me?
Hope thou in God: for I shall yet praise him
For the help of his countenance.

What do you do when a friend suddenly treats you coolly, and has been talking about you before you even knew anything about it? I do not feel that I have done her or her family any harm with any intent.

Could it be that you have done them some harm without any intent? After all, your friend is probably not a mind reader. She would know only your action, not your intention.

Jesus said, “If you bring thy gift to the altar, and there rememberest that thy brother hath aught against thee; leave there thy gift before the altar.

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Jesus said, “If you bring thy gift to the altar, and there rememberest that thy brother hath aught against thee; leave there thy gift before the altar.

You recall, many of the psalms were originally used as hymns in the Temple worship. There is virtually unanimous opinion among Old Testament scholars that Psalms 42 and 43 were originally one. We have here, then, a hymn with three stanzas, each stanza closing with the same refrain.

In the 1960 church Manual under the duties of the pastor, paragraph 10, the pastor is “to administer the sacrament of the Lord’s Supper at least once a quarter.” Our pastor has been with us for nine months and he has not administered the sacrament. He is an elder of the church. What should our church do about this?

Remind him of the oversight, and ask him to arrange a Communion service at least once a quarter.

A preacher said Sunday in his sermon that Jesus didn’t have to go to the Cross to save us, but He did have to go to the Cross to sanctify us, and gave illustrations of Him forgiving people before He went to the Cross. Could you give some comments on this statement? The first time I ever heard a remark like this my sister, sitting by me, commented, “Being saved is a wonderful experience,” and implying the truth that there is no need to belittle justification to make room for sanctification.

I agree with your sister. Being saved is a wonderful experience, and it took the atoning death of God’s Son to make it possible for us. There is no need to belittle justification to make room for sanctification.

Personally, I would argue that everything mankind has ever received from the grace of God comes through the infinite merit of the Lamb “slain from the foundation of the world” (Revelation 13:8). This applies to the forgiveness provided through the ceremonial law under the old covenant, as well as to the experiences of the patriarchs and prophets of the Old Testament who are described by Peter as “holy men of God” (1 Peter 1:21).

This does not deny that the actual death and resurrection of our Lord “in the fullness of time” ushered in a new dispensation with larger possibilities of grace for us who are favored to live this side of Calvary. But there was a faith which looked forward to the Cross as well as one which looks back to it. It was by and in that faith that God-fearing men of Old Testament times knew and walked with the Lord.
In days like these every American should show his patriotism

Ever notice how few homes fly their nation's colors these days?
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ORDER AT ONCE and have it flying November 11!
THE SUN NEVER SETS on the CHURCH OF THE NAZARENE

... and its world-wide evangelism program will keep the whole world-wide program going

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HOW MANY MINUTES WILL YOU GIVE TO HELP TELL THE STORY AROUND THE WORLD?