"Our church engaged in total, unceasing evangelism will be God's voice of awakening, salvation, and salvation in this momentous hour. Let us all give ourselves to making this a reality now."

General Superintendent
V. H. Lewis

June 28, 1961
Freedom’s Holy Light

One of the deepest urges of our human nature is the passion for freedom. Chains of any kind may befit an animal, but not a man. The coming of Dominion Day in Canada and Independence Day in the United States may again remind us that our nations have been conceived and dedicated to the twin ideals of freedom and equality.

It is a curious sort of blindness which fails to understand the Christian roots of political freedom. It is no accident that communism is atheistic, for its ruthless enslavement of the individual to the state is under the judgment of God. The next stop after rejection of God is denial of His existence.

There is complete consistency between the denial of God and the mass murders and blood purges that give a grim propriety to the symbolic color of communism. The “Red” of political communism is the blood of millions of innocent victims whose only crime was education, ownership of property, differing political opinions, or a Christian testimony.

As Christians, on the contrary, we sing:

Our fathers’ God, to Thee,
Author of liberty,
To Thee we sing.
Long may our land be bright
With freedom’s holy light;
Protect us by Thy might,
Great God, our King!

But it is of the deeper and more fundamental freedom I would speak, that summarized by Paul in his immortal words, “Where the Spirit of the Lord is, there is liberty” (II Corinthians 3:17). Millions in the Western world enjoy the “Four Freedoms” for which their fathers and brothers fought who yet languish in a slavery even more bitter than that of the disenfranchised. People may have freedom from fear, freedom from want, freedom of speech, and freedom to worship and still be bound by galling chains more bitter than political, economic, social, or even physical bondage.

What makes the chains of sin so terrible is the fact that they are forged on the anvil of our own wills. They are not imposed upon us from without. They bind more tightly because they are self-chosen and self-inflicted. There is the story of a famous blacksmith in medieval times who boasted that he alone could forge a chain no one could break. Imprisoned himself at last, he eagerly examined the chain with which he was bound to discover in dismay that it was one of his own making.

The spiritual liberty of which the Apostle speaks has been described in terms of a freedom of expression, particularly in the work and worship of the church. How wonderful it is when the Spirit of the Lord comes upon a gathering of God’s people! There is a spontaneity, a lift, an exhilaration of soul, a gracious openness of expression, a freedom from self-consciousness in praise which no earthly power can duplicate.

This kind of freedom in the Spirit we must always cherish. It is one of the distinguishing marks of the worship of holiness people, and has characterized the Church of the Nazarene from the beginning. There is no substitute for the blessing of God. To “keep the pressure on” is no good substitute for the desire to “keep the glory down.”

(Please turn to page 12)
LOST the Bible!

THE BIBLE is rated consistently as a "best seller," and yet it is for millions a lost Book. Search the average home, the school, and in many cases the church, and the realistic appraisal will be, "Lost—the Bible."

True, the Bible is available as never before, with some editions costing only a few cents. True, Bibles can be found by the thousands in homes, libraries, motels, hotels, and staterooms. But to millions, by being ignored, by unbelief, by modernistic interpretations, by indifference toward its teachings, it is, for all practical purposes, lost.

Lost—the Bible! What has been lost? While it was not designed as a literary masterpiece it contains the most beautiful, forceful, and significant literature of the world. Its poetry is unsurpassed, its philippics against sin, pride, hypocrisy, and oppression have no peers. Its descriptions are superb, its narrative simple and compelling, its drama unrivaled. Its visions of "apocalyptical splendors," to use Longfellow’s phrase, are rich, colorful, and inspiring.

The Bible is not a treatise on history, and yet it gives the most complete, continuous, and reliable record of ancient civilization that we possess. Every turn of the archeologist’s spade, every deciphered clay tablet, every fragment of papyrus, further supports its authenticity and complete reliability.

While not a textbook on science, it is accurate in every point at which it touches science. It is not a commentary on law, but it contains the irreducible minimum of fundamental legal principles. It is not a treatise on ethics, and yet it contains the most adequate statement of ethical principles known to man. Not produced as a thesis on pedagogy, it is as up-to-date pedagogically as the latest established procedure of the teaching art.

What is the Bible? Far beyond the considerable values listed above, it is the Book of books, the Word of God. It is the Spirit-inspired revelation of God to man, the authoritative and unique message of full salvation and eternal life through Jesus Christ. It is the divine Guidebook, the spiritual Compass, the Light of the ages, the Chart for eternity.

The answer to the "Lost Bible" is the "Hidden Bible"—"Thy word have I hid in mine heart, that I might not sin against thee" (Psalms 119:11). As in King Josiah’s day, let this be the time of a glorious and blessed rediscovery of the Word of God.

An Awesome, Glorious Truth

"I am a part of all that I have met,"
Thus sang a poet of the long ago.
His famous line I never could forget;
How mighty is the truth he then could show!

Then, like a clear, majestic summer dawn,
The converse of this truth I one day saw,
And never from my mind has it withdrawn;
It fills me with a sense of deepest awe:

They whom I meet become a part of me;
My influence is working constantly
At home, at work, or in society,
Though conscious of this fact I may not be.

God give me grace that all I do or say,
Or even look, so Christlike may appear
That they whom I shall meet from day to day
Will feel that I to Him am living near.

By E. WAYNE STAHL

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Charter member of Los Angeles First Church, and professor at Pasadena College since 1931— Oscar J. Finch, President of Pasadena College.

Roswell, New Mexico—The New Mexico District closed a wonderful 48th assembly with Dr. W. H. Lewis presiding, and Dr. R. C. Gunstream, district superintendent. "Evangelism First" emphasis on the district is evidenced in the report of membership; the total at the end of the year was 2,571, a net gain of 249, or 10.7 per cent increase; 295 were received in profession of faith—approximately one for every eight Nazarenes—Kenneth O. Frey, District Secretary.

Pasadena, California—The eleventh annual assembly of the Los Angeles District was held at the Bresee Church, Pasadena, May 17 to 19, with Rev. J. George Taylorson, as host pastor to 75 churches. Dr. Hugh C. Benner, general superintendent, presided with his characteristic efficiency and grace. District Superintendent J. Shelburne Brown's splendid report of the year's work was enthusiastically received by more than 350 delegates and 500 friends. A spontaneous love offering of $1,000 gave evidence of the people's affection and appreciation for Dr. and Mrs. Brown, who have served the district with distinction for nine years. The total giving of the district was $1,588,698; the per capita giving was $181; total giving to missions was $140,565, over $16,000 more than last year. Membership of the district now stands at 8,757, an increase of 303; 564 were received in profession of faith. The average Sunday school attendance was 10,823, an increase of 3,860 over last year; Sunday school enrollment increased to an all-time high of 16,396. The Home Mission Loan Fund now has $70,000 in cash. More than 1,750 Nazarenes knelt at the altars of the churches in one week during the fall simultaneous revival. In an impressive ordination service Thursday night, C. S. Cowles, W. Verne Drumm, Fred Forster, and Bruce Webb received elder's orders. The elder's orders of Marvin T. Cockman were recognized. Central Church, Pasadena, was the entertaining church for the N.Y.P.S. convention, and Bresee Church for the N.F.M.S. convention. Rev. Reuben Welch, regional N.Y.P.S. representative, was the keynote speaker for N.Y.P.S. convention, held Monday of assembly week. Rev. Bill Prince was re-elected for a third year with a strong vote. The N.Y.P.S. membership now stands at 2,434. In Tuesday's missionary convention, Mrs. W. Shelburne Brown, who led the 4,847 N.F.M.S. members to a victorious year, was almost unanimously re-elected. Los Angeles District Nazarenes are united and have laid aggressive plans for keeping "Evangelism First." They are praying that the fourteen great Sunday nights of evangelism may result in a twentieth century Pentecost.—Don Hughes, Reporter.

**Shepherd of Men**

Counting His sheep, the Shepherd learned
That one was missing, had not returned;
So out He went on the mountain cold,
To find and bear it back to the fold.

Bleeding, broken, and growing stiff,
The wanderer lay below the cliff;
Dozen went the Shepherd, bearing His light,
To find and bear it hack to the fold.

He rescues the lost, our great Shepherd
Iowrey, pioneer minister of the Church of the Nazarene, died May 25 at his home in Pasadena."

By CHRISTINE WHITE
There IS a cure for HEART TROUBLE!

By JOHN W. MAY, Pastor, First Church, Parkersburg, West Virginia

WHEN the doctor gives you a prescription, sometimes it is a sure cure for disease, at other times a mere experiment. Doctors, above all people, realize they cannot heal; they can only diagnose, prescribe, and help. Heart trouble strikes at young and old, cruelly and indiscriminately.

There is a heart condition which has a sure cure, however. It is spiritual heart trouble. The prescription is Biblical, and is as sure as heaven itself.

God does not save an individual and then place him on his own to try to do the will of God. To justify him only is to forgive actual transgressions and to do nothing about the cause of sinning.

Spiritual heart trouble is deeper than an act or deed; it is impurity inside of man. It cannot be taken care of by prohibitions or chains on the hands and feet. The body acts as it is motivated by the heart. The eyes alone cannot be blamed for lusting, the tongue for lying, the hands for stealing, the feet for walking in the paths of unrighteousness. The blame lies inside of man, in his heart.

According to the Scriptures, “Out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies” (Matthew 15:19). The unsanctified heart contains this deposit of defilement. It is snared and steeped in the dilemma with a polluted heart with no hope of deliverance of depravity. Is there no cure? Must man go on this side of heaven? Is not He who bought the soul back from Satan in redemption also able to cleanse the heart from the stain of sin?

The unsanctified heart contains this deposit of defilement. It is snared and steeped in the dilemma with a polluted heart with no hope of deliverance of depravity. Is there no cure? Must man go on this side of heaven? Is not He who bought the soul back from Satan in redemption also able to cleanse the heart from the stain of sin?

The wonderful answer is that there is a Deliverer. According to the writer to the Hebrews there is a Provider: “Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate” (13:12). The Book of Acts speaks of the provision: “But ye shall receive power, after that the Holy Ghost is come upon you” (1:8). Also, there is a power strong enough to meet the need of the heart, as recorded in the second chapter of Acts, in the story of the fulfillment of the promise that the Holy Spirit would “come upon you.”

There is a great deliverance. There is a pure heart for those who would ascend into the hill of the Lord (Psalms 24:3-4). The cold, dead, barren heart can be made to bear fruit unto the Lord. (Luke 6:15.) There is happiness for the hungering heart willing to be filled with the Holy Spirit. (Ephesians 5:18-19.) Listen to the testimonies of those who have taken the prescription and found the cure.

Rev. John Fletcher said, “I will declare unto you, in the presence of the Holy Trinity, I am now ‘dead indeed unto sin.’”

Rev. William Bramwell said, “My soul was all wonder, love, and praise. I then declared to the people what God had done for my soul.”

Rev. John Wesley said, “And immediately I declared to all, ‘We are saved from sin, we are made holy by faith.’”

William Carvosso said, “I was emptied of self and sin, and filled with God and received the full witness of the Spirit that the blood of Jesus has cleansed me from all sin.”

Bishop Asbury said, “I live in patience, in purity, and in the perfect love of God.”

Bishop Whatcoat said, “Suddenly I was stripped of all but love.”

Listen to your friends and neighbors as many testify in much the same language as these. They have taken the prescription. It is well to remember that the best prescription ever written will not do its work unless taken. But every believer may come with his need, come with his heavy heart, come with his spiritual heart trouble and find a complete cure in the prescription for heart trouble.

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The Evangelist Is Coming!

By DELMAR STALTER, Pastor, Churubusco, Indiana

WHAT A MIXTURE of thoughts sweep our minds as we realize that the evangelist will soon be here to begin the series of revival meetings. Is our preparation complete? Have we remembered to provide for his needs as completely as possible? So much will soon be happening!

Now let us see: the date is confirmed—both evangelist and church are satisfied. We have planned for an adequate advertising campaign, believing the modern adage that "the man who doesn't advertise today will not be here tomorrow." We considered posters, door hangers, bumper stickers, church signs, midweek bulletins, Sunday bulletins, folders, newspaper ads and stories, plus the most effective means yet found—word-of-mouth! No, we did not utilize them all, but we determined what we felt best for this meeting, and we have followed our plans.

The church board planned carefully and, to the best of its ability, sought to provide comfortable, pleasant surroundings for the "prophet of God" during his ten-day stay. We intend that he be well fed, but also rightly fed (light on pastries).

Ways were considered to enlist the laity to support the meeting by consistent attendance. Revival money has been already partly collected and we will not be embarrassed during the meeting by a "beg" offering.

The board was somewhat hesitant to set a minimum for the evangelist's offering until they were reminded that they expect to be told their pay before beginning a job.

A series of prayer and fasting services were scheduled after some disheartening discussion. One said, "Aren't we already busy enough?" and another said, "Why don't we have the people do this at home?" Or was it the "human" revealing itself by shrinking from the extra stress and true price of revival? Yes, we are going to fast and pray for revival.

Oh, oh—music. We cannot finance another special worker, so we must select a local person. Ability and spirituality of several were considered and this most crucial issue was happily agreed upon.

Were there other forgotten details? Let's see now, was the church decoration all right, any lights needing repair, was the plumbing in good shape, was the touch-up painting going to be done, was the heating system in good shape? We want to give our visitors an impression of our genuine and total concern for them.

The Sunday school cabinet met two weeks consecutively—in each session first to pray, then to plan. Why two sessions? Simple enough, we wanted teachers and supervisors stirred about revival and the unsaved folk in their classes. Rallies, special nights, contests, and gifts were seriously considered and will be utilized where possible. Yes, we made some plans which we expect to carry out.

The evangelist is coming! Our spiritual leaders are informed. Oh, almost forgot the N.F.M.S. and the N.Y.P.S.! They also must actively contribute to revival. So these groups are alerted and they will play ways in which they can help. Now they know! Now they are organized! Now revival!

The evangelist will be the tool for revival, but he is not "revival." For us, there is the tarrying time, plus the trusting and testifying, and the urging, inviting, and the encouraging of men and women to attend and open their hearts to the Lord.

I Will Listen!

By ANNA JOHNSTON

I will listen to God's exhortation.
I will look for His light on my way.
I will pray for a deep apprehension
Of His Word and His Spirit today.

I will learn of the deep, hidden meaning
Back of trial and sorrow and woe;
I will know of His grace, as I'm leaning
On His power and strength here below.

I will listen and look, as I'm praying,
Well aware of my weakness and need;
And my heart will be full of rejoicing,
As my Lord's faintest whisper I heed!
What else? Is the preacher ready? Has the urgency of calling on the sick, the wayward, and the faithful, the demanding sermon preparation, the care of extra planning and meetings kept him from his time to pray? No, it has not, for while his laymen sleep peacefully, the pastor prays much like his Master did many years ago. He anticipates joyfully the fellowship of the evangelist, the sharing of burdens, the mutual strengthening of passion, the stress of the expected crisis times as sin is uncovered in hearts, and the deep satisfaction of seeing them find real victory. Oh, that their response would be warm and fervent! Oh, that men would be saved!

Methinks that the “sound of a going in the tops of the mulberry trees” (II Samuel 5:24) indicates that “revival” is sweeping this way, for the evangelist is coming!

... but all the children of Israel had light in their dwellings (Exodus 10:23b).

“Shining Lights on Sunday Nights”

By B. W. DOWNING, Pastor, First Church, Jackson, Mississippi

WHAT a thrilling and challenging thought! What blessings! What souls! What victories ... wrapped in those words, “Shining Lights on Sunday Nights!”

Darkened churches on Sunday nights are but added indications of the spiritual indifference and religious apostasy that plague our times.

The Church of the Nazarene was given birth by the Holy Ghost for the task of holiness evangelism. Such evangelism is to include all sound methods of soul saving that we “might by all means save some” (I Corinthians 9:22).

One effective and scriptural means of evangelism, historical and traditional with our church, is the Sunday night service. Normally on Sunday nights the lights are on in our churches. But so far as some Nazarenes are concerned, the spiritual lights on Sunday nights are either dim or blacked out.

I love the church that Jesus bought,
And know that it is right;
I go there on Sunday morning,
But not on Sunday night.
At 9:30 a.m., I stroll to church
In Sunday garb delight;
But, Lord, I crave my easy chair
An’ slippers, Sunday night.
I love to sing the songs of God,
Such worship must be right;
This I do on Sabbath morn,
But not on Sunday night.
I love to hear our pastor speak,
His views are sound and right;
They fill my soul on Sabbath morn,
But not on Sunday night.
I know I need more strength
To keep me in the fight;
For help I come on Sunday morn,
But not on Sunday night.

Lord, bless our church and help to fill
Our preacher’s soul with might.
To charge the sinful ramparts of
My empty pew at night.
Yes, all must die—
I hope I will be doing right;
So may I die on Sunday morn,
And not on Sunday night.

(Anon.)

Sad, shameful, and tragic it is for Christians to gad about over the country habitually on Sunday afternoons in self-satisfying trips, visits, and gab-fests which render them physically, mentally, and spiritually weak and anemic, betimes too tired to make much of a contribution toward a live, spiritual, soul-saving evening service (even if they are present). Thus the pastor is left to fight the forces of darkness alone except for a few faithful souls.

It is encouraging to know that despite the world, the flesh, and the devil, God can help us to have successful Sunday night services. God is still on the throne, the Bible is still true, the Blood has never lost its power, the Holy Spirit still convict, converts, and cleanses, and Jesus is still able to “save them to the uttermost that come unto God by him” (Hebrews 7:25).

May we all, preachers and people, rise to the challenge, refuse our own excuses for failure, pay the price individually, and believe God for victorious Sunday night services.

By God’s help and grace we can (and will) have shining faces, shining victories, shining crowns, and a shining heaven—all through “Shining Lights on Sunday Nights!”

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EVANGELISM
By Evangelist DAVID K. WACHTEL

EVANGELISM is defined by Webster as "preaching or promulgation of the gospel, especially in revival services." Historically it implies intensity, warmth of spirit, stirred emotions, and moved and changed hearts and lives. Its results have included cities and nations moved to reform, generations lifted from the mire of sin, history books rewritten, and mankind salvaged for new eras of progress. Out of its intense, burning flame came our own movement. Evangelism at once brought us to the birth and gave us reason for existence.

Today there is a temptation to turn from evangelism as defined by Webster—"preaching . . . especially in revival services." Some would substitute other methods which can be operated without the passion, burden, intensity, and sacrifice which revival evangelism requires. Dean Paul Culbertson of Pasadena College says, "Throughout the Christian era there has been a persistent struggle between institutionalism, creedalism, and formalism—and the vital inner glow of vibrant spiritual life." That conflict is upon us today; and as the institutional, social, formal, academic approach prevails, warmhearted, intense revival evangelism passes from the scene.

The cause of revival evangelism has suffered at the hands of both friend and foe. Extreme methods, even when successful, have alienated some good people. Unsuccessful revival efforts have been damaging. Occasional overemphasis on finance has hurt. Personality quirks of those called evangelists have hindered.

But how much foundation do the criticisms really have? To often we have forgotten that modern man lives in an atmosphere of pressure. Only a spiritual and emotional pressure great enough to precipitate decision will bring him to Christ. Dr. Robert John Versteeg, in his very conservative book, The Gracious Calling of the Lord, says, "What could be more piously foolish than for the evangelist to refuse to exert pressure in man's behalf on the grounds that man ought not to be pressured?" Just how sound is an objection to the pressure of a passionate, warmhearted appeal to "decide now"?

Poor planning for and promotion of revivals must be charged with the blame for most meetings that fail. Advertising, visitation, and promotion which begin after the evangelist arrives are too little, too late! Failure to include revivals—the number one activity of the church—in the annual budget is largely responsible for problems of finance. Where proper care is given this item, there are few misunderstandings. The evangelist is supported on the same basis as the pastors he labors with (proper allowance being made for travel, parsonage and utilities, vacation, and lost time), and he asks no more.

Personality quirks—we all have them. It behooves us to be very tolerant of the other fellow. He is having to be charitable with us! At least to some extent these criticisms are the fruit of the age-old conflict of which Dean Culbertson spoke. We can succumb to its pressures and be pushed toward the institutional, social, formal, and academic approach to church operation. But if we do, we cease to have a reason for existence. All sense of mission dies. We have only a growing and intensifying frustration.

But Dean Culbertson went on to say, "Again and again spiritual pioneers have revolted against institutionalism and formalism to stress the vital centrality of spiritual life. This was the calling of the Church of the Nazarene, to re-emphasize the experiential—a vital relationship to God—the glow and glory of the holy life—a heart ablaze with divine power and the divine presence."

Here is our mission for 1961! Re-stressing the old emphasis. Enjoy a new era of glow and glory in our midst! Experience hearts ablaze with divine power and the Divine Presence. Such is always found in a tide of revival evangelism!

FOGGED IN
By Evangelist E. E. WORDSWORTH

Thou hast covered thyself with a cloud, that our prayer should not pass through (Lamentations 3:44).

My son John made a business trip from Seattle to San Francisco. When he wished to return by jet plane the airport was "fogged in." We called the Seattle airport to ascertain the reason for delayed arrival and the lady answering the phone call said, "San Francisco airport is fogged in." For several days the fog remained, thick and low, to prevent his homeward flight.

The dictionary defines a fog as "a large mass of water vapor condensed to fine particles, at or just above the earth's surface." It is a cloud formed so
Above the Storm

I shall have faith in love that never fails!
Tho' merciless and wild the storms that blow
On my small craft, and tattered be the sails
In ruthless winds, I still shall trust and know

By BERNIECE AYERS HALL

low that it rests on the ground or the sea. The cooling of the air causes fog, and the meteorologist and weatherman talk about “radiation” or “motionless” fog.

There are some Christians who get “fogged in.” Jeremiah in Lamentations speaks of “clouds,” and one commentary says the clouds are “sins.” We do surely know that sin in any form will produce a beclouded soul condition. King Saul disobeyed God and His prophet Samuel, and his spiritual skies were no longer clear. He joined the witch of Endor and finally became a suicide. Judas made a bad bargain for filthy lucre, sold his Lord for the price of a slave, and became “the son of perdition.”

Another reason for a spiritually befogged condition is that of being earth-bound. The lexicographer says, “at or just above the earth’s surface.” Jesus warned us to beware of “the cares of this world,” and Paul says, “But they that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition. For the love of money is the root of all evil” (I Timothy 6:9-10). Solemn words of warning—“temptation,” “snare,” “foolish and hurtful lusts,” “destruction,” “perdition.” Millions are damned forever by the god of materialism. So beware, dear reader, and take proper warning now and always. “Demas hath forsaken me, having loved this present world” (II Timothy 4:10), wrote the brokenhearted Paul of his former missionary companion.

Another fact about fog to be mentioned is that it is often “motionless.” It stays with us entirely too long. Sam Jones said, “Stagnation is next door to damnation.” May we sincerely ask: Are you a growing Christian? Are you farther ahead spiritually than you were a year, ten years, forty years ago? Are you? Let’s be downright honest with ourselves and take inventory of our spiritual condition in the light of God’s Word.

A newborn baby must have life, proper nourishment, and exercise in order to grow. And Peter said, “As newborn babes, desire the sincere milk of the word, that ye may grow thereby” (I Peter 2:2). The babe, instead of chemically analyzing, instinctively desires and feeds on the milk. The Christian must have a “desire,” “a yearning desire for” (Greek) God’s Word. All too many so-called Christians are anemic because of a serious lack of devoted love for the reading and study of God’s Book. We need a real passion for the Word.

Prayerlessness also is a tragic cause of spiritual immobility, being “motionless.” If we prayed more and better, we would move faster. We can make better progress on our knees than on our feet. Samuel said, “God forbid that I should sin . . . in ceasing to pray for you” (I Samuel 12:23). The sin of prayerlessness is truly an alarming, dangerous, subtle, and soul-destroying sin. “Could ye not watch with me one hour?” cried the disappointed Christ in dark Gethsemane, and He is still asking for your prayer time. If you love the social, sports, fun, and good times more than the church prayer meeting it is high time for a checkup. Are you “fogged in”?

We further note that a foggy atmosphere obscures the sun. It cannot, or does not, pierce through. On lakes and the sea the foghorns sound their alarms because of imminent danger. On the highways, travel is slowed down and danger surrounds us. Why? The sun is hidden. Is your sun blotted out? If so, you have a “low ceiling and poor visibility,” the sun’s rays do not disperse your “fogged-in” condition. May I suggest that you now read a few of the psalms, the Sermon on the Mount, I Corinthians 13, or similar passages and then go alone for a long season of prayer, and your spiritual skies will clear. Now rise from your knees and go out to win a soul for Christ and see how the sun shines upon you. It is glorious when the fog lifts! And, dear reader, you may live in a cloudless day. Yes, you will have troubles, heartaches, sorrows, and tragedies come to your life; but in Christ there are victory, peace, and open skies. Look up and reach the altitudes for clear flights heavenward!
BEHOLDING THE GLORY

REFLECTING THE IMAGE

By S. F. HICKE, Pastor, Astoria, Illinois

But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord (II Corinthians 3:18).

Thackeray, in *Vanity Fair*, states: "The world is a looking glass, and it gives back to every man the reflection of his face. Frown at it, and it will in turn look sourly upon you. Laugh at it and with it, and it is a jolly, kind companion." This is to say that whatever we see in life, is really our own reflection. But the Apostle Paul's idea is just the opposite. He declares that we reflect what we see. This is so true in our everyday world. The facial expressions of horror, sorrow, joy, or mirth are oftentimes only a reflection of what is seen at the moment.

This is also true in the spiritual world. The background of our text has to do with Moses and the Israelites. He had a veil on his face so the Israelites could not see the fading glory of the Old Covenant. This blindness is still on the Jew of today. But the Christian sees the New Covenant of unfading glory. This glory is the glory of the Lord.

Our first sight of this glory is in a place where physical pain and sickness are common, but it goes on to the land where there will be no pain or sickness forever. It begins in tears, but leads to a tearless land. It is a glory seen even though heaviness of heart may be the order of the day—but it continues finally to a place where every burden is laid down forever in heaven. Praise the Lord! It is a glory that cannot be purchased with money, but is given to them that "obey the gospel." Neither physique, beauty, nor intellect can claim this glory, for it is seen only by those who love the Lord.

If we truly beheld that glory, we will reflect its image. I think now of an old saint of God. She was unnoticed by those who passed by, and nearly forsaken by man. Her mind wandered, and her step was unsteady; her old body was infirm, and her speech hard to understand. But with raised face, as though "seeing him who is invisible," with a wave of her handkerchief and a shout on her lips, how she reflected the glory she saw. Somehow, all around her would sense the glory of the One she was beholding.

Paul assures us that this glory is not to be static, but changing, and the thought is that of an increasing glory transforming us so that we shall be more like Him whose glory we behold. As I behold the glory of His care for me, shall I not give, and give more freely? When I experience and know the glory of His pardon for all my sins, shall I then radiate forgiveness toward all who may have wronged me? When the glory of His self-denial comes into view, shall not I reflect self-denial too? Seeing the glory of His tears over a lost city, shall I be dry-eyed? Ought not I to weep as He wept? Beholding the glory of His compassionate heart among the hopeless, dare I reflect anything but a heart of compassion for the poor and outcast of earth's millions? Watching Him go "without the camp," carrying a heavy cross in my stead, shall I be crossless?

This transformation is not effected by us, but by the Holy Spirit. If the Holy Spirit can own and use us, He will effect the change "from glory to glory" in these and a thousand other ways. This ought not to be static either as regards the brightness or the intensity of the reflection. The closer to Him we are, the greater should be the outshining of His glory from our face. We expect darkness from those whose faces are toward darkness, but those who face the Light should have shining faces.

These words *beholding* and *changed into the same image* are searching words. They raise the question, "What am I reflecting?" What if we were to take on the characteristics or looks of what we were really beholding? God help us if all we would reflect would be money and possessions and the things of time and sense.

The story is told of some Indians who were going out to climb the highest mountain near them. According to legend, behind this mountain lay the great sea which none of them had ever seen. They climbed onward and upward. Some found the way too rigorous and quit but a little way up. Others went higher, but they, too, quit. Each one brought back a token from the mountain showing how
high he had gone. Long after the others had returned one came back empty-handed. But his face was aglow with beauty and light. He had reached the top. He had seen the beauty and splendor of the great sea, and it radiated from his face.

Shall not we climb the heights of God until we can see His glory? And shall not we reflect the glory of what we see? A hungry world is waiting. Oh, that they might see the shine of glory on the face of him who, “beholding . . . the glory of the Lord,” is “changed into the same image from glory to glory, even as by the Spirit of the Lord.” It is not looking for fading glory, but rather for that which is eternally bright. Let us behold the image, and reflect the glory!

THE MINISTRY OF TRIALS

By Evangelist ED BENNETT

Now no chastening for the present seemeth to be joyous, but grievous; nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby (Hebrews 12:11).

THE APOSTLE did not glory in the fact of the many tribulations and trying experiences that beset him, but rather found deep satisfaction in what he learned from these fiery trials. He found out the hard way the part that suffering played in the economy of grace; so instead of fainting he endured, instead of despising Christ he prayed that he might share in the same kind of suffering. Should life become to us a wearisome journey because at times we are betrayed, bereaved, forgotten, or heartbroken? Let us remember that God hath promised, “As thy days, so shall thy strength be” (Deuteronomy 33:25). What more could a Christian follower ask?

Another promise God gave us is that He would go with us through the waters and they would not overflow. He who has made us and laid out plans for our lives knows just how many trials we can stand, and how many mountains we can climb and not faint. Was it not He who said, “Be still, and know that I am God”? He right­fully expects to be exalted and glorified through the lives we live and through the ministry of our trials.

Again we learn through this medium of chastening that it is in His eternal plan and purpose; for we read in His Holy Scriptures: “And we know that all things work together for good to them that love God, to them who are the called according to his purpose” (Romans 8:28). Yet this chastening should not be looked upon as punishment, but rather as a disciplinary action sent from above for our schooling.

David was a man of many trials but God continually delivered him. It was he who left us this timely admonition, “Cast thy burden upon the Lord, and he shall sustain thee: he shall never suffer the righteous to be moved” (Psalms 55:22). John Wesley once said, “The readiest way to escape from our sufferings and trials is to be willing they should endure as long as God pleases.”

The Apostle Paul, sitting alone in his damp, dreary, rat-infested Roman jail, let his mind wander back over the past years of his colorful life. There had been grief and pain, slurs and blows; yet he had some way known that it was all for the best. For he said, “I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ: . . . that I may know him, . . . and the fellowship of his sufferings, being made conformable unto his death” (Philippians 3:8-10).

Peace will never be ours until we surrender to His permissive will, and only then will we have grace to walk unhurt through the many trials and tribulations that come to us unsolicited and usually unwanted. “We are troubled on every side, yet not distressed; we are perplexed, but not in despair: persecuted, but not forsaken; cast down, but not destroyed” (II Corinthians 4:8).

Thank God, the trials will soon be a thing of the past, and cares like a wild deluge will be swept into the sea of forgetfulness, as we see this old world receding as we are swept upward, headed for that celestial city where time is no more and where joy will be eternal. We’ve passed the examination and our report card shows that we have been promoted. The trials that we have known will fade into oblivion. Thank God!

I cannot see any honest way to evade the obligation arising from the emphasis Jesus put on stewardship. It is the subject with which more than any other His recorded utterances deal. It has been estimated that one-sixth of all of them deal with it. Yet the members of our churches are not all tithers. Is it not high time that we get back to Jesus’ way?
God save us from getting tied up in empty formality. Years ago I heard C. W. Ruth express the thought that he didn't mind if folks were "starched," just so they were "washed" first. I agree that the important thing is to be "washed" and made "whiter than snow." But too much "starch" can be worse than too little. Without in any degree approving human emotionalism and the cheap imitation of spiritual freedom which is found in some circles, let us not get too much in bondage to our own dignity.

Here, however, we must never forget the importance of individuality in spiritual expression. The Spirit manifests himself differently in different people and at different times. There can be stereotypes in "freedom" just as there are in formality. When expression becomes uniform and imitative, then the Spirit has ceased to work and the flesh has taken over.

It is well to be reminded, too, that freedom does not mean irresponsibility. We are warned against making freedom an occasion for the flesh. Liberty is never license, and must not be permitted to degenerate into it.

II

But there is another fundamental meaning to these thrilling words, "Where the Spirit of the Lord is, there is liberty." Indeed, it is its primary meaning. It is not liberty for us to do as we will, but freedom for Him to do as He wills. The Lord Jesus Christ, risen and regnant, is a liberating Spirit. He is the Great Emancipator who frees from sin and brings His people into "the liberty wherewith Christ hath made us free" (Galatians 5:1).

Paul speaks first of liberty through truth, the unveiled heart. In men's turning to the Lord, the veil which hid the fading glory of the old covenant is taken away (v. 16). The Old Testament was a revelation of types and shadows, partly revealing and partly concealing truth. In contrast, the gospel comes with "great plainness of speech" (v. 12). In Christ the veil is removed and the truth stands fully revealed.

One of the supreme tragedies of our educated and sophisticated age is "the veil on the mind" (v. 14). Good minds, bright minds, are veiled by selfishness, prejudice, and disobedience to the will of God. Sincerity is substituted for truth, and partly concealing truth. In contrast, the revelation of types and shadows, partly revealing Jesus Christ, risen and regnant, is a liberating revelation of the past. He contrasts the life-giving Spirit with the death-dealing letter of the old law (vv. 6-11). The law was glorious, but it was still a vehicle of condemnation (v. 9). It kept men back from committing sin by external constraint. The glory of the Spirit is that He keeps the soul from sin by inward aversion. He makes it distasteful and repulsive.

One who lives under the law refrains from wrong because he does not dare to do it. One who lives in the Spirit avoids wrong because he does not care to do it. Christ, through His Spirit, controls the "want to." "There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit" (Romans 8:1).

Then there is liberty in the ministration of the Spirit. This word (v. 8) means literally what the Spirit does to help us. The Spirit of God comes into human life with a regenerating, life-giving ministry. Then He works within a cleansing, sanctifying ministry. Only "the law of the Spirit of life in Christ Jesus" can make me "free from the law of sin and death" (Romans 8:2).

Finally, there is liberty for the developing likeness of Christ. The purpose of the indwelling Spirit is to mold us into the image of our Lord (v. 18). Beginning in crisis experiences of the new birth and entire sanctification, this is a lifelong process. The liberty of the Spirit is found in both nature and nurture, grace and growth, the "root" of spiritual life and the "fruit" of the Spirit. In this framework freedom glows in a new and holy light. No word can better describe it than the one chosen by Haldor Lillenas in the gospel song we love so to sing. It is "Glorious Freedom":*

Once I was bound by sin's galling fetters;  
Chained like a slave, I struggled in vain.  
But I received a glorious freedom  
When Jesus broke my fetters in twain.

Freedom from all the carnal affections;  
Freedom from envy, hatred, and strife;  
Freedom from vain and worldly ambitions;  
Freedom from all that saddened my life.

Freedom from pride and all sinful follies;  
Freedom from love and glitter of gold;  
Freedom from evil temper and anger—  
Glorious freedom, rapture untold!

Freedom from fear with all of its torments;  
Freedom from care with all of its pain;  
Freedom in Christ, my blessed Redeemer,  
He who has rent my fetters in twain.

Glorious freedom! Wonderful freedom!  
No more in chains of sin I repine!  
Jesus, the glorious Emancipator!  
Now and forever He shall be mine.

New Executive Secretary

Department of Church Schools

Dr. Kenneth S. Rice, pastor of Oklahoma City First Church, has been elected by the General Board as executive secretary of the Department of Church Schools.

This action enlarges the staff of the department. It comes as a recommendation from Dr. A. F. Harper, who has served both as executive secretary of the department and as editor in chief of church school periodicals. The Manual provides for both positions but in the past both offices have been held by one person—Dr. E. P. Ellyson, 1923-38; Dr. Orval J. Nease, 1938-40; Dr. J. Glenn Gould, 1940-55; and Dr. A. F. Harper, 1955-61. Because of the growth of the church and the resulting increased work load, Dr. Harper asked to be relieved of his responsibilities as executive secretary. He will continue as editor in chief of church school periodicals, with the proposed title of executive editor.

Under the new arrangement the Department of Church Schools will continue to function as a united department and staff, but with divided administrative responsibility. The executive editor and the editorial members of the staff will continue their responsibility for the thirty-four periodicals of the department. The executive secretary and the promotional members of the staff will be responsible for shaping church school educational policy in the local church, for program planning, and promotional activities. The executive secretary and the executive editor will plan the work of the department together, but each will be responsible directly to the General Board and to the Board of General Superintendents for the areas of the work under his jurisdiction.

Dr. Rice and members of the promotional staff will be responsible for such department programs as Sunday school organization and administration, Cradle Roll, Home Department, Christian Family Life, Camps and Caravans, Sunday school enlargement campaigns, contacts with district church school boards, regional and general conventions, and other types of department promotion.

Dr. Rice comes to his new position with excellent general background and personal qualifications. He also brings with him special training and years of experience in the field of Christian education. Following his discharge from the armed forces, Dr. Rice worked in the sales department of Nazarene Publishing House in 1947. From 1948 to 1955 he served as full-time director of Christian education at Oklahoma City First Church.

From 1955 to 1958 he was on the headquarters’ staff in Kansas City as director of Christian Service Training and Church Schools Administration. Especially since 1955 his services have been much in demand as a convention speaker and local church counselor in Christian education.

Dr. Rice holds an earned doctorate in Christian education. He is the author and coauthor of two widely used books in church schools administration, The Department Supervisor and How to Improve Your Sunday School. In 1958 Dr. Rice was called to return to Oklahoma City First Church as the pastor.

Dr. and Mrs. Rice, with their two daughters, Linda and Ronda, will move to Kansas City during the summer or early fall to assume his new duties.

V. H. Lewis, Secretary
Board of General Superintendents

How Much Christ Gave!

“And, behold, the veil of the temple was rent in twain from the top to the bottom; and the earth did quake, and the rocks rent” (Matthew 27:51).

In prayer we kneel in deep humility
As we behold God’s Son on Calvary.
The pride of life can nevermore abide
When we consider Christ, the Crucified.
The hour when Jesus died, the veil was rent.
That all might know the reason He was sent—
That His forgiveness was for all the world.
The Temple showed the veil once drawn—unfurled!

How wonderfully He loved, enough to die
That sinful man might live with Him on high!
Yes, when Christ died, the mighty rocks were riven:
Christ’s sacrifice complete—redemption given!

By FLORA E. BRECK

JUNE 28, 1961 • (353) 13
Welcome to British Honduras

Our arrival in British Honduras was certainly welcomed most warmly by these wonderful people.

Wednesday evening there was a welcome service for us at Belize First Church with over two hundred in attendance. Speeches of welcome were given by officers of the church and the superintendent of the Methodist Mission welcomed us on behalf of the ministerial association. The church and the house were decorated with signs “Welcome” and “Welcome Home.”

Thursday evening we had a special communion service commemorating the Easter season. It was very unique in that a table with thirteen places was set on the platform. The head chair was draped with a white cloth to represent Christ’s chair. Then twelve people sat at the table and partook of the Lord’s Supper.

Friday was a special day; and at night there was a “March of Witness” by all the Protestant churches, including the Anglicans.

The farthest church out was the Anglican church, so their group started singing, and as they passed our church our group followed them, singing songs of the Cross. As the march passed each church, the various church groups fell into line. They paraded through town and came to the park for special services.

Welcome to British Honduras

Last Sunday night we had a blessed service in the church here in Campinas. Seven men and a lady stepped out to the altar when the invitation was given. One was a fine young laboratory technician who has attended all our services regularly. The lady was an attractive, well-dressed woman who has been seeking for some weeks. She has been bound for some thirty years by the pipe-smoking habit. Pray that God will give this child of His victory over this vice.

In contrast to these two, was another young man who attended that night for the first time. The next prayer meeting this young man gave a clear testimony of how God had given the peace of Christ to his troubled soul. How we long to point them to Jesus.—Earl Mosteller, Brazil.

HOME MISSIONS

ROY SMEE, Secretary

New Zealand Pastor Ends Furlough

Rev. J. T. Davis has recently completed services on the Albany and New York districts, telling about the work of the Church of the Nazarene in New Zealand where he has served as pastor for several years. Brother Davis has been on furlough in his native state of Georgia and will be sailing with his family for New Zealand this fall. They have some open dates in September as they travel across the country to the West Coast. Brother Davis is doing a fine job in Lourenco Marques. New families have been reached, and the work is progressing. It was thrilling for Brother Perkins to see a woman who was saved from the very depths of sin at last year’s services, now living a triumphant and fruitful Christian life. During the year she has been admitted to our Church of the Nazarene. 

Brother Maclagan’s big problem at the present time is to find pastors for his churches. Let us make this a matter of prayer, for there are now ten churches on the district needing ministers.

News From Africa

Rev. Floyd Perkins conducted Holy Week services at Lourenco Marques again this year. He reports that God wonderfully blessed, and that Brother Perkins is doing a fine job in Lourenco Marques. New families have been reached, and the work is progressing. It was thrilling for Brother Perkins to see a woman who was saved from the very depths of sin at last year’s services, now living a triumphant and fruitful Christian life. During the year she has been admitted to our Church of the Nazarene. Although she has been married for many years, she has only just come to Christ. During the year she has been attending services regularly, and has been a great help in the work. 

Change of Address

Rev. H. S. Palmequst, superintendent of our work in New Zealand, is now residing at 44 Kitchener Road, Sandringham, Auckland, New Zealand.

New Churches

Bundaberg in Queensland, Australia, with a population of 23,000 people, lies 26 miles north of Brisbane. It was the setting, on April 13, for the organization by District Superintendent A. A. E. Berg of a new Church of the Nazarene. Prospects for a thriving and growing church in this town appear bright. For Brother Berg reports we have some fine people who are Nazarenes by Holy
Ghost conviction. A deposit has been made on a good corner property in the suburb of Svensson Heights, West Bundaber. Rev. Gavin Thompson is pastoring this new church.

Dr. V. W. Littrell, superintendent of the Virginia District, recently organized a Church of the Nazarenes at Highland Springs, Virginia. Members were received from Richmond First and Richmond Southside. These two church boards having met and generously voted to give several families residing in the area of the new church. Services are being held at present in the American Legion hall. Rev. Robert Grosse is pastor.

Dr. Littrell also reports the organization, on May 14, of a church in Aragonia Village district of Norfolk, Virginia. The members are not transferring from our other churches in Norfolk but are brand new Nazarenes residing in that area of the city. As a beginning, they have pledged $50.00 per Sunday toward the work.

The Northside Church of the Nazarene was organized on April 16, at Albany, Georgia, by District Superintendent Mack Anderson. Rev. Chester Roberts was appointed pastor. Brother Anderson also reports that the church at Meldrim, Georgia, which has been in a dying community and almost inoperative, has been revitalized and activated by moving to West Savannah property.

The Virginia District, recently organized by District Superintendent L. S. Oliver. His report revealed substantial progress in every department of the district work. Total giving increased from $607,833 to $619,684, and church membership from 5,823 to 6,194.

Superintendent Oliver challenged the district to organize 4 new churches; give 10 per cent for world evangelism, and increase the district revolving fund to $30,000. —Erlbert Watson, Reporter.

**DISTRICT ACTIVITIES**

**Alabama District Assembly**

Delegates enjoyed an outstanding district assembly, May 24 and 25, held at First Church, Pensacola, Florida.

Dr. Samuel Youlin was the presiding general superintendent, and he presided with his usual grace and efficiency.

High light of the assembly was the near unanimous three-year recall given to District Superintendent L. S. Oliver. His report revealed substantial progress in every department of the district work. Total giving increased from $607,833 to $619,684, and church membership from 5,823 to 6,194.

Superintendent Oliver challenged the district to organize 4 new churches; give 10 per cent for world evangelism, and increase the district revolving fund to $30,000. —Erlbert Watson, Reporter.

**Alaska District Assembly and Indoor Camp Meeting**

The eleventh assembly of the Alaska District, together with the indoor camp meeting, was held at Anchorage, in May. The return of Dr. Hardy C. Powers (Alaska's first general superintendent) was a great blessing and inspiration to the people. His love for the Alaskan District, together with his faith and challenge found responsive hearts in Alaska Nazarenes.

Dr. B. V. Seal's ministry in the night services of the camp meeting was of the highest order and deeply appreciated. The presence of the Lord was manifested as night after night the altar was lined with people seeking help from God for pardon and heart purity.

Our beloved district superintendent, Rev. Bert Daniels, endeared himself to every one with his gentle spirit, love for God and souls, and loyalty to the church.

The host pastor, Rev. M. R. Kordy, and the people of First Church, together with Rev. Arden Sickenburger and his people of the Minnesota Avenue Church, opened their homes and hearts to care for the delegates.

A spirit of unity, faith, and progress grips the district. The district superintendent's report indicated gains in all areas. Total giving for all purposes was $192,963, making $311.92 per capita for the 395 members. The district went over 10 per cent for general giving. Out of the 11 churches on the district, 7 received 10 per cent certification.

Special mention at the assembly were Rev. George Rice, ably representing our publishing house in Kansas City; Rev. Hardy John Powers, son of General Superintendent Powers and pastor of our Burien Church in Seattle, Washington, who was guest speaker at the N.Y.P.S. convention, and Chaplain (Major) Everett D. Pentrod, USAF, currently stationed at Elmendorf AFB, Anchorage.

All pastors and their wives, and many

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**THE BIBLE LESSON**

By J. W. ELLIS

**Topic for July 2:**

**Mary: Consecrated Motherhood**


**Golden Text:** Mary said, My soul doth magnify the Lord, and my spirit hath rejoiced in God my Saviour. For he hath regarded the low estate of his handmaiden: for, behold, from henceforth all generations shall call me blessed (Luke 1:46-48).

I am not an expert on angels (my work is among men), but it seems that Gabriel was a special kind of angel. You might say, of the ambassadorial rank. To quote him: "I am Gabriel, that stand in the presence of God" (Luke 1:19).

Down from heaven he came to the city of Nazareth, to the house of a young lady engaged to be married, to make her simple name forever remembered, and to make her Son, divinely conceived, the Saviour of the world.

"Hail! . . . highly favoured, the Lord is with thee: blessed art thou among women. . . . thou hast found favour with God. . . . thou shalt . . . bring forth a son, and shalt call his name JESUS" (Luke 1:28-31).

What a single encounter—of all women of all time, only to her were those words spoken.

The depth of her soul was revealed in the simplicity of her response, "How shall this be?"

And the angel answered, "The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee" (1:35).

The sincerity of her devotion is now clearly seen: "Behold the handmaid of the Lord; be it unto me according to thy word" (v. 38).

Consecrated motherhood finds itself wrapped up in the will of God. Without this, her best is of earth and her hope is forlorn. With this, heaven is in her hands and her hope is fulfilled.

Most of what has been written and spoken and thought about Mary follows her meeting with Gabriel. It was what she became that holds our attention.

"SHOWERS OF BLESSING" Program Schedule

**July 2—"What Is Man?" by William Greathouse**

**July 9—"The Witness of the Spirit," by William Greathouse**

**July 16—"Certainty in Christ," by William Greathouse**

**July 23—"Our Confidence in God," by William Greathouse**

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of their children, besides delegates and friends, were able to be present from all over this great state and the Yukon Territory, Canada, which makes up the Alaska District. God's hand is upon the district and we pray for Him for every victory.—S. TRUeman SHEpperton, Reporter.

THE LOCAL CHURCHES

Pastor John Bartrick reports: "Recently we had a revival in our church in Marshall, Illinois, with Rev. Ernest Florence as evangelist. His Spirit-filled messages were uplifting to all who attended them. Many, also, were helped to find help from God at the altar of prayer.

We have enjoyed nearly eight years as pastor in Marshall, and God has wonderfully blessed, giving many souls praying through and accepting the altar, and a good number uniting with the church. I have also now resigned as pastor to accept a call to pastor our Bethel Church near Beardstown, Illinois."

Dr. Ray Hance, superintendent of the Kansas District, was wonderfully used of the Holy Spirit as the special speaker in a union holiness convention, May 3 to 7, at First Church in El Paso, Texas. All the Nazarene churches of the area benefited from the visit of the special evangelist, and this church held its first union meeting effort of the city. Rev. John Fonner, minister of music at First Church, sang and directed a city-wide choir in each service. A marvelous blessing was felt throughout the campaign, with more than seventy-five people praying through to God for pardons of heart purity during the five days. Bible holiness was presented in the old-time manner, with the building Liberty as the Spirit worked through Dr. Hance. Genuine uplifit was felt equally in the singing and directing of music by Pastor Fonner. A fine spirit of unity and fellowship prevails among the Nazarenes of El Paso.—BERNARD W. CULBERTSON, RE- porter.

Defiance, Ohio—Our church recently closed a good revival with Evangelist H. B. Garvin and wife, and in connection with this evangelized Brother Garvin's fine holiness messages which were an inspiration and help to many people. The attendance was good, and God was faithful in blessing in the services. Brother Garvin has now returned to us in 1962 and one of his meetings.—MRS. RUSELL E. SMITH, SER- retary.

Rev. Clayton Stouffer and Wife (Florence) write: "After serving as pastor of Central Church in Cleveland, Ohio, for almost nine years, we have resigned to again enter the full-time evangelistic work. The Lord has given us a fruitful ministry with the fine folks here in Central Church. We have prayed with over one thousand seekers, and received eighty-one into church membership; also we have seen many healed of sickness through the power of God. We have also left total financial assets of over $8,000 mostly in cash. The folks have been kind and patient, and never cast a vote against us. Our new address is, 115 Garden Street, Bedford, Ohio."

Fairborn, Ohio—Wright View Church just recently closed one of the greatest revivals in our eight years of history. Evangelist Fred Thomas and Song Evangelist Paul Qualls were the special workers, and God poured out of His graces in a spirit in which one hundred and fifty were absolutely saved. There were 120 praying through to blood-bought victory. Eighteen new members were received into the church, sixteen of them on profession of faith. This has been the greatest year in our history, with an average over one hundred members, and we now have over two hundred mem- bers.—ROY J. NASH, PASTOR.

Evangelists A. E. and Pauline Miller report: "Due to travel and hospital cancellations, we have an open date, August 30 to September 10, and we will be glad to slate this time as the Lord may lead.

We are starting our eighteenth consecu- tive year in the evangelistic field; carry the witness of God's power. We are singing, sketch, art, music, and children's work. Write us at our home address, 307 S. Delaware Street, Mt. Gil- cad, Ohio."
NEVADA—Raymond B. Sherwood, Box 510, Fallon, Nevada
NEW ENGLAND—J. C. Albright, 19 Kennebunk Road,melon, South Portland, Maine
NEW MEXICO—R. C. Gunstream, 215 37th Street, New Mexico
NEW YORK—E. E. Zachary, P.O. Box 67, New York 5205, Portland 16, Oregon
PHILADELPHIA—W. D. McGraw, P.O. Box 67, Portland 16, Oregon
PITTSBURGH—R. B. Acheson, Castle Heights, Box 367, Saskatchewan
NEW ENGLAND—J. C. Albright, 19 Kennebunk Road, Maine
NEW MEXICO—R. C. Gunstream, 215 37th Street, New Mexico
NEW YORK—E. E. Zachary, P.O. Box 67, New York 5205, Portland 16, Oregon
PITTSBURGH—R. B. Acheson, Castle Heights, Box 367, Saskatchewan

Did You Know?
Your Publishing House can get you any book that is in print, at publisher's regular price.

— to Miss Eleanor Loudin and Earl Charles Eddleman— to Mr. and Mrs. David Culross of Peoria, Illinois, a son, David Todd, on April 17.
— to Professor Curt and Clarice (Strahy) Brady, of Michigan, a daughter, Susan Jane, on May 10.

AROP
— by Mr. and Mrs. J. L. W. H. Gentry, P.O. Box 425, Clackamas, Oregon, W. D. McGraw, District Superintendent.

Nazerene Camp Meetings
July 6 through 16, Hendersonville Nazarene Camp, at Beulah Park Drive, Arlington, California. Workers: Rev. T. E. Skiles. director of teen-age activities; Rev. Hal Bonner, in charge of youth activities; Mrs. Donald Potter of Mesa, Arizona, in charge of Miss Eleanor Loudin and Earl Charles Eddleman

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— to Professor Curt and Clarice (Strahy) Brady, of Michigan, a daughter, Susan Jane, on May 10.
How does a Nazarene minister who marries divorced people know that he is marrying the innocent party?
By acquaintance with the circumstances of the case, or by suitable investigation.

I have a Catholic sister-in-law who says they do not believe that Mary, mother of Jesus, had any other children. We have found two different places in the Bible where it speaks of brothers and sisters of Jesus. The names of His brothers are given, but not the names of His sisters. Is there anywhere we can find these names? The priest says these are Jesus' cousins, not brothers. Could you explain this for me?

Jail Russians for Religious Links
Moscow (EP) — Six members of a group identified as the “Pentecostal Sect” have been sentenced to prison by a Soviet court because they reportedly received guidance from American Evangelist Oral Roberts.

Pracla, the Red newspaper, reported the incident, said the defendants got prison terms ranging from two to ten years. They were charged with indulging in illegal gatherings “at which savage customs” were practiced. The paper did not elaborate on the charge.

Graham to Receive C.E. Award
Columbus, Ohio (EP) — Dr. Billy Graham, well-known evangelist, will receive International Youth’s Distinguished Service Citation at the forty-sixth International Christian Endeavor convention in Chicago, Illinois, July 5.

Dr. Graham will be presented with the award at the evening mass meeting on Friday, July 7, by Dr. Clyde W. Mead, president of the International Society. He will be the ninth recipient of this honor. Those who have previously received it are: Admiral Richard E. Byrd, Honorable Herbert C. Hoover, Honorable Harold E. Stassen, Dr. Daniel A. Poling, the late Mrs. Helen Lyon Jones, Honorable Theodore R. McKel- din, Congressman Walter H. Judd, and Honorable Richard M. Nixon.

Methodist Ministers Killed
Jailed in Angola
(New York) — Portuguese civilians or military forces killed eight African Methodist ministers after hurried trials during the first month of the Angola rebellion, the Methodist Division of World Missions has reported here.

The division said further that at least half of the denomination’s 150 African pastors are reported in prison, have fled with their families, or have been killed.

Basing their reports on “the most reliable Methodist sources in the country,” division spokesmen said the families of ministers have also suffered at the hands of armed white civilians. "One pastor in prison reportedly lost two daughters who were at home for Easter." It was said. "When arrested he left a badly injured wife who has not been heard from in several weeks."

Division spokesmen considered the slaying of the Rev. Guilherme Pereira Ingles, superintendent of the Dembos District, to be one of the most severe losses for the denomination. In his fifth year as head of the largest Methodist district in membership and financial strength in Africa, Mr. Ingles left behind his widow and nine children. (EPS, Geneva).
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