



Herald of HOLINESS

July 20, 1960

Prepare Ye the Way!

Prepare ye the way of the Lord, make his paths straight (Luke 3:4).

Ancient kings traveled over prepared roads only. The greater the king, the better the road must be. Today any city or nation makes preparation for the coming of an illustrious visitor.

John the Baptist's task was to prepare the way for the coming of Jesus who was on a mission of redemption. Jesus longs to visit the hearts, homes, churches, and nations of earth today. His trains, trucks, and wagons are loaded. His arms are full. He is ready to supply every need we may have.

The human heart hungers, the Church languishes, and the nations are in distress. Bad roads hinder His coming to meet our needs. Jesus travels over straight roads. Crooked, tangled trails of the past must be straightened as near as possible by confession of sin, restitution for sin, and the correction of wrong deeds and attitudes. Such an attitude towards the visitation of the Saviour will release the brakes and His supply train will begin to advance.

Jesus travels over level roads. Huge boulders of pride and self-conceit must be removed. Pride of culture, ancestry, or accomplishments can block the way until Jesus cannot reach us. Lowered standards, shifted convictions, and careless attitudes can leave such sharp dips, deep holes, and rough places in the road as to make the coming of His supply train impossible. Payment of old vows, renewed pledge of service, and a willing heart to take up the cross where it was deserted can level up the road and His train will begin to move.

Jesus travels over wide roads. Low ceiling vision, absence of enthusiasm, love of ease, and unwillingness to sacrifice can reduce the way to a mere trail, too narrow for His truck to get through. The roads over which the King's wagon moves the best are straight, level, and wide.

Proper attention given to preparing the way can bring reclamation, pardon, or cleansing to the hungry heart. Churches can be revived, communities awakened, and glorious revivals will break forth.

A new day is before us. Increasing responsibilities lie upon us. We must arise and with sincerity, prayer, tears, and true devotion dedicate ourselves to the task of preparing a road straight, level, and wide over which Christ can travel to the need of a sin-benighted world.

General Superintendent Vanderpool

LATE NEWS

After four years as pastor of Bethel Church, Detroit, Michigan, Rev. R. C. Johnson has accepted the call to pastor First Church in Birmingham, Alabama.

Rev. John A. Manasco writes from Nauvoo, Alabama: "I wish to thank the many friends throughout the church for their kind expressions of thoughtfulness and sympathy during the illness and death of my companion."

Revs. E. E. and Ora J. Turner, elders in the Church of the Nazarene for forty-four years, will be celebrating their fiftieth wedding anniversary (Golden) on August 3. They united with the church in 1916; served as pastors at Evansville, Muncie, Indianapolis North Side, Hammond, and New Castle, Indiana; and at Rochester, New York. Also they were engaged in evangelistic work for a number of years, and in week-end meetings, specializing in personal evangelism. Due to Mr. Turner's ill health they cannot have open house, but will be delighted to hear from their friends, both old and new. Their address is, 11 N. Crest Avenue, Clearwater, Florida.

What Is God Like?

Do we want to measure His power? We see it in the vastness of His creation.

Do we want to measure His wisdom? We see it in the unchangeable order by which that creation is governed.

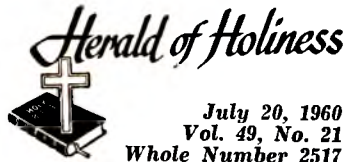
Do we want to measure His generosity? We see it in the abundance with which He fills the earth.

Do we want to measure His mercy? We see it in His not withholding that abundance, even from the unthankful.
—SGT. ISRAEL SIEV.

NOTICE!

Those persons who attended the General Assembly and want to express appreciation for the facilities Kansas City offered for so large a meeting may address your communication to The Convention and Visitors' Bureau, Mr. E. L. Pavel, Mgr., 1030 Baltimore, Kansas City, Missouri.

S. T. LUDWIG
General Secretary



July 20, 1960
Vol. 49, No. 21
Whole Number 2517

- 1 Prepare Ye the Way!
General Superintendent Vanderpool
- 3 The First Work of Grace,
John W. May
- 4 In Fear and in Much Trembling,
Dora Hall McCandless
- 5 Keep Your Wires Up! *H. M. Von Stein*
- 6 Spiritual Survival? *Jack M. Sharn*
- 7 What Price the Harvest? *Clara Verner*
A Marvelous Thought! June Hatton
- 8 What Grace! What Men!
C. Warren Jones
- 9 Keep Pushing the Dust Mop.
Pauline E. Spray
The Winning Welcome, Grace V. Watkins
- 10 "Be Certain the Hinges Are Not Rusted!" *Monna Gay*
The Growing, Grace V. Watkins
- 11 Some Certainties, *Edith Carey*
- 12 Editorials, *S. S. White*

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When Christ Becomes All

By ALICE HANSCH MORTENSON

*When Christ becomes all,
Readjustments are made;
His glory shines forth
As earthly things fade.
And what seemed important
Slips softly from view
As Christ becomes center
Of all that we do.
And gladly we yield Him
Our talents—though small;
For nothing else matters
When Christ becomes ALL!*

"God isn't bound by Eastern, Central, Mountain, or Pacific standard time. He always acts in the fullness of time. Just when we need Him He is always there."
—Selected.

The Office Editor Writes

About the General Assembly

It was a truly "great" assembly! First, the people—God bless the people called Nazarenes! How I love and appreciate our good preachers, laymen, young people—all of 'em! We have a great crowd. Beginning on Tuesday, June 14, they started coming into Kansas City and stopped to see "their" publishing house. How I did enjoy talking with them—from Alaska, Hawaii, and all around the world—all so friendly.

Friday, I spent a little time in each of the conventions. The attendance at each was wonderful and the interest excellent. How I thrilled to see that crowd of teen-agers in the General N.Y.P.S. Convention.

I spent a while just "standing" by the information desk in the foyer—listening, watching, visiting, and again I was thrilled at the warmth of the greetings from many I had not seen since the '56 assembly. God's people are the best crowd on earth.

We have a great group of talented and spiritual young men coming up in the ministry; and then how we appreciate those veterans of the Cross who are still with us—Dr. B. F. Neely, Dr. C. Warren Jones, Evangelist A. F. Balsmeier, Evangelist J. W. Short, and many others; all, young and old alike, enjoying the blessing of entire sanctification, standing for the "faith of our fathers," and loyal to our church.

Who of us that were privileged to be present can forget that great crowd on Sunday, June 19—the Spirit-anointed singing, the beautiful humility of Dr. Vanderpool, the communion service, the great missionary gathering on Sunday afternoon, and that masterful, heart-stirring message of Dr. Benner on Sunday night. The singing throughout the conventions and the assembly was glorious and blessed of God. My heart was "thrilled" again and again in hearing our consecrated singers.

I believe the business sessions throughout were the best of any assembly I have attended. God met with us and, in answer to the prayers of thousands of Nazarenes around the world, directed (I believe) in a special way in the business and in the elections. The assembly closed at five-thirty on Friday evening, June 24, with prayer by Rev. J. W. Short (celebrated his 80th birthday recently), and he prayed Heaven down.

I am sure the echoes of this Fifteenth General Assembly will reverberate around the world in the hearts of Nazarenes everywhere as we go out to "evangelize" during this new quadrennium. God is our Captain, and we march forward at His command, to evangelize at home and abroad. I thank God I was privileged to be in the 1960 General Assembly.—VELMA I. KNIGHT.

The First Work of Grace

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

It is said that those who preach holiness minimize the work of regeneration. This is not so. Regeneration is necessary before one can be sanctified. The experiences are for two different people, or the same person in different spiritual relationships. Regeneration is for those who need saving grace; sanctification is for believers. The first work of grace is basic in our relationship to God.

Let us look at the power of the first work of grace. Here is power greater than the strength of man. He does not have sufficient power to remove the burden of sin. His power is sufficient to remove physical burdens, but he is weak and helpless in the face of his spiritual needs. The rolling away of the burden of sin is done in an instant in this wonderful experience. Here is power greater than the wisdom of man. Man's wisdom has progressed in "seven-league boots" in the last twenty years. Suddenly we have in actuality what was purely imaginary then; but man cannot solve the problem of sin with finite wisdom. This can be done only by the spiritual force found in the first work of grace. Here is power greater than the plans of man. No man plans to become habit-bound and chained by sin, but it will take its toll on him. We see about us today many people who thought they could cope with it, but now they are its slaves. All men plan to change, or feel that they can change any time they please. How few do! But all may change through the power of the first work of grace.

The picture of the first work of grace is not drawn according to popular conception. It is not church membership, but membership in the body of Christ. Church membership is commendable, —in my opinion necessary for every Christian. The sharing of mutual encouragement and admonition, with "godly watch care," is something to be highly valued. The union with Christ, however, is not made by merely deciding to join the church, but by coming into alignment with Him through regeneration. It is not turning over a new leaf, but turning over to Christ. It is not excusing, but breaking with sin.

I read of an evangelist who experienced difficulty in getting people, in their hearts, to admit personal guilt before God. Many feel that they are all right

because they do not break as many commandments as others. He illustrated by picturing a person hanging over a cliff by a chain of ten links. If a man took a hammer and smashed every link the result would be a terrible fall. But, if he smashed only one link, the result would be just as disastrous. So it is in relation to the commandments of God.

The first work of grace is not feeling but fact. In spite of our insistence in maintaining that we are looking at life coldly, we are living in a highly emotional world. While the stirring of emotions is desirable, the experience of regeneration goes deeper than that. If we are born again, we are saved, feeling or no feeling. The fact remains when feeling fails. This experience is not taking the sacraments, but taking the Saviour. The sacraments are necessary to the Church but there is no saving virtue in them; they are the signs of what is already being enjoyed by the regenerated.

The great price of the first work of grace has been bountifully supplied. In the context of the manifesto of regeneration, "Ye must be born again," Jesus says that it is necessary that He be lifted up as Moses lifted up the serpent in the wilderness for the salvation of humanity. Here is the gift of God's love. He purposely paved a way for our faith. The Cross is the cause of the crisis.

The Holy Spirit brought it; to be "born of the Spirit" is necessary for entrance into the kingdom of God. It is through the witness of the Spirit that the experience is assured. Surmising or hoping will fail, but the evidence brought by the Holy Spirit is constant. It is sought and found by many—whosoever will may seek and find.

Some time ago a man and his wife spent a nightmare of two nights and a day in a southern swamp infested by snakes and alligators. More than two hundred people searched for them while they frantically sought a way out of the swamp. One night the wife slept in a hollow log. They were found and taken to a nearby hospital where, in cracked voices, they attributed their rescue to the power of prayer. What a picture of humanity this is! While they escaped the snakes, alligators, and drowning, how few people escape the poison of the vipers of sin. There is only one cure, one way out, only one method of rescue—that is the first work of grace!

In Fear and in Much Trembling

By DORA HALL McCANDLESS

I wonder how many of us who handle the Word of God and minister to the spiritual needs of our fellow men do so in fear and in much trembling. I fancy I hear some of the younger Christians in this modern, self-sufficient day laughing and asking, "Why should we?" Using the Apostle Paul as an example, let's see just why we not only should, but *must*, minister in this way if our ministry is to be the most effective for our Lord.

God had chosen Paul for a special task: ". . . to bear my name before the Gentiles, and kings, and the children of Israel" (Acts 9:15), and he realized the magnitude of that service. It was one that demanded all he had in the way of talent, ability, education, and wisdom.

Insofar as his background was concerned, Paul was admirably fitted for this task as he came of wealthy, cultured parents—the Jewish aristocracy of his day. Furthermore, he had every human right to have confidence in the flesh because he was, "circumcised the eighth day, of the stock of Israel, of the tribe of Benjamin, an Hebrew of the Hebrews; as touching the law, a Pharisee; concerning zeal, persecuting the church; touching the righteousness which is in the law, blameless" (Philippians 3:5-6). His education had been of the best, having sat at the feet of the widely known teacher, Gamaliel. What more could he ask? Yet we hear him saying humbly: "I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord" (Philippians 3:8).

He even goes still farther—he tells the Corinthian church that he did not come to them with excellency of speech or wisdom but he came ". . . in weakness, and in fear, and in much trembling" (I Corinthians 2:3).

Why? Because he realized very keenly that he was dealing with eternal values; that human souls hung in the balance, as it were. Whenever he preached or taught he was very conscious of his own incapability and that in and of himself he was utterly unable to meet the demands of his task. But he also knew that the God who had assigned him his work was able to assist him in its performance. Therefore we hear him saying, "I can do all things through Christ which strengtheneth me" (Philippians 4:13). Consequently, he took no credit to himself for his accomplishments. He did no boasting nor bragging about Paul and Paul's

prowess and Paul's accomplishments and, because he did remain humble, God used him in a mighty way.

In a similar way God has assigned to every one of us some task or tasks to perform for Him and He has peculiarly fitted each one of us for that specific work. Every God-given task, no matter how small or unimportant it may seem to be, demands our best under Him in order that His body, the Church, may function properly and to its highest efficiency. (See I Corinthians 12:4-31.)

Some folks serve happily and contentedly. Some regard it as a duty and serve reluctantly and thus lose all the joy of service. Some, like Moses, are content to take God's second best and lose part of the reward that might have been theirs; still others refuse to serve at all and bury their talent to their own eternal loss and sorrow. Just as a hand or foot will atrophy if not used, so do these unused talents dry up and become worthless.

But those who, like Paul, serve humbly and "in weakness and in fear, and in much trembling," depending on the Lord Jesus Christ for help, are the ones whom God uses to the full, their weakness being made perfect in His strength. These persons the Lord can and does work through.

A fine Bible teacher once told how the Lord had given her a clear, unmistakable call into the teaching field. But she was a shy, timid soul, afraid of the sound of her own voice, and she absolutely refused to serve in this capacity. However, the Lord administered a sound spiritual spanking in the form of grief and sorrow that came into her life and it was only after that that she was willing to humbly say, "Not my will, but thine, be done." But she further stated that she never got up to speak or teach without first breathing up a little prayer for His help and clinging desperately to Christ's promise: "For it is not ye that speak, but the Spirit of your Father which speaketh in you" (Matthew 10:20).

I also heard a minister remark that if he ever spoke without a certain inner dread, he felt he would be speaking in his own power and therefore his ministry would lose much of its effectiveness.

What about *you* and *me*? Are we serving under Him "in fear, and in much trembling" or are we striving to run ahead under our own steam?

Parents, friends—remember to



KEEP YOUR WIRES UP!

By H. M. VON STEIN

In spite of the advances of science, technology, and education, the most vital problem confronting civilization today remains communication. Inadequacies are not confined to instrumental deficiencies, although they exist there. In recent time, our U.S. forests have accumulated some short-wave radio equipment. Every one thought they had seen the last of the long gray threads of telephone wire strung upon trees, which had been our only means of communication for so long. But the wire is still there, and more important than ever! Because, like every other wonderful thing technology has handed us, radio can have so many intricate things the matter with it. Not only does it occasionally fail at critical times, but when those times do come, the air is so jammed with urgent messages that even the most wise supervision limits its use.

Radar also has its barriers.

But the problems surrounding instruments and words are completely unimportant alongside the difficulty mankind has in understanding what is meant after an idea has been carried to him. We have never succeeded in conveying to other nations our genuine feeling and desire for their well-being, and as a consequence, astronomical sums and many energies are wasted in trying to forward "understanding between nations."

Closer home, we can consider with astonishment the barriers which continue between areas of our own nation concerning problems of race, civil liberties, and sometimes religion.

But after numerous conversations with people much more closely associated who find themselves experiencing difficulty in getting along together, a much more vital and difficult problem presents itself. With a frequency which becomes almost fantastic, the complaint of married couples begins, "I don't know why, but we can't seem to talk to each other any more."

When a man and woman who have been closely bound in love lose the ability to communicate with each other, what is there left? And how can it come about that such, to whom, at one time, a

touch, or just the meeting of a glance spoke volumes of rhapsody—how could two such people reach the point where it is difficult if not impossible for them to talk to each other? Some who read this know exactly what I am talking about!

There is a pattern which appears in all this after a while if you will read and study. Satan is probably not much interested in our forest radio, although I wouldn't guarantee it! But he is desperately interested in disrupting any vital communication which might work good between husbands and wives, men and men, and between nations. If he can do this, the way is wide open for him to convince us that the other fellow is something else than he really is—either worse, or else much better, which is just as bad; because then we may, out of goodness of heart, be lured into coexistence with him, which would soon develop into cohabitation with evil.

Here, in the forest, we have developed a code of numbers by which messages are greatly shortened and made more intelligible. We call it the "Ten Code"—all radio men know it.

God gave man a "Ten Code" a long time ago. It was not complicated until men tried to elaborate on it in order to escape its strictness, to a point where rules and regulations overlapped so that only scholars could figure it out and people lost the ability to communicate with God.

When Jesus came He made it simple again, but now almost the whole world has forgotten how to use it. Perhaps it is too simple! Jesus said, "Love God"; then, "Love one another." That's all!

Could race hatreds and world difficulties exist if we said, "God loves you and we love you," and meant it? We try to say, "We love you," and leave God out of it—and that won't work.

Can you, husband-lover, wife-sweetheart, look into the eyes of your partner on the trail of life and say, "I love you," and your difficulties remain? What more is there to say? In fact, what more is there? Love is communion between men and between man and God.

Young people think it is easy to love. It isn't! It's the biggest job man has. Not because we weren't genuinely in love in the first place—Satan will tell you that, and he *lies*—but because we have never learned what love really is. Love is the most important thing, now and through eternity.

If America is to live we must keep our communication lines wide open to Heaven and between each other. Satan is trying to break them but he can't without our co-operation.

God has more kilowatts of power than we can ever use.—M. C. FRY.

Whether it be a nuclear attack or the Second Coming of Christ—are you prepared for—

SPIRITUAL SURVIVAL?

By JACK M. SCHARN

Pastor, Lone Pine, California

“Survival, survival, survival . . .” These words flashed in consecutive repetition introduced a warning to the American people. As only one of the thousands of television viewers, the message that followed left me startled, silent, and wondering. Narrated by news reporter, Bill Stout, the program alerted American people of our unpreparedness should we suddenly be confronted with the problems of nuclear attack. Our national defense forces are trying to take measures for the welfare of our millions, but progress has been slow and little has been accomplished. One of the major factors contributing to the lack of preparation according to the commentator is an uninformed and indifferent public.

How serious is the problem? Perhaps it is much greater than any of us would like to realize at this moment. Let us look at some facts that were given. Russia is preparing and already has enough facilities to take care of over 30 per cent of her people, that is, to protect them from radioactive fallout. Nuclear warfare is a possibility and many feel that in only a matter of time it will be a probability. Even one bomb dropped in a strategic spot would be disaster. It would cripple a large area and at the point of blast there would be no chance of survival. For hundreds of miles from the center of the blast there would be invisible radioactive fallout to affect millions of unprotected victims. Fill the large Los Angeles Coliseum full of T.N.T. thirteen times and let it explode and that is about equal to one nuclear bomb in the clutches of scientific achievements.

Roads to escape would be so congested that evacuation would be impossible. Civil Defense forces are trying to inform people that there are some precautions that can be taken and should be given honest consideration, but so few listen or seem concerned enough to co-operate with efforts for survival. Some authorities set up a booth on a busy corner in the Los Angeles area and with hidden microphones and cameras, they registered the reactions of the few who did stop to receive information. One lady said with flippancy—“If it’s going to happen, it’s going to happen . . . Guess there isn’t anything that we can do.” A few took it more seriously and one man interviewed later in the program at his home showed the fallout shelter he had prepared in his back yard to accommodate the needs of his family should it ever become necessary to seek shelter.

The commentator said that this is a unique problem we face for two reasons. First, never before in history have we had to prepare for safety from such a tremendous and powerful force. Second, we wouldn’t have a chance to learn from experience how to prepare for we wouldn’t have a second chance. Yet, in view of the impending dangers, we remain an uninformed, unprepared, and indifferent public.

How close does this emergency resemble another major front of life? What about an even more important preparation we should be making for spiritual survival? Let us hear again the challenge of Peter in Christian defense measures when he warned—“Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall” (II Peter 1:10).

There is some difference and some similarity in the uniqueness of the problem of spiritual survival. First, this problem has confronted us ever since the atomic bomb of sin exploded in the Garden of Eden. Its fallout charged with the powers of spiritual darkness has affected the world ever since. The Bible has narrated the disaster of souls who have been lost by the consequences of sin. To Belshazzar it was a night of doom. He had only prepared for a fling, but not for spiritual welfare, and the hand of God spelled out the doom of an unprepared heart.

Disaster was re-emphasized in the parable Jesus told about the rich farmer who made abundant preparation for this life and was indifferent about his soul. As he relaxed in self-sufficiency he said, “Soul, . . . take thine ease,” but God said—“this night thy soul shall be required of thee.” (Luke 12:16-21.)

There is only one shelter from the fallout of sin. That shelter is the Saviour, Jesus Christ. The soul can find survival not by indifference or unconcern, but by an accepting faith.

Secondly, spiritual survival is a uniquely similar problem because with the Second Coming of Christ there will be no second chance for the unprepared. When Christ returns, there will be no roads to escape. Evacuation from His presence is impossible. Men will call for the rocks and the mountains to hide them from the presence of Him whom they have rejected. We have been informed, but an indifferent public carelessly races on unpre-

pared against the fallout of sin. Millions *could* be saved if millions *would* be saved.

The Second Coming of Christ is as real as the Word of God. It is only a matter of time. "In such an hour as ye think not" (Matthew 24:44). These are critical days and there is a divine urgency about the call to preparation.

"Survival, survival, survival"—yes, we need to prepare for physical survival—in case, but to prepare for spiritual survival—for sure. Give diligence, make sure, and find salvation. Salvation in Christ is survival even into the unknown wonders of eternity.



What Price the Harvest?

By CLARA VERNER

When Jesus looked about upon the whitened harvest field and remarked, "Pray . . . [for] labourers" (Luke 10:2), He knew just how much labor would be required in that harvest!

Night after night He recuperated His strength by hours on the hillside, after an exhausting day in the harvest field.

Check back over the souls you have won. Were they easy? Did you win them with a casual "How-do-you-do" effort? Did you win them to *Christ*, I mean, by a hit-or-miss friendliness?

One winner I know spent *all* her spare time for eighteen whole months with one person! Helen, we'll call the lost sheep, would cling to this winner, both spiritually and emotionally, until the winner would become completely exhausted. Again and again she said to herself, "I'll never see her again! I just can't take it!" Yet Helen would come again—or ask the winner to come to her house. Invariably the subject of religion would come up.

The one would say to her, "Helen, we'll never agree on religion. Let's just not discuss it. Let's just be friends. You have your ideas, and I have mine. And both of us are completely right! So let's forget it." But, in a matter of minutes, they would have head-on collisions about the basic things of the Bible. Then our friend of the Church of the Nazarene would go home distressed and deeply disturbed to have been so harsh, blunt, and even stern. Yet, at the end of the eighteen months, Helen met conditions, found the Christ of Calvary precious to her never-dying soul, and a few years later went to heaven with praises on her lips.

Exhausting? That was time-consuming; emotion-wearing; and took all the wisdom our friend could pray down, to say nothing of the grace needed to meet each separate onslaught. But—she won! Again and again Helen would say, "I am your lost sheep! Out in the desert you heard my faint cry—sick, helpless, and ready to die! God sent you to find me!"

It is one thing to inspire a group of people to attend your Sunday school class, or your church—but it is a vastly different thing to swing their thinking, and their emotions, and their loves, away from the world to the Christ of the Cross; the Christ of sacrifice; the Christ of other-mindedness!

As to unifying a group like that—let us again search the Scriptures. Our Lord spent three years working with such a group. He not only met with them on the Sabbath days—He lived with them day by day. He slept in their homes; He ate at the same table; He worked with them; He relaxed with them. Yet, when the showdown came, one of them "two-timed Him; one lost his temper—and then lied; the three on whom He depended most—went to sleep in a crisis! All fled! It took Pentecost to unify them. It took the outpouring of the Holy Spirit to remove the self-centeredness, the cowardice, and the instability from their unpredictable hearts! It took the Holy Ghost to fill them with courage, strength, and outreach! Oh, glorious Holy Ghost! We beg Thee come anew!

A Marvelous Thought!

By JUNE HATTON

*I stand in awe at the greatness of God
And wonder just how it is
That He is mindful of "the least of these,"
When all of the world is His!*

*It's startling to think of the vastness of God,
Yet soothing to know through it all
That He feels every heartache and sees every tear,
And is eager to lift when I fall.*

*I'm sure He's beside me through darkest of ways,
And strength for my day He's supplied;
He's Ruler of heaven and King of the earth,
Yet He's mine—for ME He died!*

Author of "Orphan by Choice" (Beacon Hill Press, \$2.50. May be ordered direct from Nazarene Publishing House, 2923 Troost Avenue, Box 527, Kansas City 41, Missouri).

What Grace! What Men!

By C. WARREN JONES

Retired Nazarene Elder, Bethany, Oklahoma

Amazing grace, marvelous grace, wonderful grace! Grace, the gift of God's love! Saving grace, sanctifying grace, keeping grace! Grace that cannot be measured with a yardstick or weighed in the balances of this world. It is that which is difficult to define. It bypasses all understanding. It is often hidden from the wise and the prudent, and revealed to common people. What it has done for, and what it has meant to God's people is beyond comprehension.

If we believe the Bible, it is the minority that possesses and enjoys God's grace. "Strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it" (Matthew 7:14). Again, "Many are called, but few are chosen" (Matthew 22:14). Then again, "Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity" (Matthew 7:22-23). However knowing that we have passed from death unto life we must not allow ourselves to become discouraged or to doubt God's promises. We recall that on one occasion Elijah began to feel that he was the only one that really loved God and remained faithful. About that time God got Elijah's attention and reminded him that he had seven thousand that had not bowed the knee to Baal. What a difference between one and seven thousand!

Wherever the gospel has gone you will find a Christian nucleus; a few that enjoy God's grace. They may be few in number, but the few with God are a majority. You will recall that Paul visited Athens. Here he met with intellectual snobbery and the converts were few. In Athens all was not success, but all was not failure. Even here he left a few men with grace—his visit was not in vain.

Across the centuries God's grace has made some men great. Alexander, Nero, Napoleon, Hitler, and Stalin were not great. They were pigmies with God;

meteors that flashed across the sky and burned out. The world would have been better had they never lived. They carved for themselves a niche in history, but in a large measure they have been forgotten. When their names are mentioned, we think of war, death, and misery.

What men! Even in Old Testament times we think of Enoch, Job, Abraham, Isaac, Jacob, Joseph, Moses, Joshua, Samuel, King David, and many others. What a group of strong, noble characters! They were mighty men. They walked and talked with God. They blessed the day in which they lived. They still live. They became beacon lights along the highway so that men might find their way to the Eternal City.

What men! The New Testament abounds with names of men made great by grace. They would never have been heard of had they not met Jesus and became recipients of His grace. They were just common men but God's transforming grace lifted them into the realm of the uncommon. God made great men out of the disciples. Nine out of the eleven joined the role of martyrs, but they still live. Saul of Tarsus joined the procession. He was a Roman citizen, a Pharisee, and a student of Gamaliel, but those things did not make him great. It took the grace of God to lift him out of the world and take the world out of him; to make him one of the world's great men and a missionary of the first magnitude.

What men! Knox, Huss, Savonarola, Luther, and Wesley. They became partakers of the mighty, moving, lifting grace of God. They were followed by Whitefield, Spurgeon, Finney, Moody, and Sunday. Grace not only made them great ministers, but grace has made thousands of great laymen, men who with their godly lives, holy influence, and money have blessed a world.

What grace! It is not for those who live in the upper strata of society only, but for those also who travel the lower walks of life. It is for the "whosoever will." God's grace is always available. The supply is inexhaustible. With many things one's supply may be limited but one can have all the grace that he wants. God's warehouses are bursting out with divine grace. Regardless of our station in life, whether we are learned or unlearned, what country we live in, or the language that we speak, we can have and enjoy and revel in God's grace!

Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting. And let us not be weary in well doing: for in due season we shall reap, if we faint not (Galatians 6:7-9).

Keep Pushing the Dust Mop



By PAULINE E. SPRAY

I cleaned the house thoroughly last Friday—swept, dusted, mopped, and had everything in tiptop order. Saturday I had to touch it up for Sunday. Today is Monday and the dust has collected on the table tops again. There's no end to house cleaning, it seems. So I expect to keep pushing the dust mop and cleaning house as long as I live.

I thank the Lord for saving my soul when just a child. It was such a vivid experience, I shall never forget it. Then later, after I had surrendered my all to Him, the Holy Spirit cleansed my heart and took up His abode within.

Jesus said, "If any man will come after me, let him deny himself, and take up his cross *daily*, and follow me" (Luke 9:23).

Yes, it seems only yesterday that I cleaned house thoroughly. But now, years later, I am still on the alert for any dust and dirt that might seep into my spiritual dwelling unawares. This calls for thorough and frequent examinations.

Is my experience as real today as it was on the bright, sunshiny Sunday morning when Jesus saved me? Am I as enthusiastic for Him and His cause?

Do I love Him as much today? Have I allowed dust and dirt to seep in anywhere? Is my soul as joyous and carefree?

What about my consecration? Has anything been removed or some reservation added? Am I as yielded to the Lord as when I knelt and asked the Holy Spirit to purge me of all dross? Can I say from the depths of my heart, "Lord, I am Thine"? Do I really mean what I claim? My mind is Thine. My hands are Thine to be used in any way You see fit. Here I am, Lord—*all* of me. Use me today in anyway you desire. Everything I am or have I continue to give to You, without reserve.

Just now I am Thine. Just now Thy Spirit does abide. Just now I live by faith in the redeeming merits of Thy cleansing blood. Just now I am free from all the guilt of sin, and Thy Spirit cleanses and fills me completely.

O Lord, realizing that so long as I live I must keep on the alert, I will be watchful. The enemy cannot take control of my domain so long as I "keep pushing the dust mop."

How would you like to be greeted in church?

The Winning Welcome

By GRACE V. WATKINS

Does it matter how a church visitor is greeted? Of course. The way he's greeted may make the difference between his feeling drawn to the fellowship of that church and his being made to feel that he doesn't ever want to come again.

The "unfriendly" church where visitors come, sit through the service, and leave without being spoken to by anyone is one extreme. And the other? Well, Dan L.'s experience is a case in point. Visiting in an unfamiliar church, he was startled when a woman across the aisle moved over to sit beside him before the service opened; introduced herself, told Dan in detail about her conversion, then beamed at Dan hopefully.

After church Dan was surrounded by church members who pumped his hand, welcomed him animatedly, asked for his name and address, told him they'd arrange for someone to bring him to the midweek service, and that the church secretary would mail him a packet of materials. Dan was never seen at that church again.

Yes, these cases do sound exaggerated. But we can glean wisdom from analyzing them.

What's the middle ground for those of us who want to draw others to the fellowship of our church?

Well, most of us would agree that the casual, pleasant greeting wins. A person in an unfamiliar place prefers to be inconspicuous. He warms to such a greeting as, "Good morning. We've enjoyed having you worship with us today and hope you'll come again." Watching a visitor's reaction can give a clue as to whether more should be said. If he's warmly responsive, the welcomer can add, "Would you like to come to the midweek service Wednesday night?"

Showing interest in the visitor as a person, rather than as one more possibility to swell the roster of the church membership, is another winning approach.

But beyond the casual, pleasant greeting, the personal interest, a visitor is drawn back to a church by the Christian faith, the reflection of Jesus Christ which he senses in those who greet him. For visitors are *drawn* into a church, not *pushed* into it.

Perhaps it's summed up in the way our Lord greeted and spoke to strangers. How gentle He was, how kind, how compassionate, how unpresurizing! What glories of faith, what power and peace they sensed in Him! How wonderfully He let people know that He saw in them fine qualities, infinite possibilities! When we approach the stranger as our Lord did, what a response will come forth!

Prayer is the gateway to God, so—

“Be Certain the Hinges Are Not Rusted!”

By MONNA GAY

David E. Mason tells us in one of his books, “Prayer is the gateway to God. The time may come when you need it desperately. Be certain the hinges are not rusted.”

Jesus of Nazareth spent 30 years in preparing, 3½ years in serving, 6 terrible hours in dying, and more than 1,900 years in praying for us. What a tremendous emphasis Jesus put on *prayer!*

We might add that Jesus spent much of the three and one-half years of public life in private and public prayer. The last words He spoke as a human being were a prayer of committal to the Father.

Jesus *taught* us to pray!

Jesus *admonished* us to pray!

Oh, how we need to keep the hinges on this gateway free of rust!

Prayer is a privilege, a God-given right, and one that we should make much use of in this “jet-age” world in which we are living.

In a statement proclaiming a National Day of Prayer, the president of our United States, Mr. Eisenhower, had this to say in part: “In our time, buffeted by unprecedented changes and challenged by an aggressive denial of Divine Providence we have continuing need of the wisdom and strength that come from God, and we shall always find our highest satisfaction in a steadfast purpose to know and to do His will. . . .”

The story is told of how one day as Charles H. Spurgeon, the famous London preacher, was in a certain neighborhood he overheard a young, robust workman swearing.

Walking up to him, Mr. Spurgeon kindly asked the man, “Can you pray as well as you can swear?”

The young man, laughing with a superior air, informed the man of God that he never indulged in anything so useless as prayer.

“Well,” said Mr. Spurgeon, “I will give you this coin if you will promise me never to pray.”

With a sarcastic chuckle, the young man pocketed the coin. But as the day wore on, and he continued in his work, he began to feel uneasy. “Never to pray! Never!” he found himself saying aloud. “Why maybe some day I will *want* to pray! I may have sold something very precious!”

He went home at the end of the day, and when he told his wife what had happened, she was really horrified.

“We *don't* pray now, that is true, but,” said she, “someday we may *want* to.”

So the two of them hunted until they found the man of God who had given him the coin, and Charles Spurgeon was able to lead this couple to a loving Saviour.

Just how much would you take to forfeit the privilege of prayer?

All of us need a rejuvenation of the life we know in Christ.

The world needs Christ! Christians need Christ-likeness!

Let us check today, right now, and see if we have allowed rust to form on this gateway! The effectual fervent prayer of a righteous man availeth much” (James 5:16).

The Growing

By GRACE V. WATKINS

*When morning was a wonderment
Of gold, I heard a blind man say
That rhapsody of robin song
Within a warm, sweet summer day
Was such a holy plenitude
That listening was a chapel door.
Then, oh, my comradeship with God
Became a stronger, brighter power!
To think a blind man's faith can be
A splendid-shining light and fall
Across a heart and help its faith
Grow mountain-tall!*

SOME CERTAINTIES

By EDITH CAREY

All men agree that this is a constantly changing world. Nothing about tomorrow can be said with certainty. Men may make plans and, thinking everything is settled, see those plans overthrown in an hour's time. "Boast not thyself of tomorrow; for thou knowest not what a day may bring forth" (Proverbs 27:1).

There are, however, some things certain to come to pass, things that every person born into this world must face. One of these is *death*, the separation of the spirit from the body. No one can escape it. No one can date it. No one can plan how it shall be, not even the intending suicide, for God may so change events that his intentions will be defeated. "There is no man that hath power over the spirit to retain the spirit; neither hath he power in the day of death" (Ecclesiastes 8:8).

Another certainty is *the judgment*. "It is appointed unto men once to die, but after this the judgment" (Hebrews 9:27). "All that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation" (John 5:28-29). As certain as death is, so also is the resurrection to judgment, to meet the record of all deeds done while here in the body, whether good or evil. The final judgment is pictured in various ways in the Bible, but nowhere is there a hint of possibility that one person will escape being there. "We shall all stand before the judgment seat of Christ" (Romans 10:14).

The last certainty for all is *eternity*. What is eternity? What words can describe it? No beginning, no ending, infinite duration. Human mind cannot compass the thought. Impossible to search the past and find when eternity began. No clock will tick away its last hour. It has no years, no days, no hours to be measured; it is one all-filling, vast duration. Only God, "the high and lofty One that inhabiteth eternity" (Isaiah 57:15), can understand its boundlessness. Yet everyone is now living in eternity. We entered it when born into this world, and we will spend all the future of it somewhere in conscious existence. Ages upon ages will roll by but no end to eternity will come in view.

How are we to meet these certainties that contain so many uncertainties, so much we do not

know? There are so many questions we can ask about them. Is it possible to be prepared for each of these events as we come to them? Thank God! The blood of Jesus Christ shed on Calvary can give us the preparation for them even though we cannot fathom the mysteries beyond this present life.

Though we see death take place again and again, there is much about it that we do not understand. Of the few miraculously returned to life after dying, not one of them has given us a description of what it is like to step out of and leave the body. We can, however, say, "Thanks be to God, which giveth us the victory through our Lord Jesus Christ." With sin gone, gone also is "the sting of death" (I Corinthians 15:55-57).

Who can think of the judgment without feeling, "It is a fearful thing to fall into the hands of the living God" (Hebrews 10:31)? But if He who will sit as Judge has with His own blood "blotted out . . . thy transgressions," and whispers, "[Your] sins and . . . iniquities will I remember no more" (Hebrews 8:12), peace comes to the heart. Believing in His great mercy, we can feel the assurance "that when he shall appear, we may have confidence, and not be ashamed before him at his coming" (I John 2:28). Knowing we *now* have life in Christ, we have the blessed prospect of *eternal* life with Him. "When Christ, who is our life, shall appear, then shall ye also appear with him in glory" (Colossians 3:4). A present salvation assures the future.

Then eternity. For the saints, it means eternal life and its glorious realities in the place Jesus said He would prepare, that His own might be forever with Him. We try to understand how it will be in the eternal home of the Blood-washed, but earthly language seems too weak to describe the beauty and glory, the fullness of joy and blessedness when we join that innumerable multitude redeemed out of all nations, kindreds, people, and tongues. Home at last! Eternally at home with the Lord.

The question is, Are we prepared to meet death, the resurrection, the judgment, and eternity? This question must be answered here in this life; no change can be made after we have passed the first certainty—death; that is the point of no return. Without Christ only a fearful looking forward. Safe in Christ there is nothing to fear!

FAITH AND HOPE: The two oarsmen who row us through the choppy waters of life to the lighted shore.—MAGGIE C. FRY.

Money may buy you a nice home on earth, but it can never buy you a mansion in heaven—W. E. ISENHOUR.



EDITORIALS

General Assembly Elections

Some of the General Assembly elections have already been reported in the *Herald of Holiness*. But to a large extent those given now occurred too late to be announced earlier in our church paper. However, they are important and I am sure that our people will be interested in them.

General Officers

Dr. S. T. Ludwig was re-elected general secretary. Dr. Ludwig has served in this position since 1944. Dr. John L. Stockton was re-elected general treasurer, having held this post since 1948. Dr. W. T. Purkiser, Professor of English Bible at Nazarene Theological Seminary, was elected editor of the *Herald of Holiness*, the official organ of the Church of the Nazarene. He succeeds Dr. Stephen S. White who has retired.

The General Board

The members of the General Board of the Church of the Nazarene are elected by the General Assembly at its quadrennial meeting. Under the leadership of the general superintendents, the General Board which meets annually, supervises all departments of the work of the Church of the Nazarene from one General Assembly until the next. The members of the General Board elected by the Fifteenth General Assembly are as follows:

British Commonwealth Zone—Dr. George Frame, Glasgow, Scotland; Dr. Edward Lawlor, Calgary, Alberta; and Mr. Kenneth Olsen, Newmarket, Ontario.

Eastern Zone—Dr. E. E. Grosse, Hanover, Pennsylvania; Rev. Morris Wilson, Rochester, New York; Dr. Leonard Spangenberg, Waban, Massachusetts; and Mr. L. W. Durkee, Akron, Ohio.

Southeast Zone—Dr. Lawrence B. Hicks, Chattanooga, Tennessee; Dr. John L. Knight, Lakeland, Florida; Mr. John T. Benson, Nashville, Tennessee; and Mr. Charles E. Oney, Nashville, Tennessee.

Central Zone—Dr. Harvey S. Galloway, Columbus, Ohio; Rev. Wm. Kelly, Champaign, Illinois; Dr. Paul Updike, Marion, Indiana; Dr. L. D. Mitchell, Three Rivers, Michigan; Dr. Howard Hamlin, Chicago, Illinois; and Mr. Harlan H. Heinmiller, Detroit, Michigan.

West Central Zone—Dr. Ray Hance, Wichita, Kansas; Dr. E. S. Phillips, Bethany, Oklahoma; Mr. Lawrence Crawford, Greenville, Texas; and Mr. Vernon Lunn, Kansas City, Missouri.

Southwest Zone—Dr. George Coulter, Santa Cruz, California; Dr. L. Guy Nees, Los Angeles, California; Mr. Willis Brown, Brush, Colorado; and Mr. J. Wesley Mieras, Pasadena, California.

Northwest Zone—Dr. E. E. Zachary, Yakima, Washington; Rev. Howard Olson, Mitchell, South Dakota; Dr. J. Robert Mangum, Nampa, Idaho; and Mr. Gordon T. Olsen, Eugene, Oregon.

Educational—Dr. Roy H. Cantrell, Bethany, Oklahoma; and Dr. Edward S. Mann, Wollaston, Massachusetts.

Nazarene Foreign Missionary Society—Mrs. Louise R. Chapman, Kansas City, Missouri.

Nazarene Young People's Society—Rev. James Snow, Hammond, Indiana.

General Court of Appeals

Doctors T. W. Willingham, Oscar J. Finch, Harvey S. Galloway, Edward Lawlor, and R. H. Cantrell were chosen as the members of the General Court of Appeals.

Nazarene Theological Seminary Board of Trustees

Dr. Harvey S. Galloway, Chairman; superintendent, Central Ohio District, Columbus, Ohio

Dr. George Coulter, Vice-chairman; secretary, Department of Foreign Missions, Kansas City, Missouri

Dr. E. E. Grosse, Secretary; superintendent,

Washington District, Hanover, Pennsylvania
 Dr. M. Lunn, Treasurer, Kansas City, Missouri
 Dr. W. Raymond McClung, superintendent,
 Houston District, Houston, Texas
 Dr. George H. Reed, chairman, U.S. Parole
 Board, Washington, D.C.

• By *Stephen S. White*

Dr. L. B. Hicks, pastor, First Church, Chat-
 ta-nooga, Tennessee
 Dr. Melza H. Brown, pastor, Bishop, California
 Dr. Howard Hamlin, physician and surgeon,
 Chicago, Illinois
 Dr. John L. Knight, superintendent, Florida
 District, Lakeland, Florida

Dr. Edward Lawlor, secretary, Department of
 Evangelism, Kansas City, Missouri
 Dr. Ray Hance, superintendent, Kansas District,
 Wichita, Kansas
 Dr. B. V. Seals, superintendent, Washington
 Pacific District, Seattle, Washington
 Dr. Lewis T. Corlett (chairman ex officio);
 president of Seminary, Kansas City, Missouri

Book Committee

Dr. E. S. Phillips, Mr. M. A. Lunn, Dr. Wm.
 Greathouse, Dr. Orville Jenkins, Dr. Mendell
 Taylor, Dr. Paul Updike, and Dr. S. T. Ludwig.

The General Board Elections

The recently elected General Board convened
 Saturday, June 25. It organized with the following
 officers: Chairman, Dr. Paul Updike; president,
 Dr. Harvey S. Galloway; first vice-president, Dr.

(Continued on next page)

**Manager of the Nazarene
 Publishing House**



Mr. M. A. (Bud) Lunn was
 elected manager of the Nazarene
 Publishing House. He has suc-
 ceeded his father, Dr. M. S. Lunn,
 with whom he has been associated
 as assistant manager for the last
 fourteen years. Mr. Lunn, through
 his election, takes over one of the
 most important assignments in
 our church. The Nazarene Pub-

lishing House is big business now, and is very
 essential to all phases of the work of our church.
 With his gifts and experience the newly elected
 manager will undoubtedly continue to make the
 Nazarene Publishing House serve the church as
 well as be an outstanding business concern in the
 field of religious publishing companies. It is won-
 derful to have a Christian layman dedicate him-
 self to a task so high and holy.

**Executive Secretary of the
 Department of Foreign Missions**



Dr. George Coulter of Santa
 Cruz, California, was elected ex-
 ecutive secretary of the Depart-
 ment of Foreign Missions by the
 General Board of the Church
 of the Nazarene. Dr. Coulter
 has been superintendent of the
 Northern California District of
 our church since 1948. During
 his leadership this district has

been one of the fastest growing areas in our church.
 It now has 156 churches, 12,500 members and
 about 31,000 in Sunday school. Dr. Coulter is a
 graduate of Northwest Nazarene College and has
 an honorary doctor of divinity degree from Pasa-
 dena College. He was born in Ireland and at
 the age of eleven came to Canada with his parents.
 He has distinguished himself in the pastorate in
 western Canada, California, and Oregon as well
 as in the district superintendency. Dr. Coulter
 has been elected to one of the most important
 positions in our church and I am sure that he
 will fill it with distinction under the direction of
 the Holy Spirit.

**Executive Secretary of the
 Department of Evangelism**



Dr. Edward Lawlor was elected
 executive secretary of the De-
 partment of Evangelism. His
 home is in Calgary, Alberta,
 Canada. He succeeds Dr. V. H.
 Lewis who was chosen as the
 sixth general superintendent. Dr.
 Lawlor was born in England and
 came with his parents to Canada
 while in his early teens. He has

been superintendent of the Canada West District
 of the Church of the Nazarene for fourteen years.
 He has not only successfully led this district since
 he has been its superintendent, but has also been
 much in demand as an evangelist. He is eminently
 fitted to be executive secretary of the Department
 of Evangelism, and I am confident that God will
 bless and use him as he directs one of the most
 significant branches of the work of our church.

J. Robert Mangum; second vice-president, Dr. Ray Hance.

Executive Secretaries

The General Board re-elected the following executive secretaries: Dr. Albert F. Harper, Church Schools; Dr. S. T. Ludwig, Education; Dr. Roy F. Smee, Home Missions; Rev. Dean Wessels, Ministerial Benevolence. In addition, two new executive secretaries were elected: Dr. George Coulter, Foreign Missions, and Dr. Edward Lawlor, Evangelism.

Dr. T. W. Willingham continues as director of the Nazarene Radio League, and Rev. O. Joe Olson was re-elected director of the Nazarene Information Service.

General Stewardship Committee

This committee is made up of the executive secretaries of the various departments of the General Board, plus three members elected at large. The executive secretaries are:

Rev. Dean Wessels, Department of Ministerial Benevolence

Dr. Roy F. Smee, Department of Home Missions

Dr. S. T. Ludwig, Department of Education

Dr. Albert F. Harper, Department of Church Schools

Mr. M. A. Lunn, Department of Publication

Dr. George Coulter, Department of Foreign Missions

Dr. Edward Lawlor, Department of Evangelism
Dr. W. T. Purkiser, *Herald of Holiness*
Miss Mary Scott, General N.F.M.S.
Mr. Paul Skiles, General N.Y.P.S.

Dr. John Stockton, general treasurer

The three members elected at large are:

Dr. T. W. Willingham, Director of Nazarene Radio League

Dr. Orville Jenkins, pastor of First Church, Kansas City, Missouri

Dr. Mendell Taylor, Dean of Nazarene Theological Seminary

The secretary of this committee is Rev. Dean Wessels. He succeeds Dr. S. T. Ludwig, who asked to be relieved of this position. Dr. Ludwig has rendered very efficient service as secretary of the General Stewardship Committee for sixteen years.

General Finance Committee

The following were chosen as members of the General Finance Committee:

Mr. Leonard Spangenberg, chairman; Mr. Gordon Olsen, vice-chairman, and Mr. Charles Oney, recording secretary. Other members are: Rev. Morris Wilson, Mr. Harlan Heinmiller, Dr. Edward S. Mann, and Mr. Vernon Lunn.

Investment Committee

The newly elected Investment Committee is composed of Dr. T. W. Willingham, Dr. John Stockton, Dr. M. Lunn, and Rev. Dean Wessels.

ARE WE ORBITING OR ARRIVING?

By FRED W. PARSONS

Man may orbit the earth, the moon, and the sun, and set up space stations around each, but this is beyond my feeble mind to comprehend. He may try to monopolize and control many of these things which seem so gigantic to him. He may even land on the moon or some other planet and extend his explorations from there; but where his limited ability ends, God's begins.

One day Jesus led His disciples up as high as was humanly possible for them to go; then, while they beheld Him, gravitation gave up its force and He went up beyond the orbit of the earth, the moon, the sun, and the stars, to the heart of the throne of God.

It thrills my heart when I read in God's Holy Word that Paul, one of His servants, was caught up into the third heaven and saw and heard things so sacred that human tongue could not express. Yes, it was nearly two thousand years ago, a very long time before

man had dreamed of space travel and sputnik, that Paul took his trip to the throne of God. He did not try to get into orbit around the earth or even around the throne, he went directly to the throne and Jesus met him there. There are many people today setting up orbits around the throne of God but never coming straight to the throne where Jesus is waiting to meet them.

What this old world needs is not for people to orbit or land on some dead or unexplored planet—we need more

people with such fervency in prayer that the "blast-off" would carry us beyond the earth, moon, sun, and stars into the very presence of the true and living God. Clothed in such heavenly atmosphere, He could send us back to blast the strongholds of Satan in the hearts of men.

God's people have access to the power which the men of this world seek. Let us quit orbiting around and come boldly unto the throne of God. He waits to meet us there!



REMISS REHFELDT, *Secretary*

We Visited Bodarie

Just a few months ago Paul Orjala, Harry Rich, and I made a four-day trip to the southeastern coast of Haiti, near the Dominican border to survey a group which has been wanting to join the Church of the Nazarene. To get there we had to go around the highest mountain range in Haiti. We started off in

the opposite direction from our destination, skirting the Dominican border most of the way on a road which would be unbelievable to some of you folk.

We climbed and descended steep grades which were badly eroded by many ditches and filled with ledges and sharp rocks where the floods have washed away much of the soil from the roadbed.

At the six-thousand-foot level, the road leveled off and we entered a lovely pine forest. It was strange to see such a forest in a tropical island, but these forests are protected by the government and not even one tree can be cut without a permit. Eventually we left the forest, descending on the same rough, rocky roads, and six hours from the time we had left home we arrived in Bodarie, our destination. We met our charming hostess in whose home we were to stay for three nights, and soon moved on to our first service in Grand Gosier, fifteen miles away on the Caribbean Sea. We traveled for two and one-half hours over the twisting and turning ridges of the foothills, reaching the village about two hours before dark. In the little time that was left we visited most of the homes in the village, inviting the people to our open air service in the village square.

At dusk we hung up a couple of Coleman lanterns in a large flamboyant tree in the middle of the village square and began our service. Before Harry Rich got up to preach we had had at least twenty special numbers, and many congregational songs. Paul and Harry played the accordion and trumpet so we had plenty of good music.

The four Haitian fellows who had come with us planned all the services which were held except the preaching, which we did. An hour and a half of

preliminaries—mostly singing—is customary in Haiti, and the audience seems to stay with us for the preaching that follows no matter how long the service may be.

That night after we had returned to our hostess's home to rest, Harry awakened us hunting for the flashlight. There is no darkness quite like the darkness of a Haitian house at night. They close the solid wooden door and shutters tight, and it is like sleeping in a photography darkroom. While he was searching for the flashlight, a slat fell out of his bed. He put it back in and another one fell out. By the time he got the second one in two more had fallen. When he finally got his bed back together he had the entire house up. But we managed to get things in order and back to bed for some sleep.

Our meals were delicious. Every meal starts, of course, with the demitasse of coffee, and usually ends with the Haitian national dish, rice and beans. We had yams, sweet potatoes, eggs, chicken, beef, bananas, oranges, tangerines, chadek (a sort of grapefruit), and various vegetables. We generally take along some rice and beans and money to give the folk when we are staying like this, for we know they cannot afford to take care of extra guests without some help.

On Saturday morning we left Bodarie

for Anse-a-Pitres, a little village on the southern coast, over a road that twisted and wound through the rocky terrain left by an ancient volcano. Sometimes we could see the Caribbean at our feet, four or five miles down the mountainside. In other places the road disappeared entirely and we had to follow the river bed. Near the coast the earth for miles around was semiarid, covered only with stunted underbrush. This was once filled with rich banana and coffee groves, but hurricanes, and droughts, and neglect let erosion take its heavy toll and now this precious land is barren; a real tragedy in a country like Haiti where every inch of tillable land is needed for food crops.

We held our service under a wide-spreading tree in the center of the village. The leader of a group of Haitians in this place would like to join our church.

From there we returned to Bodarie, held another service, and the next morning went to Tiote for a service near the public market.

By Monday morning we were ready to rise early and head for the mission station again. But our hearts were thrilled with the welcome we had received, and the promising areas for planting the Nazarene witness that we had seen on this trip.—GENE SMITH, *Haiti.*

Servicemen's Corner



What Do Chaplains Do?

"What do chaplains do?" This question is often asked.

Generally speaking, we do the same things that civilian clergymen do. The only difference is that we do these things within the military framework.

Instead of conducting services in churches, we conduct services in military chapels, in mess halls, or on open decks of ships, even in the "field." Often our accoutrements of worship are improvised and crude, but they are not despised. We are reminded that Jesus preached to the people from a little boat near the shore—and His servants are not greater than their Lord.

Like the civilian pastor, we make home calls. In fact, some of our station assignments resemble a parish situation in many respects. Many of our military personnel are family men with wives and children.

Counseling is a vital part of our ministry, of course. Military life is not conducive to normal family relationships, and marriage ties are often strained as a result of the compulsory separations which military service entails.

Like the civilian pastor, we officiate at the

sacraments—the Lord's Supper (once a month in most situations) and baptisms. We also call on the sick and the dying. At my present duty station, we chaplains take turns spending the night at the base hospital where we are on call during the night hours.

We make frequent calls on men who are in the "brig" or "guardhouse." This has its counterpart also in the jail and prison calls made by civilian ministers.

In addition to normal religious duties of military chaplains, we have our duties peculiar to the military. But essentially, we are clergymen in uniform, endorsed by our denomination to do the work of the Christian ministry within the respective military organizations to which we are assigned.

This responsibility under God, we as chaplains are proud and happy to discharge. Brethren, pray for us.—LCDR. REGINALD A. BERRY, *U.S. Navy Chaplain.*

NAZARENE SERVICEMEN'S COMMISSION
Ponder W. Gilliland DIRECTOR



GOLDEN ANNIVERSARY CRUSADE 1956-60

Department of Evangelism

V. H. LEWIS, Secretary

EVANGELISTIC HONOR ROLL

The districts shown report the following churches as having received the Evangelistic Honor Roll Certificate. This is presented on the basis of members received by profession of faith during the assembly year. The groups and qualification standards are shown as follows:

GROUP	MEMBERSHIP	GAIN REQUIRED	GROUP	MEMBERSHIP	GAIN REQUIRED
I	1-24	4	IV	150-299	18
II	24-74	8	V	300 and above	25
III	75-149	12			

The entire church and the Department of Evangelism rejoice with these churches and their pastors over the new Christians added to the fellowship of the church.

Church	Pastor	Membership at Last Assembly	Gain
ABILENE DISTRICT			
Denton Taylor Park	H. D. Williams	0	8
Hurst	H. Groves	9	5
Andrews	L. Bell	18	5
Ranger	D. C. Lambert	18	6
Muleshoe	J. Rains	22	5
Floydada	T. Martin	26	13
Wichita Falls Central	M. Stewart	35	14
Ropesville	D. Jones	40	9
Amarillo North Beacon	H. Thomas	60	18
Brownfield	C. Davis	62	10
Quanah	C. H. Mosley	64	13
Snyder	H. Herrin	68	9
Gainesville	L. H. Clegg	73	15
Fort Worth Poly	D. Anderson	80	12
Big Spring	W. M. Dorough	92	20
Lamesa	W. C. Emberton	107	13
Fort Worth North Side	W. S. Hanna	120	24
Plainview	C. Grimes	135	12
Amarillo First	H. C. Davis	220	21
Lubbock First	M. Poole	270	18
ALABAMA DISTRICT			
Gadsden Walnut Park	J. A. Emerson	0	7
Talladega	D. Cannon	0	9
Decatur Southside	V. E. Murphree	16	4
Calera	J. Thompson	17	7
Dadeville	C. Willis	22	7

Church	Pastor	Membership at Last Assembly	Gain
Pensacola Emmanuel	W. Kilpatrick	23	10
Sardis	W. Jackson	23	5
Birmingham West End	W. R. Sessions	61	22
Panama City	W. Bell, Sr.	61	17
Shawmut	J. H. King	90	12
Grace Chapel	J. W. Banks	96	12
Cullman First	A. M. Pruitt	98	15

NEBRASKA DISTRICT

Superior	D. Lowry	15	13
Ainsworth	J. Tapley	57	8
Beatrice	L. Morrow	60	14
Hastings	N. Bloom	126	15

NEVADA-UTAH DISTRICT

Quincy, California	F. Smith	0	4
Reno Home Gardens, Nev.	L. O. Green	19	6
Henderson, Nevada	W. E. Stukas	24	4
Las Vegas, Nevada	C. J. Friesen	63	10

SOUTHERN CALIFORNIA DISTRICT

Anaheim, West	C. Elam	0	7
Bell	L. C. Johnston	24	10
Twentynine Palms	R. F. Knighten	41	19
Orange	L. Stamper	46	9
Vista	H. Greer	48	12
Rialto	E. L. Stafford	50	8
Spring Valley	D. Shaw	58	12
Barstow	J. A. Millard	62	15
Long Beach West	J. P. McIntosh	62	13
Colton	R. Gery	73	22
Compton Trinity	R. P. Ireland	86	13
Blythe	L. R. Graley	89	14
Maywood	H. Wolf	90	16
Midway City	M. McCandless	104	35
Long Beach North	C. E. Murphey	115	12
Garden Grove	W. Stone	122	12
Riverside First	H. E. Hines	128	21
Fullerton	F. Smith	140	14
Banning	R. S. Bennett	169	23
Torrance	C. Little	178	18
Bellflower	V. Rayborn	190	18
Pomona First	A. Hayes	199	29
San Bernardino First	C. Rhone	326	43
San Diego University	H. Burton	426	51
Long Beach First	M. Smith	497	28

The Sunday School Lesson

ROBERT L. SAWYER



Topic for July 31:

Seeds of National Decay

SCRIPTURE: Hosea 8:1-5; 10:1-12; 13:1-3 (Printed: Hosea 10:1-8, 12).

GOLDEN TEXT: Sow to yourselves in

righteousness, reap in mercy; break up your fallow ground: for it is time to seek the Lord, till he come and rain righteousness upon you (Hosea 10:12).

Hosea speaks for God. He reminds the people of the Northern Kingdom of Israel that trouble has come upon them and worse still will follow because they have ceased to follow His guidance. None of the kings of Israel ever departed from the idolatry of Jeroboam, who set up the golden calves at Dan and Bethel. But this is no excuse for the people.

The Way of the World: The worship of Jehovah was a mockery to Him in the presence of the idol at Bethel. But this form of worship was not the only sin that God had against Israel. For in this period of relative peace and prosperity the people were neglecting the ethical implications of the true follower of God. The luxuries and self-indulgence were

the outgrowth of relying on money and things instead of the blessing of God. They felt that material success was the outpoured blessing of God.

Had the people redeemed their peaceful times for evangelism and their money for the work of God, they could have made a different story for this portion of history. Instead, they refused to follow God and do His will. They sinned more and more. We cannot substitute anything for spiritual life and practice. They had plowed wickedness, and they were about to reap iniquity.

The Way of God: Although the kings refused to follow God, the prophets were sent to proclaim God's way. Amos and Hosea clearly denounced the people's sins of luxury, self-indulgence, and idolatry. We make fun of them for worshipping idols of silver and gold fashioned by their own hands; but we worship the

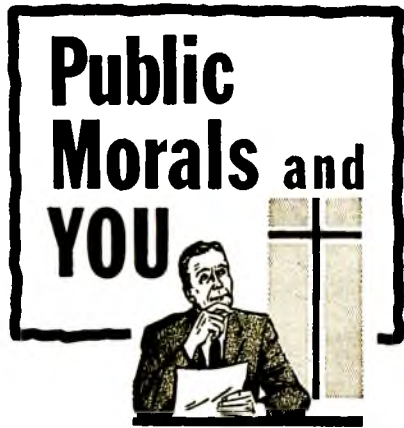
works of our hands, idols of brick and wood—our homes, idols of chrome and steel—our cars, etc. Anything that keeps us from doing our best for Christ is our idol whether it be things or persons.

We must put God and Christ first!

We can sow the seeds of righteousness and reap mercy or sow the seeds of wickedness and reap iniquity. God will meet us in our day and make us spiritual lights to our generation, if we will let Him.

Christ is still drawing sinners with bands of love. May we be a part of the prophetic trumpet to our day. Now is the time to break up the fallow ground. He will save you now. "For it is time to seek the Lord" (10:12).

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



In expressing our Christian convictions to local or state political leaders or to the congressmen of the United States, there are a few suggestions for letter writing that may be helpful:

1. **Avoid form letters.**
2. **Make your letters friendly and positive.**
3. **Keep your letters brief—to one page.**
4. **State concisely and clearly the purpose of your letter.**
5. **Deal with only one issue in each letter.**
6. **If you are writing about a particular bill before Congress, give its title and specific number.**
7. **Keep at it. We must consistently register our convictions. If we want good government, we must be willing to work for it.**
8. **Remember, effective social action and better government begin with you.**

A Department of State pamphlet entitled, "Your Opinion Counts," declares, "At all times your opinion counts—but it counts more if you register it." When we fail to register our opinions, we strengthen opposing views, weaken those who have convictions similar to our own, and lessen the likelihood that the policies we want will be adopted.

**EARL C. WOLF, Secretary
Committee on Public Morals**

the Question Box

Conducted by STEPHEN S. WHITE, Editor

The latter part of your editorial in the "Herald of Holiness" of June 8, 1960, "Wesley Speaks Again," has helped to answer a question that has followed me a long time. God said, "Be ye holy." He also said, "Ye are the salt of the earth," and "That except your righteousness shall exceed the righteousness of the scribes and Pharisees . . ." Our righteousness comes from Christ and is not a garment put over our sin or sins to hide them from the all-seeing eye of a holy God, but to become a part of us so that we can be a fit habitation for Him. Can you amplify what you said before too long?

Many things might be said on the subject that holiness is a possession, and not merely a position; a state, and not a standing. Peter, quoting from the Old Testament, says, "Be ye holy; for I am holy." Entire sanctification, or holiness of heart, is something which we are through the grace of God, or something which we may become through God's grace, and not something which we merely appear to possess—as one looks at us—through the holiness of Christ. On this command in I Peter 1:16, someone has given this comment: "As I am the fountain of holiness, being holy in my essence, be ye therefore

zealous to be partakers of holiness, that ye may be as I also am." This harmonizes with the whole idea of sanctification. Truly, as one writer declares, this word sanctification, "has a long and rich history. It indicates that the Spirit not only cleanses, but imbues with a sort of divine antisepsis which renders the soul immune to the contamination of the world." This strong statement leaves little room for the idea that the only holiness which one can ever get in this world is imputed—a covering for our sinfulness—and makes absolutely no difference in the inner man.

Why did Jesus expect fruit to be on the fig tree? The Bible plainly tells us that the time of the figs was not yet. Should figs be expected out of season? Does Mark 11:13 teach us that we should bear fruit at all times?

You are not the first person who has been puzzled by this verse. The usual explanation has been that the fig tree which has leaves generally has fruit. Thus this tree which Jesus cursed had the signs of fruit without any fruit. The signs of fruit were present, even though it was not yet the usual time for fruit. The tree was a disappointment to Jesus. The same was true of Israel. This nation which had been so favored of God had plenty of reason for having fruit,

and yet it had none. This is the best explanation which I have heard, and it is not contrary to fact as some have claimed. Jesus didn't just get mad when He came to the fig tree and failed to find something which would satisfy His hunger. He did what He did in order to teach a truth. It is true, as you suggest, that we as Christians should bear fruit at all times, but this is not the particular message which Jesus is setting forth by this incident.

John Wesley said, "I believe sanctification is always wrought in the soul by a simple act of faith—in an instant—but I believe in a gradual work, both preceding and following that work." Does not the Church of the Nazarene teach that you have to make a full and complete surrender of your life to Christ before you can be fully sanctified? If you hold back one thing can you experience that instant of full sanctification? Would you not have to let go that one thing before you could be sanctified fully and freely? I've heard testimonies to full sanctification; I'd like to experience that instant. How glorious it must be!

You are right—a person must consecrate all, put all on the altar if he would be sanctified. First, he must be saved—be sure that he is a Christian, then he must consecrate all, and finally, he must believe that God does now accept his offering and sanctify him holy. If you read all that he has written on the subject, you will see that this does not in any way contradict what Wesley believed. At last, let me say that this

blessing is for you today if you can and will meet all of the conditions. You don't have to wait, your hunger for this experience can be satisfied at once. You don't even have to wait until you get to church. You can meet the conditions where you are and obtain this blessing. Certainly, if you do get it, you will want to go to church and fellowship more than ever with those who have it.

In some versions of the Bible, John 10:28 is very Calvinistic—it moves decidedly in the direction of eternal security. How do you explain this verse?

First, I would say that all versions translate this verse in almost the same way. If taken by itself, or as isolated

from the remainder of the teaching of the New Testament, it seems to teach eternal security. But no verse in the

Bible is to be taken alone. It must be interpreted in the light of all of the teaching of the New Testament. Thus this verse means, when stated very simply, that he who wills to be saved will

be saved. There is no power which can break you away from God if you are determined to follow Him. God is always the Defender and Preserver of such a disciple.

belief that it is a cause of concern and not for thanksgiving that we are ignored by the Communists. He concludes his statement by saying, "We should be so zealous for God that every Communist will regard us as his most mortal and feared enemy, in ideas, strength of belief, and purpose."



Religious News & Comments

By WILSON R. LANPHER

The Minister and Traffic Safety

The Police Department of the City of New York has appealed to ministers of the metropolitan area to aid in fighting an "alarming jump" in vehicular deaths on city streets. New York's clergymen received hand-delivered letters asking for pulpit appeals for better driving attitudes and safety habits. "I feel that one plea from the pulpit is worth hundreds of safety messages from other sources," Police Commissioner Stephen P. Kennedy said. A minister, "more than any other person," he added, could bring about "a necessary and desirable change in the present indifferent attitude of many persons toward traffic safety." In connection with this, the National Safety Council is currently urging church people who might be tempted to take risks in traffic to "Drive as though God were sitting beside you and you'll quit speeding," and that in the car, as well as at work and in the community, "You are your brother's keeper."

Baptist World Congress

The Tenth Baptist World Congress was held in Rio De Janeiro, June 26 through July 3, with 20,000 delegates from 67 countries. A staff of 300 interpreters was recruited to handle translation into English and Portuguese, official languages of the Congress. This was the first Congress to be held outside North America and Europe, in what is considered "mission territory."

A Ray of Light

Publication of Scriptures for the first time since World War II has been permitted in the Latvian region of the U.S.S.R., according to the Lutheran World Federation. The new edition consists of a fresh translation of the New Testament and Psalms in the Latvian language. A total of 1,500 copies have been printed.

—And Darkness

Youngsters participating in Communist-sponsored youth dedication ceremonies in East Germany were given a book which assures its young readers that the churches serve the "ruling classes" by

"subjugating the workers." Entitled *From the Other World to This World*, the book was described by the Communist press as the first volume of an encyclopedia to serve as "a guide to atheism."

"Travesty on Religion"

Pastors and ministerial groups in Upland and Ontario, California, have criticized as a travesty on religion a proposed fifteen million Bible storyland amusement park. They charged the park—a religious "Disneyland," but without carnival overtones—would make "ludicrous the principles of our faith," and "could endanger our long-established principles of Christian nature."

Church Visitor to Red China

Mrs. Bodil Koch, minister of church affairs in the Danish government, visited Communist China for a three-week tour of religious centers, the Ecumenical Press Service reported recently. Invited by the Chinese minister of education, Mrs. Koch, her husband, Dr. Hal Koch, who is professor of theology, and their daughter, a divinity student, left Denmark for China at the end of May. Mrs. Koch has visited China before as a member of a cultural delegation.

Pastor Is Worried

A new side to the "communism in churches" issue has developed since Dr. H. H. Hobbs, pastor of the First Baptist Church of Oklahoma City, Oklahoma, has pointed out that possibly the churches of America are not vital enough to offer a primary target for Communist infiltration. He quotes an article by Columnist David Lawrence, who says: "The Reds are trying to infiltrate every vital area of American and international life." The columnist points up the truth that the cold war is being fought, not with tangible weapons, but with the intangible weapons of ideas. He then draws the conclusion that it is not accidental that communism concentrates on three fields, "education, unions, and entertainment. These are the areas where ideas flourish and thinking patterns are formed." It was this last statement by David Lawrence that disturbed Dr. Hobbs. It is his be-

Permission Granted

Youth for Christ has been granted permission to erect a gospel stand and hold evangelistic meetings at the forthcoming Olympic games in Rome next summer.



by BERTHA MUNRO

"The Mind of Jesus" (Continued)

Monday:

Holy zeal. "The zeal of thine house hath eaten me up." "Jesus' life was one indignant protest against sin; one ceaseless current of undying love for souls . . . which could not for one moment be diverted from its course." "Only two objects: the glory of God and the good of man."

Grief at sin: "He looked . . . with anger, being grieved for the hardness of their hearts." "His intensest sorrows were reserved for those who were tampering with their own souls, and dishonoring His God." Hating the sin, loving the sinner. (John 2:17; Mark 3:5)

Tuesday:

Activity in duty. "I must work the works of him that sent me, while it is day; the night cometh, when no man can work." "Our span of time will come to an inch" (Rutherford). "If a traveler sleep or trifle most of the day, he must travel so much the faster in the evening, or fall short of his journey's end." (Richard Baxter)

Devotedness to God. "Wist ye not that I must be about my Father's business?" "Not only a business, but the business of life—this superscription written on thoughts and deeds, 'Whose I am and whom I serve.'" "With Him motive dignifies action." (John 9:4; Luke 2:49.)

Wednesday:

Fidelity in rebuke. "The Lord turned, and looked upon Peter." "Jesus never spoke one unnecessarily harsh or severe

word; yet He was faithful as the Re-prover of sin." "Friendship is too dearly purchased by winking at sin." "Act not the spiritual coward."

Gentleness in rebuke. "Simon, son of Jonas, lovest thou me?" "Could ye not watch with me one hour? . . . the spirit indeed is willing, but the flesh is weak." "Neither do I condemn thee: go, and sin no more." "He that is without sin among you, let him first cast a stone." (Luke 22:6; John 21:15; Matthew 26:40-41.)

Thursday:

Love to the brethren. "And walk in love, as Christ also hath loved us." He "loved the church, and gave himself for it." "Love one another, as I have loved you." "Mutual love is the badge of discipleship." "Love Jesus more, and you will love His people more, for the sake of the image of God in them."

Sympathy. "Jesus wept." And "in that silent procession to Calvary He turns and stills the sobs of others." "Sympathy is a Christlike habit. It costs little; its returns are great."

Love of unity: "That they all may be one; as thou, Father, art in me, and I in thee." "More real communion with

our Saviour, more real communion with one another. More arrows dipped in the balm of Gilead, fewer wounds in the body of Christ." "Toleration is negative; unity is positive." (Ephesians 5:2; John 11:35; John 17:21.)

Friday:

Compassion. "I have compassion on the multitude." "He saw the world He came to save as a moral Bethesda"; so might we, if we had His compassion.

Benevolence. "He went about doing good." "Christ's great end was to save men from their sins; but He delighted to save them from their sorrows." (Richard Baxter) "All suffering hearts were a magnet to Jesus." The "cups of cold water—unostentatious, uncalculating—are loans to Himself." (Mark 8:2; John 5:2-3; Acts 10:35.)

Saturday:

Forgiveness. "Then said Jesus, Father, forgive them; for they know not what they do." And His first risen greeting to His traitor disciples, "Go tell my brethren." "Even as Christ forgave you, so also do ye."

Non-retaliating. "Who, when he was reviled, reviled not again." The divine method of dealing with a wrong suf-

fered: "Overcome evil with good." Either that, or "be overcome of evil"—soul suicide. Jesus conquered by silence. (Luke 23:34; I Peter 2:23; Colossians 3:13.)

Sunday:

Patience. He was "brought as a lamb to the slaughter, and as a sheep before her shearers . . . so he openeth not his mouth." "A lovely habit of the soul"—conscious rightness, but silent trust. "In . . . patience possess ye your souls." "Not a grace for peculiar emergencies, but . . . a fixed purpose of the heart to wait upon God and cast its every burden on Him." "Into thy hands I commend my spirit."

Endurance in contradiction. Who "endured such contradiction of sinners against himself." "Perfect truth in the midst of error, perfect love in the midst of ingratitude and coldness, perfect rectitude in the midst of fraud, perfect constancy in the midst of contumely and desertion"—"consider him . . . lest ye be wearied and faint in your minds." (Isaiah 53:7; Hebrews 12:3.)

Arm yourselves likewise with the same mind.

NEWS

of the Churches



Keizer Church, Salem, Oregon



The Keizer Church was started in December of 1950, with twenty-nine charter members, and Rev. Joe Van Arsdal as pastor. Rev. David Blum served as pastor from 1952-55, and the writer came in December of 1955. The problem facing each pastor has been that of room for growth and expansion. Our present church membership is fifty, with an average attendance of eighty-two in Sunday school for the past assembly year. Since our remodeling program we can plan on definite and consistent growth. With four new Sunday school rooms

and a new nursery we can accommodate 150 in Sunday school. Mr. Robert F. Rathjen, member of our Kirkland, Washington, church was our architect, with Mr. Carroll Erlandson, member of our Oregon City church, as contractor. The cost of the improvements was \$9,000. We started the remodeling last November, completing the work in April of this year. We thank God for His blessings and look forward to better days numerically and spiritually in the Keizer Church.—ROBERT C. EMRICK, Pastor.

Kingston, New York—First Church recently closed a revival with Evangelist George O. Cole. Brother Cole chose as the campaign theme John 2:5, and many people heeding the Master's call found new peace in His will for their lives. God blessed the services, giving an overflow of seekers at the closing Sunday evening service. Brother Cole is truly a man called of God, preaches with a burden for souls, and we greatly appreciated his ministry with us. We held the annual pastoral recall on Sunday, June 12, with approximately eighty per cent of the active membership present and voting. A unanimous recall for three years was extended to the pastor, Rev. Willis R. Scott. Following this the church board announced through the secretary that an increase in salary had received their unanimous approval at the last board meeting, effective immediately. We praise God for the spiritual leadership provided by Brother Scott.—HOWARD F. MANSFIELD, Reporter.

Clarksburg, West Virginia—We have had two wonderful revivals with Rev. Carl Nutter, and Mr. and Mrs. Ralph Dunmire with Rev. George Sherry as the evangelistic workers. Since these meetings a revival spirit has prevailed in our church. All these workers proved to be a blessing to us in their ministry. Our pastor and wife, Rev. and Mrs. Hugh O. Johnson, have served this church for eighteen years; this year we gave him another three-year call.—Reporter.

Peter's Switch Church, Seymour, Indiana



January 31 was a great day for the Peter's Switch Church on the Southwest Indiana District as Dr. Mendell Taylor delivered the dedicatory address, with about two hundred people present. Construction started in July of 1959, and was completed in November, with the first services in the new building on November 22. It was built entirely by a contractor; the exterior of Bedford limestone, has full basement with classrooms and rest rooms, and is heated with two natural-gas furnaces. The main floor includes a nursery and overflow room adjoining the sanctuary. It has hardwood floors, pews of natural finish, all new furniture, including piano, and new carpeting. The lighting

and acoustics are excellent; the interior is beautiful as befitting the house of God. It all seems like a miracle to us and we give God the praise. Services previously had been held in an old school building since the organization in 1948. Average attendance last year was eighty. Since we have been in the new building the attendance is over the one hundred mark, and increasing. The building is valued at more than \$40,000; cost \$31,000, and the debt is \$16,000. We deeply appreciate District Superintendent L. C. Davis who has been a source of blessing and inspiration during our four years here.—CORDELL HUDSON, *Pastor*.

Elkhart, Indiana—Over the past five years First Church, with 300 members, has produced enough new Nazarenes to transfer 82 members to neighboring Nazarene churches (mostly to two new ones). The church has paid into the General Budget \$28,500, with a total of \$38,600 to general interests, and \$27,800 for district interests, including Olivet Nazarene College. We have purchased a four-acre city block on the south side in the fastest growing housing area in the city; the property is fully improved. In twenty-seven months we raised \$40,000 to completely pay for it. The church built a \$30,000 parsonage on a 118-foot square corner lot across the street from the new property. Plans and drawings for our new church plant have been completed by George Schriber, architect, with hopes to begin building the first unit in the fall of '61. The valuation of the church property has increased to \$133,000. In these five years the grand total raised for all purposes is \$233,653. This past year has been a record year with \$26,000 added to the building fund, and an all-time high of \$59,000 raised. We are reaching more new people, and entire families, this year than in any previous year, with many of them converted and working to bring in others. The work of the

Kingdom was never more challenging.—C. G. SCHLOSSER, *Pastor*.

Rev. Ira Paul Dumas reports from California: "Members and friends of San Francisco First Church have pressed heroically forward toward the goal of a new location and church building during our ministry here. The Lord gave us a beautiful three-and-one-half acre site ideally located in the city directly opposite Mt. Davidson. New Year's eve of 1958 was the last service in the old church; since then we have worshiped in temporary quarters. Last December plans and permits were in hand to begin construction on the new location, with the last remaining step to obtain the loan. Ill health forced us to undergo surgery, and it proved to be very serious. After three months in the hospital, I resigned and am now living in Aptos, California, where God is blessing my convalescence; I believe He has raised me up for further service in His kingdom. It was a privilege to serve the wonderful, loyal, and united people of San Francisco First Church for nearly six years. Personally, I wish to thank all our friends (and many I have never met) for their prayers during these critical months. God's grace and power have brought me back from the gate of heaven to witness for Him."

Jackson, Tennessee—On Sunday night of June 12, First Church closed what has been acknowledged to be the greatest revival in the history of the church. The powerful Spirit-anointed, Bible messages of Evangelist C. B. Fugett were a source of spiritual deepening for the people of our church. The people had been praying for a great outpouring of the Holy Spirit. Many souls sought and found the Lord during the week, with a climax in the last service when thirty or more adults, young people, and children found Christ as their Saviour. We give God praise for the ministry of this great evangelist, for the souls who found victory at the altar, and under His blessings we move forward.—E. R. WARHURST, *Pastor*.

Evangelists Jack and Ruby Carter write: "We will be in Regent, North Dakota, for a meeting September 14 to 25. We have two open dates, August 18 to 28, and August 31 to September 11, which we'd like to slate in Kansas, Nebraska, North or South Dakota. Any church needing our services as preacher and singers, please write us, 609 N. Mueller, Bethany, Oklahoma."

Milo, Maine—In May our church had a successful revival campaign with Rev. E. E. Herron as evangelist and musician. The services were well attended, and God gave seekers at the altar in response to every invitation, except one. Brother Herron preached with the special anointing of the Spirit, and at the closing service the altar was filled with seekers. One person, for whom the church had prayed for years, was saved and sanctified; we give God praise. A number of our young people were won for the Lord, and the whole church feels the spiritual uplift. The people expressed a desire to have Brother Herron return for another meeting.—ETTA COOKSON, *Reporter*.

Evangelist C. B. Fugett reports: "In March we had a good meeting with Pastor W. W. Weddington and his fine people in Wheelersburg, Ohio; then to Mayfield, Kentucky, with Rev. Paul Herrell, where God came and the altar was filled with seekers time and again. In the meeting in Overland Church, St. Louis, Missouri, with Pastor A. L. Aldridge, the singers were Dwight and Norma Jean Meredith, and there are no better in our movement. More than one hundred professed to find the Lord here. In Columbus, Ohio, we had a good meeting at Warren Avenue Church with Pastor H. B. Anthony; a wonderful spirit prevailed, with seekers at every altar call. On the last Sunday, Rev. Morton Estep preached in the Sunday school and young people's service. Through the Sunday school and evening services, about one hundred people sought the Lord. Mr. John Manning did a fine job as minister of music. We really had a wonderful meeting for eight days and nights. We thank God for His blessings."

Mooresville, North Carolina—Our church recently closed the most successful revival in its history with Rev. Dave Erickson as the evangelist. He is a dynamic preacher of the Word of God and his messages found their way to the hearts of the people. Brother Erickson gave of himself without reservation, with a real passion for souls, and God greatly blessed his ministry. A good number of souls were saved and sanctified, and the whole church was blessed and helped, with some new members received. Finances came easily, and our people are encouraged.—JOHN C. FOLTZ, *Pastor.*

Pastor Dwight G. Plymire writes: "After concluding six and one-half years of ministry with the Brawley church (which I organized), I have accepted the pastorate of another newly organized church, Victor Valley Church, Apple Valley, California. This church was organized by Rev. Edward Spruill a little over two years ago, and has a fine congregation of seventy-five members. The George Air Force Base is located in this area, and we shall be glad to contact your friends in the service if you will write us, 13194 Nicola Road, Apple Valley, California."

Dover, Tennessee—Dover Road Church recently closed a good revival with Evangelists Roy and Lily Anne Norris as the special workers. God blessed, several souls prayed through to victory at the altar, and some new members were added to the church. We appreciated the Spirit-filled messages in sermon and song of Brother and Sister Norris. The attendance was good throughout the meeting. The church is encouraged, and we look forward to having the Norrises with us again.—MARY D. BANTON, *Pastor.*

Sunday School Evangelist Frank McConnell reports: "This has been one of the best years of my life. During the school year I served as counselor of men in Bethany Nazarene College. This gives me an excellent opportunity to assist young people in their life's preparation. Last spring it was my privilege to be with Rev. Becton Cain in the Cedar Lane Church in Little Rock, Arkansas, for a Sunday school revival. During the week closing on Easter Sunday I was with Pastor Arthur Myers of the Bethel Church, Johnson, Kansas. In each place the people responded in a wonderful way, bringing in new people, breaking former records, and a goodly number

of souls prayed through at the altar. Since summer school is now out I am spending five weeks on the San Antonio District, under the direction of Superintendent James Hester, giving Tuesday over Sunday in each place we visit. I give God praise for His help and blessing. My home address, 507 Miller, Bethany, Oklahoma."

Pontiac, Illinois—First Church recently closed an outstanding revival with Rev. and Mrs. W. W. Geeding as evangelists and chalk artist. It was one of our best-attended revivals, with from two to eleven new people present every night because of the splendid program provided by the Geedings. The Sunday school attendance increased from 140 on the first Sunday of the meeting to 190 on the closing Sunday. In a special missionary service by the Geedings, on the closing Sunday, many young people surrendered their lives to the Lord and His service. Forty-six seekers found God in saving and sanctifying power, and 6 people joined the church on Easter Sunday. To date our Sunday school shows an 18 per cent increase over last year's average attendance; on Easter Sunday we had 196 present. We give God all the praise. Recently our people gave the pastor a wonderful grocery pounding, and a love offering of \$110 on expenses to the General Assembly. We have a fine group of folks whom we greatly appreciate, and count it a privilege to labor in His vineyard.—WAYNE L. ALBRIGHT, *Pastor.*

Evangelist William Thompson reports: "Wife and I are now closing our first year in the evangelistic field, after pastoring sixteen years on the Indianapolis District. One year ago we resigned as pastor of our College Church, Indianapolis, with one revival slated. We close the year after conducting sixteen revivals, four week-end meetings, and nearly five hundred seekers at the altar. We appreciate the good pastors with whom we have labored. We have some fall dates open and are now slating into 1961; will be glad to go as the Lord may lead. Write us, 3223 Foltz Street, Indianapolis, Indiana."

**Houston District N.Y.P.S.
Camp and Institute**

June 6 to 10 marked one of the finest youth camps the Houston District has ever had. Full-time registrants numbered 197—a new high. Rev. Harold Daniels' ministry was anointed and directed of the Holy Spirit and nearly one hundred young people sought the Lord for spiritual help, with a number committing their lives to full-time Christian service.

The spirit, participation, and general conduct of our young people was unexcelled in past experience. Early morning prayer meetings found the chapel well filled as our young people sought God's leadership and blessing for the day. The classes from the Institute series, sponsored by the General N.Y.P.S., were of such intensely practical application that our teen-agers entered the class periods with unprecedented interest. Our district superintendent, Dr.

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ROY ADKINS was born April 21, 1889, at Branchland, West Virginia, and died February 1, 1960, in a hospital at Pawhuska, Oklahoma. He had been a devout Christian for over forty years, serving the church in any way he could. He came to Oklahoma in 1911, and in 1912 was married to Mae E. Stevenson. In 1925 they moved to Barnsdall, where they lived until his death. He had been in failing health for a year. He is survived by his wife, four sons, and one daughter; the younger son is a missionary to Bolivia. Funeral service was conducted by his pastor, Rev. T. C. Phipps, with burial in Barnsdall.

MRS. LAURA EVERSMEYER of Wright City, Missouri, died February 26, 1960, at the age of seventy-five. She had been in frail health for years, and attended the Church of the Nazarene when health permitted; her children are members. She leaves a rich heritage to her children—Velma, Florence, Alvin, Hillard, Mrs. Darline Bruning, and Leroy. Her husband died in 1936. Funeral service was in charge of Rev. James R. McCaula of the Wright City Church or the Nazarene.

Announcements

WEDDING BELLS

Miss Betty Joann Bowman of Marion, Ohio, and Dwight James McMurrin of Kankakee, Illinois, were united in marriage on June 11, in First Church of the Nazarene, Marion, with Rev. L. L. Zimmerman officiating.

Miss Mary Savage and Rev. James R. Staggs, pastor of the Church of the Nazarene in Rockwood, Tennessee, were united in marriage on June 2, at the Doyle, Tennessee, Church of the Nazarene, with Rev. Ray Savage and Rev. Charles Patton officiating.

BORN—to Rev. Jack W. and Martha (Adams) Clark of Algona, Iowa, a son, Jeffrey Allen, on June 25.

—to Rev. and Mrs. Herbert Rogers of East Rockaway, New York, a daughter, Christine Louise, on June 20.

—to Kenneth J. and Wilma (Stockton) Potter of Lemon Grove, California, a son, Mark Kenneth, on June 7.

—to Ted and Peggy (Graham) Douglas of Houston, Texas, a daughter, Laurie Diane, on May 30.

—to Ronald and Ethel (Dewalt) Cresswell of Orwigsburg, Pennsylvania, a daughter, Faith Ann, on May 22.

ADOPTED—by Arthur and Irene (Smith) Bower of Columbus, Ohio, a baby girl, Jayna Lynn, on June 1 (she was born March 4).

SPECIAL PRAYER IS REQUESTED by a friend in Illinois "that my financial pressure may be released, also that an unspoken request may be brought about immediately";

by a Nazarene mother in Mississippi that her daughter may be sanctified wholly—she is a worker for God, but needs more grace and help, also a special touch on her body as she is weak and nervous, and that God will help the family; by a Christian leader in Kentucky that God will touch her body as she has a bad heart, also for her family for some are still out in sin.

Nazarene Camp Meetings

July 22 to 31—Central Ohio District Camp Meeting at 2708 Morse Road, Columbus, Ohio. Workers: Dr. G. B. Williamson, Rev. Robert I. Goslaw, Rev. H. G. Purkiser, evangelists; Paul McNutt, song evangelist; Rev. Gene Clark and Olivet Nazarene College Crusaders Quartet, youth workers; Mrs. H. C. Little, children's worker; Rev. H. C. Little, prayer worker. Dr. Harvey S. Galloway, district superintendent, platform director. For information, write Rev. C. D. Westhafer, secretary, 708 Woodland Ave., Wooster, Ohio.

July 22 to 31—Georgia District Camp; one mile east of Adrian, Georgia, on Hi-way 80. Workers: Rev. C. B. Fugett and Dr. Mendell Taylor, preachers; Professor Paul Qualls, singer. Dr. Mack Anderson, district superintendent, camp director. For further information, write Rev. H. J. Eason, 5001 Jasmine Ave., Savannah, Georgia.

August 5 to 14—Southwest Oklahoma District Camp, at Anadarko, Oklahoma (campground 3½ miles west of Anadarko, on Hiway 9). Workers: Dr. Remiss Rehfeldt, Rev. Daniel Stafford, preachers; Rev. Joe L. Bean, Jr., singer. Services, 10:00

W. Raymond McClung, taught a class of pastors and wives on the devotional life of the pastor which was of distinct benefit to all who attended.

A high point of interest was the awarding of the highest institute honor to the boy and girl most nearly exemplifying the ideals incorporated in the title "Mr. and Miss Houston District." These young people were Felix New and Edith Zell, both of the Cloverleaf Church of the Houston area. Two scholarships to Bethany Nazarene College were awarded to the winners of the scholarship competition; Miss Beth Hemphill of Orange, and Royce Wright of Bay City, received \$100 and \$50 respectively. David Boyd of Lufkin, and Judy Woolrey of Houston were elected athletic king and queen.

We thank God for such a wonderful group of young people, pastors, and youth leaders as we have on the Houston District. We feel the success of our camp is a real tribute to the work of our staff under the efficient leadership of Camp Director Calvin Oyler.—**HAROLD L. MAIDEN, District President.**

Deaths

MRS. IDA WHITE BARTEE of Lake Charles, Louisiana, died February 24, 1960. She was born May 8, 1895, in Greenbrier, Arkansas, and had been a member of the Church of the Nazarene for thirty-five years. A loyal and devoted Christian, she served as president of the missionary society for over

twenty years, and was a charter member of the College Park Church. She is survived by her husband, D. L. BarTEE; three daughters, Mrs. Mary Lou Delino, Mrs. Elaine Lucky, and Mrs. Betty Spradling; and by two sisters, Rev. Agnes Diffie, and Mrs. Margaret Jennings. Funeral service was conducted in the College Park Church with the pastor, Rev. Robert L. Spinks, officiating, assisted by Dr. Raymond McClung, superintendent of the Houston District, with interment in the Prien Memorial Park Cemetery, Lake Charles.

MRS. ETHEL DELANA THAYER was born August 9, 1885, in St. Mary's, Ontario, and died April 5, 1960, at her daughter's home in Orofino, Idaho. In 1915 she was united in marriage to Clarence Thayer at Cashmere, Washington. She was a wonderful wife, standing by and helping her husband in the ministry of the Church of the Nazarene for many years. Besides her husband of Cashmere, Washington, she is survived by a daughter, Grace McKay, now residing at Orofino, while on furlough as a missionary to Japan; and two brothers, B. E. Gregory and V. H. Gregory.

MRS. EMMA LOUISE RONE, age 69, a Wichitan for forty-five years, died in February in a hospital in Wichita Falls, Texas. She was born July 23, 1890, in Seymour. She was a member of First Church of the Nazarene. She is survived by two daughters, Margaret, and Mrs. R. W. Hutchinson, a son, Lucient E.; one brother, H. E. Weakley; and three sisters, Mrs. H. O. Webb, Mrs. F. B. Reagan, and Mrs. G. E. Manross. Funeral service was held at Wichita Falls First Church of the Nazarene, with the pastor, Rev. D. M. Duke, officiating, assisted by Rev. Walter Patterson.

MRS. EDWARD KISSINGER, age 95, the former Agnes E. Dubbs, of Cressona, Pennsylvania, died unexpectedly on March 12, 1960, at the home of her daughter, Mrs. Walter DeWalt. She was a member of the Church of the Nazarene at Schuylkill Haven, Pennsylvania. The last member of her family, she is survived by three children, Louis, Kathryn, and Clara, wife of Walter DeWalt, with whom she lived. Funeral service was held at Cressona, with Rev. Mrs. Mildred Hoffman, pastor of the local Church of the Nazarene, officiating.

a.m., and 2:30 and 7:30 p.m. For information, write the district superintendent, Rev. W. T. Johnson, Box 249, Duncan, Oklahoma.

August 5 through 14—Washington & Philadelphia District Camp Meeting, at North East, Maryland (between Baltimore and Wilmington, Delaware, on Route 40). Workers: Dr. L. T. Corlett, Rev. Paul Kindschi, Dr. Wm. Greathouse; Dr. John Cochran, missionary; Professor Paul Qualls, singer; Grace Bertolet, musician; Mrs. Wm. Snyder, children's worker. Dr. E. E. Grosse, superintendent of Washington District; and Rev. Wm. C. Allhouse, superintendent of Philadelphia District. For information, write the camp manager, Rev. Boyd Long, c/o Nazarene Camp, North East, Maryland; or 305 Euclid Ave., Trenton, New Jersey.

August 8 to 14—Iowa District Camp, at Nazarene Campgrounds, West Des Moines, Iowa. Workers: Dr. Hardy C. Powers, Rev. Don Scarlett, and the Speer Family. Dr. Gene E. Phillips, district superintendent. For information, write the host pastor, Rev. C. E. Stanley, 2009 Beaver, Des Moines, Iowa.

August 18 to 28—Tabor Nazarene Camp, at Tabor, Iowa. Workers: Rev. Roy Bettcher, evangelist, and the Pierce Family, singers and musicians. For information, write Rev. Irving Mitchell.

August 19 to 28—Clarksburg Nazarene Camp, Clarksburg, Ontario. Workers: Dr. W. M. McGuire and Rev. Claude W. Jones, evangelists; the Mullen Bothers, singers and musicians; Mrs. Allan (Aunt Katie) Naylor, children's worker. Rev. H. Blair Ward, district superintendent. For reservations, write Miss Bertha Wilcox, Clarksburg, Ontario. Rev. A. E. Peterson, camp manager.

August 22 to 28—Abilene District Camp, Camp Arrowhead, Glen Rose, Texas. A trailer court is installed, full utilities available. Workers: Dr. Ralph Earle and Rev. Ted Martin, preachers; Professor Dick Edwards, singer. Rev. Raymond W. Hurn, district superintendent. For reservations, write Otto Lissenbee, Camp Arrowhead, Cleburne, Texas.

Southeast Oklahoma September 14 and 15
 Southwest Oklahoma September 21 and 22
 North Arkansas September 28 and 29

District Assembly Information

EAST TENNESSEE—Assembly, July 28 and 29, at the District Campground, Louisville, Tennessee. Send mail, merchandise, and other items relating to the assembly to the East Tennessee Campground, Route 2, Louisville, Tennessee. (N.F.M.S. convention, July 26; N.Y.P.S. convention, July 27.) Dr. Hugh C. Benner presiding.

ILLINOIS—Assembly, July 28 and 29, at the Nazarene Acres Campground, Route 1, Mechanicsburg, Illinois. Send mail, merchandise, and other items relating to the assembly c/o the entertaining pastor, Rev. Edward L. Latham, Route 1, Mechanicsburg, Illinois. (N.F.M.S. convention, July 25 and 26; Sunday School convention, July 27; N.Y.P.S. convention, July 30.) Dr. G. B. Williamson presiding.

SOUTHWEST INDIANA—Assembly, July 28 and 29, at the University Auditorium, Indiana University Campus, Bloomington, Indiana. Send mail, merchandise, and other items relating to the assembly c/o the entertaining pastor, Rev. C. G. Bohannon, 512 N. Grant St., Bloomington, Indiana. (N.Y.P.S. convention, July 25 and 26; N.F.M.S. convention, July 26 and 27.) Dr. Samuel Young presiding.

NORTHWEST OKLAHOMA—Assembly, August 3 and 4, at Bethany First Church, 119 Northwest Main, Bethany, Oklahoma. Send mail, merchandise, and other items relating to the assembly c/o the entertaining pastor, Dr. E. S. Phillips, 119 Northwest Main, Bethany, Oklahoma. (N.F.M.S. convention, August 1; Church Schools, August 2; N.Y.P.S., August 2.) Dr. D. I. Vanderpool presiding.

KANSAS—Assembly, August 3 to 5, at the District Center, 520 East 15th, Hutchinson, Kansas. Send mail, merchandise, and other items relating to the assembly c/o the entertaining pastor, Rev. W. A. Strong, 510 East 15th, Hutchinson, Kansas. (N.F.M.S. convention, August 1 and 2; Sunday School, August 2; N.Y.P.S., August 6.) Dr. G. B. Williamson presiding.

EASTERN KENTUCKY—Assembly, August 4 and 5, at Newport First Church, 830 York St., Newport, Kentucky. Send mail, merchandise, and other items relating to the assembly c/o the entertaining pastor, Rev. Jack Lee, 830 York St., Newport, Kentucky. (Sunday school convention, August 2; N.F.M.S. convention, August 3.) Dr. Samuel Young presiding.

WISCONSIN—Assembly, August 4 and 5, at Camp Byron, Route 1, Brownsville, Wisconsin. (To reach the camp, take Northwestern R.R. to Fond du Lac, call Camp Byron for car to pick up; the camp is located ten miles southwest of Fond du Lac.) Entertaining pastor, Rev. C. E. Roysse, 929 Bowen St., Oshkosh, Wisconsin. Send mail, merchandise, and other items relating to the assembly c/o Rev. D. J. Gibson, Camp Byron, Route 1, Brownsville, Wisconsin. (N.F.M.S. convention, August 2; Church School convention, August 3; N.Y.P.S. convention, August 6.) Dr. V. H. Lewis presiding.

DALLAS—Assembly, August 10 and 11, at Church of the Nazarene, 403 E. Burleson, Marshall, Texas. Send mail, merchandise, and other items relating to the assembly c/o the entertaining pastor, Rev. J. Lewis Ingie, 403 E. Burleson, Marshall, Texas. (Conventions, Monday through Tuesday.) Dr. Samuel Young presiding.

IOWA—Assembly, August 10 and 11, at the Nazarene Campground, West Des Moines, Iowa. Send mail, merchandise, and other items relating to the assembly c/o the entertaining pastor, Rev. C. E. Stanley, 2009 Beaver, Des Moines, Iowa. Dr. Hardy C. Powers presiding.

KENTUCKY—Assembly, August 10 and 11, at First Church, 2203 Dixie Highway, Louisville, Kentucky. Send mail, merchandise, and other items relating to the assembly c/o the entertaining pastor, Rev. Hadley Hall, 2620 Nebbett St., Louisville, Kentucky. (N.F.M.S. convention, August 8, evening—August 9; Sunday School convention, August 10, evening.) Dr. Hugh C. Benner presiding.

VIRGINIA—Assembly, August 10 and 11, at the District Center, R.F.D., Buckingham, Virginia. Send mail, merchandise, and other items relating to the assembly c/o Mr. Charles E. Blackburn, camp caretaker, Nazarene Campground, R.F.D., Buckingham, Virginia. (N.F.M.S. convention—August 9, opening service, evening of August 8.) Dr. G. B. Williamson presiding.

Directories

GENERAL SUPERINTENDENTS

HARDY C. POWERS

Office, 6401 The Paseo, Box 6076, Kansas City 10, Mo.

District Assembly Schedule

Iowa August 10 and 11
 Tennessee August 17 and 18
 Louisiana August 31 and September 1
 Georgia September 7 and 8

G. B. WILLIAMSON

Office, 6401 The Paseo, Box 6076, Kansas City 10, Mo.

District Assembly Schedule

Illinois July 28 and 29
 Kansas August 3 to 5
 Virginia August 10 and 11
 Missouri August 17 and 18
 Mississippi September 14 and 15

SAMUEL YOUNG

Office, 6401 The Paseo, Box 6076, Kansas City 10, Mo.

District Assembly Schedule

Southwest Indiana July 28 and 29
 Eastern Kentucky August 4 and 5
 Dallas August 10 and 11
 Kansas City August 31 and September 1
 South Arkansas September 21 and 22

D. I. VANDERPOOL

Office, 6401 The Paseo, Box 6076, Kansas City 10, Mo.

District Assembly Schedule

Chicago Central July 20 and 21
 Northwest Oklahoma August 3 and 4
 South Carolina September 14 and 15
 North Carolina September 21 and 22
 New York September 30 and October 1

HUGH C. BENNER

Office, 6401 The Paseo, Box 6076, Kansas City 10, Mo.

District Assembly Schedule

East Tennessee July 28 and 29
 Kentucky August 10 and 11
 Northwest Indiana August 17 and 18
 Indianapolis August 24 and 25
 Joplin September 1 and 2

V. H. LEWIS

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District Assembly Schedule

Wisconsin August 4 and 5
 Northwestern Illinois August 18 and 19
 Houston August 31 and September 1

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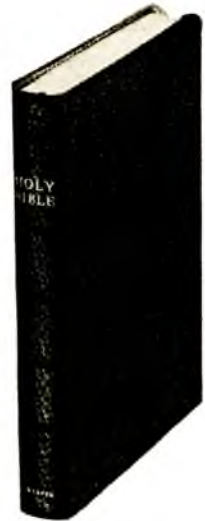
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me in the priest's office, *even* Aaron, Nadab and A-bi'-hu, El-ē-ā'-zār and İth'-ā-mār, Aaron's sons. 15
2 And thou shalt make holy garments for Aaron thy brother for breas-
ning e'-ph of bl

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