



Herald of HOLINESS

July 15, 1959

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Measuring Our Love

General Superintendent Vanderpool

Christ at infinite cost redeemed everything that we lost in the fall of Adam. Though Christ was matchless as a Teacher and was a spotless Example of holy living, and though He had the favor and smile of His Heavenly Father, and furthermore though He had power over disease and death and could speak a word that would tame the wildest storm, yet all of these were not sufficient to cancel the guilt of sin or cleanse from its pollution. "Without shedding of blood is no remission." His sacrificial death, His atoning blood alone could mend a broken law and furnish an escape from the wages of sin, which is death.

We see the measure of God's love when we realize that He *so loved* that "he *gave* his *only* begotten Son, that whosoever believeth in him should not perish, but have everlasting life" (John 3:16).

The measure of Christ's love is revealed in Paul's statement, "For when we were without strength, in due time Christ died for the ungodly" (Romans 5:6). Jesus himself said, "I am the good shepherd, . . . I lay down my life for the sheep. . . . No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again" (John 10:14-18). His love for a lost world drove Him to the Cross. We stand in holy awe when we view such love.

Christ was measuring Peter's love when He inquired, "Lovest thou me more than these?" (John 21:15) Peter was debating the return to the old life. Boats once brought to land were being loosened and anchors were being lifted. Nets once washed, mended, and left to dry were being placed back in the water. Comforts once forsaken for a life of self-denial were now beckoning to Peter for his return. The question, "Lovest thou me more than these?" repeated, alerted Peter and broke the charm of things. His reactions were such that the Saviour was certain that Peter's love was crystal-clear and unmoved by the assaults of Satan. Then He gave Peter his commission, "Feed my sheep."

We measure our love for Christ by our attitude toward people and things. A feast at the Master's table and a conference with Him make boats, nets, and things look cheap and drab.



LATE NEWS

Telegrams . . .

Tulsa, Oklahoma—*Northeast Oklahoma District Assembly in session (June 25). The ministry of our beloved general superintendent, Dr. D. I. Vanderpool, is certainly being appreciated; he is at his best. The reports of our district superintendent and pastors reveal a good year for our district. A wonderful vote was given Dr. I. C. Mathis to continue as the leader of our great district; and on a unanimous recommendation of the District Advisory Board and the district department heads, an extended call of three years was given him. This vote also revealed the unity of the Northeast Oklahoma District and the love of our people for the Mathis Family. The Northeast Oklahoma District is on the move for God and holiness.*—F. H. Sanders, Reporter.

Winter Haven, Florida—*Largest boys' and girls' camp in history of district just closed, with total registration of 415; 352 boys and girls. Rev. and Mrs. Craig Blanchard, able directors; Dr. John L. Knight, district superintendent, the efficient chaplain. Florida presses on.*—Don L. Newell, Chairman, District Church School Board.

Rev. David K. Kline has resigned as pastor of the church in Nacogdoches to accept the pastorate of Central Park Church in Houston, Texas.

Rev. Clarence P. Mason and wife (Louise) have resigned as pastors of First Church in Mooresville, North Carolina, after "six wonderful years," to accept a call to pastor First Church in Wabash, Indiana.

Rev. Allen Cobb has resigned as pastor of the Faith Church in Bay City and has accepted the call to pastor the church in Nashville, Michigan.

Rev. and Mrs. W. H. Barlow will celebrate their golden wedding anniversary on Sunday, July 19, with open house at their home in Hominy, Oklahoma, 2:00 to 5:00 p.m. They were married on July 19, 1909, at Oologah, Oklahoma. He began his ministry and pastored his first church in his home town of Oologah in 1919. He also pastored the Sallisaw church in connection with Oologah for two of those years. In 1922 he accepted the call to the Hominy church, where he pastored for twenty-eight years. During this time he also served as district secretary-treasurer of Eastern Oklahoma for twenty-five years, and was a member of the Board of

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SPECIAL ANNOUNCEMENT

Dr. Orville W. Jenkins has resigned as superintendent of the Abilene District to accept the call to the pastorate of Kansas City First Church. The Board of General Superintendents announces the appointment of Rev. Raymond Hurn of Medford, Oregon, as superintendent of the Abilene District. His appointment has been unanimously approved by the District Advisory Board. Rev. Raymond Hurn has accepted the appointment and will assume his duties about August 10.

G. B. WILLIAMSON
For the Board of
General Superintendents

Regents of Bethany-Peniel College for twenty years. In 1950 he was forced to retire because of ill health. Their address is Box 315, Hominy, Oklahoma.

After serving the church at Covington, Virginia, for almost four years, and receiving a unanimous call for another year, Rev. John W. Herrald, Jr., has resigned and accepted a call to pastor the home mission work at Timberville, Virginia.

He who is "at outs" with his neighbors can't be at peace, fellowship, and harmony with himself. He carries a lashing conscience and a spirit that is lacking in comfort and happiness.—W. E. ISENHOUR.

THANKS FOR A MILLION

The Easter Offering for world evangelism has reached a million dollars again. We offer praise to God for this evidence of His blessing and express the gratitude of fifty thousand Nazarenes beyond the seas, five hundred missionaries in home and foreign fields, the General Board, and the Board of General Superintendents.

This is a significant victory for several reasons. One is that the million or more offering has become an established custom. Another is that the total income for General Budget and missionary specials for the fiscal year which ended April 30, 1959, was \$3,842,760. This is the largest amount ever received in a given year. Of the total, \$515,553 will be administered by the Department of Home Missions and \$2,760,720 will go to Foreign Missions. All budget allocations, including conditional items, for the year ended can be paid in full. It also indicates that the expanded program of the Golden Anniversary year can be maintained and further increased.

There is much land ahead to be possessed. With gratitude and confidence we prepare for a new and greater thrust in world evangelism.

G. B. WILLIAMSON
For the Board of
General Superintendents



Born-again Christians are . . .

CITIZENS OF TWO COUNTRIES

By LOUIS McCURDY

Render therefore unto Caesar the things which are Caesar's; and unto God the things that are God's (Matthew 22:21).

The question put to Jesus, "Is it lawful to give tribute unto Caesar, or not?" was framed by the Pharisees to entangle our Master. Jesus, however, gave an answer that implies that we have both a civil and a spiritual responsibility. Our financial obligations include the support of a civil government as well as the support of the Church of Jesus Christ.

Surely we are fortunate to be citizens of a free country. That privilege carries a responsibility. We must police the country, provide an educational system, maintain public buildings, and support national leaders. We must share in the cost of military protection and give our able-bodied soldiers in combat if necessary.

But the born-again Christian is also a citizen of heaven. Such a person is adopted into the kingdom of Heaven, thus being responsible for supporting both kingdoms. So long as God loans us to do service here on earth we have the double task of supporting the program of our country as well as the program of God's Church. We Christians, above all other citizens, have learned the meaning of this text of Christ's. We have willingly paid our taxes, based on a set mill rate, and we have obeyed the command of God to pay to His Church the tithe of our income.

Let us suppose that all the citizens of our country would refuse to accept the tax rate and pay instead what they thought they could afford—they would let the rich people dig down and pay the balance needed. No one would class himself as being rich, so the country's finance would be crippled. Our nation would quickly be a hotbed of anarchists and revolutionary leaders which could flourish until the entire country would be helpless in the grip of communism and criminals. Law-making, police protection, and all other government ministries would have to be curtailed. Govern-

ment buildings would soon deteriorate and civil servants would be out of work. The citizens of our nation would soon be seeking refuge in other lands.

Let us also suppose that the members of a certain church would agree to such a pay-as-we-please plan to finance their church program. "We shall all pay just what we think we can afford." What would happen? Curtailment? Evangelistic campaigns postponed or canceled. No Caravans would be financed and vacation Bible schools would not be planned. It would not be long until the church members would be straying to other churches to get the services which churches should be able to render.

Now let us return from theory back to facts. How thankful we are that our all-wise God has set the church tax at one-tenth of a person's income! It standardizes giving and establishes church finances. Many church members give amounts far beyond the tithe, indicating that they wish to further express their love to Christ and show their appreciation to Him for the price He paid for our redemption. Christians consider the tithe to be the minimum and make offerings over and above the tithe. They do this to make it possible for the church to give the gospel to others, both at home and abroad. They are rewarded when they hear reports of revivals either at home or overseas. How satisfying it is to be a part of the program of the church by extra giving of our means! Truly the church's welfare and progress are our chief concern.

As well as owing our love, loyalty, and support to our country, we also owe them to our church as well. It was the church that generated the revival in which we were converted. It fostered our spiritual development and gave us a place of service. It serves as an outlet by which to express the love we have in our hearts for Christ, our Saviour. We yearn to make the church expand and grow; we do it by our service as well as with our cash.

While we pay our tax to our country, let us not forget our tithe to the church. Let us then return unto Caesar the things that are his, but give unto God the amount that belongs to Him. Thus the truly born-again Christian will not forget the fact that he is a citizen of two countries.

The man who thinks deeply on the truths of God, and lives accordingly, will help to lift his fellows to high planes of righteousness.—SELECTED.



Importance of a sure—

FOUNDATION

By OSCAR HUDSON

Retired Nazarene Elder, Pasadena, California

Architects give careful attention to foundations. The taller the building, the more care given to it. Walls may be perfect in structure, the roof complete, and decorations desirable, but if the foundation is shoddy, the building will not endure.

The Church of the Nazarene has a good foundation. Our founding fathers were wise and devout and were divinely led to form an institution with theology, polity, government, procedure, etc. planted firmly on the Word of God. May we never fail in our God-given mission! If we do, the failure will originate at the altar—our “mourners’ bench”—our method of procuring potential church members. The popularity of some pastors and evangelists feeds largely on two things—ability to entertain and statistics. In pursuit of the latter, human psychology and other things are resorted to in hurrying unwary, hungry souls into “accepting Christ” while repentance is incomplete; of “believing, taking it by faith,” before confession of sin, restitution, and death to various forms of materialism are known. If these reach church membership and official relation, they create a foundation that means church ruin.

Jesus reveals the only sure Church foundation in Matthew 16:15-18. In answer to the question: “Whom say ye that I am?” Peter responded confidently, “Thou art the Christ.” Then said Jesus, “Flesh and blood [human agencies] hath not revealed it unto thee, but my Father which is in heaven. . . . and upon this rock [a revelation of God to the human soul or clear Christian experience] I will build my church; and the gates of hell shall not prevail against it.” This “tarrying” until something takes place in the heart is often accompanied by surrender, submission, abandonment, etc., unknown by the superficial professors of religion; but those in whom a divine revelation dwells are the foundation upon which a stable church rests.

Jesus shows the tragedy of building on anything but this Rock, in the closing sentences of the Sermon on the Mount. One man built on the sand. He sought to escape the worry and expense of digging. The sand was beautiful; its surface looked clean. He may have looked with a critical eye at his neighbor who began the task of digging it

all away, but when the floods came and the wind beat upon that house, the real cost appeared as “it fell: and great was the fall of it” (Matthew 7:27b).

The first flowing oil well was found by drilling in Spindletop, just out of Beaumont, Texas. This knoll rises out of the coastal plain to more than two hundred feet, embracing more than two hundred acres of land. It had always caused wonder as elsewhere the land is level. Some finally became convinced that oil or gas caused the elevation and decided to drill to it. But it was before modern drilling machinery was developed, and after a depth of a little more than one thousand feet had been reached, the coastal ooze crowded in and forced them to quit. Later another company undertook to drill to the oil and met with the same disappointment.

After the development of modern drilling machinery, a Pennsylvania Dutchman and married son moved there. He looked at this knoll, and having had experience in the oil fields of Pennsylvania, decided there must be oil there. He and his son had some wealth and formed a strong stock company and began drilling. When they reached more than two thousand feet they were forced to call on the stockholders for more cash; some would not pay the price, and quit. At more than three thousand feet, others became discouraged and quit. Finally all had left but the old man and his son. The son told his father he was afraid they were going to spend all their money and go broke and he thought they had better quit. He pulled out, and this left only the old man. He returned to the bank for another loan. The banker advised him to quit. He said, “If you insist, I will let you have this loan, but warn you that this is your last. If we are forced to liquidate, you will be insolvent.”

The old man took his loan and went back to drilling. Just before his loan was exhausted, he broke through the shell rock. Up came the gusher. It blew out the casing, knocked down the derrick, shot over two hundred feet into the air, turned to mist, and began falling. Dazed, the old man stood looking up until the oil matted his hair, covered his face, and saturated his clothes. Charged

with hysterics, he broke, running right down through the streets of Beaumont, and the town went wild.

Many people begin drilling for divine oil but become discouraged when they feel the cost. Some drill longer than others, but just a few suffer all costs and tarry until they strike a gusher! John Wesley said, "Give me two hundred men who love nothing but God and hate nothing but sin, and I will evangelize the world in this decade." A few men with the unhindered flow of virgin Pentecostal faith and glory would charge the devil everywhere and energize the world.

A famous architect drew plans for a tall building on the lake front of one of our Midwest cities. The plan called for pillars seated on solid stone. Contractors procured steel cylinders, set them in place, and began pumping out the sand. One day they reported they had struck the rock. When they sent out a piece for analysis, the architect reported that it was only pack sand and they would have to go deeper. They procured picks and drills and went on down. Finally they reported again that they had found the stone. "Send out a piece," said the architect. Upon analysis it proved to be sandstone. He reminded them that the contract called for solid stone, and they would have to go deeper. So they drilled and blasted and one day broke into cries of hilarity. "We have found it," they reported. "Send out a piece for analysis," ordered the architect. "We can't," they said. "Every time we strike the rock, the fire flies." "That is a sure sign," said the architect. "Come out!" Let's dig until something happens: until the fire flies!

It was my lot to grow up on the plains of western Texas, where there was little civilization; no church or school buildings, and no law except such as was maintained by the cowboy's six-shooter. In this atmosphere, the evil in my unregenerate heart was fanned into a flame. After I passed my majority I journeyed east and attended my first revival meeting. It was in a Presbyterian church. As the godly pastor preached the gospel with the Holy Ghost sent down from heaven, I found myself wanting to be a Christian. As he invited those who desired an interest in one prayer to meet him at the altar, I decided that was all I needed. I thought that I had met my responsibilities promptly, and that one prayer would result in victory. So I responded, but I felt worse when it was over than before. I returned to the altar every night for about a week, only to sink deeper and deeper into despair as I viewed the wickedness of my past life. It occurred to me finally that I had crossed the deadline, and I became desperate. They said that I returned to the church one night and, finding the door locked, knelt on the broad stone step and prayed until daylight. That church burned later and was rebuilt, but they preserved and replaced that stone step to show where a reckless cowpuncher knelt and prayed all night.

During this struggle, while dying to the world and fleshly pleasures, I might have been persuaded to "accept Christ," and having reformed, lived a reasonably clean life and served as an acceptable member of the church, but I would have died without God and been forever lost. I continued digging, thanks to a wise pastor, until alone in a cornfield, with stars twinkling overhead, I struck the Rock and fire flooded my soul.

MORE GRACE

By ORVILLE GRISSO

*God, give me grace to walk with Thee,
To live a holy life;
To do Thy will, that is my plea,
Amid earth's toil and strife.*

*And give me grace to tell of Christ,
Who died on Calvary;
The story of the Blood's great power
And how it washes me.*

*Then grace to serve my fellow men
In love, as Christ loved me;*

*To win them by my daily walk
This grace I want from Thee.*

*God, may Thy grace shine forth in love
To guide in all the way,
That some may find the Christ of love
And walk in His pathway.*

*More grace to live,
More grace to love,
More grace to serve
My Lord above!*

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Had Your Spiritual Vitamins Today?

By ILA R. MONDAY



"Vitamins" is a daily word now: some persons take them, some wonder if they need them—still others buy them, put them on the shelf, and, as an advertisement might say, "Just go on feeling below par."

Doctors or scientists determine the formulas for these vitamins; the manufacturers or laboratories make them—but the "consumer" who doesn't *take* them (even though he has a shelf full!) will surely not be benefited by them! The people behind the vitamins hope that the public will not only *buy* them but will *take* them; that the individual will feel so much better physically that he will persuade others to buy them also!

What about "spiritual vitamins"? This formula seems to please the Master Physician, for we might say that a daily "capsule" should contain: prayer, Bible reading, witnessing, and working for the Kingdom. (Best results obtained by not missing *one* "capsule"!)

Now we know that if one ingredient is left out of any given formula it is apt to weaken the whole effect of the medicine—perhaps even render the rest useless.

Now what happens spiritually if today we miss our *Bible reading*? "Just one day . . ." we might say. But then tomorrow comes, and it seems that somehow that day slips by too. The third day we think we'll try to crowd the Bible in at bedtime. But then, somehow, bedtime *is* there, and we are so tired that after prayer we plan to read the Bible in bed. But how often, just as we read a paragraph of *anything*, we are asleep! Then, if this should be so, how many chapters of "spiritual vitamin" *ingredients* have we missed in these three days? Next day we will determine to read, but then the telephone rings, and after that we just don't seem to get back to it.

Soon the skipping will begin to tell. Our spiritual complexion will begin to look a little paler perhaps. And as we rush then, do we shorten our prayer periods? It *might* follow! Then it could be that one Wednesday night we begin to think, So tired . . . maybe it won't hurt just to miss *one* service. Other things may begin to look bigger—church-service-importance somehow begins to dwindle. What *could* happen from this? Remember the "foxes" of spiritual disease are on the lookout for a shaky specimen!

Or the "lacking ingredient" that would render in time the "spiritual vitamin" damage might begin with *hurried, shortened prayer periods*. We get up late one morning and can't spend our usual time in prayer. (To be honest, the time we do spend seems unworthy the name, as somehow our minds keep slipping back to the fact that we *are* late!) And all day we miss that morning time alone with God. We have good intentions of getting up early the next morning, and really have a good time with the Lord in prayer. But somehow that evening, we are a little wider awake and stay up longer than we intended to. Then in the morning—can it be we've overslept again? Let's be sure tonight that the late hours are not repeated . . . or someday soon could there come a morning with no prayer *at all*?

There is the ingredient, in our formula, of *witnessing*. Let us say that we have been working with two others who are not professing Christians. Suddenly a path to witnessing seems to be there. But it seems like such a time of hurry and immediate activity that we let it slide. As soon as there is time *I will*, we say to ourselves. The opportunity is lost and somehow there doesn't seem to be time later that day, or the next, or that week.

Then one morning neither of our working companions comes to work. Later you hear one is dead, the other unconscious—an accident. Two souls lost—perhaps because we had failed to witness. Maybe we'll go—but then someone says the hospital has just told them that the other has gone too. Far-fetched? Well, perhaps. This hasn't happened to anyone we know. But if we let that *next* time of witnessing slide by, you know it might! And if it ever should, how are we going to explain it—*up there*?

And do we sometimes set aside the *work*—not consciously of course, but do we sit back, when we have that good idea for bringing more into Sunday school, and wait for someone else to get it before it's brought to attention at the teachers' meeting? Someone else might not get it, you know! And when a job is open for volunteers, do we wait . . . and wait . . . for someone else—till the pastor apologetically gives it to someone who already has so much to do because he seems so willing?

Then of course there's *prayer meeting*. "Had to get that last boiling of grape jelly on." "Had to get

that last load of hay in before dark." "Homework . . . couldn't make it." "Just didn't have time." I wonder if we'll be very comfortable in heaven singing about grape jelly, hay, and homework? But we *could* be comfortable remembering those prayer meeting evenings—if we go anyhow! We'll feast on spiritual food as we finish the jelly at midnight after the meeting. We'll know a brighter light than the lantern we use getting in that last load of hay.

And no doubt find how the testimony and fellowship of the evening have cleared our heads so that the homework is finished in a jiffy! My, how those spiritual vitamins *do* build one up!

And if we find that the prescribed "one capsule a day" of the prayer, Bible reading, and witnessing, as well as working, has given us appetite for more—take *more!* With *these* vitamins there's no danger of an overdose.

For all your heartache there is a—

PUNGENT MEDICINE

By NORMAN KIMSEY

An Old Testament verse asks, "Is there no balm in Gilead?" (Jeremiah 8:22) And one of my favorite songs answers,

*There is a Balm in Gilead
To heal the sin-sick soul.*

A balm in Gilead! A balm to place on the broken, crushed, and bleeding hearts of modern men, women, boys, and girls! A balm to heal sin-sick souls; a balm that is pungent enough to cure the ills of the vilest of sinners! A revitalizing balm that brings hope of a sunnier day—a well-founded hope it is too. A balm that is free, though it is refused by the multitudes. A balm not created nor touched by mortal hands! A balm as old as sin itself, but as modern as tomorrow! "There is a Balm in Gilead" tailored to fit *my* needs and *your* needs.

Ours is a sorry world. Ours is a frustrated world.

Ours is a sin-scarred world. You don't believe it? Look at the headlines of this morning's paper or the paper that came yesterday evening. Is your paper not filled with deeds that had their birth in lustful, greedy, sin-twisted minds? Is your paper not filled with advertisements which tell you that you ought to smoke this cigarette or that cigar? Don't ads picture the "Man of Distinction" with a lilting jingle telling you that here's the alcoholic beverage for "real" living? And how about those television programs you "just happen" to see which feature wild Westerns or lurid loves? And how about your local newsstand with its "spicy" confidential magazines, pocket books, and like trash? And how about the local tavern where the women can outdrink most men? And how about the local pool hall where filthy language abounds? And how about the local drugstore where the teen-agers can outcurse their elders and tell stories as dirty as the degraded mind can imagine? And how about the high school crowds where immorality is the moral code?

Doesn't our world need a balm? And I don't mean aspirins or tranquilizers! I'm advocating no man-made cures, because they lull one to sleep and do not cure one's internal maladies—one's "heart trouble"—one's cancer of the soul. What we need is a revival of Pentecostal power. We need a dynamic Christianity that can shake us from our sleep and indifference.

The captain asked Jonah, "What meanest thou, O sleeper? arise, call upon thy God" (Jonah 1:6). Our generation speaks to the church in similar manner in this hour of crisis.

Shall we, like the disciples, sleep in this crucial hour when the destiny of the world hangs in the balances of God?

"*There is a Balm in Gilead.*" It's a pungent medicine. Let's tell others how they can find it for their tangled lives!

"Hope Thou in God"

(Psalm 42)

By FRANCES B. ERICKSON

*"Hope thou in God." Oh, lift thine eyes
From present trials to yonder skies.*

*God marks each tear; He knows thy care—
In His own time He'll answer prayer!*

*Trust thou in God, though weariness
Would often tempt thee to distress,
For when there seems no one to care,
God loves thee most; thy burdens share!*

*Hope thou in God, when utter loss
Would seem the bitterest of cross;
Remember Jesus drank this cup,
And whispers, "Child, look up! Look up!"*

I Heard Dr. Reynolds Preach

By EVANGELIST D. F. STEININGER

Twenty-five years ago I heard Dr. H. F. Reynolds preach a silver anniversary message from the pulpit of our first pastorate at Logansport, Indiana. The detailed content of his message has slipped from my memory long ago, but the challenge the aged veteran gave us that day has been a great source of inspiration and courage ever since.

I recall that when his message was finished we all felt we could turn the world upside down, if necessary, to perform the task that God had given to us. He pleaded for us never to allow the high and scriptural standards of our church to drag in the dust of worldly compromise and spiritual lethargy, a danger which he warned a fast-growing church such as ours could face. He reminded us however that to slow down in our pace and relax

in our all-out effort to evangelize the world would surely be met with dangers equally as deadly. As the old general's message came to a close he convinced us that a way of holy life could be lived and must be preached—a way that would never grow obsolete with the coming years of shifting transition that were ahead of us.

Now twenty-five years have passed since that great message was preached. With those years have come wars such as the world has never known. Scientific and mechanical discoveries and inventions have made almost everything of yesterday obsolete, and now as a child playing with a keg of dynamite, the world is playing with its own means of annihilation. We have thrown satellites into outer space and are now reaching for the moon. We saw the television become as common as an old kitchen chair almost overnight (though not so harmless, to be sure). But with all of the drastic changes that have come to this world of ours, they have, no doubt, been minor compared with those that are to come.

Those changes that have been for our betterment and those which have not are for each of us to decide for ourselves. But the Church of the Nazarene has magnificently demonstrated a way of holiness, as taught by our Lord, that made men big enough and humble enough to worship side by side with naught but love for each other and singleness of heart and purpose while in disagreement on issues that may seem vital to each.

As for me and my house, we have no place in our home for a television, but I am convinced that there are many among us who do, who make sensible and beneficial use of it. Among them are many who have risen to higher realms of spiritual service than I can ever hope to reach. One of the greatest trials in which our people have so courageously triumphed has been in our willingness and ability to disagree in an agreeable manner and show the world that holy men and women can do so.

If the Lord tarries another twenty-five or fifty years, I trust and predict that the same spirit of unity and singleness of heart and purpose will characterize the generations of Nazarenes that are yet to come. If so, it will be because we will be faithful, as were our fathers, in challenging them by word and example of the holy way of living that will work in men's lives throughout all ages to come.

PARSON TO PERSON:

WHAT DO YOU DO WHEN YOU ARE NOT ELECTED TO LEADERSHIP?

1. Do you start shopping for a church where you will be more appreciated?
2. Do you gradually "ease off" in your attendance and loyalty?
3. Do you resign from everything as a silent protest?

OR DO YOU

1. Win the admiration of the spiritual and thinking people by your continued attendance, loyalty, and giving?
2. Refuse to be counted out, by pioneering a kingdom of hard work for yourself? No elections are held, but the fields of earnest visitation, prayerful concern, and Christian hospitality are wide open.
3. Serve, when you are asked to serve, with humility; and step aside if the ballots indicate thus, with dignity and maturity?



News in Picture



MARRIAGE VOWS PLIGHTED FIFTY YEARS AGO were repeated by Dr. and Mrs. C. Warren Jones as one high light of a dinner and program honoring their golden wedding anniversary at the Bethany student union building, Bethany, Oklahoma, on June 11. Dr. Jones, who served twelve years as foreign missions secretary (1936-48), and Mrs. Jones repeated the vows before Dr. E. S. Phillips, pastor of Bethany First Church. Mrs. A. LeRoy Taylor played background music and Professor Robert Sawyer sang "I Love You Truly." Professor Lester Dunn and Milton Bates, Jr., sang "Great Is Thy Faithfulness." Before

cutting the wedding cake, Dr. and Mrs. Jones responded with words of appreciation, combining devotion and humor in an inimitable manner. Dr. Elwood Tame read a sketch about the lives of the honored couple, written by Mrs. Burt Lundy. Congratulatory letters, cards, and telegrams were read by Dr. L. C. Philo. Dr. Phillips, master of ceremonies, presented the couple with a love gift of \$150 and a "Golden Book" containing the names of those who thus expressed their affection and regard. Invocation was given by Rev. J. T. Gassett, superintendent of Northwest Oklahoma District, and Rev. Robert Wellmon pronounced the benediction. Special guests included Mrs. Bishop, sister of Mrs. Jones (from Portland, Oregon); Rev. and Mrs. Robert Wellmon, missionaries to Nicaragua; Rev. and Mrs. Wallace White, missionaries under appointment to New Guinea; and Dr. and Mrs. A. S. London. (Shown in the picture: left to right—Mrs. Roy Cantrell, Mrs. Bishop, Mrs. Jones, Dr. Jones, Dr. Phillips, and Mrs. Phillips.)

I learned from a brilliant university professor the truth about—

GOD AND MY TYPEWRITER

By MILDRED JUNE LOVORN

This has been an exciting week for my children. We live in Norman, Oklahoma, and James Garner, the famous TV star, has been here all week and has visited the schools. My three young daughters have lived in a high state of anticipation and hero worship during the whole week. It has been amusing and interesting to see their wholehearted delight in just seeing this home-town "boy-makes-good" hero. We have listened to their tales of eyewitnessing all week. It has been a high point for them although my husband and I have been amused by their antics.

Today I experienced a genuine thrill of my own. I recently began work in the Physics Department of the Research Institute on the campus of the University of Oklahoma. We have a visiting pro-

fessor from England, Dr. A. von Engel, a renowned nuclear scientist, who is teaching at the University of Oklahoma this year.

For one hour today I had the privilege of typing notes as he dictated them to me. I made a great many mistakes, and when we had finished the notes, I handed them to him and apologized for having made so many mistakes. He very kindly assured me that the mistakes didn't matter, as it was only a rough draft anyway and that he would proofread them and correct them himself; and then he told me that I had really done quite well.

I came home feeling a thrill in my heart that was akin to the thrill that my girls have been

having because of a TV star. Mine, however, was on an adult level. It had been a really enjoyable experience to work with a man as intelligent and as gentlemanly as this eminent professor.

And then, in the quietness of my own home, alone, I began to think about *One* that is far greater than a child's TV idol or even a man who is intellectually great in scientific circles. I thought about the time I experienced the wonderful cleansing and infilling of the Holy Spirit in my heart. Nothing that this life can bring to me could possibly surpass the peace and the wonderful assurance that flooded my whole being at that time. It wasn't a temporary or transient thrill based on human relationships, but it was permanent and infinite in nature.

The original joy of the experience has not been

maintained at the same high level of feeling, and I in my finiteness have made many mistakes, and often exercised poor human judgment. But never once in my heart have I ever wanted to do anything but God's will whatever it might be in my life.

Many times in prayer I have handed God my "notes" full of errors and mistakes, but never once has God refused my efforts. He is always ready to hear my prayers and proofread my "notes" and use them in some way.

At least for today I have finished typing notes for Dr. von Engel, but every minute of every day I am "typing notes" for my Saviour and I hope to hear Him say someday, "Well done, thou good and faithful servant" (Matthew 25:21). That is the commendation I am working and waiting for!



How can it be—

A Wondrous Cross!

By BRIAN L. FARMER

Pastor, Dunfermline, Scotland

Isaac Watts's very famous hymn begins,

When I survey the wondrous Cross.

Wondrous! How came this word to describe a cross? Surely, *cross*, the Roman instrument of execution, is in the same category as *gibbet*, *gallows*, or *gas chamber!* There is no shortage of adjectives. Shameful Cross! Agonizing Cross! Cursed or horrible, barbaric, rugged, or painful Cross! But how came *wondrous* into the mind of the hymn writer?

Naturally we are repelled at the thought of crucifixion. The idea of hard, heartless nails pinning living flesh and bone to a coarse, wooden Cross makes us shudder. Therefore many people wonder why Christianity wants to bring such an inhuman symbol into the center of its worship. The answer is that the religion of Jesus didn't put it there. Jesus accepted the fact of the Cross and transformed it! *He changed it from a symbol of hate into a symbol of love!*

From the day sin was born there has always been a cross in this world. Quite literally, probably hundreds of crucifixions took place on the very day Jesus died. We know for certain that there were two others in the same place. It was a common, sickening sight in the Roman world to see a cross silhouetted against the sky. Grimly it spoke of a wicked world.

One man who shared with Jesus that hill of shameful death showed how deeply sin was embedded in the human heart. With vitriolic, vicious, unreasonable hatred he hurled abuse at his Fellow Sufferer. Jesus didn't reply.

The Cross in the middle looked much the same as the others. The artists have done justly, however, in picturing the central Cross—Christ's cross—prominently in their paintings, for this was the Cross where heaven and earth touched, where God and man came together again. This was the place where God made an eternally efficacious sacrifice of himself for the sins of the world.

The man on the third cross turned his head and saw love in the face of Jesus. He felt that in his last moments he could ask for mercy—pardon for all his sins. He was right. Jesus offered him paradise and peace. Even at that moment he began to see that central Cross in a new light. Now it was more than a cruel, repulsive instrument of torturous death. It was the canvas on which God painted His picture of unfathomable love. Perhaps it was *wondrous!*

What does all this mean? It means that in spite of the cross of sin which has always been with us, the Cross of love and forgiveness makes life worthwhile again. It is hard to imagine anyone in a

more hopeless situation than the dying thief, yet even he found salvation as he looked at the central Cross.

Yes, Watts, *this is wondrous*. We recall the words of St. Bernard—"It is only on a cross that a man dies with outstretched arms."

THE EDITOR REPORTS:

I last reported in the *Herald of Holiness* for January 28. My first engagement since then was the annual preachers' meeting of the Southwest Oklahoma District, where Rev. W. T. Johnson is superintendent and Mrs. Johnson is president of the district N.F.M.S. During the day, besides the address of the special speaker, there were significant devotional services, papers, and discussions under the general direction of the district superintendent. Among these there was one on evangelism by Dr. Mel-Thomas Rothwell, professor of philosophy, Bethany Nazarene College. At night I preached in services which were exceptionally well attended, and there was an old-time camp meeting spirit in them. This gathering met in the Pennsylvania Avenue Church of the Nazarene in Oklahoma City, Oklahoma, and the pastor, Rev. C. D. Gadbow, and District Superintendent Johnson saw to it that I had the very best of care. The Sunday before the convention I preached in our First Church in Norman, Oklahoma, where Rev. Wayne Sears is pastor. He and his people made my stay there a delight.

My next stop was at the annual preachers' retreat of the Minnesota District, where Rev. Roy Stevens is superintendent and Mrs. Stevens is district N.F.M.S. president. This meeting was held at Lutsen's Resort, Lutsen, Minnesota, on the northern boundary of Lake Superior. The weather was ideal and the surroundings were beautiful. It was my privilege to speak to the preachers in the morning and to them and their wives at night. Mrs. White spoke to the pastors' wives each morning. Mrs. Stevens had charge of these sessions. Here, as in Oklahoma, there were several excellent discussions and papers on subjects which were relevant to the activities of the ministry and the district. Minnesota is not an easy field for Nazarene work, but Mr. and Mrs. Stevens and their pastors and people are facing the problems and are succeeding.

In April, Mrs. White and I spent nearly a week at Olivet Nazarene College in Kankakee, Illinois. Almost every year since I left this institution in 1945, I have had the privilege of returning on some

mission. I spoke at chapel once and to six class or division groups during the days we were there. At night I brought a message in prayer meeting at the College Church, of which Rev. Forrest Nash is the pastor, read a paper at a dinner meeting before a group of members of the faculty and their wives, and then on Saturday night was the speaker at the annual banquet of the Ministerial Association. Olivet Nazarene College is rapidly moving ahead under the leadership of Dr. Harold W. Reed. He and Mrs. Reed; Dr. John H. Cotner, dean of students and chairman of the Division of Religion and Philosophy; Dr. Willis E. Snowbarger, dean of the college; and many others extended courtesies to us during our stay. While in Kankakee we visited with our son and his family, who live in Kankakee, and our daughter and her family, who live in Chicago, as well as with many friends.

My next assignment was supplying the pulpit of our church at Lawrence, Kansas. Rev. W. D. Ferguson had accepted a call to Kansas City Quindaro, and Rev. Kenneth T. Meredith, pastor at Kansas City North, who had accepted a call to Lawrence, had not yet arrived. I had a delightful day with our people at Lawrence, in their beautiful new church and in the home of Mr. and Mrs. Frank Rice. I am sure that God will continue to bless Quindaro and Lawrence under the leadership of their respective pastors.

Then, early in May, it was my privilege to dedicate the new church at Monett, Missouri. It had been destroyed by fire but the people, under the leadership of their pastor, Rev. Dale B. Worcester, rallied and built a very attractive structure. The service was in the afternoon and God honored it with His presence. The church is on the Joplin District, of which Rev. Dean Baldwin is the superintendent. It is always a pleasure to be in our local churches and fellowship with their people and pastors.

Finally, I supplied in my home church, First Church, Kansas City, Missouri, on the morning of May 24. This was a red-letter Sunday in First Church, not because I preached in the morning, but because it was the day for the baccalaureate sermon of Nazarene Theological Seminary. The service began at three o'clock and Dr. L. T. Corlett, president of the Seminary, brought the message. At 7:30 p.m. on the same day the Mabes senior sermon was presented by Rev. John Hoff, the winner of the award. Dr. L. J. Du Bois, minister in charge of Sunday services during the interim between pastors, presided at the morning and evening services; and Dr. Mendell Taylor, dean of Nazarene Theological Seminary, in the afternoon. Professor Ray Moore had charge of the music for all three of the services. Many out-of-town visitors were present for the services of this Sunday.—STEPHEN S. WHITE, *Editor*.



EDITORIALS.....

After All—

Does Anybody Really Sin?

To ask this question is to answer it at once in the affirmative. Of course, plenty of people commit sin. I mean by sin, something that is personal, deliberate, willful, something for which the person is responsible, and knows that he is responsible. Also this sin carries with it an effect, that is, carries with it guilt before God, guilt that separates from God, guilt that can be removed only by God, when men meet certain conditions because they want to meet them. That's exactly the way I feel about the sin business. "For all have sinned, and come short of the glory of God" (Romans 3:23).

All men who are not Christians are sinners. More than that, all men who are Christians, whether saved or sanctified, who are on this earth, are still on probation and can sin deliberately, personally, willfully. Moreover, if a Christian commits such a sin, he backslides and becomes guilty before God. He doesn't have to remain guilty; he can get back to God at once, immediately, if he will meet the conditions. All heaven is ready to help any sinner come to God, in the flash of a moment, if he will only do what he has been instructed to do.

Why am I emphasizing this business of sinning as something personal? Why did I start off with the subject, "After all—does anybody really sin?" Why do I answer this question so vehemently in the affirmative? Because we are living in a day when sin is becoming a very light matter. In fact, we are just about to rule sin out of the world, in one way or another. Alcoholism has become a sickness; and now people are beginning to say that juvenile delinquency is a sickness. Neither of these two things is devilish, is of hell; they are only the products of poor, sick, human beings! Further,

if a man kills another man, he often says, "I blacked out. I don't remember what happened; therefore I'm not responsible for what I did."

Recently I read an article from one of our chaplains about our men in the armed forces. He is careful to state that we have thousands of young men in the army who maintain their integrity and live right. But also, as he says, we have great numbers who break down morally. They think nothing of sex promiscuity. In fact, they claim that they have a right to satisfy their sex desire, even though they are not married. The chaplain traces this condition back to the homes and the churches where, he says, there has ceased to be very much regard for sin. People are received into church membership who at one time would not have been taken in at all; people are allowed to stay in the church who a few years ago would have been turned out. In another article a writer states that we are "losing the sense of guilt," and of course that means we are losing the sense of sin.

If we don't talk about sin being a sickness, or a mental blackout, we say it's social or environmental; and perhaps the latest is that it's subconscious. No man can be sure that he isn't sinning all the time since, they tell us, depth psychology has taken over. Of course there is a subconscious or an unconscious self, but there is also a conscious self; and men today, just as truly as in the past, are guilty of sin when they deliberately do that which they know to be wrong. The fact that they say they didn't know doesn't always mean that they didn't know. We are living in an enlightened age—men have the Bible and the churches; they have the truth. Men know better than they are willing to admit.

After all, men and women really do sin today. They commit that which is wrong, that for which they are personally responsible, and thus become guilty before God!

There's Something for YOU to Do!

Religious thinkers today talk about God invading time. By this they mean that God takes the initiative in man's salvation. Though they do not

By *Stephen S. White*

repeat it, they likely think of the old saying, "Religion is man seeking God, but Christianity is God seeking man." From the foundation of the world, God planned for man's salvation. Then He prepared the way for the coming of His Son through His chosen people. Never before was it more true, or should we be more conscious of the fact, that "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life" (John 3:16). God did take the initiative; He did send His Son into this world. "And the Word was made flesh, and dwelt among us" (John 1:14). There were the cross and the resurrection of Jesus; they are foundational. Without them there could be no hope for man.

Included in this preparatory work must be prevenient grace, a universal movement of God upon the hearts of fallen men which places all of them within reach of salvation. And beyond this there is the special work of the Holy Ghost; He convicts of sin, of righteousness, and of judgment to come. Surely the Light hath appeared to all men in various ways, and with varying degrees of intensity. Behold, what God hath done!

In spite of all this, however, the Bible is full of exhortations which indicate that man must do something if he would be saved. He must become a seeker before all the provisions of grace which lead up to salvation can be realized. Isaiah says, "Seek ye the Lord while he may be found, call ye upon him while he is near" (55:6). In spite of all that God has done, there is a chance that we may let Him and His saving grace pass us by. At times He comes especially near and strives very definitely with the heart. Then there should be action on our part; we should not hesitate or hold back, for to do so may imperil our future for all eternity. "Seek ye the Lord while he may be found"—while He is at hand, and "call ye upon him while he is near"—before He gets so far away that you have no inclination to call upon Him.

Behold, how wonderful is the grace of God! How patient God is, how loving! How interested

in you and me! How necessary it is, on the other hand, for you and me to reciprocate that interest, to react to it, to recognize it, to respond to it! "Seek ye the Lord while he may be found, call ye upon him while he is near." But Isaiah doesn't stop here; he teaches the same truth in another way: "Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord" (55:7). In these words he is talking about what man needs to do, what man must do if he would get to God. God moves, then we must move; and then He moves again—He consummates our action, as it were. "Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord." But that is only one-half of this verse. The latter part of verse seven gives us the divine side of the picture: "and he [God] will have mercy upon him; and to our God, for he will abundantly pardon." There are mercy and abundant pardon for him who forsakes his wicked way and returns unto the Lord.

There are two big words in theology which we talk about; they are set over against each other. One is monergism and the other is synergism. The former stands for a God who does it all; who not only makes the provision for salvation, but who finally leads to what those who hold this view call common grace. To that common grace He adds effectual calling; the common grace and the effectual calling come from God. This view, monergism, places the responsibility for man's salvation, finally, upon God. There is no way around that fact. Synergism carries with it the thought that man has to work with God before actual salvation can take place; and, in the last analysis, it's what man does which prepares the way for the result—heart salvation, or conversion. This is why it is so important to keep in mind what Isaiah says here, "Seek ye the Lord while he may be found, call ye upon him while he is near: let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord."

God very definitely has a part—man could never be saved without the provision He has made, both in the atonement and also through the activities of prevenient grace and specialized grace in conviction. Still, the situation would be hopeless if man did not seek the Lord, if man didn't resolve to become a Christian, if the wicked man didn't "forsake his way, and the unrighteous man his thoughts" and "return unto the Lord."

There is absolutely no way in the world for you and me to escape the final responsibility of our own salvation. "Choose *you* this day whom ye

will serve." I close this appeal to the sinner to act, with this promise: "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall

be opened unto you: for every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened" (Matthew 7:7-8).

Servicemen's Corner



Christian Youth in Military Service

Christian young people are not crowding the recruiting office to volunteer for military service. The matter of patriotism is not the issue, because our young people love their country. It is simply a lack of enthusiasm for what appears to be a rough situation morally and spiritually. Is it possible, then, to be spiritual in military service?

"Briefly stated, anyone who has finished school with good grades and a Christian experience can make it successfully in military service. I have met some fine Christians in the air force. They did not give up their Christ when they enlisted, but found their Saviour to be just as real and their Christian life as challenging as before.

"The armed forces are vitally interested in the proper conduct of their personnel. Besides chapel services, Sunday schools, vacation Bible schools, Good News Clubs, Bible studies, youth activities, preaching missions, and summer camps made available through the Chaplain Section, the chaplain has other contacts with his men and their families.

"On every air force base, each person from airman basic up to and including lieutenant colonel hears a lecture by a chaplain once each quarter. When a person is transferred to a new base, he reports to the chapel and meets a chaplain. If a squadron commander should feel that

one of his men needs spiritual guidance or does something to hurt the good name of the air force or his family, he is sent to the chaplain's office for a conference.

"Whether or not to volunteer for military service is an individual matter. But staying out because a person feels like he might lose his Christian experience is like staying out of politics or community service because he thinks it is unchristian. Shouldn't Christians be willing to assume places of leadership wherever possible and thereby wield their influence for God and righteousness?"

"The opportunity for Christian witness and activity is unlimited in military service. Those who are interested in doing something for God and souls find plenty to do. All areas of life need clean, skilled, dedicated, Christian young men. It is a mistake to volunteer for any branch of the armed forces only to escape the discipline of home, school, or church. Join up only if you wish to make a contribution to the service and to its moral and spiritual life."

—CHAPLAIN J. LOWELL GEORGE
United States Air Force

NAZARENE SERVICEMEN'S COMMISSION

London W. Gilliland DIRECTOR

Thought for the Day

by BERTHA MUNRO

**Eyes on the Stars
Feet on the Good Earth
Hebrews 12:1c, 2a**

Monday:

There is a tendency in some quarters to smile at commencement idealisms as

nice for the youngsters but rather unpractical and unrealistic for real life. I have just emerged from another commencement with the conviction that commencement has a great deal to say to us as well as to the starry-eyed graduates. Or are they so starry-eyed? For the first question it asks us is, What have you done to their commencement?

The *Saturday Evening Post* cover (June 6) shows a cap-and-gown clad, diploma-clutching youth against the background of newspaper headlines: "U.N. Atom Study Panel Sees Fall-Out Peril; Khrushchev Warns West of War Danger; Job Woes; Draft Extension; Union Pickets," etc. Small wonder his eyes are bewildered, his feet unsteady. High-sounding phrases will not do for him in this world of spaceships, bombs and missiles, confusion and crime we have built up—or down—for him. Commencement speakers are having to show him that, to confront the false ideals of bigness

we have given him, only a true inner greatness will do.

Tuesday:

Commencement's second question to us oldsters: "Have you outgrown commencement?" Perhaps we need its reminders. Browning's *Rabbi Ben Ezra*, quoted by the valedictorian, says not only the familiar, "Grow old along with me; the best is yet to be," but also, "Let age approve of youth, and death complete the same." Youth has stars in its eyes; the business of the middle years is to bring the star down to light the common ways of earth.

Wednesday:

The valedictorian also told of the six-year-old boy who during World War II was coming with his parents to make a new life in America. The ship was sunk, and he was picked up by three persons on a small raft. His first words were not, "Where is my mother?" or, "I'm cold," or "I'm hungry," but, "Which

way is America?" Life will swamp us with perplexities, frustrations, even temporary setbacks. We are not defeated so long as after every reverse our question is, "Which way is my spiritual America?"

Thursday:

The salutatory speech, reporting what four years of college had done by way of personality development, gave the secret: discipline, self-mastery. The commencement address echoed with the story of the fourth-grader who, after four years of "progressive education," came home one day bored and rebellious: "Do we have to do what we want to do, all the time?"

Friday:

The commencement speaker also (quoting the words of the man who almost reached the top of Mount Everest, only to find the way blocked by an impossible glacier): "Mountains don't grow; men do." Failing this time, I shall succeed the next. For I shall find another way, and I shall be stronger by what this failure has taught me.

Saturday:

"You are never made great by the things you control, but only by the things that control you." So from the faculty citation presented to our president: "His motto, 'There is but one rule

of conduct for a man—to do the right thing'; but gracious always, and considerate of his colleagues before himself; his personal interests *lost in the cause he loves.*"

Sunday:

"Halfway up the sky" (quoted from a contemporary poem)—a good spot to live is a mountainside, for perspective on life. Class motto, "His will, my life, perfect plan"; baccalaureate sermon, "Life more abundant"; annual sermon, "The faith you must keep is the faith that keeps you"—here is the star. "Looking unto Jesus," "let us run with patience"—on the good earth.



GOLDEN ANNIVERSARY CRUSADE 1956-60

Department of Evangelism

V. H. LEWIS, Secretary

EVANGELISTIC HONOR ROLL

The following churches have been presented a certificate for "new Nazarenes" received into membership this assembly year. Each church listed has qualified according to the regulations of church membership for its group as follows:

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

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

ARIZONA DISTRICT

Church	Pastor	Present Membership	Gain
Wilcox	R. F. Menefee	14	5
Tempe	L. Kirley	42	9
Yuma Grace	M. J. Pace	55	9
Phoenix Maryvale	J. B. Gatlin	61	11
Phoenix Orangewood	C. Griffin	73	20
Casa Grande	C. W. Henderson	83	12
Mesa	C. Burns	84	12
Coolidge	G. A. Roberson	103	12
Phoenix Sunnyslope	P. W. MacLearn	105	18
Tucson Central	J. E. Moore, Jr.	131	13
Phoenix Alzona	B. G. Stillion	143	15
Tucson First	J. H. White	222	18
Chandler	J. D. Wadley, Jr.	251	18
Phoenix First	J. P. Downey	400	62
Phoenix Eastside	C. W. Elkins	403	38

FLORIDA DISTRICT

Palatka	S. Clevenger	10	5
Riviera Beach	N. Ford	18	5
Carol City	D. E. Perry	26	9
Eustis	C. G. Weathers	26	11
Gainesville University	E. Williams	30	9
Jacksonville Faith	A. V. Bowden	30	9
Fort Pierce	C. Hanks	35	24
West Palm Beach	R. L. Fullerton	35	11
Jacksonville Oakwood Villa	C. O. Gentry	40	10
Lakeland Crystal Lake	J. O. Deal	43	12
Jacksonville Westside	T. J. Farlowe	50	18
Miami Emmanuel	J. D. Benson	56	17
New Smyrna Beach	H. L. Kennedy	64	19
Jacksonville Southside	W. H. Anderson	68	16
Melbourne First	H. Lawrence	70	15

Church

Homestead	W. L. Chambers, Jr.	76	22
Hialeah	P. L. Wright	84	14
Jacksonville Northside	H. P. Cooper	91	22
Orlando Colonial	J. L. Seel	98	17
Fort Lauderdale Faith	J. Oakley	103	17
Lake Worth	C. R. Moore	109	13
Winter Haven	D. L. Newell	110	17
Jacksonville Central	W. T. Dougharty	115	17
Lakeland South Florida Hgts.	S. Sparks	149	24
Tampa First	R. E. Elzey	156	26
Fort Lauderdale First	W. O. Blue	160	20
Lakeland First	I. W. Justice	190	25
Bradenton	C. Oliver	215	24
Orlando First	J. D. Freese	230	22
Miami Central	D. W. Thaxton	280	20

HAWAII DISTRICT

Hanapepe	V. W. Borden	18	11
Hilo	J. B. Cook	31	9
Honolulu Central	J. Chastain	58	16
Kailua	H. W. Meadows	67	18
Honolulu First	H. W. Kiemel	163	18

IDAHO-OREGON DISTRICT

Wallowa	E. Martin	14	5
New Bridge	L. Swaim	24	11
Halfway	L. Gallivan	37	9
Elgin	V. Johnson	44	11
Caldwell First	E. Shields	56	9
Idaho Falls	H. A. Thon	56	12
La Grande	L. Abila	66	21
Caldwell Canyon Hill	A. McNaught	74	13
Buhl	M. M. Matlock	79	13
Nyssa	R. Jackson	102	12
Meridian	E. Culbertson	123	18

LOS ANGELES DISTRICT

New Cuyama	G. C. Wise	17	5
Lompoc Trinity	P. P. Buby	22	11
El Sereno	W. Flygare	35	13
Grover City	A. Farrier	35	13
Glendale Lake Street	L. R. Graley	48	13
Ridgecrest	L. C. Storey	49	9
Arcadia	J. P. Stockett	61	9
Whittier Heights	W. I. DeBoard	63	15
Sun Valley	B. P. Hertel	89	31
Baldwin Park	V. Kutz	100	19
Santa Maria	J. D. Smith, Jr.	100	20
Fairgrove	E. A. McDowell	104	22
Monterey Park	G. D. Vaughn	113	14
Ventura	H. B. Wallin	136	14
El Monte	G. Gardner	280	24
Pasadena First	J. W. Ellis	556	40



Foreign Missions

REMISS REHFELDT, *Secretary*

New Missionary

Sharon Louise Rich arrived in Haiti on June 9, 1959. She was welcomed by her parents, Rev. and Mrs. Harry Rich, missionaries, and her brother, Dwight.

Missionaries on the Move

Rev. and Mrs. Roy Copelin and family have arrived in the States from the Philippines for their first furlough.

Rev. and Mrs. I. E. Dayhoff arrived from Africa on May 29, 1959. Their address will be Box 426, Tabor, Iowa. They have spent forty years in Africa as missionaries, and will be retiring from active service after a year of furlough and deputation activity.

Rev. and Mrs. John Wise and daughters have also arrived from Africa on furlough. Their address while in the States will be: c/o E. C. Stark, 461 N. 6th, Upland, California.

Rev. Prescott Beals is now in British Honduras on his latest missionary assignment. His address is: P.O. Box 175, Belize, British Honduras, Central America. Brother Beals has previously served thirty-two years in India, six months in Barbados, and a year in Trinidad. They returned home in December, 1956, because of Mrs. Beals's serious illness and subsequent death. Mr. Beals is now resuming missionary service.

Dr. and Mrs. Ira Cox have arrived in the U.S. from India for their first furlough.

A Serviceman Goes to Assembly in Japan

Last Sunday I attended the thirty-fourth Showa Ninkai (1959 District Assembly) at the Oyamadai Church in Tokyo, Japan. It was very similar to an assembly in the States. Pastors were there from all over the district; friends were meeting joyfully, and there was a great feeling of unity.

During the morning service that Sunday the regular benches were pushed together and a space was made between the altar and the front row of seats. A thin layer of straw matting was placed on the highly waxed floor and many, many pillows were then placed on the matting. Then folding chairs were placed behind the regular benches to provide for as many seats as possible.

The church normally accommodates 175 to 200 people, but this was assembly time and a general superintendent from America was going to speak. They were making every inch of space count.

At ten o'clock Sunday morning the

church was almost full, even though it was still raining and cold outside. Everyone placed his umbrella in the rack on the church porch, then removed his shoes at the door and placed them in a wooden rack just inside. He stepped into a pair of slippers and quietly moved into the modest sanctuary. Young and old were at the service, and young and old were sitting on their feet on the little pillows at the front of the church, for the two-hour service. Try it sometime!

Many of the ladies were wearing kimonos while most of the men wore Western clothing. Soon the entire church was filled and some very small chairs were brought in and placed in the outer aisles. Men and women of great age sat on these kindergarten chairs.

Like an American assembly? Yes, in spirit. In comfort, no. These Japanese Christians were anxious enough to hear the Word of God that they endured some very uncomfortable and crowded seating conditions. It was dreary, cloudy, and cold outside and the church had practically no heat. There was only one small stove at the rear of the church that would hold possibly twelve or fourteen pellets of coal. Everyone wore heavy clothing since the stove would warm only the ones who sat very close to it.

The service was conducted very much like our assembly services at home. Dr. Hugh C. Benner preached on sanctification. The interpreter, Rev. Mr. Kida, and Dr. Benner worked together in such union of spirit and emphasis that we never realized there was a language barrier being bridged. When Dr. Benner gave the altar call young and old pushed their way through the great crowd and knelt on the platform. As it filled up with seekers the audience was moved backward and seekers multiplied behind the altar two, three, and four rows deep.

The Japanese Christians were quick to follow the Nazarene custom of working with seekers and praying for them at the altar. Many found God as their personal Saviour for the first time that day; others stepped into the deeper heart experience of sanctification and cleansing.

Yes, the language was different, but the atmosphere of this district assembly was the same as our assemblies at home. We praise God for His presence here in Japan.—CAPTAIN ELDEN GOLDEN, *Tachikawa Air Base, Tokyo, Japan.*

At Capetown, Africa

It is taking quite a long time for the approval of our Bible school building

plans here at Cape Town, because the plans have to be sent to various committees, some of which do not meet very often. We hope to get started with this building as soon as possible after the plans are approved, so that it will be ready for use when the Bible school opens early in 1960.

Although we were not able to get a site in Factreton when the five sites were allocated among the eleven denominations who applied, we were told that we would be considered in the future development of the housing scheme there. We also received a letter from the city council stating that they were recommending that we be granted a site, and inviting us to state our preference of sites in the Steenberg area, which is about eleven miles away from here in the opposite direction from Factreton. This is important to us, for not only will we receive a site, but we are being recognized as a church, though the council had not heard of us, probably, thirty months ago.—JOSEPH PENN, *Coloured District, South Africa.*

The Sunday School Lesson

MENDELL TAYLOR

Topic for July 26:

Courage in Crisis (Esther)

SCRIPTURE: Esther 1—10 (Printed: Esther 4:1-3, 10-16; 9:20-22)

GOLDEN TEXT: *Who knoweth whether thou art come to the kingdom for such a time as this?* (Esther 4:14)

Racial Discrimination: A prime minister by the name of Haman (under the Persian king) had a deep-seated hatred for the Jews. He allowed this resentment to go to such an extreme that he wanted to completely destroy the Jewish population. He proceeded to issue an edict which authorized the liquidation of all Jews within his realm. As this imperial order was publicized, an overwhelming fear seized the Jewish people.

One of the outstanding Jewish leaders of that time was Mordecai. When he learned of this verdict, he went into a period of mourning. He put on cheap clothing and darkened his flesh with ashes. This was an act of humility, employed to invoke God's intervention. In this outcast appearance he went through the streets and wailed a bitter cry of grief. He ended his dramatic



protest at the entrance of the king's palace.

Radical Determination: Mordecai had a cousin by the name of Esther. She rated high with the king. However, after this flare-out of the king's wrath against the Jews, she had no idea whether she was in the king's favor or not. Mordecai wanted her to go into the presence of the king and intercede in behalf of the Jewish people. This procedure involved another problem. It was the law of the land that anyone who came into the presence of the king without being invited by him would be given the death penalty "except such to whom the king shall hold out the golden sceptre."

Even though Esther had a racial count against her and a legal count against her, she decided to exercise the daring type of determination required to go before the king in behalf of her people.

A Remarkable Declaration: Mordecai made one of the most oft-quoted statements in the Bible as he reinforced Esther's courage for the difficult task before her. This remarkable declaration was, "Who knoweth whether thou art come to the kingdom for such a time as this?"

The Lord always has the right person, for the right job, at the right time. His timing is never out of harmony with the demands of a particular situation. If He can find someone who is obedient and responsive to His will, He will match a person with the problem. The Lord always has someone capable of handling an impossible situation, if His will is sought and obeyed.

One of the most thrilling experiences that can come to a person is to know that he is exactly where the Lord wants him to be. The most powerful motivating force in our world is to sense that we have "come to the kingdom for such a time as this."

Remedial Devotion: Esther made a suggestion to her people regarding the devotion they should follow as a background for her appearance before the king. The people were to gather at Shushan, and neither eat nor drink for three days and nights. Mordecai sent letters to this effect among the Jews, both far and near. This program of self-denial was followed by the Jews.

Through this type of devotion and intercession the remedy was forthcoming. For the sorrow of the people was turned to joy, and the day of "mourning into a good day." As a sign of their rejoicing they sent gifts to one another and "to the poor." The hand of death was stayed and the people gave God the glory for bringing one into the kingdom for such a time as that.

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the Question box

Conducted by STEPHEN S. WHITE, Editor

Is it true that when a sinner dies his spirit comes back in the form of an imp to tempt people? Does the Bible say anything in regard to this?

The answer to both of your questions is, "No."

All my life I have been taught that when we are sanctified the carnal mind, or nature, is eradicated, taken out, or crucified. Does our church still preach it in these terms?

The Church of the Nazarene still teaches the eradication, or destruction, of the old man of sin, or carnality. This is wrought in the heart of the believer by entire sanctification.

Is there a difference between temper and carnality? If you have one, will you have the other? Can the temper be sanctified? Can carnality be taken out and temper stay in? What is temper in human beings? Could it be like temper in iron?

The right kind of temper in a person is sometimes likened to temper in iron. I see nothing particularly wrong in this comparison, and yet I am not sure that it is very enlightening. Having said this, I call attention to the fact that there are several definitions for temper in *Webster's Unabridged Dictionary*. The noun, as well as the verb, has a variety of meanings. The two most helpful definitions of temper as a noun, for our purpose, are as follows: (3) "Disposition or frame of mind, particularly with regard to the passions and affections; as, a calm or fiery temper." (5) "Heat of mind or passion; irritation; proneness to anger, or the like; as, to display temper." Insofar as a person means the latter, temper is carnal. It has anger, hatred, and revenge in it.

But temper as a frame of mind, particularly with regard to the passions and affections, need not necessarily be carnal. Like any other natural and legitimate characteristic of human personality, it may lead into temper which is described in the second definition. According to what I have said, then, temper, in the first sense, is a part of one's personality after carnality has been cleansed away. This word of caution should be added—let's be hard on ourselves but not too critical of the other person. Only God can always differentiate between the carnal and that which is not carnal in the individual. He can and will let the person involved know when there has been a manifestation of carnality if he will keep his heart open before God.

If God says in His Word that something is wrong, and we use His words to reprove someone about this wrong, isn't this God's judgment, and not our own? Or is this considered that we are judging?

I appreciate your sincere interest in this question, and yet you are dealing with a delicate matter. The minister of the gospel is to give forth the truth from the pulpit, as he believes the Bible and his church stand for it. In this he should not mean to be personal. However, such truth sometimes becomes very personal. When this is the case, it is carried home to the heart of the listener by the Holy Spirit. The danger of my dealing with

an individual directly, unless it is something which is generally recognized as wrong, is that I might be mistaken in my interpretation of the Word of God. Thus you and I are in danger of becoming guilty of judging in dealing with individuals specifically about their lives. If we do it at all, we should do it only after much prayer, lest it be our judgment and not God's.

I heard a man teaching that eventually everybody would be saved. He also held that God purposely created evil—to be, as he said, a dark plush background (like a jeweler uses for diamonds) to display His ways. I said, "The devil was not created a devil." He said, "Yes, he was." I said, "No, he was not," and so we parted of the same mind. What do you say?

You are right. This gentleman of whom you speak has some surprises waiting for him. He'll find out one of these days that the devil created himself

by his own choices, and that the sinner who dies a sinner will make his bed in hell forever.

Just what position do you take on the matter of analyzing handwriting and foretelling and moralizing on the future thereby? Isn't it much the same as other forms of fortunetelling, such as phrenology, astrology, card reading, palm reading, and other such questionable practices?

I put all of these things in the same class. You are right in doing the same.

Why doesn't the Church of the Nazarene believe in smoking and drinking?

Because, first, such habits are harmful to the individual who is bound by them. Second, money spent for smoking and liquor is wasted; and third, they are a public nuisance and danger.

Nazarene Young People's Society and

Nazarene Junior Society

PONDER W. GILLILAND
Executive Secretary

Sharing the Bible Overseas

No other agency can penetrate so deeply, abide so persistently, witness so daringly, and influence so irresistibly as the printed page. Dr. Samuel M. Zwemer once wrote that nearly all the inquirers in Moslem lands had first been led to Christ by means of a book or tract. Books go where evangelists must leave. Wise indeed is the evangelist who leaves with every listener a written word, who follows the passing witness of the spoken word with the permanence of print.

(Cora Martinson)

LATIN AMERICA

In the last ten years the annual circulation in *Latin America* by the American Bible Society has increased from 1,935,151 to 3,374,899 volumes. The staff of secretaries and associates has increased from 9 to 16 persons. The Penzotti Institute has been established with 6 distribution specialists now working in Cuba, Argentina, Brazil, Honduras, and Mexico. Several new items have been published in Spanish. New Indian dialect publications

are coming from the presses every year. A new Bible House in Buenos Aires has increased the program in Latin America. Two area-wide staff conferences have been held. Annual appropriations have increased from \$152,000 to \$364,000 in the ten-year period. The Church is growing rapidly in several areas and frequent contact at the growing edge is needed. Economic, political, and religious changes are so frequent and drastic that one must be constantly listening and reading to keep abreast of the times for the 23 republics and territories.

EUROPE

The American Bible Society co-operates in the distribution of Scriptures in *Europe* through local National Bible Societies (as in Belgium, Denmark, and Germany) and in France through a Joint Agency with the British and Foreign Bible Society. The American Bible Society contributed \$5,600 toward the cost of the Bible exhibit at the Brussels Fair and also forwarded 119,050 Sermon on the Mount in seven languages, 720 Illustrated Portions in six languages, and an assortment of other Bibles and

Testaments in various European and African languages. Interest in the Scriptures in *France* continues to grow. Religious radio and TV programs produce many requests for Bibles. A Bible van, now seven years old, continues to render faithful service in the south of France.

MIDDLE EAST

Political, social, religious, and economic tensions continue and make long-range plans difficult. The American Bible Society, however, is undertaking a major revision of the Arabic Bible and plans to publish individual books as they become available.

Selected to Serve

The following have recently been elected, or re-elected to serve as district youth leaders:

DISTRICT N.J.S. DIRECTORS

Hillis Herren—Abilene

Mrs. A. R. Johnson—Alaska

Mrs. L. L. Edwards—Arizona

Mrs. M. Johnson—Australia

Mrs. J. Tarrant—British Isles North

Miss Irene Duncan—Canada Central

Melvin Abney—East Kentucky

Eugene Simpson—Florida

Mrs. Wilma Ward—Northeastern Indiana

B. J. Garber—San Antonio

Dallas Hudspeth—South Arkansas

Sam Kennedy—Southern California

Clair Umstead—Washington

Harold Frye—Western Ohio

Mr. and Mrs. Leo Flores—Texas-Mexican

NEWS

of the Churches



Greensboro, North Carolina—White Rock Church recently had a good revival with Miss Lala Sports as the evangelist. Truly it was a God-sent revival from a Spirit-filled woman. She prayed much, preached the truth, and God honored His Word. The evangelist worked hard, and God came with refreshing showers from His presence. The people were most appreciative of the fine spirit, the wonderful preaching, and the fellowship of Miss Sports. There were some definite cases of physical healing, as well as seekers praying through for salvation and heart purity.—O. C. MINGLEDORFF, *Pastor*.

Rev. Robert Palmer writes from Middleport, Ohio: "Recently we concluded a revival meeting with Evangelist J. B. Miller. His sound gospel messages, well balanced, were a blessing to all. I am closing my pastorate here on July 26 to enter the field of evangelism. I am an elder on the Central Ohio District. Am now making up my slate for this fall, and have two good dates open—October 14 to 25, and November 11 to 22. Write me, 910 Broadway, Middleport, Ohio."

Sunday School Evangelists Lyle and Lois Potter write: "During the spring it was our privilege to tour the following districts: Dallas, Texas-Mexican, Louisiana, South Arkansas, North Arkansas, and South Dakota. Also we served as speaker and workshop leaders at regional conventions held by the Department of Church Schools at Columbus, Ohio; Manchester, Connecticut; Bethlehem, Pennsylvania, and Charlotte, North Carolina. Sandwiched between these tours and conventions we held Sunday school crusades at South Gate, Ontario, and North Hollywood, California; Austin Grace and Lufkin First, Texas; Hot Springs First and North Little Rock First, Arkansas; Oklahoma City Meridian and Midwest City, Oklahoma; Boise, Idaho, First; Santa Rosa First and Stockton Fremont, California. During these seventeen thousand miles of travel we have worked with some of our finest district superintendents, traveled with some of the best of the church school board chairmen, and associated with many wonderful pastors and people. Best of all, the Holy Spirit has been real—convicting, saving, sanctifying, revitalizing, inspiring, and directing. The spring of 1959 has been the best of our entire twenty-six years

of ministry, for which we give thanks to the Lord. In view of the strenuousness of our work, we are taking eight weeks off this summer before beginning our fall tours. Our home address is 10642 Olive Grove Ave., Sunland, Cal."

Nevada-Utah District Assembly

The Nevada-Utah District Assembly was held June 3 and 4 in Las Vegas, Nevada. Dr. D. I. Vanderpool presided with dignity and grace. His messages were inspiring and challenging to all.

District Superintendent Raymond B. Sherwood, completing his second year of a three-year call, reported gains in nearly all departments. The church, missionary society, and young people's society, all showed good increases in membership. Financially the district had a good year; now in better condition than ever before. Plans are all laid and the pastor appointed for the beginning of a new work in Panaca, Nevada.

The district is united and solidly back of Brother Sherwood in his plans for the coming year, including a district center for our camp meeting and youth camps. Nevada-Utah Nazarenes are marching on in the great Crusade for Souls.—CARL FRIESEN, *Reporter*.

Arizona District Assembly

The thirty-eighth assembly of the Arizona District convened May 21 at First Church in Tucson. Rev. J. H. White, host pastor, and the people of First Church, with pastors and people of the other Tucson churches did a gracious job of entertaining the assembly.

Dr. G. B. Williamson presided in his usual easy manner, making every one feel at ease. His messages were outstanding. All our hearts were deeply moved to a greater love and appreciation for Dr. Williamson and the wonderful leadership he has given to our beloved church.

The assembly was marked by one high point after another. We all rejoiced over the wonderful report of Rev. M. L. Mann, district superintendent. The assembly was thrilled at the announcement of the doctor of divinity degree having been bestowed upon Superintendent Mann by Pasadena College, and expressed our congratulations by presenting him with a love gift of \$800.

At the close of the year we reported 3,350 members, with total amount raised of \$527,249, and a per capita giving of \$145.97. Also, \$46,000 was given to general interests and two new churches were organized—in Scottsdale and at Wilcox.

The N.E.M.S. convention was the best yet, under the capable leadership of Mrs. M. L. Mann. The high point of the convention was her unanimous reelection, with 155 votes. An all-time high of \$12,975.22 was raised in the Thanksgiving Offering, and the district reported a total of 1,158 prayer and fasting members.

The Sunday school has shown fine progress under the good leadership of the Church Schools chairman, Rev. C. W. Elkins. Average Sunday school attendance for the year was 4,237, with a total enrollment of 7,678.

The N.Y.P.S. re-elected, for the fourth time, Rev. Cecil Burns as district president, with a near unanimous vote. Under his fine leadership the young people have moved forward with new highs in every department. The Junior Society, under the direction of Mrs. L. L. Edwards, now has 422 members. The boys' and girls' camps, under the leadership of Rev. Glenn Roberson, showed outstanding gains in every way during the past year.—R. A. NOAKES, *Reporter*.

Highland, Indiana—Rev. Robert Watson was the fine evangelist in a meeting here recently. He is a good preacher and soul winner. The attendance was good and souls were saved, reclaimed, and sanctified. Finances came in quite well and the entire church was revived and wonderfully helped. We praise the Lord for all that was accomplished. We are now starting our third year with this fine church, and we have many wonderful people. Our town is growing, new people are coming, and new people are being reached for the Lord and for the church. We are having special 6:30 a.m. Sunday prayer meetings and the Lord is helping us.—L. D. LOCKWOOD, *Pastor*.

Elk River Church, Charleston, West Virginia



After pastoring our church in Wheeling for over seven years, we accepted a call to the Elk River Church here in Charleston last August. They had a lovely new building, which had been dedicated only a few months previously. On last October 2 the church burned completely down. We worshipped in a nearby school building and a Presbyterian church. Within one month after the tragedy we were holding services in our own basement. Within six months' time the building was completely finished. It is practically fireproof, seats 350, and is considered one of the most

beautiful churches on the district. We had 339 present on Easter Sunday. The rebuilt building was dedicated on Sunday afternoon, May 10, with District Superintendent H. Harvey Hendershot in charge. It was a privilege to have all the former pastors present. The building is valued at \$80,000 and the present indebtedness is only \$12,000. This was our fourth building program. In May we had a good revival with Evangelist Dayton Lockard and wife, and God blessed. With faith in God, we press on.—PAUL DARULLA, *Pastor*.

Crewe, Virginia—Recently our church enjoyed a wonderful, one-week revival meeting with Evangelist Wm. N. Harrington. Record crowds attended the services each night, the Spirit of God was present, and fifty-six seekers bowed at the altar of prayer with a number of young people finding Christ as personal Saviour. There were some really remarkable conversions. We give God praise for His blessings, and thank Him for the anointed ministry of Brother Harrington.—J. C. SUMMERLIN, *Pastor*.

Tucumcari, New Mexico—In May we had a wonderful, one-week revival meeting with Rev. and Mrs. Earl Wheeler, pastors from Golden, Colorado, as our special workers. God answered the prayers of the church, and we were thrilled with the music and Bible-centered messages of Brother and Sister Wheeler. We thank God for the change of attitude on the part of some of our members, for the commitment of two of our fine teen-agers of their lives to full-time service for the Lord—a young man to the ministry and a young lady to the mission field. We give God thanks for the spiritual ministry of the Wheelers.—MARVIN L. SHUCK, *Pastor*.

New Mexico District Assembly

Albuquerque Nazarenes graciously entertained the forty-sixth annual assembly

of the New Mexico District, with sessions in First Church, Rev. Lawrence Holman, host pastor. Dr. Samuel Young endeared himself to the assembly with his practical messages, his humor as well as depth of thought, and his warm, compassionate heart.

The spiritual tone of the assembly and conventions was indeed rich with God's manifest presence, and the reports revealed excellent progress in all phases of the work. A love offering of appreciation was given to Dr. R. C. Gunstream, district superintendent, following his report of one of the best years thus far in district advances. He is continuing on an extended call.

The Nazarene Publishing House was represented by Rev. George Rice; Dr. Kenneth Armstrong and the Viking Quartet represented Pasadena College; and visitors included Rev. Ira True, superintendent of Southwest (Mexican) District, and Dr. Orville Jenkins, superintendent of Abilene District.

Elected as advisory board members were—Harold Morris and J. Paul Tucker, elders; and Ivy Metcalf and Bruce Pardue, laymen.

An "Annual Ten Dollar per Call" Home Mission Club was launched, with a goal of 500 members.

In an impressive service Dr. Young ordained as elders—Marvin LeRoy Shuck, Herbert Silvester Goode, Jesse

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The pre-assembly church schools convention featured Rev. Earl Wolf as the challenging speaker, with Rev. Harold Morris presiding. The N.F.M.S. convention witnessed stirring messages by Missionaries Wm. Sedat and Wanda Knox, and the guest banquet speaker, Mrs. Orville Jenkins. Mrs. Harold Morris was re-elected as the district missionary president by a nearly unanimous vote. The district was thrilled to greet new missionaries from this district, Rev. and Mrs. Wallace White, appointees to New Guinea; an equipment offering of over \$2,200 was raised for them.

New Mexico Nazarenes are marching forward!—FRED FIKE, Reporter.

Canada West District N.Y.P.S. Convention

The Canada West District N.Y.P.S. held its annual convention over the week end of May 16 to 18, at Red Deer, Alberta. An unusual feature was its concurrence with the commencement events at Canadian Nazarene College. There were 180 present for the "kickoff" banquet. A sixty-voice choir sang over the local television station.

Rev. Norman Oke, special speaker for the convention, was wonderfully used of God to move and bless the hearts of all those present. A gigantic rally on Sunday evening saw six hundred young people from Manitoba on the east, Peace River on the north, and the Rockies on the west. Enthusiasm and optimism are in evidence, and we feel that unparalleled days lie ahead.—RON BORDEN, Reporter.

Northeast Oklahoma N.Y.P.S. Convention

The Northeast Oklahoma N.Y.P.S. convention was held on May 29, at Central Church, Tulsa, Oklahoma. There was a wonderful spirit of interest and enthusiasm throughout all the activities of the day.

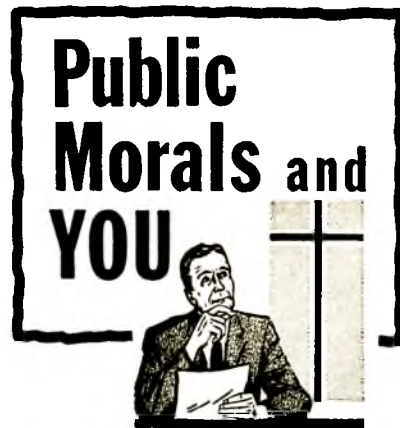
Rev. Jimmy Blankenship's report was, of course, the high light of the day's activities. The report showed some good gains for the past year, and his evening message challenged us for the work of the coming year. Brother Blankenship was re-elected with a good vote to serve as president for the fourth year.

Another high light was the report that the N.Y.P. Societies of this district had contributed the lots upon which our newest church has been built; also it was a thrill to hear a report from the society of this new church.

The following were elected as delegates to the General N.Y.P.S. Convention in 1960: Rev. Jimmy Blankenship, Rev. Hiram Sanders, Mr. Bobby Branson, and Miss Alice Lake.—VERNON J. CARGILL, Reporter.

Florida District Assembly

The forty-fifth annual assembly of the Florida District met in Orlando, May 21 and 22—the largest assembly in the history of the Florida District.



The lung cancer death rate in the United States would be cut in half if the younger generation never got the smoking habit, according to Dr. T. Phillip Waalkes, an official of the National Cancer Institute.

Speaking in Richmond, Virginia, Dr. Waalkes also pointed out that there would be a smaller decrease if all persons now smoking gave up the habit, but it would be a definite decrease.

This startling statement becomes even more dramatic when placed beside current tobacco consumption figures from the U.S. Department of Agriculture.

Americans smoked more than 436 billion cigarettes during 1958, an all-time record.

The figures represent an increase of 27 billion over the previous record of 409 billion cigarettes consumed in 1957.

Cigarette consumption now averages 185 packs annually per man and woman above the age of fifteen in the United States.

All the above is in spite of repeated warnings of danger.

Recently Dr. Alton Ochsner, internationally known chest surgeon, was quoted in an American Medical Association report as saying that every heavy smoker will develop lung cancer unless some other disease kills him first.

EARL C. WOLF, Secretary
Committee on Public Morals

The Spirit-filled, dynamic messages of Dr. Hardy C. Powers inspired, encouraged, and enthusiastically challenged the pastors and laymen of the district.

One of the high lights of the assembly was the fourteenth report of Dr. John L. Knight, the capable and godly district superintendent, now completing the year of an extended three-year call. Under his enthusiastic leadership the burden and passion for both foreign and home missions are felt over the district. A total of \$104,676 was paid by the district for world evangelism—making us a 49 per cent district. During the assembly year, 8 new thriving churches were organized and financed from the district revolving fund. A total of \$60,608 was added to the revolving fund this year. For the second time the grand total raised for all purposes by the district went over the one million mark, with the balance sheet showing \$1,055,612 as the figure for this year. There were 212 members received by profession of faith during the year, and this advances the total district membership to 6,800, with a net gain of 609.

In the Sunday school the average attendance moved to the 9,554 mark, thus producing an increase of 1,003 over the previous year. In the N.F.M.S. and the

N.Y.P.S., great conventions were enjoyed and blessed of God on the day prior to the opening of the assembly. Every department of the district showed substantial gains.

We give God all glory for the accomplishments of the pastor, and every pastor and layman realizes the tremendous opportunity which the future affords.—*BILL ANDERSON, Reporter.*

Rev. George M. Knight writes: "I have spent thirty-two years as pastor and evangelist in the Church of the Nazarene. I am available for short conventions, week ends, or longer revivals; will go anywhere God opens the door. Write me, 723 Lincoln Avenue, Oildale, California."

Franklin, Ohio—Truly God's blessings have been upon this church during the last ten months. We have had two very good revivals and an excellent holiness convention. Last September, with Rev. Lena Brandenburg, a former pastor, preaching, God blessed with fifty-three seekers, and six new members added to the church. In December we had a wonderful holiness convention with Rev. Ponder Gilliland. He was God's man for the occasion and his messages were anointed of the Spirit. In April

Spring Lake Park Church, Minneapolis, Minnesota



The Spring Lake Park Church was organized in 1952. The church is located in the midst of an excellent, new, fast-growing suburban area of Minneapolis. During the first six years worship was conducted in a small, temporary building with no classrooms. For the past three years the new bungalow-parsonage adjoining the church has served for five classrooms. Despite these handicaps the church showed an increase, averaging 59 in average attendance for the year of 1958. With vision, prayer, and determination, ground was broken for a new building in October of 1958, and the first service

was held on March 29, this year, with more than 125 present. Dr. Roy F. Snee brought the dedicatory message on May 3 and preached over the week end. The church, constructed of open laminated arches, cedar walls and partitions, will accommodate 200 people, and has capacity for 18 classrooms. With the donation of hundreds of hours of labor, the building was completed and furnished for a total cost of \$21,500—about one-half its estimated value. We are now beginning our fourth year as pastor, and believe God is helping us to meet the challenge of this area.—*JOHN W. BRUCE, Pastor.*

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we had a wonderful revival with Evangelist W. E. Boggs and Professor Wayne Gallup—some of the greatest altar services ever witnessed here. The ministry in Word and song of Brothers Boggs and Gallup was greatly blessed and used of God, with seekers, and eleven new members received by profession of faith. We are now in the beginning days of a building program; have purchased three acres of land, and con-

struction has begun on the church and educational buildings. The entire project has been financed locally and all contracts let. Rev. and Mrs. Harold E. Platter came as pastors in August of '58, and God is blessing their leadership. Souls are being saved in our regular services. Franklin Church, in its forty-third year of service for God and others, is moving forward.—*Reporter.*

Rev. Mervin Cooke writes: "After pastoring two churches on the Canada West and one on the Canada Pacific District, we feel God is leading us into the field of evangelism. We are taking this step after much prayer. I am an ordained elder and commissioned evangelist on the Canada Pacific District. The Lord has honored and blessed our work in the evangelistic field in the past. In connection with our meetings we plan to give special emphasis to Sunday school and children's work. I have some open dates during September and October. Write me, c/o General Delivery, Abbotsford, B.C., Canada."

Evangelist C. M. Whitley writes: "Wife and I will be in Ft. Smith, Arkansas, the last of September, and have an open date just prior to that we'd like to slate with some church needing an evangelist at that time. Write us c/o our publishing house, P.O. Box 527, Kansas City 41, Missouri."

Deaths

RALPH D. ESHLEMAN, age forty-two, and faithful member of First Church of the Nazarene in West Chester, Pennsylvania, died February 5, 1959, as a result of a coronary attack. He had served on the local church board for a period of twenty years, and as church treasurer for the past fourteen years. He is survived by his wife, Grace; and two daughters, Evelyn, age sixteen; and Gaylen Beth, one year. He will be greatly missed by members and friends of the local church. Funeral service was held in the West Chester church, with the pastor, Rev. Don R. Hoffman, in charge; assisted by Rev. Giles Graham, and Rev. G. Thomas Spiker.

MRS. AMANDA BASS, age fifty-two, wife of Rev. M. V. Bass, pastor of the Church of the Nazarene in Payne, Ohio, died at her home on March 1 after an illness of almost three years. She united with the Church of the Nazarene at Osborn, Ohio, in 1931, and served in every department of the church faithfully since. She pastored on the Central Ohio District, and also at the Indian Church at Mt. Pleasant, Michigan, until three years ago. She is survived by her husband; also nine children, five married and four at home. Our loss is heaven's gain. Surely we could say of her, "She hath done what she could."

EDWIN L. WHIPPLE, Sr., a faithful and loyal member of the Church of the Nazarene in Shipensburg, Pennsylvania, died December 16, 1958. He was born November 2, 1897. He was a member of the board of trustees and teacher of the men's Bible class. He had attended the morning Sunday school and worship services, also taught his class; that evening was stricken with a heart attack. He was loved and appreciated by all. He is survived by his wife, Edna; also four sons and four daughters. Funeral service was conducted by his pastor, Rev. William Turner.

ADGER M. PACE of Lawrenceburg, Tennessee, died February 12 as the result of a stroke after only two days' illness. He was bass singer in the original Vaughan Radio Quartet; they toured the nation and part of Canada in evangelistic work during the period of 1920 to 1933, and were well known throughout the Church of the Nazarene. He contributed 3,500 gospel songs during his lifetime, writing music to the poems of others, poems to the music of others, or both words and music of his compositions.

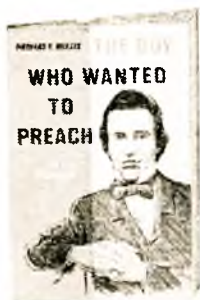
JAMES J. CALLAS, age seventy, died February 3, 1959, at Boise, Idaho. He was a faithful member of the Boise Immanuel Church of the Nazarene for several years. Born in Greece, he came to the U.S.A. in 1910. He is survived by his wife, Ada, of Boise; and a son, Dr. Stanley Callas, of Portland, Oregon.

MRS. CLARA J. CARTE, better known as "Grandma Carte," was born March 10, 1870, at Lebanon, Illinois, and died January 6, 1959, at Buhl, Idaho. She was married to James Lincoln Carte in 1887 at Sandovav, Illinois. To this union were born twelve children. Her husband and three children preceded her in death. She was a member of the Church of the Nazarene for over forty-five

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years, faithfully serving God in almost every office of the church. She was a charter member of the Buhl church and its first Sunday school superintendent, a charter member of the N.F.M.S., and was active in church and Sunday school until about three months before her death. She is survived by seven sons: Walter A., J. A., Jesse D., Frank, Harold D., Carl R., and Charles E.; and two daughters, Mrs. Bessie Miller and Mrs. Melvin (Irena) Ewell. Funeral service was conducted at the Buhl church, with the pastor, Rev. M. M. Matlock, officiating, assisted by Rev. Wayne F. Hagemier, a former pastor.

MRS. LAURA OGBURN BROCKMAN, age eighty-three, a pioneer Nazarene laywoman, died at her home in Vivian, Louisiana, on January 26. She had been a member of the Church of the Nazarene for fifty-two years, having joined the first church ever organized on the Louisiana District. The presence of God was manifested mightily as District Superintendent V. Dan Perryman prayed, the children looked on, and Sister Brockman was translated. She left a great heritage.

MRS. TABITHA LILLIAN RUTH of Sawyer, North Dakota, died January 19, 1959. She was born in Adel, Iowa, December 29, 1866, and married to W. A. Ruth in 1883. In 1898 they, with other families, came on an immigrant train to North Dakota, where they made their home. Her husband and two daughters preceded her in death. Both Mrs. Ruth and her husband joined the Sawyer Church of the Nazarene when it was organized and dedicated in the fall of 1908. She was the only one of the charter members who retained her membership in this church the entire fifty years. Until her last illness (of only two weeks) her mind was clear and she enjoyed visiting with her friends. She is survived by one daughter, Mrs. Thomas F. Hoy of Sawyer. Funeral service was held in the Sawyer Church of the Nazarene with burial in the Sawyer cemetery.

Announcements RECOMMENDATIONS

Rev. D. D. Berry has been an ordained elder in the Church of the Nazarene for a number of years, having served as both pastor and evangelist. I am glad to recommend him to our churches; he would give them a good revival. His wife sings and also uses the flannelgraph. They do good work; give them a call. Write them, Rev. D. D. and Juanita Berry, Walkerville, Michigan.—Orville L. Maish, Superintendent of Michigan District.

This is to announce to our people everywhere that Rev. R. A. Buckley, P.O. Box 3802, Orlando, Florida, is available for revival meetings. For several years Brother Buckley has pastored on the Florida District, and has felt the Lord leading him into the field of evangelism. He is a good preacher and a very fine singer. He carries a burden for souls and has good results.—John L. Knight, Superintendent of Florida District.

Rev. A. Alan Gilmour has resigned as pastor at Waynesburg, Pennsylvania, to enter the evangelistic field. He has spent nineteen fruitful years in pastoral work and has been used of the Lord in a marked way in each of the four churches he has served on the district; he has also served as district N.Y.P.S. president. I heartily recommend Brother Gilmour to our churches everywhere. He is much loved by the congregations he has pastored, is a tireless visitor, and an excellent holiness preacher. God blesses his ministry; he will do your church good. The size of the church does not matter. He has a lovely wife and three fine children, but he is ready to trust God and His children in the matter of remuneration. Write him, Box 367, Butler, Pennsylvania.—R. B. Acheson, Superintendent of Pittsburgh District.

WEDDING BELLS

Rev. Mildred E. Roberts of Elko, Nevada, and Rev. Raymond B. Sherwood, superintendent of Nevada-Utah District, were united in marriage on June 14, in the Church of the Nazarene, Manteca, California, with Rev. Nettie Neff officiating.

Miss Jo Ann Pace and Mr. Robert L. Cox, both of Kansas City, Missouri, were united in marriage on June 6 in St. Paul's Church of the Nazarene, Kansas City, Missouri, with Rev. Allen H. Dace of Quincy, Illinois, officiating, assisted by Rev. Jack Lee, pastor of the local church.

BORN—to Richard and Murel-Faye (Williams) Morris of Wollaston, Massachusetts, a daughter, Lizbeth Jaye, on May 12.

—to Mr. and Mrs. Fred Halfman of East Butler, Pennsylvania, twins, Marsha Jean and Dennis Paul, on March 25.

SPECIAL PRAYER IS REQUESTED by a Christian lady in California, living in a trailer park

and no way to get to church, for her physical needs, and also that God will help her to shine for Him there in that trailer park;

by a Nazarene friend in Ohio for God's help for a chronic condition, and for a revival in their church;

by a Christian lady in Iowa that God will give help and deliverance to her and her sister that they may have deliverance soon, also for a twofold silent request;

by a friend in Oklahoma for an unspoken request;

by a mother in Illinois for God's help for her two youngest boys—a special need for one of them—and all her children need God.

Nazarene Camp Meetings

July 16 to 26, Oregon Pacific District Camp, at the District Center, 12625 S.E. 82nd Ave., Portland, Oregon. Workers: Rev. Harold L. Volk, Dr. John S. Logan, preachers; Gilbert A. Rushford, singer; Norvie O. Clift, children's worker; Rev. Paul Hetrick and family, missionary workers. Limited number of cabins available; family units in new dormitories at reasonable rates. Dr. W. D. McGraw, Jr., district superintendent. For information, write Rev. Roscoe Pershall, camp manager, P.O. Box 125, Clackamas, Oregon.

July 18 to 26, Central Ohio District Camp, at Columbus Campgrounds, Cleveland Avenue at Morse Road, Columbus, Ohio. Workers: Dr. Samuel Young, Dr. B. V. Seals, Dr. John S. Logan, evangelists; Professor Ray Moore, song evangelist; Dr. John Cotner and the Olivet Nazarene College Crusaders' Quartet, youth workers; Rev. H. C. Little, prayer director; Mrs. H. C. Little, children's worker. Dr. Harvey S. Galloway, district superintendent. For information write the secretary, Rev. C. D. Westhafer, 708 Woodland Ave., Wooster, Ohio.

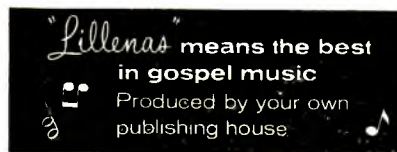
July 20 to 26, Colorado District Camp, at Denver (Lakewood) Colorado. Workers: Rev. Harold Daniels, Rev. D. K. Wachtel, and Dr. Paul Culbertson, preachers; Boyce and Catherine Pierce and daughter, singers and musicians. Dr. O. J. Finch, district superintendent.

July 20 to 26, Florida District Camp, three miles north of White Springs, Florida, on U.S. Highway 41, at Facil crossing. Workers: Dr. Gene Phillips, Rev. Charles Lipker, preachers; Professor and Mrs. Lester Dunn, singers and musicians; Professor Warren Whiting, organist. Dr. John L. Knight, district superintendent.

July 24 to August 2, Georgia District Camp, Adrian, Georgia (one mile east of Adrian, on Hi-way 80). Workers: Dr. B. V. Seals and Rev. Leon Chambers, evangelists; Professor DeVern Mullen, singer. Rev. Mack Anderson, district superintendent, director of camp. For information write Rev. H. J. Eason, 5001 Jasmine Ave., Savannah, Georgia.

July 27 to August 2, Southern California District Camp, at Southern California Bible College Campus, Newport Boulevard, Costa Mesa, California. Workers: Dr. John Logan, Dr. Orville Jenkins, preachers; Professor Ron Lush, musician. Rev. Nicholas A. Hull, district superintendent. For information write the camp manager, Rev. Clive Williams, 704 West Street, Oceanside, California.

July 30 to August 9, Northern California District Camp, at Beulah Park Campgrounds, two miles north of Santa Cruz, California, on State Hi-way 17. Workers: Dr. T. W. Willingham, Rev. Paul Martin, and Dr. H. Orton Wiley, preachers; Rev. A. G. Jeffries, prayer meeting leader; Rev. M. W. Anderson, leader of people's meetings; Gilbert Rushford, music director; Paul Skiles, youth director; Hal Bonner, tween-teens leader; Rev. and Mrs. Ted Parrott, V.B.S. activities; Mrs. Paul Alexander and Mrs. Eugene Mallory, pianists; Mrs. G. L. Rushford, organist. Dr. George Coulter, district superintendent and director of camp. For information write, Frank S. True, 100 Beulah Park Drive, Santa Cruz, California.



July 30 to August 9, Western Ohio District Camp, at the Nazarene Center, Hi-way 29; 2½ miles west of St. Marys and 7 miles east of Celina. Workers: Dr. Mendell Taylor and Rev. Charles Lipker, evangelists; Professor Ray Moore, singer; Mrs. Noel Whitis, children's worker. Dr. W. E.

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Albea, district superintendent. For information write Rev. O. V. Mewbuorn, 1001 Edwards St., St. Marys, Ohio.

July 31 to August 9, Southwest Oklahoma District Camp, at Anadarko, Oklahoma. (District campground, 3½ miles west of Anadarko, on Hi-way 9.) Workers: C. W. Davis and Don Scarlett, evangelists; Jim Bohi, singer. For information write the district superintendent, Rev. W. T. Johnson, Box 391.

July 31 to August 9, Northeastern Indiana District Camp, at the district campgrounds, 1½ miles east of VA Hospital on East 38th Street, Marion, Indiana. Workers: Dr. Ralph Earle, Rev. Roy Bettcher, evangelists; Rev. Robert Condon, song evangelist and choir director; Rev. and Mrs. Melvin Taylor, Mrs. Etta Tucker, Mrs. Alice Hunt, children's workers. Dr. Paul C. Updike, district superintendent. For information write Rev. Walter Graeflin, registrar, 321 W. Cherry St., Bluffton, Indiana.

August 6 to 16, Arkansas Nazarene Camp, at Vilonia, twelve miles east of Conway on Hi-way 64. Workers: Rev. C. B. Cox and Rev. Clyde Montgomery, preachers; Boyce and Catherine Pierce and daughter, Linda, singers and musicians. Three services daily. Free trailer space. For information write, Clyde Montgomery, 515 Center St., Conway, Arkansas.

August 7 through 16, Washington and Philadelphia Districts Camp, at North East, Maryland. Workers: Rev. James Crabtree, evangelist; Dr. Harry Jessop, Bible expositor; Rev. Dean Baldwin, youth worker; The Singing Jantzes, singers and musicians; Rev. and Mrs. Ernest Eades, missionaries; Mrs. William Snyder, children's worker. Dr. E. E. Grosse and Rev. Wm. C. Ailhouse, district superintendents. For information write the camp manager, Rev. Boyd Long, 305 Euclid Ave., Trenton, New Jersey.

Directories

GENERAL SUPERINTENDENTS

HARDY C. POWERS

Office, 6401 The Paseo, Box 6076, Kansas City 10, Missouri.
District Assembly Schedule for 1959
 Eastern Kentucky July 23 and 24
 Illinois July 29 and 30
 Kentucky August 5 and 6
 Joplin September 2 and 3
 Southeast Oklahoma September 16 and 17

G. B. WILLIAMSON

Office, 6401 The Paseo, Box 6076, Kansas City 10, Missouri.
District Assembly Schedule for 1959
 Western Ohio July 22 to 24
 Southwest Indiana August 6 and 7
 Dallas August 12 and 13
 Northwestern Illinois August 19 and 20
 Indianapolis August 26 and 27
 South Arkansas September 16 and 17
 North Arkansas September 23 and 24

SAMUEL YOUNG

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District Assembly Schedule for 1959
 Pittsburgh July 22 and 23
 Wisconsin August 6 and 7
 Missouri August 12 and 13
 Northwest Indiana August 19 and 20
 Houston August 26 and 27
 Georgia September 9 and 10
 Mississippi September 16 and 17

D. I. VANDERPOOL

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District Assembly Schedule for 1959
 East Tennessee July 30 and 31
 Kansas August 5 to 7
 Iowa August 12 to 14
 Tennessee August 19 and 20
 Louisiana September 2 and 3
 Kansas City September 9 and 10
 Southwest Oklahoma September 23 and 24

HUGH C. BENNER

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District Assembly Schedule for 1959
 Chicago Central July 22 and 23
 Northwest Oklahoma July 29 and 30
 Virginia August 12 and 13
 South Carolina September 16 and 17
 North Carolina September 23 and 24
 New York October 2 and 3

District Assembly Information

CHICAGO CENTRAL—Assembly, July 22 and 23, at College Church, Olivet at Breese, Bourbonnais, Illinois. Send mail, merchandise, and other items relating to the assembly % the entertaining pastor, Rev. Forrest Nash, Olivet at Breese, Bourbonnais, Illinois. (N.F.M.S. convention, July 21.) Dr. Hugh C. Benner presiding.

PITTSBURGH—Assembly, July 22 to 24, at the Alameda Park Camp, Butler, Pennsylvania. Send mail, merchandise, and other items relating to the assembly % Rev. R. B. Acheson, P.O. Box 467, Merritt Drive, Castle Heights, Butler, Pennsylvania. (Bus service only to Butler, Pa.) (N.F.M.S. convention, July 21.) Dr. Samuel Young presiding.

WESTERN OHIO—Assembly, July 22 to 25, at the Nazarene Center, Route 2, St. Marys, Ohio. Send mail, merchandise, and other items relating to the assembly % Dr. W. E. Albee, Nazarene District Center, Route 2, St. Marys, Ohio. (N.F.M.S. convention, July 20 and 21.) Dr. G. B. Williamson presiding.

EASTERN KENTUCKY—Assembly, July 23 and 24, at First Church, 22nd and Bath Ave., Ashland, Kentucky. Send mail, merchandise, and other items relating to the assembly % the entertaining pastor, Rev. C. Wm. Ellwanger, 22nd and Bath, Ashland, Kentucky. (N.F.M.S. convention, July 22.) Dr. Hardy C. Powers presiding.

ILLINOIS—Assembly, July 29 and 30, at the Nazarene Acres Campground, Route 1, Mechanicsburg, Illinois. Send mail, merchandise, and other items relating to the assembly % the entertaining pastor, Rev. Edward L. Latham, Route 1, Mechanicsburg, Illinois. The campgrounds are twelve miles east of Springfield, Illinois. (N.F.M.S. convention,

July 27-28; Sunday School convention, August 1.) Dr. Hardy C. Powers presiding.

NORTHWEST OKLAHOMA—Assembly, July 29 and 30, at Bethany First Church, Main & Asbury, Bethany, Oklahoma. Send mail, merchandise, and other items relating to the assembly % the entertaining pastor, Dr. E. S. Phillips, corner Main & Asbury, Bethany, Oklahoma. (N.F.M.S. convention, July 27; Church Schools and N.Y.P.S. conventions, July 28.) Dr. Hugh C. Benner presiding.

EAST TENNESSEE—Assembly, July 30 and 31, at the District Center, Route 2, Louisville, Tennessee. Send mail, merchandise, and other items relating to the assembly % Rev. Victor E. Gray, Nazarene Campground, Route 2, Louisville, Tennessee. (N.F.M.S. and N.Y.P.S. conventions will be held the two days preceding the assembly.) Dr. D. I. Vanderpool presiding.

KENTUCKY—Assembly, August 5 and 6, at Broadway Church of the Nazarene, 324 E. Broadway, Louisville, Kentucky. Send mail, merchandise, and other items relating to the assembly % the entertaining pastor, Rev. Dennis E. Wyrick, 324 E. Broadway, Louisville, Kentucky. (N.F.M.S. convention, August 4.) Dr. Hardy C. Powers presiding.

KANSAS—Assembly, August 5 to 7, at the District Center, 520 East 15th, Hutchinson, Kansas. Send mail, merchandise, and other items relating to the assembly % the entertaining pastor, Rev. Eli Cook, 520 East 15th, Hutchinson, Kansas. (N.F.M.S. convention, August 3; S.S. convention, August 4; N.Y.P.S. convention, August 8.) Dr. D. I. Vanderpool presiding.

SOUTHWEST INDIANA—Assembly, August 6 and 7, at the University Auditorium, Indiana University Campus, Bloomington, Indiana. Send mail, merchandise, and other items relating to the assembly % the entertaining pastor, Rev. C. G. Bohannon, 512 N. Grant, Bloomington, Indiana. (N.F.M.S. convention, August 3-4; N.Y.P.S. convention, August 5.) Dr. G. B. Williamson presiding.

WISCONSIN—Assembly, August 6 and 7, at Camp Byron, Route 1, Oakfield, Wisconsin. Rev. C. E. Royse, Oshkosh, Wisconsin, is the entertaining pastor. Send mail, merchandise, and other items relating to the assembly % Rev. D. J. Gibson, % Camp Byron, Route 1, Oakfield, Wisconsin. Camp Byron is located fifty miles north of Milwaukee, three miles west of Route 43; rail connections through Fon Du Lac, Wisconsin. (N.F.M.S. convention, August 4; N.Y.P.S. convention, August 8.) Dr. Samuel Young presiding.

DALLAS—Assembly, August 12 and 13, at Church of the Nazarene, 401 E. Bursleson, Marshall, Texas. Send mail, merchandise, and other items relating to the assembly % the entertaining pastor, Rev. J. Lewis Ingles, 403 E. Bursleson, Marshall, Texas. (N.F.M.S. convention, August 10; N.Y.P.S. convention, August 11.) Dr. G. B. Williamson presiding.

MISSOURI—Assembly, August 12 and 13, at the Pinecrest Campgrounds, Fredericktown, Missouri. Rev. P. A. Lewis, P.O. Box 349, Fredericktown, Missouri, entertaining pastor. Send mail, merchandise, and other items relating to the assembly % Dr. E. D. Simpson, P.O. Box 349, Fredericktown, Missouri. To reach the grounds—seven miles south of Fredericktown, Hi-way 67; Fredericktown Express—St. Louis to Fredericktown. (N.Y.P.S. convention, August 10; N.F.M.S. convention, August 11.) Dr. Samuel Young presiding.

VIRGINIA—Assembly, August 12 and 13, at the District Center, Dillwyn, Virginia. Send mail, merchandise, and other items relating to the assembly % Dr. V. W. Littrell, Nazarene Campground, Buckingham, Virginia. (N.F.M.S. convention, August 11.) Dr. Hugh C. Benner presiding.

IOWA—Assembly, August 12 to 14, at the Nazarene Campgrounds, Route 1, West Des Moines, Iowa. Send mail, merchandise, and other items relating to the assembly % the entertaining pastor, Rev. C. E. Stanley, 2009 Beaver, Des Moines, Iowa. (N.F.M.S. convention, August 11; N.Y.P.S. convention, August 15.) Dr. D. I. Vanderpool presiding.

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