



Herald of HOLINESS

June 8, 1960

Christian and Mount Zion

In *Pilgrim's Progress*, Prudence asked Christian this question, "And what is it that makes you so desirous to go to Mount Zion?"

And Christian answered, "Why, there I hope to see him alive that did hang dead on the cross; and there I hope to be rid of all those things that to this day are in me an annoyance to me: there they say there is no death, and there I shall dwell with such company as I like best. For, to tell you the truth, I love him, because I was by him eased of my burden; and I am weary of my inward sickness. I would fain be where I shall die no more, and with the company that shall continually cry, Holy, holy, holy."

We know now what it was that Prudence was asking about. She wanted to know why Christian was looking forward to his heavenly home. She received an answer, all right, immediately; and it was a good one—about as good as anybody could give on such short notice and in such a brief time. Christian looked forward to his heavenly home because there he would "see him alive" who died on the Cross for him. He would see his Christ face to face; the Christ, as he says a little later in the answer, who had eased him of his burden. The Master slipped His shoulder under Christian's load when the latter was struggling to carry it alone.

Better than anything else, when we as Christians make it to heaven, will be the privilege of meeting our living Lord, the One who has meant so much to us here. What a time we'll have when we stand in His glorious presence, to fellowship with Him as we have never been able to before!

Again, Christian looked forward to his heavenly home because there he would get rid of those things which annoyed him, those infirmities of body and mind which were destined to lead him to old age and finally to death itself. There he would not only be freed from these annoyances, but also from death itself. For in that heavenly city there will be no more sickness and death.

There Christian will dwell with those he likes best; he will be a part of the Church Triumphant, the Church of the redeemed. This means that the fellowship of the saints will come to its climax and remain on this level forever.

Finally, Christian wanted to go to Mount Zion, the celestial city, because he longed to join that choir which will sing forever, "Holy, holy, holy, Lord God Almighty." He will be holy and live in the presence of the holy God, and dwell among those who have no sin, within or without.

Thus in these few words, Christian has given some very good reasons for the Christian's hope, which will at last be realized in that "city where they need no sun!"

Stephen S. White

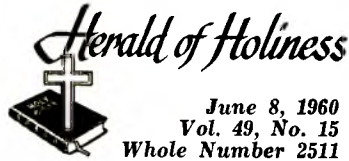
LATE NEWS

Telegrams . . .

Santa Cruz, California—*The Northern California District enjoyed God's blessing as Dr. Hardy C. Powers presided over the fifty-fifth annual assembly and endeared himself to the hearts of the people. The report of Dr. George Coulter, district superintendent, was enthusiastically received and he was re-elected for a three-year term with an almost unanimous vote. The people showed their appreciation for his great leadership with a love offering of over \$1,000. In the twelve years of Dr. Coulter's superintendency, the district has increased from 7,397 church members to 12,800; Sunday school attendance from 10,444 to 15,816, enrollment from 15,721 to 30,123; General Budget giving from \$27,968 to \$149,583, and total giving for all purposes from \$769,862 to \$1,832,058. Four new churches were organized this year, making sixty-five new churches in twelve years. God continues to bless, and the prospects are bright for another year. The assembly climaxed with an impressive ordination service in which the following received elder's orders: Jerry R. Carr, Don E. Cook, John K. Greeno, Lloyd E. Northrup, Kenneth L. Robinette, J. B. Valentine.*—Walter M. Hubbard, Reporter.

Coatesville, Pennsylvania—*Third annual Philadelphia District Assembly was held May 18 and 19; Harold A. Parry, host pastor. Dr. Samuel Young blessed, encouraged, and inspired the members and friends of the assembly with his anointed ministry and efficient administrative ability. District Superintendent William C. Allshouse reported \$633,905 paid out for all purposes; also reported a church membership of 4,088 and a Sunday school average of 5,907, both representing increases over last year. Ministers, delegates, and friends expressed their appreciation, confidence, and devotion for their district superintendent in a wonderful love offering. District united and marching forward for God and souls. We offer praise to God, from whom all blessings flow. Dr. Young closed the assembly with a sacred ordination service in which Curtis Ray Bowers, Ralph Wayland Cushing, Roland Eugene Pickering, and Paul C. Zeigler were ordained elders for God in the Church of the Nazarene.*—Clair H. Fisher, Reporter.

Marion, Indiana—*Northeastern Indiana District mourns the loss of one of God's great and good men. Rev. Nathan E. Roland, pastor of Huntington, Indiana, First Church, died after extended illness. Funeral on Monday, May 23. Family and church wonderful in their devotion during his suffering.*—Paul Updike, District Superintendent.



June 8, 1960
Vol. 49, No. 15
Whole Number 2511

- 1 Christian and Mount Zion, Stephen S. White
- 3 Magnitude and Magnetism, Louis McCurdy
- 4 Sanctification the Quick Way! J. V. Wilbanks
- 5 Brakemen and Firemen, H. Ray Dunning
- 6 A Tribute to a Nazarene Navy Flyer, George J. Reed
- 7 The Discipline of Standards, Delmar Stalter
- 8 When I Think of Spiritual Building, H. B. Garvin
- 9 Ten "Take's" for Every Christian, Louise Johnson
- 9 News in Picture
- 10 Endingeni-Pigg's Peak Education Work, Edna Lochner
- 11 Parable of the Window, E. Wayne Stahl
- 11 Forgiveness Wins! Katherine Bevis
- 12 Editorials, S. S. White

Next Week . . .

Prayerful Interest, J. C. Mitchell
Faithful Stewardship Still Pays, Carl W. Gray, Jr.

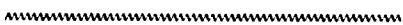
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Mrs. Ronald Bishop Still Critical

Latest report received from Brother Bishop is that Mrs. Bishop's condition is still extremely critical. Medical doctors have exhausted their knowledge; God alone can restore this consecrated missionary to health and strength. Please pray for Mrs. Bishop and for the family.

Rev. and Mrs. Ronald Bishop are our missionaries to British Honduras, home on furlough. Mrs. Bishop is in the Fort Wayne, Indiana, hospital where she recently underwent major surgery. A heart stoppage during the operation precipitated her present critical condition.



Pastor Ralph E. Shafer sends word that the N.Y.P.S. of the Winfield, Kansas, church was awarded a Church Guest Register for achieving the goal of "Every Church Home a Herald Home" in the recent Kansas District *Herald of Holiness* campaign.

Mrs. William Esselstyn Critically Ill

Mrs. William Esselstyn, missionary to Africa, and wife of our African mission field superintendent, underwent the second brain operation for Parkinson's disease on May 10. Her first surgery on the right side several months earlier was very successful and she was eager to have the second operation to relieve the pain which was still prevalent on the left side. She seemed to come through the operation very well, and talked with her husband after it was over.

She was then given a sedative to put her to sleep for a while and has not regained consciousness since. For a time she had difficulty in swallowing and in breathing, but her breathing seems to be improving a little.

Our European and African churches are all praying, and we feel her life is in God's hands, but at present her condition is very grave. Do remember her in prayer.



Rev. Norman W. Bloom, pastor of the Church of the Nazarene in Hastings, Nebraska, was recently elected as president of the Hastings Ministerial Association for the coming year.

Mrs. Annie Sylvaria was honored at the annual meeting of First Church of the Nazarene in New Bedford, Massachusetts, upon completing twenty years as church treasurer. She was re-elected by the new church board.

Rev. and Mrs. George Vogt observed their sixtieth wedding anniversary on March 21 at their home in Loveland, Colorado. They were showered with congratulations and gifts from their many friends and relatives. They joined the Church of the Nazarene in 1923 at Hastings, Nebraska, and have served eleven pastorates in Nebraska and Colorado, several of which were home mission churches they assisted in starting. Although Brother and Sister Vogt are now eighty-five and eighty-seven respectively, they are active in their home and church. They have six children—Mrs. Ruth Fouts, of Maxwell, Nebraska; Esther Vogt, of Loveland; Phillip H. of Omaha, Nebraska; Frederick W. of Fullerton, California; Theodore R. of Yakima, Washington; and John W., of New York City.

Rev. F. Lincicome, retired elder in the Free Methodist church, died on May 18, at Gary, Indiana. He had been a holiness preacher for fifty-two years. He was buried from First Church of the Nazarene in Gary.

MAGNITUDE AND MAGNETISM

By LOUIS McCURDY

So great salvation (Hebrews 2:3).

On that day when Christ died for our sins, Calvary must have trembled with the fearful presence of God. The event of the Cross was great, and God showed that it was great by rending the Temple veil, shaking kingdoms, dividing the calendar, and redeeming the sinful race of people. But Calvary also showed forth love from that middle Cross. That love drew the thief into the kingdom of God. It drew Nicodemus, and Joseph of Arimathea into the circle of the disciples. *The cross of Christ was magnetic.*

The Cross magnified God as the Sovereign of the universe. He spoke to the clouds and they covered the face of the sun. He bade the winds to blow and they brought forth a storm. His voice shook the earth in much the same way as it did on the occasion that He gave the law to Moses on Mount Sinai. That earthquake at Calvary was no ordinary earthquake; it was a mighty upheaval. It launched the Christian Church and it, in turn, shook kings from off their thrones, changed the course of history until the Church has become the greatest of all of the world's institutions. Calvary has become the most important event and the central point of history because its Cross paid the redemption for sinful men.

The Cross with its sacrifice was great because it fulfilled the Bible prophecies. Israel had long awaited the event. The types of the Old Testament needed to be fulfilled. The high priests were human and oftentimes failed; they needed One who was divine and unchangeable. The Old Testament sacrifices were of a temporal nature, and local in extent, for Jews only; they needed One now for the whole world—One who was eternal. He would give himself to be one Sacrifice for sin forever. The Temple was no longer within easy reach of all the scattered Jews; they needed churches in every community to serve the people. The law given on Mount Sinai must be fulfilled, and then crowned with the love of Christ as expressed on the Cross.

Love was to be the key word of the Church that sprang up because of that divine sacrifice on Calvary. The gates of hell were to be powerless against that love-empowered force. That love was to have magnetic power, drawing power. Christ's love drew the thief to himself. No one but Deity could show forth that love, and the Saviour assured the thief in no uncertain words that he

would be with Christ that day in paradise. Christ, by showing His love, drew out a testimony from the Roman centurion which at least indicated that he believed in the deity of Christ.

The love by which Christ draws people to himself is likely considered to be magic by a wondering world. It is not equaled anywhere in the world of science, but it is redeeming and transforming to those who will respond to it and receive it. It is then no longer a mystery; it is Christ. He it is who draws sinners from the quicksand of sin. He pulls the weary, sin-sick travelers out of spiritual deserts into the oasis of His regenerating power. They experience for themselves within their hearts "a well of water springing up into everlasting life" (John 4:14). Calvary attracts sinners to the Cross and from thence on into the kingdom of God.

Calvary talks a universal language when it speaks in love. It is a common emotion with which we are all familiar. When the people of God, filled with that divine love, go forth to make disciples by physical help, material relief, or the message of salvation, that attitude of love is easily recognized. It is the privilege of every Christian to walk with God in that universal language of love.

At Calvary the elements moved at the command of God. That showed Him to be the majestic Ruler of His creation, out to the very limits of the vast universe. Linked with that is the love of Christ drawing the unloving, much as a magnet draws its opposite poles. Christ promised the church at Thyatira (Revelation 2:27) that He with the Church would rule with a rod of iron. That iron was mined at Magnesia, just one mile from Thyatira, and the quality of the iron was named from the town that produced it, *magnetic*. The church at Thyatira knew what kind of iron Jesus meant. And we Christians of today should know that in all of our dealings with the world we must have Christ's kind of magnetic love. Around the Cross, amidst earth's fearful tremors, the zigzag lightning, the hatred of the Jews, and the cruelty of the Romans, Christ radiated a love which must have stirred the hearts of those who watched. *His love drew attention; it brought response.*

While the majesty and power of God attract a sinner's admiration and attention, may he feel the love of Christ, follow that divine pull, and turn to Him and His cross.

SANCTIFICATION

the
quick way!

By J. V. WILBANKS
Nazarene layman, Colorado Springs, Colorado

Once a young Nazarene minister asked Dr. Chapman what to do in a certain critical situation. He wanted to know whether to take the long way or short cut. Said he, "I know the long run is best, but it's easier the short way." Replied Dr. Chapman, "Take the long way, for remember, you are on the *long* run." In other words there was, in this case, a point of morality, and to be perfectly true to Christian ideals the young man must take the harder, longer way.

All of us have this same problem at times. The circumstances call for a decision, either for an easier and a superficial work or a more difficult, though more substantial, work. The contractor that built the first great bridge across the Mississippi at St. Louis had signed a contract to go down to bedrock for the colossal buttresses that would support the bridge. He commenced excavation on the project, but after a great deal of earth had been removed, it appeared that bedrock was much deeper than anyone had anticipated, and so he sought a release from the rigid letter of the contract, desiring to lay the pillars on mere earth. However the authorities held him to the original agreement, and he was forced to go all the way down to solid rock and build the great cement supports on that. Anyone crossing this largest of rivers on this bridge at St. Louis is relieved to know that the bridge is securely fastened on solid rock. It was a hard work but a good one and the bridge stands strong and intact today.

We find here a great truth engrained into human thinking. Anything of magnitudinous value takes time and labor to accomplish. But this very truth, perhaps, has tripped us up in nearby realms of psychological apprehensions; because this great truth of much preparation, to insure much and lasting accomplishments, is certainly evident, we presume that nothing great and lasting can be accomplished quickly. But here we err. Let us look at just one illustration of this fact.

Take, for instance, the great Thor missile, the intercontinental ballistic missile that can be launched from a firing pad, attain the speed of 15,000 mph,

travel 6,000 miles, and be brought down upon an enemy target within a very small area of space. This is a tremendous accomplishment of modern-day science. "Oh, yes," you say, "but it took years of preparation and billions of dollars to perfect this missile." That's true, but the final and instant launching of the great device is relatively simple; the operators that send it into the air work in rooms containing banks of meters, lights, and electric switches. On the zero of the count-down, certain lights are observed and certain switches are thrown, and that's it! The enormous missile is sent thundering upward and on its course. Within a matter of minutes it has wended its way, found its target, and accomplished the destructive work for which it was designed.

In all probability the age-old conception that great and lasting works require long and adequate preparation is in some degree responsible for the fact that many people reject the doctrine of instantaneous sanctification. Let us not be too hard on these people, for they see the magnitude of the work. It is a great *and* difficult work. Adam sinned and plunged the human race into the depravity of sin. The "old man of sin" has been extant since creation's day. No wonder the Bible calls him "the old man." Any man has the right to be called "old" when he reaches the age of six thousand years! This polluted nature is so entrenched in the human heart that it has been the characterizing influence in all ages and places. Everyone knows that it exists, not as a separate thing from man, but as a part of man himself.

Peter said that we have received this "vain conversation" by tradition from our fathers. It has been handed down to us by genetic regeneration as factually as have our bodies. It's as common in the nature of natural man as the air we breathe. It's the "spirit that now worketh in the children of disobedience" (Ephesians 2:2). Paul described it, "There is none righteous, no, not one: . . . none that seeketh after God. . . . none that doeth good, . . . [their] mouth is full of cursing and bitterness" (Romans 3:10-12, 14). Everyone recognizes that this evil nature is coherent in man. Most religious bodies admit that it will take a tremendous work to eradicate it from the human heart. In fact, some dogmatically proclaim that it cannot be done. Others view it like the twelve spies sent forth to investigate the land of Canaan, and consider themselves as grasshoppers to giants in effecting a work of this kind.

The work of sanctification is a great work and it has required a great deal of labor and preparation, of divine and almighty preparation, at that. The great Creator of the universe could make a world in six days, but He started the work of sanctification before the foundation of the world was laid: "According as he hath chosen us in him

*The church,
just like a train,
needs both . . .*

BRAKEMEN AND FIREMEN

By H. RAY DUNNING

Pastor, Jacksonville, Arkansas

On the old steam-powered locomotives there were generally two persons whose duties were exactly opposite—the brakeman and the fireman. The duty of the one was to assist progress, the other to impede it. Of course they did not work against each other; their activities were controlled by the needs of the engineer. There is probably a need in the church for both positions. Unless his function is misunderstood, the brakeman can be just as valuable as the fireman, and in many instances more so. Without the ability to stop or slow down, there would be many a head-on collision.

There is a conservatism in the church which is greatly to be desired. Many folk whose enthusiasm outruns their judgment could cause disaster in the work of the Kingdom if it were not for those who called for a closer thinking-through of the issues. A number of pastors, no doubt, would like it better if their church board were composed entirely of yes men. That member who is constantly questioning the ultimate outcome of certain actions may appear to him to be a "burr in his wool." But many times such harassing questionings become a blessing in disguise. Men

who look beyond the immediate action and view the trends indicated can often save us from embarrassing collisions down the way.

On the other hand, we find people who keep their feet on the brake because "we didn't do it that way forty years ago." The gospel is unchanged and unchanging, but methods are not so permanent. There are always some risks involved when progress is made. Businessmen would never become prosperous unless they made some investments.

One of our greatest needs is for enlarged concepts. Multitudes of our little churches will never get any larger because their leaders never learn to "think big." They can never come to the place where their conceptions include more than the original handful. In spite of some growth they still see financial ventures in the light of the little church of yesterday, and how much it was able to pay. In view of the possibility of an enlarged program they never look upon anyone save the original inner circle as potential leaders and so "we don't have anybody to take the job."

All of us have heard pastor after pastor say, "What we need in our church is new blood." And yet when the new blood comes with enthusiasm and new ideas, the brakeman tightens down his wheel and glares at the enthusiast as if to say, "Who do you think you are to come in here and take over?" And the "new blood" dies.

God help us to be willing to change! Some things ought never to be altered—let us cling tenaciously to them. But if perchance God sends along new ideas, and new people to promote them, let's grab a shovel. Who knows where we may go if we can get up enough steam!

before the foundation of the world, that we should be holy and without blame before him in love" (Ephesians 1:4). Isn't that ancient enough?

The symbol of the sanctification of the soul was instituted in Adam's day. We find Cain and Abel making sacrifices to God, and from the history of the case we gather that God had already appointed a sacrificial system of worship that required the blood of clean beasts. This lesson in theology lasted for more than two thousand years. Then the Jewish people were singled out for a separate

people with which God could deposit the holy oracles. Paul teaches us that this Jewish economy of worship was a "schoolmaster" to bring us to Christ—this educational course lasted for fifteen hundred years. Its main purpose was to typify holiness of heart and to foreshadow the great and final Sacrifice that would put sin forever out of the human heart. "Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate" (Hebrews 13:12).

Christians who cannot believe that sanctifica-

tion is a sudden work could have two obstacles in their way of thinking: first, they fail to recognize that this is a divine work, and not a human one. Second, they fail to observe that the preparation for this great work has already been done; the long and diligent preparations have been made—a labor of love on God's part. It was planned in divine and unerring council. The Son of God himself purposed to suffer and die in the stead of humanity to accomplish it. Jesus' cry on the Cross, "It is finished," was the dedicatory trumpet sound that signified heaven and earth's greatest finished project.

The great panels of lights and switches of faith are before us; all we are required to do is push the button of faith and the benefits of the vicar-

ious atonement of Christ for the sanctification of believers will be effected, and effected instantaneously!

We have a practical and tangible example of this very thing in God's Word. The disciples of Christ waited in the Upper Room. The promise of the Father had been left them; that promise had been given God's people thousands of years before. Ezekiel reiterated it, "Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols, will I cleanse you" (Ezekiel 36:25). Preparation had been made for it; costly preparation, and now it was all accomplished, and they were waiting. See how quickly it happened in Acts 2:2, "And suddenly." That's sanctification the *quick* way!

A Tribute



to a Nazarene Navy Flyer

By His Sunday School Teacher

By **GEORGE J. REED**

Chairman, U.S. Board of Parole

At 11:00 a.m. on Good Friday, April 15, 1960, Elwood M. Nielsen, Lieutenant Senior Grade, U.S. Navy, was killed during maneuvers. He was leading a flight for U.S. Navy Attack Squadron No. 42, maneuvering off Tangier Island in Chesapeake Bay.

Lieutenant Nielsen had flown for the Navy Air Arm for nearly ten years in every part of the world. He had participated in the Korean War, flying many missions during the campaign. In 1959 when the President sent the Sixth Fleet to protect the peace, and a little later to face the Chinese Communists off Formosa, Lieutenant Nielsen was in the front, flying his jet fighter with his squadron.

He was known to his friends as "Neal." He stood 6 ft. 1 in. tall and weighed 170 pounds—a handsome naval officer with a winsome personality. His chaplain told the writer he had never heard Lieutenant Nielsen speak in anger during their several years of close contact. He was re-

spected by his fellow officers and revered by the men who served under him. His fellow officers characterized him as a man who never missed a divine service aboard ship and who lived his religion in all situations. As a good navy flyer, Neal was always at home in the sky. However, on his final flight, his Eternal Pilot was at the controls to see him safely home.

Neal and his wife, Margie, came to Washington, D.C., in 1954 as a young married couple. They immediately joined the church and the Home Builders Class for young married couples at Washington First Church, where the writer has been the teacher for over six years. They lost no time becoming acquainted with all class members, and for over a year Neal served as class president. The class showed a great growth under his inspired leadership. Together Neal and Margie spent many Sunday afternoons calling upon prospective members and regular class members who were ill. They were just as eager to raise the spiritual level of the class as they were to participate and plan the active social program. The Niensens were very much in love and this, coupled with their burning love and devotion to the Saviour, made a winning combination.

It was the writer's privilege to talk often with Neal around the family barbecue while frying steaks or beside the fireplace, and we often discussed the great philosophical and spiritual questions of mankind. We marveled at his knowledge of God's Word and knew that from his Nazarene parents and earlier Sunday school teachers and pastors he had been well grounded in the Word of God.

During his duty in Washington, D.C., and at a special revival service at the church, he presented himself to God for complete sanctification. He lived a vibrant Christian life, and only in God's celestial log will be recorded the many who have been influenced for God and the church through

Neal's life and untimely death at thirty-one years of age.

Upon learning of the tragic accident we immediately drove the two hundred miles to Norfolk, Virginia, to be of any assistance possible to the bereaved family. Any thought that Margie might become embittered was without justification, for she immediately began assuring us that God had some plan in taking Neal and she had been most fortunate in having shared his life for over ten years. Her one request was that God would somehow use Neal's home-going to bring

unsaved friends, fellow officers, and members of his family to a personal, saving knowledge of Jesus Christ.

It is hard for this Sunday school teacher to know or understand why this gifted and brilliant young Christian husband and father of two small children should be taken at this time, but he is more certain than ever before that God "doeth all things well." Further, he is resolved to live from this day forward a more dedicated and consecrated Christian life, so that he may live up to the ideals of Neal Nielsen and the God he served.

The destruction of Jericho reminds us of . . .

The Discipline of Standards

By DELMAR STALTER, Pastor, Churubusco, Indiana

God's intentions have always been for His people to be a separated people, separate in both spirit and action from the principles and purposes of the world. The incident in connection with Achan (Joshua 6 and 7) probably is one of the better Old Testament illustrations of God's intention that His people be different in their approach to the problems of life. The suddenness and severity of God's judgment highlights this incident.

Achan's sin was the direct, impudent disobedience of the clearly expressed will of God as to the conduct of His people in fulfilling His will. In spite of the specific direction not to touch the accursed thing, and that "the silver, and gold, and vessels of brass and iron, are consecrated unto the Lord" (6:19), Achan took for himself that which was forbidden. His disobedience brought a curse on the camp of Israel, with miserable defeat in the battle of Ai, with thirty-six dying, and the total destruction of his own household and possessions.

What made this deed so awful that it incurred the wrath of God and Israel? First, God intended to show Israel that it was not by their own power and merit that they could possess the land, but that it would have to be in harmony with His way and power. Secondly, the heathen against whom they marched should know that this was no ordinary band of people, but that God's power was in their midst. Thirdly, Israel must learn that they had the blessing only while they were obedient.

When Achan took that which was forbidden by plundering, and coveted the clothing and the gold, he conducted himself just as a heathen would. When heathen tribes overcame cities, it was common for them to fight among themselves

over the plunder of battle, which included men, animals, weapons, food, and even the women and children. Men seemed to feel they could indulge their lusts in their conquests and Achan, with a spirit like the heathen, brought discredit upon the Lord's cause.

The specific instructions for heathen Jericho were its utter destruction. Thus there was no exploitation of the women's bodies for fleshly indulgence, no miserable slavery upon children, nor was there fighting over the plunder. The bodies, the goods, and the city were burned as a testimony to the heathen of God's hatred for sin. Fear gripped heathen hearts as the reports of the exploits of Israel's band reached them. But one man sinned, and Israel's camp was disrupted; the enemy was encouraged, and Israel was discouraged, as they were driven before the men of Ai. Hence the judgment of God was severe, uncompromising, and swift.

We draw our standards of discipline from the Bible. We intend to demonstrate to the heathen (unsaved) that we operate under different rules with different principles to accomplish the simple purposes of setting free the slaves of sin. Our stand against make-up, jewelry, and worldly entertainment not to the glory of God is complemented by our stand against a bad spirit, gossip, and envying. We strengthen our stand by establishing the Biblical principles of tithing and support of the ministry (both missionary and pastor). The purpose of our discipline is to separate us from worldly ways and spirit, and to demonstrate the glorious Presence in such a way that the heart of the unbeliever trembles in repentance as we witness to him in the power of the Spirit. That is why we believe in discipline as outlined in our *Manual*, for it is the discipline of God, not of man.

When I Think of Spiritual Building

By Evangelist H. B. GARVIN

There are many and varied types of builders in life. There are builders for the present and builders for all time. There are those who build for God and eternal things through definite plan and purpose; and there are those who are prompted by selfishness, fad, or fancy in their building. Happy and successful will be the man or woman whose work and worship will fit wisely into the program of God and the church like stones that have been shaped for a building by a wise Master Builder.

We know that Christ is the "Chief Cornerstone" in the Christian structure, and each of us who will submit to His design may find his place of building in the spiritual Kingdom. Let us ask: What will our building be? Will it fit into the master design of the kingdom of God, or will we build for ourselves mere pleasure temples for earth and time? In the light of eternal values, just a humble place in the temple of God will outweigh any plan to be a keystone in some selfish design.

I am happy in the sight of God for all the good that is accomplished by those who work for eternal values, whether their labors be in single combat or under the marching orders of some great religious movement. But I am sure that united order and purpose in the work of God's kingdom will multiply results manifold. In the strength of the Lord, "One [may] chase a thousand," in a single combat, while in fellowship and co-operation "two [will] put ten thousand to flight" (Deuteronomy 32:30).

Personally I have had occasion to rejoice many times that I have been associated with a strong and definite holiness movement. There is a distinct and encouraging advantage in having the fruit of our labors conserved through the onward sweep of a definite and aggressive holiness movement. This advantage is apparent when we realize that when our work is built around some comparatively strong and independent personality such work will wane or totally collapse when that "independent" leader dies or loses his spiritual force. On the other hand, our contribution in holy service through an aggressive and deeply spiritual movement will continue to augment and carry on long after we have been called from our earthly labors.

In a well-organized movement, if one-half of its leaders should be struck down, the movement would rally and carry on with force and certainty.

For the gap made in its ranks by falling comrades will be closed quickly, and the movement will continue its glorious march for holiness. This makes for permanency in our work on earth for God's kingdom.

Certainly, *Christianity is a world-wide movement with a world-wide, conquering passion*, and such should be the spirit of our Christian service. This enables the Church of Christ, as "terrible as an army with banners" (Song of Solomon 6:4), to continue its glorious work till Jesus comes. Then, centered in such a movement, we should *stand for the whole program of the whole church for the whole world*, and fully support its God-given leadership. Amen.

Ten "TAKE'S" For Every Christian

By LOUISE JOHNSON

Take time for worship—this is the most important task and duty we can perform. It is the highway of reverence that helps clean up our lives. Worship through prayer, for it is never a loss of time to pray. Prayers are the golden threads to God's great heart. A praying person is never a useless one. To overcome temptation we must pray and feed daily upon the Word of God. Attend church regularly.

Take time to read—it is the seat of learning. Read books that are educational, uplifting, and encouraging. The Bible is the Book that contains the answer to all problems. Read and relax.

Take time to work—without work we could never become successful. We must start at the bottom of the ladder if we expect to reach the top. Our characters and our lives are often judged by the way we work.

Take time to play—that is one way to help keep youthful. "All work and no play makes Jack a dull boy." Even with the busyness of our days we can find some time for recreation. Singing or humming a tune while working can become a form of play, for it lightens the load. Forget the work



**News
in
Picture**



Rev. and Mrs. Sydney Martin, pastors of Parkhead Church, Glasgow, Scotland; and Dr. Kenneth Grider (left), Seminary professor, on a recent tour of the Publishing House looked over the old, refinished captain's chair that Dr. J. B. Chapman used at his summer home at Indian Lake, where he did most of his writing. Brother Martin was the principal speaker at the Seminary graduation banquet.

for a while and enjoy life with all its beauties. We have but one life to live here; let's make it rich and full of all good things.

Take time to love—it is love that makes the home. Love is the best thing in the world and it lives the longest. It can be spelled "give."

The other day a man who works swing shift told me this experience. "When I got home last night my little girl came out to see me. I told her to go back to bed and I had to give her a little swat to get her to go. This happened three times. On the third time she said, 'Daddy, I'm so lonesome for you, so I stayed awake all night just waiting for you to come home so I could talk to you.'" Then the daddy melted—who wouldn't? He felt so badly. He took her in his arms and she told him several things she had done that day and a few things her mother had done. Then she was ready and willing to go to bed. Daily spend a few minutes, at least, with each member of the family expressing love in some manner, and the bond of closeness will never be broken.

Take time to laugh—have a good sense of humor, for there is always a funny side to whatever happens. If you don't have it, cultivate it. Humor must have no sting of unkindness. Laughing and singing make life's loads easier to carry. Get the habit of cheerfulness. Show people your sunny side of life.

Take time to help and enjoy friends—your love for your brother and friend is the measure of your love for God. Don't throw mud at them for you

may miss the mark, and you will always get dirty hands. It is wise to pick your friends, but not to pieces. True friends are as precious as diamonds. Give a helping hand willingly. When the rest of the world walks out, a friend is one who walks in. Christ is our ever-ready Friend, walking right beside us at all times. Life's greatest achievement is to be a friend of Jesus.

Take time to dream—it will link the soul to the stars in the sky. Dream means vision. Without a vision for the future, our lives would be worthless. Many a dreamer has been the greatest man of all times. Never be completely satisfied but continue to strive for higher ideals.

Take time to think and listen—it is the source of power. Avoid hasty decisions or actions before all the facts have been examined. Talk to God about the situation and then be calm and listen. You will hear the master speak. "Ye ought to be quiet, and to do nothing rashly" (Acts 19:36).

Take time to plan—one must have a plan before he starts to build a house or it will be a failure. Our lives likewise must follow a definite pattern. Our greatest plan should be as to where we will spend eternity. Give much time in prayer and planning for a rich, full life with Christ. And at the end of this life we shall then enter into one of the most beautifully planned homes in heaven to be with Him forevermore.

Let us, as soldiers for Christ, put up a good fight. His orders and commands can and will make our lives most beautiful and complete.

Endingeni-Pigg's Peak EDUCATION WORK



By **EDNA LOCHNER**

Missionary-teacher now on furlough from Africa

Daily the footsteps of nearly two thousand boys and girls are led away from the worship of evil spirits, superstition, and fear, toward humble Nazarene school buildings scattered among the mountains of northern Swaziland. In the classrooms stand saved and sanctified Nazarene native teachers who begin the day with songs, prayer, and scripture teaching of from forty-five minutes to one hour. Revival meetings are held in each of the district's twenty Nazarene schools twice a year where many a heathen child meets Christ for the first time.

The Church of the Nazarene has not overlooked the importance of training her youth for Christian service. The Bible training school, the nurses' training school, and the teachers' training school constantly receive students from our day schools in Swaziland. Today educated Africans have waged a war against the fear and ignorance of their forefathers. This is our opportunity to give them a Christ-centered education. More than three-fourths of our workers in the Swaziland church were first won to Christ through our day schools. Evangelism has been and still is our primary aim, and training is secondary.

The light of the gospel shines forth in these

"Even as we are obligated to recognize the gravity of evil, so are we privileged to accept the divine remedy for it. The answer is the blood of Jesus Christ, our Lord and Saviour."

darkened areas through the lives of some sixty teachers. Along with our pastors, many of these teachers give themselves unstintingly to the work of the church. The overseas church pays less than three dollars a month per teacher on the salaries of these teachers. The British Government and the African people pay the rest of the average twenty dollars per month per teacher which they receive. This amount does not supply our fellow laborers in Christ with the basic necessities of life, yet they labor on year after year for the gospel's sake.

Sacrifice on our part is urgently needed to enable these to continue their work. School classrooms, teachers' homes, teachers' salaries, and money for training teachers must be supplied or our opportunity to work will be lost to other organized forces who are eager to seize them to work against our Christ. Many of these workers are the fruits of Harmon Schmelzenbach's sacrificial life. Let each of us do his best to help that they may continue his work of telling the story of Christ's supreme sacrifice!

Parable of the Window

By **E. WAYNE STAHL**

The storm windows that had been used to barricade our home against winter rigors are for us things that were. What an improvement are their successors! Metal frames, instead of wooden ones, with "channels" in which to move the panes up and down for ventilation.

On retiring at night I raise both the inner and the storm window slightly to admit the blessed oxygen. The other morning, however, I found I had forgotten to hoist the storm window.

This little incident has spiritual significance for me. I think of that stirring hymn "The Hallelujah Side" with part of its chorus thus:

*I've opened up tow'rd heaven
All the windows of my soul.*

We get our word window from the Scandinavian; etymologically it means "wind's eye"; that is, an opening to admit something, as the "eye" of a needle to let in the thread.

Repeatedly, in the Bible, wind is a symbol of the Holy Spirit. (See Ezekiel 37:9; Acts 2:2.) In

A bit of Indian history tells us that—

Forgiveness Wins!

By KATHERINE BEVIS

Before his death Frederick the Great was told that he should forgive his enemies. He called in the queen and said to her: "Dorothy, write your brother that I forgive him all the evil he has done me; but wait until I am dead first before you send the letter."

Forgiveness is a duty!

In the Scriptures no duty is so frequently enjoined upon us, and so illustrated, too, as the duty of forgiveness. Jesus said that we are to love our enemies and pray for them that despitefully use us, and Paul said: "If thine enemy hunger, feed him; if he thirst, give him drink: for in so doing thou shalt heap coals of fire on his head. Be not overcome of evil, but overcome evil with good" (Romans 12:20-21).

One of our Lord's most memorable parables brings out this truth—the self-torture of hatred. On one occasion Peter, who may have been troubled by some wrong that had been done him, came to Jesus and said: "Lord, how oft shall my brother sin against me, and I forgive him? till seven times?" Jesus said unto him: "I say not unto thee, Until seven times: but, Until seventy times seven" (Matthew 18:21-22). When Jesus said, "Seventy times seven," He meant forgiveness must be unlimited. To illustrate this truth, Jesus told the parable of the ungrateful debtor (Matthew 18:23-35). This parable declares the *duty of forgiveness* on the part of man.

There are doctors who tell us that many cases are on record of persons who have lost their health due to resentment or un-

forgiveness. Anger, resentment, malice are not just "harmless thoughts"; they are charged with powerful, dangerous emotional content, and if we wish to help ourselves—on a purely selfish level, if nothing else—we will forgive everyone who treats us with ill will.

In Alberta, Canada, there is a city called Wetaskiwin, meaning "the hills of peace." It got its name this way. When missionaries first came to the neighborhood they were bitterly opposed by a chief of the Cree Indians named Maskepetoon, who waged many bitter wars with the Blackfeet.

One day Maskepetoon became a Christian. Afterwards his father was murdered by one of the Blackfeet. Maskepetoon rode into the enemy camp and demanded that the murderer be brought forth.

When this was done, Maskepetoon said to him: "You have killed my father. Now you must be my father. You shall ride my best horse and wear my best clothes."

Whereupon the man exclaimed: "My son, you have killed me—at least the man I was. Now what can I do for you?"

Forgiveness alone can win an enemy by transforming him into a friend.

Forgiveness is a duty!

Forgiveness is divine!

If refusing to forgive and harboring animosity and hatred does injury to the body and the soul, forgiveness blesses the soul and bestows happiness and good health upon the body.

fact the Greek word for wind, *Pneuma*, also means "spirit." (See also John 3:5, 8.)

Why is it some folks cannot testify, in the words of the hymn, "I'm living on the hallelujah side?" Because they have not opened *all* the windows of their souls to the incoming of the Holy Spirit, that Celestial Wind.

I believe Daniel manifested this holy hospitality. We read that he prayed, "his windows being open," both literally and devotionally (6:10). I like two

words particularly in that account, both in the plural number: "knees" and "windows." He did not sit, but knelt, as should also be the custom during the pulpit prayer at a church service. And the other pluralized word suggests wholeheartedness.

Do you welcome the Holy Spirit in His sweet fullness into your soul? If so, you realize you are on "the hallelujah side." For joy is one of the fruits of the Spirit (Galatians 5:22).



EDITORIALS

I Protest!

The practice of serving cocktails at meetings of civic, academic, and even religious organizations is increasing in this country. I protest against this tendency. First, it is absolutely unnecessary. There are plenty of wholesome refreshments which can be served at these gatherings—tea, coffee, soft drinks, or combinations of fruit juices.

At a recent social session of a certain academic organization, cocktails were served when refreshment time came. What do I mean by cocktails? The dictionary defines a cocktail as “a short drink, iced, of spirituous liquor well mixed with flavoring ingredients, commonly including biters.” Such drinks are not needed in high society or low society, civic organizations or academic gatherings, and certainly not in religious meetings. It is high time for the people of this country to rise up against such a practice. The affairs of state don't have to be “dignified” by alcoholic drinks. In spite of what other people or nations may do, we ought to have independence enough to stand on our own feet and refuse to violate the principles of proper social behavior.

The serving of cocktails or spirituous liquors of any kind at social gatherings places temptation before some who should not be faced with it. There are timid souls at such gatherings who haven't the courage to face up to what they know is right. They go the way of the crowd. More than one alcoholic who was on the road to victory over drink has been dragged down again to the lowest depths of drunkenness because he was offered a cocktail at some gathering and didn't have the moral stamina to refuse it. Occasionally such things have happened even in religious groups. God have mercy on any kind of church group which damns a man's soul by causing him to fall into the gutter again!

Sometimes those in charge of these conclaves offer only cocktails. Thus they not only serve cocktails for those who want them, but they refuse to make any other refreshments available.

This is more than discourteous to those present who under no circumstances would partake of such drinks.

I thank the Lord that I belong to a group where spirituous liquors are never served at its gatherings, whatever their nature may be. We are not bragging, just stating a fact—one that we believe in without any apology. More than that, we teach that this country would be better off if every organization—civic, academic, and religious—would observe this custom. Many people have gone through life without touching spirituous liquors, and in no case has anything of value been lost by following such a course of action.

Wesley Speaks Again

In recent issues of the *Herald of Holiness*, your attention has been directed to four of thirty Bible texts which one leader believes Wesley depended on most for his doctrine of entire sanctification. The texts which we have already discussed are: Ezekiel 36:25-26, 29; Matthew 5:8; Matthew 5:18; and Luke 11:2. They are all significant passages, and perhaps all of them deal more directly with the second work of grace than the one considered now.

This text is found in Romans 2:29: “But he is a Jew, which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of men, but of God.” You should begin reading with verse twenty-five in this chapter, and read on through several verses in chapter three in order to get the whole context. Paul here compares the Jews and the gentiles. The former were proud of their ancestry and were ready to place themselves in a class above the latter. They were God's chosen people, and one of the outstanding rites which emphasized this was circumcision. In the text, Paul calls the attention of his fellow men to the truth that circumcision in itself could not save a person. The Jew, with circumcision, was no better off than the gentile if he did not follow God from within.

But Paul does not do away with circumcision.

He does not tell his people not to observe this rite; he is not saying that there is no value in circumcision. Paul has no idea of doing away with rites and ceremonies, or with righteous living. He only wishes to emphasize the teaching that a person who is only outwardly on God's side is not

By *Stephen S. White*

on God's side in deed and in truth; rather, he is far from the Kingdom, the same as the gentile is—the gentile whom the Jew despises.

Together with circumcision, an outward act, there must be an inner righteousness, an inner spirit, a circumcision of the heart. Paul gives little place to one's standing in Christ rather than his state, to a righteousness which is only Christ's righteousness. Likewise, *imputed* righteousness will not fix us up for the judgment. We must have *imparted* righteousness; we must *be* righteous. Christ doesn't merely cover us with His righteousness; He bestows His righteousness upon us, so that we are truly transformed within.

When I look at some commentaries, I find that they don't get very far with Paul's teaching in Romans 2:29. He implies too much as to the inner man for them to be satisfied with it, or to be able

And it shall come to pass, when all these things are come upon thee, the blessing and the curse, which I have set before thee, and thou shalt call them to mind among all the nations, whither the Lord thy God hath driven thee, and shalt return unto the Lord thy God, and shalt obey his voice according to all that I command thee this day, thou and thy children, with all thine heart, and with all thy soul; that then the Lord thy God will turn thy captivity, and have compassion upon thee, and will return and gather thee from all the nations, whither the Lord thy God hath scattered thee. If any of thine be driven out unto the outmost parts of heaven, from thence will the Lord thy God gather thee, and from thence will he fetch thee: and the Lord thy God will bring thee into the land which thy fathers possessed, and thou shalt possess it; and he will do thee good, and multiply thee above thy fathers. And the Lord thy God will circumcise thine heart, and the heart of thy seed, to love the Lord thy God with all thine heart, and with all thy soul, that thou mayest live (Deuteronomy 30:1-6).

to comment on it in any very satisfactory way. This circumcision which Paul says we must have, as well as external or ritualistic circumcision, is something that is within man, something that becomes a part of him down in this world. No one could interpret Paul's teaching at this point in any other way if he but faces the facts as they are. Paul isn't talking here about an inner something that is out at the periphery of one's personality, or that has to do with his body, but it is a change which takes place within an individual's heart. "Keep thy heart with all diligence; for out of it are the issues of life" (Proverbs 4:23).

Jesus didn't say to Nicodemus: "Ye must follow certain external procedures, and you'll be all right, here and hereafter." He said to this man, a ruler of the Jews, a religious leader in his day, "Ye must be born again"; ye must be born from above, ye must be born of God. Something will have to take place within your heart—circumcision of the heart signifies a radical change within the inner man.

While this text does not specifically teach a second crisis, it does imply a heart which is free from sin. One cannot, in the full sense, be circumcised within so long as inbred sin, or the carnal mind, resides there. Paul is setting over against the outward life a very radical transformation within. Wesley defines this circumcision of the heart as "a right state of soul, a mind and spirit renewed after the image of him that created him." The inner man will have to be renewed after the "image of him that created him" if it would be all that the inner life should be, and all that it can be through the precious blood of Jesus.

The substance of one commentator's words on Romans 2:29 are: "Many have clean hands, but unclean hearts, they wash the outside of the cup and platter, when all is filthy within." This is of no profit to anyone. With the clean hands there must be the clean heart, a heart that is pure and holy, cleansed from the sin nature.

Others comment thus on this verse: "The name of the Jew and the rite of circumcision were designed but as outward symbols of a separation from the irreligious and ungodly world unto a holy devotedness in heart and life to the God of salvation." Also, "In the sight of the great Searcher of hearts, the Judge of quick and dead, the renovation of the character in heart and life is all in all." Another has described the inner righteousness referred to here as "a heart which is cleansed and a will that is purified." All of this harmonizes well with the Psalmist's words: "Who shall ascend into the hill of the Lord? or who shall stand in his holy place? He that hath clean hands, and a pure heart; who hath not lifted up his soul unto vanity, nor sworn deceitfully" (Psalms 24:3-4).



GOLDEN ANNIVERSARY CRUSADE 1956-60

Department of Evangelism

V. H. LEWIS, Secretary

The General Department of Evangelism is offering new Evangelistic Honor Roll Certificates this quadrennium. These certificates will be presented annually to the qualifying churches in each district and will be awarded at the district assembly by the general superintendent presiding.

They are to be presented to those churches receiving at least the designated number of new members received by profession of faith during the assembly year. The churches have been divided into five different groups. Group status is determined by the number of members reported at the last assembly. They are as follows:

Group	Membership Reported at the Last District Assembly	Gain of New Members by Profession of Faith Required
I	1- 24	4
II	25- 74	8
III	75-149	12
IV	150-299	18
V	300-and above	25

The department will publish the qualifying churches by districts in the "Herald of Holiness." They will be published just as soon as we receive the report from each district secretary, listing the qualifying churches.

It is highly fitting and proper that we present such certificates for new members received by profession of faith in this great quadrennium of evangelism. Only as we win new people to Christ can we advance the kingdom of God among men. When we receive them into the fellowship of the church we are building the church as a stronger force for evangelism in the community. This is our thrilling task.

May God help an ever-increasing number of our churches during this tremendous evangelism emphasis to be on the Evangelistic Honor Roll. We here present the qualifying churches for the districts whose reports have been received. We wish to join with the entire church in congratulating these churches and their pastors who have received the stated number of people by profession of faith into their membership during the last assembly year.

Church	Pastor	Membership at Last Assembly	Gain
ALASKA DISTRICT			
Anchorage First	M. R. Korody	126	29
GULF CENTRAL DISTRICT			
Concord Emmanuel, N.C.	E. E. Weatherly	7	5
Orlando Praise Temple, Fla.	A. Williams	16	22
Miami St. John, Fla.	L. Reddick	24	19
HAWAII DISTRICT			
Honolulu Kaimuki	R. T. Gore	70	8
IDAHO-OREGON DISTRICT			
Montour	F. Cummings	15	4
Mountain Home	E. Curtis	16	4
New Plymouth	L. Henske	21	7
Council	L. Pointer	23	6
Twin Falls E. Heyburn	G. Briggs	24	6
Notus	J. Hulcy	26	10
Boise Immanuel	L. Pointer	30	10
La Grande	L. Abla	66	9
Payette	P. Wolstenholm	68	8
Twin Falls First	E. W. Green	201	20
WASHINGTON PACIFIC DISTRICT			
Federal Way	C. H. Mahoney	6	5
Snohomish	O. Pettibone	9	6
Seattle Ballard	R. J. Cerrato	13	20
Van Zandt	G. M. Curtis	16	4
Big Lake	W. B. McGarrah	18	5
Battle Ground	M. Dirkse	20	7
Raymond	W. E. Lawrence	23	5
Bonney Lake	F. Werbin	33	10
Seattle West	L. Guffnett	54	9
Tacoma Lakewood	D. L. Pyles	58	8
Burien	H. J. Powers	61	15
Olympia	E. E. Baker	69	8
Pleasant View	H. D. Stephens	73	8
Puyallup	E. K. Bryant	91	21
Camas	R. W. Sheppard	127	21
Kent	R. P. Vanderpool	142	19
Seattle Highland Park	A. E. Mottram	144	13
Vancouver Central	D. Coonrod	172	28
Vancouver Hillcrest	P. J. Bartram	193	33
Kelso	E. A. Kincaid	203	20
Seattle Central	M. Chalfant	256	40

The Sunday School Lesson

ROBERT L. SAWYER



Topic for June 19:

The Test of a Christian

SCRIPTURE: Matthew 7:15-23; 25:31-46; Luke 13:6-9 (Printed: Matthew 7:15-23; Luke 13:6-9)

GOLDEN TEXT: *Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no*

more can ye, except ye abide in me (John 15:4).

The sham and pretense, the gaudy lights and tinsel of the world are rather poor substitutes for the armor of righteousness and the radiance of His Holy Spirit within. We may have a form of godliness, but if we have not God himself we are hypocrites. We can tell a Christian by the way he dresses, the deeds he performs, the atmosphere of his life. There are two ways that we can ascertain whether we have a right to call ourselves Christians.

By bearing one another's burdens: Jesus and the Apostle James both maintained that if we belong to God we will act like it. Our responsibility to fellow Christians cannot be overemphasized. No one would consciously play down the blessed fellowship (*koinoina*) of His saints. But this responsibility goes beyond bearing the burdens of the followers of the Nazarene. It reaches out to the world and suffering humanity.

The gauze and needle are the means for the missionary to tell the story of Jesus and His power to save.

We too must feed the hungry, slake their thirst with fresh water, minister to the needy, and clothe the naked, visit the sick and imprisoned. We do this not just to fulfill physical needs, but in order to make an opportunity to testify to the power of the blood of Jesus Christ.

By bearing the fruit of the Spirit. We may do these deeds of mercy, but if the spiritual fruit of our lives is lacking, our charity is in vain.

Jesus cursed the fig tree that bore no fruit. The farmer's routine was to root up and destroy the unfruitful tree.

Paul tells us in his letter to the Galatians that "the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance" (5:22-23).

The real test of a Christian is in bearing fruit for God. It is doing as

well as hearing. It is doing as well as being.

The quality of our lives is tested by the fruit of our hearts and deeds. We shall be judged accordingly.

People expect us to show forth the love of Christ that is shed abroad in our hearts. Let us then be up and doing, not just to impress others, but to

let the beauty of Jesus and His love radiate to the needy and sin-sick souls of our generation.

Is it too much to expect figs from fig trees?

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



Foreign Missions

REMISS REHFELDT, Secretary

New Address Lists Ready

New missionary address lists are now available free of charge. Write for one today. There have been many changes. To be sure your missionary friends receive your mail, you should secure one of these address lists.

Missionaries on the Move

Rev. Cleve James is now at N.C. School, Chikhli, Buldana District, Maharashtra State, India.

Miss Geraldine Chappell is on furlough from India. Her home address

is 1424 North Gulick, Decatur, Illinois.

Miss Irma Koffel has arrived from Africa on furlough. Her home address is R.D. 3, Box 289, Norristown, Pennsylvania.

Texas-Mexican Assembly Meets

By EVERETTE HOWARD

Our assembly this year was the best we have ever enjoyed. God's presence was felt in every service, and the night services were evangelistic with altars lined.

The district made gains in everything, almost doubling their record for the past four years.

Sunday attendance increased 136 above the preceding year. I believe we are the only district in the denomination reporting 100 per cent vacation Bible schools—a school in every church. We plan on another 100 per cent year in 1960.

Corpus Christi Mexican Church, just five years old, voted to become completely self-supporting this year. They had 326 in Sunday school on Easter Sunday. Their church was beautiful. Three of their men took their vacations at assembly time so that they could paint the church the week before the assembly convened.

There was a large painting covering the entire back of the platform, with the theme, "LIFT UP." On the walls were posters: "LIFT UP your heart and give," "LIFT UP your eyes and look," "LIFT UP your feet and go," and so on.

Our national leaders are now learning to take hold and are developing into leaders of a caliber that will compare with many of our Anglo districts. The board of ministerial studies carries on alone, and other departments are digging in like old-timers.

Our new church in Weslaco, Texas,

Servicemen's Corner



Forty-one Years!

From the corner of my eye I could see him waiting on the chapel steps while I greeted the Sunday morning worshipers as they left the sanctuary. When the last one had gone, he turned and hesitantly approached me. A man in his sixties put out his hand. His general appearance told me here was a man who had drunk long and heavily.

"Chaplain, I just had to wait and speak to you." He took my hand; he was trembling and his eyes filled with tears. "It's been forty-one years since I have been inside a church," he said brokenly. Then the words came rapidly: "You preached to a man today who succeeded in giving God the run-around all his life. I thought He had marked me off. Long before I joined the army in World War I, I made my last trip to church. I've lived right here in this town all my life and had the opportunity to go to church every Sunday, but I always had something more important to do around Third and Delaware [the center of the local bar area] at eleven on Sunday morning. That letter you sent me the other day when I first checked in at 'the Home' got under my skin and I thought I'd come and see what church was like to an old, broken-down drunk."

Still holding my hand and the tears streaming, he continued. "Forty-one years—forty-one years

... " He turned and looked into the sanctuary. "Can God help me after all that time? Will God help a man who turned his back on Him a lifetime ago?"

It was my joy and privilege to lead this man to Christ. His long-standing appetite for alcohol caused him to "slip" a few times, but he struggled faithfully with his problem. He made wonderful progress and in a few months was a good example and source of inspiration to other alcoholics.

Last year I conducted his funeral. A younger brother was present at the service who said he had never known him except as a drunk. He was a shame and reproach to his family. No employer would ever keep him. No woman would ever marry him. God saved him; but *forty-one years could never be redeemed!* I wish that every young serviceman who is battling with the call of God could hold this man's hand and hear him say, "Forty-one years . . . forty-one years . . ." Of what? *Wrong decisions and wrong choices!*

—ARCHEL R. MEREDITH, Chaplain
Veterans' Administration, Wadsworth, Kansas

NAZARENE SERVICEMEN'S COMMISSION

Ponder W. Gilliland DIRECTOR

is growing well. They started with twenty members.

There is a wonderful spirit on the district. All our pastors still give their full time to the church, even though they must make real sacrifices to do it.

We believe God blesses any pastor who is willing to go without some material things in order to devote his full time to the ministry to which God has called him.

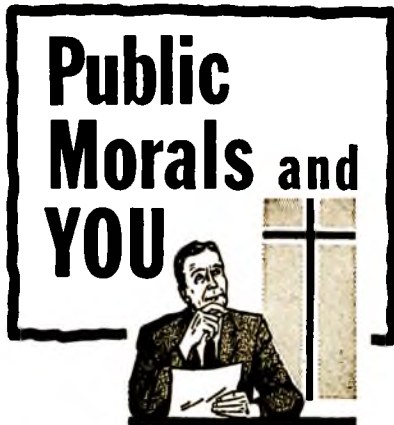
Korea Assembly Meets

Seventy-seven ministerial and lay delegates met for the fifth Korean District Assembly at our Bible school campus. There was a spirit of wholehearted cooperation throughout the assembly. They did a good, sound piece of work and finished with all the business in two and one-half days. District Superintendent Pak Kee Suh was re-elected with a good vote.

The national situation has been very troubled, as you know. We personally have been in no danger and our Nazarene work has not been seriously affected by it. Only one of our young people that we know of was seriously injured in the rioting and he is slowly recovering in the hospital. Everything seems quiet now.—ELDON CORNETT, Korea.

Thanks Be to God!

We are encouraged to be able to report that another young man has been wonderfully saved and states that he feels called to the ministry. Tomorrow he returns to finish his high school work, so that he can soon begin his ministerial training. This brings our number of prospective ministers to six, all of whom are outstanding young men. Thanks be to God!—GLADYS MOSTELLER, Brazil.



We hear so much about teen-agers today. But not all that we hear is bad. For example, Mr. Robert G. Neil, principal of East High School in Nashville, Tennessee, is the president and founder of the new Worldwide No-Smoke No-Drink Club. According to the Nashville Tennessean, teen-agers on four continents

have accepted the challenge of this new movement.

Principal Neil explains the purpose of this group in this way, "This is not an organization and has no dues. Rather, it will be an invisible fellowship of teen-agers around the world who purpose, with the help of God, to live a clean life." He further explains, "The idea is for teen-agers to make a definite commitment, and the knowledge that they're part of a world-wide group will give added strength."

It is the opinion of Mr. Neil that teen-agers who refrain from smoking and drinking will probably continue to "glorify God in their bodies" after they reach adulthood.

Mr. Neil in talking to teen-agers

usually points out that smoking is, in addition to other significant considerations, a financial burden. He says, "In the course of a lifetime, the average smoker spends more than \$27,000 on tobacco. I always ask the students if they have that much money to burn."

Such movements as this among teen-agers ought to be an encouragement to our own young people. It seems that in these days we are witnessing a number of things which strengthen the position of our church. We have believed that clean living is important, since the body of man is the temple of the Holy Spirit.

EARL C. WOLF, Secretary
Committee on Public Morals

Nazarene Young People's Society and Nazarene Junior Society

PONDER W. GILLILAND
Executive Secretary

More than 350 teen-agers have already registered for the choir and activities. All teen-agers, twelve to nineteen years

of age inclusive, are welcome to participate.



International TEEN-AGE CHOIR

General N.Y.P.S. Convention
June 16-18, 1960 • Kansas City, Missouri
PAUL SKILES, director

All teen-agers invited to join the choir!

First rehearsal: Wednesday, June 15, 1960, at 7:30 p.m.

INSTRUMENTAL SECTION (Brass Only) Bring Instrument

Special Teen-age Activities

on the afternoons of General Assembly
Monday, Tuesday, Wednesday • June 20, 21, 22

BUZZ SESSIONS SIGHT-SEEING RECREATION
CAMPFIRE CHUCK WAGON FEEDS

All teen-agers invited!

Please Note:

1. You are responsible for your own hotel room and meals and the cost. We do not provide housing or meals.
2. The first choir rehearsal is Wednesday at 7:00 p.m., June 15, in the Music Hall of the Municipal Auditorium.
3. Teen-age activities for General As-

sembly will be Monday, Tuesday, and Wednesday afternoons, June 20 through 22, closing at 5:00 p.m. on Wednesday.

For information or registration, write to:

PONDER W. GILLILAND
6401 The Paseo, Box 6076
Kansas City 10, Missouri

Please give name and address and age.

Here is a brief report of a most successful "first" for our district. I refer to our Young Adult Retreat.

Rev. Charles Holman, our district young adult director, did a very fine job in promoting the Retreat and in directing its activities.

Jim Bell did a wonderful job as our speaker. His was a deeply spiritual approach. He challenged our young adults to go deeper than mere institutional holiness. He challenged us to rise higher than negative spirituality. He challenged us to reach out beyond our spiritual smugness and join hands with many in other denominations who have a real hunger for a Spirit-controlled life.

The Retreat was attended by forty-six young adults, which for our district was good, in the light of a new idea. There were only three ministers present. Those young lay persons really seemed to find a beginning sense of comradeship in the common task (and joy) of living out the rugged challenge of heart purity. So many went on record as thoroughly enjoying the Retreat, and voted to repeat it annually.

NEIL HIGHTOWER
District N.Y.P.S. President
Washington District



It Was a Good Sunday

Monday:

The president of my college girls' Sunday school class, conducting opening exercises, told how in her daily reading of John's Gospel she had been fascinated by the "I am's" of Jesus. One after another the girls read the references: "I am the light"; "I am the bread of life"; "I am the door"; "I am the good shepherd"; "I am the way, the truth, and the life."

All this to start a lesson on the Sermon on the Mount, where this same Jesus asks us to accept His authority on values and conduct! However revolutionary the standards, they will be sound. And He will not leave me to achieve them alone. (John 6:63c.)

Tuesday:

Day for a special offering; also for the visit of a general superintendent—and

the Question box

Conducted by STEPHEN S. WHITE, Editor

What is your idea of the dead? Do the spirits of the dead watch us?

As to the second question, we do not know for sure that the spirits of the dead watch us. There are a few passages which might be taken as suggesting this, but there is no definite teaching in the Bible on this subject. We'll have to wait until the next life for certain knowledge as to this part of your question. If you mean by the first question the condition of the dead now, I would

say that all men are conscious after death, and they will be forever. No person who comes into existence will ever be annihilated. The righteous who have died are, at present, not only conscious but they are also happy with Christ. The unrighteous who have died are conscious and unhappy with the devil, or away from Christ.

How will the Lord come the second time? Is His coming near? Will all of the dead be raised when Jesus comes and then judged immediately?

Most conservative Christians believe in the second coming of Jesus Christ. They may differ as to just how He may come, but they all agree that His coming will be personal and unexpected. When we say that they believe in the personal coming of Jesus Christ, we mean that they do not accept the claim that some have made who identify His second coming with the destruction of Jerusalem, Pentecost, or death. That is, Jesus is not referring to any of these events when He speaks of His return to earth. Many Christians believe that the coming of Jesus is near at hand. They hold that the signs of His coming

have largely been fulfilled. Your third question as to the coming of Jesus is answered negatively by all premillennialists, and they are about the only people who are saying much about the coming of Jesus today. The premillennialists are those who believe that Jesus will come before the millennium—the thousand years of peace, when He will reign on this earth. These believe that the dead will not all be raised when He comes, and neither will there be a judgment then. The resurrection of the wicked will be later, and so will the judgment. Only the righteous dead will be raised at the first coming.

Do any but orthodox Jews keep the Sabbath? Do Jews push the claims of a seventh-day Sabbath because they do not believe in Christ and His death and resurrection?

The Jews do keep the seventh day. This is indirectly, if not directly, based on their rejection of Christ as the Son of God. They live in the Old Testament, with its emphasis on the Sabbath. Those who call themselves Christians and yet observe the seventh day cer-

tainly should not do this, for the Christian's Sabbath is Sunday, the first day of the week. It especially commemorates the resurrection of Jesus. In fact, this observance grew out of the resurrection of Jesus.

Some say that, according to secular history, Sunday worship was instituted by the Roman Catholic church. Is this true?

No! For the remainder of my answer I quote from the late Dr. James B. Chapman: "The Roman Catholic church did not change the Sabbath day from Saturday to Sunday. The Seventh-day Adventists usually say that Constantine, the Roman emperor, made the change. But neither is this claim true.

What Constantine did was to issue a decree which exempted the soldiers from drill service on Sunday, and far from marking the beginning of the observance of Sunday as the Christian Sabbath, this was but an admission that its observance was a well-established custom already."

What is Babylon?

I presume that you are asking here about what has been called the mystic Babylon of Revelation 14:8; 16:19; and chapters 17 and 18. According to one writer it is the ancient city of Rome, which stood on seven hills. Another authority says that the Babylon of the Book of Revelation "is a religious and commercial system which is to be de-

stroyed immediately before the Lord sets up His kingdom." This indicates the differences of opinion we meet when we begin to study about the mystic Babylon of the Apocalypse. It should be added that the history of the ancient city of Babylon was intertwined with the history of Israel, God's chosen people.

a talk on motives for giving. God will use even the lower motivations to lead us to give, but He draws us on to the one that swallows up all the rest: "the grace of our Lord Jesus Christ," for our sakes becoming poor. Grateful love will stand by His side. (II Corinthians 8:9.)

Wednesday:

In the evening praise service, singing the simple old song "We're Marching to Zion," a sudden sense of glad oneness with those around me. I want to go to heaven with these good people whom I know and trust and believe in. The wonder and the joy of Christian fellowship vibrating through my whole being. One in Him! (Isaiah 35:10; Revelation 9:14.)

Thursday:

Sluggish in prayer—then a flashing awareness of the person of God and almost the spoken words: "I will do it with you. You will do it with Me. Let us go down the list of needs together. These are My concerns. As we share, you will realize that I have plans to suggest and resources that can be tapped. Awareness of Me will strengthen you against our common enemy. You are not in this alone." The promise was true: "Immanuel . . . God with us." (Isaiah 7:14.)

Friday:

An evening sermon on a text I had heard used many times, but new in its emphasis, and in the Spirit's drive fresh to my mind and heart. "In recommending the second blessing we can count on the human heart, the same the world over. Every earnest Christian will sooner or later find something in his nature conflicting with God's will. Every Christian will feel a basic need or shortcoming which responds to the promise. The gift of the cleansing Holy Spirit exactly fits the human heart."

Not alone in this either. "Our experiences are not identical, but comparable." (Acts 15:8-9.)

Saturday:

To close the day, a baptismal service, and the thrill of seeing three of my Sunday school girls declare their commitment publicly (no urging or even knowledge on my part). And among the others a young man from the British Isles, and the grandson of a pioneer missionary. Universal—the length and the breadth of the church. Personal—I too have a share. (Matthew 16:17; John 17:20-21.)

Sunday:

"Now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ. Now therefore ye are no more strangers . . . but fellow-citizens with the saints, and of the household of God."

No more solitary. (Ephesians 2:13, 19).

SUNDAY SCHOOL ATTENDANCE REPORT



	April 1959	April 1960	Number Increase
CENTRAL ZONE			
Central Ohio	15,027	18,331	3,304
Indianapolis	9,915	13,103	3,188
Southwestern Ohio	8,830	11,617	2,787
Southwest Indiana	10,102	12,278	2,176
Michigan	9,112	10,863	1,751
Northwestern Illinois	5,515	7,234	1,719
Northwestern Ohio	5,920	7,384	1,464
Illinois	9,381	10,760	1,379
Northwest Indiana	6,236	7,504	1,268
Missouri	7,207	8,269	1,062
Iowa	6,710	7,511	801
Chicago Central	6,965	7,423	458
Wisconsin	2,274	2,640	366
Eastern Michigan	11,363	11,694	331
Northeastern Indiana	no report		
SOUTHERN ZONE			
Kansas	8,323	9,623	1,300
Abilene	6,006	6,953	947
Southeast Oklahoma	*3,664	4,590	926
Northwest Oklahoma	5,874	6,794	920
Southwest Oklahoma	5,859	6,747	888
Houston	3,655	4,377	722
Dallas	*4,756	5,461	705
Joplin	4,547	5,251	704
Kansas City	*5,107	5,782	675
South Arkansas	4,060	4,552	492
San Antonio	3,644	4,104	460
Northeast Oklahoma	4,283	4,686	403
North Arkansas	3,694	4,074	380
Louisiana	3,289	3,562	273
Nebraska	2,800	2,999	199
SOUTHWEST ZONE			
Southern California	13,037	15,638	2,601
Los Angeles	10,771	13,145	2,374
Northern California	18,708	20,386	1,678
Arizona	4,398	5,481	1,083
New Mexico	3,608	4,405	797
Colorado	6,985	7,731	746
Hawaii	722	738	16
SOUTHEAST ZONE			
West Virginia	11,803	15,184	3,381
Florida	10,114	11,664	1,550
Eastern Kentucky	4,747	6,238	1,491
Virginia	3,437	4,443	1,006
South Carolina	5,057	5,805	748
Alabama	7,335	8,033	698
North Carolina	4,034	4,487	453
Tennessee	8,175	8,554	379
East Tennessee	5,743	6,099	356
Mississippi	2,874	3,159	285
Georgia	no report		
Kentucky	no report		
EASTERN ZONE			
Pittsburgh	8,221	10,610	2,389
Akron	12,624	14,951	2,327
New England	7,707	9,142	1,435
Washington	5,531	6,447	916
Philadelphia	6,244	6,986	742
Albany	3,667	4,368	701
New York	2,340	2,682	342
BRITISH COMMONWEALTH			
Canada Central	2,499	3,382	883
Canada West	4,646	5,182	536
British Isles South	*2,991	3,311	320

	April 1959	April 1960	Number Increase
British Isles North	*1,553	1,802	249
Maritime	1,130	1,274	144
Canada Pacific	no report		
Australia	no report		
NORTHWEST ZONE			
Northwest	7,127	8,962	1,835
Washington Pacific	6,488	8,316	1,828
Oregon Pacific	8,165	9,820	1,655
Idaho-Oregon	*5,989	6,893	904
Nevada-Utah	911	1,273	362
North Dakota	1,442	1,770	328
Rocky Mountain	2,635	2,950	315
Minnesota	2,398	2,602	204
South Dakota	659	819	160
Alaska	804	896	92
<i>Estimated average for April, 1960</i>		498,352	
<i>Increase over average of April, 1959</i>		70,357	
<i>% of increase</i>		14%	

*Average attendance last assembly year.

Note: Every district reporting this time shows a gain!

E. G. BENSON, Field Secretary

The Stream Is Pure

*On Calvary's brow a cleansing stream
Flowed from a broken heart,
To cleanse, to pardon, to redeem,
To bid my sins depart.*

*As millions have, I came one day—
The Blood was there applied,
And yet the stream is pure today
As when for me He died.*

*Let every nation, every creed,
The varnished good, or mean,
Come unto Him with all their need.
The Blood can still make clean.*

By PEARL BURNSIDE MCKINNEY

NEWS

of the Churches



Dr. Russell V. DeLong writes: "Recently I resigned as president of Pasadena College in Pasadena, California, for reasons of health, and after attending our General Assembly, Mrs. DeLong and I will be leaving from New York, June 29, on the S.S. 'Queen Mary.' We will spend ninety-four days in Europe, visiting seventeen countries, including Russia, returning to the States on September 21. Then on September 29 it will be my privilege to be chaplain on the S.S. 'Argentina' on a sixty-one-day sea safari to South America and around the continent of Africa, returning November 28. I hope by January 1 of '61 to be in normal physical condition, so as to take up work in any field that the Lord may direct."

Howell, Michigan—We are coming to the close of another assembly year with gains in every area of our work. The Sunday school average attendance for the past four weeks is 363, with 309 as the year's average thus far. Also we have received 20 new Nazarenes into the church. During the past two Sundays our wonderful people have given nearly four thousand dollars in the offerings. It is a joy to work in this choice part of God's vineyard.—W. E. VARIAN, *Pastor*.

Northwestern Ohio District

On Friday evening, May 6, Nazarenes from the newly formed Northwestern Ohio District gathered 250 strong in the Horace Mann Public School in Lima, Ohio, to welcome their recently appointed district superintendent, Rev. Carl B. Clendenen, Jr., and his family. The program, under the direction of Rev. Howard Sylvia, pastor of Toledo Douglas Road Church and member of the district advisory board, opened with prayer offered by Ira Jones, lay member of the advisory board, and featured the life story of Brother Clendenen.

Rev. R. L. Sumner, pastor of Spring-

Dundalk Church, Baltimore, Maryland



The new Dundalk Church of the Nazarene was dedicated on April 10, with Dr. E. E. Grosse, district superintendent, as the special speaker. The group began holding services on March 22, 1959, and a few weeks later, April 26, the church was organized with 13 members. At the close of March, 1960, the church had

48 members, most of whom have been received on profession of faith; and averaged 176 in Sunday school—10½ months since organization, and 12 months since the beginning of the Sunday school. We give God praise for His help and blessings.—JOHN E. WAGNER, Jr., *Pastor*.

field High Street Church and advisory board member, spoke words of welcome to the Clendenens from the ministers of the district. Mr. Marion Baker of Springfield First Church spoke for the laymen of the district, and Professor R. L. Lunsford brought greetings from President Harold W. Reed of Olivet Nazarene College.

The master of ceremonies expressed the regrets of Dr. W. E. Albea, retired superintendent of the Western Ohio District, at being unable to attend, but assured the district and its leadership of

his and Mrs. Albea's prayers. Musical numbers on the program included a trumpet trio, a vocal solo, and a number from a preachers' quartet.

The Clendenens were presented a set of dishes and a set of silverware from the district.

Special guests of the evening were Rev. and Mrs. C. B. Clendenen of Newark, Ohio, First Church. Rev. M. G. Martini and his people of Grand Avenue Church, Lima, were the splendid hosts for the occasion.—PAUL G. BASSETT, *Reporter*.

Cocoa, Florida



Recently we closed our third anniversary revival, in which Rev. James Fisher preached with the unction and blessing of the Holy Spirit. Several people found victory in God for pardoning grace and sanctifying power. On anniversary Sunday six people were added to the membership of the church. We had a wonderful day of holy celebration with three wonderful services. Assisting Rev. James Fisher were his wife, his brother and sister-in-law, Mr. and Mrs. Tom Fisher, and Rev. and Mrs. Paul Say. We appreciated their music and singing. Our church sincerely appreciates the

help of the General Church Loan department's financial assistance, which has made possible the construction of the first unit of our proposed building. With the help of Rev. Paul Say, Florida District builder, who supervised the construction and did much work himself, we have the building pictured here, valued at \$30,000. The cost to us has been considerably less than one-half that amount. On our third anniversary we had 153 in Sunday school, with an average of 131 per Sunday for March; we now have 57 members. If you have friends stationed at Patrick Air Force

Base or Cape Canaveral, write us and we'll be glad to contact them for the church. In April we received a loan of \$9,000, at only 3 per cent interest, for the erection of a new parsonage, which we expect to start soon. We appreciate working with District Superintendent John L. Knight and the fine pastors and laymen on this district.—R. LESTER HALE, Pastor.

Akron District Assembly

The eighteenth annual assembly of the Akron District met May 4 to 6 in Canton, Ohio, under the able administration of our general superintendent, Dr. Samuel Young.

Preceding the assembly Mrs. L. W. Durkee was re-elected missionary president at the annual district N.F.M.S. convention.

The high light of the assembly was the report and re-election of our beloved district superintendent, Rev. C. D. Taylor, who was extended a second, near-unanimous, three-year call. His report reflected gains in every department, with the one hundred churches of the Akron District again taking the lead in missionary giving.

Advisory Board members re-elected were Rev. L. L. Kollar, Rev. Fletcher Spruce, L. W. Durkee, and Harold T. Jackson.

Delegates elected to the General Assembly were: ministerial—C. D. Taylor, C. J. Haas, C. B. Wood, Fletcher Spruce, George Carrier, L. L. Kollar, J. D. Poole, and Robert Shoff; lay—L. W. Durkee, Russell Metcalf, Sr., Dale Powell, Delmas Sanford, William Allgood, Harold Hardy, Mrs. Twila Pringle, and Mrs. Gladys Smeltzer.

Trustees elected for Eastern Nazarene College were Rev. C. D. Taylor, Rev. James Hunton, Dale Powell, and D. O. Pringle.

Rev. Robert Shoff, chairman of the district church school board, and Rev. Edward J. Eichenberger, district N.Y.P.S. president, showed splendid gains in their respective reports.—FLETCHER SPRUCE, Reporter.

Arizona District N.Y.P.S. Convention

Phoenix Eastside Church was host to the Arizona District N.Y.P.S. convention on May 3. Splendid progress was made last year under the leadership of Rev. Cecil Burns, district president. He was re-elected with an excellent vote of confidence; also was given a generous love offering, plus a personal gift, as an expression of our appreciation for his faithful labors.

High lights of the convention included messages from Rev. Fred Reedy that challenged us to a deeper and more realistic consecration. A sharp increase in membership was reported. A total of \$350.79 was received for the American Bible Society, with every church on the district participating. The good response to the *Conquest* campaign brought the Arizona District to fourth place on the Southwest Educational Zone. Fifteen hundred dollars was raised for home missions. A most successful young adult camp was conducted by Rev. Stanley McElrath, director, and Rev. Leo Baldwin, chaplain. This relatively new camp

TOO LATE!

The pastor visited with the General Treasurer to see if anything could be done. The woman was a faithful member of his church and now was in the hospital. She had accumulated about \$90,000 of this world's goods and had always wanted to leave her estate to missions, but she had neglected to have the Will drawn. Now she had asked her pastor to help her do something about it. The General Treasurer investigated but it was too late. She had been declared incompetent and a guardian had been appointed. A lawyer and a judge were consulted but they both said, "It is too bad—but there is nothing that can be done." And when she passed away her money went to distant relatives who had no interest in the Church. Wills must be made when you are of a sound mind and a disposing memory.

JOHN STOCKTON
General Treasurer
6401 The Paseo
Kansas City 10, Mo.

Please send information for writing a Christian Will.

Name

Address

City State

registered forty couples. A "teen-sta-
toot" was also held at our campground
among the beautiful Prescott pines with
the use of our new amphitheater. Rev.
C. W. Elkins was the director, and Rev.
Ponder Gilliland the special speaker.

We appreciate the godly leadership of
our district superintendent, Dr. M. L.
Mann; he is a real friend to the young
people.

The following were elected as officers
for the coming year: Rev. Cecil Burns,
president; Rev. Stanley McElrath, vice-
president; Rev. Bill Young, secretary;
Bob Burns, treasurer; Rev. Tom Gobel,
high school supervisor; Mrs. Florence
Edwards, Junior Society supervisor; and
Preston Sykes and Judy White, teen
representatives.—JOHN C. PRICE, *Reporter*.

Texas-Mexican District N.Y.P.S. Convention

The eighth annual convention of the
Texas-Mexican District N.Y.P.S. was held
at the First Mexican Church, Corpus
Christi, Texas, on April 19 with about
one hundred young people present.

Rev. Ralph West of Waco First
Church preached in the morning service;
our general superintendent, Dr. D. I.
Vanderpool, spoke in the evening ser-
vice. Dr. H. T. Reza served as their
interpreter and was used of God.

As the various local presidents report-
ed we could see that God is giving
progress in this field, especially in the
salvation of young men and women.

God's Spirit was present in a precious
way and all who were present were
greatly blessed of the Lord. Help us
pray for our Nazarene young people here
that we may win more young people for
Christ among the Spanish-speaking peo-
ple of Texas.—JUAN VERGARA, *District
N.Y.P.S. Secretary*.

Jim and Janet Crider, evangelistic
singers and musicians, write: "We have
an open date, June 22 to July 3, and
then after July 27 we have open dates
for the late summer and early fall. We
pull a house trailer in Indiana, Illinois,
Ohio, Michigan, and Kentucky. Write
us at our new home address, Box 65,
Greensboro, Indiana."

Evangelist H. A. Casey writes: "God
is blessing and giving us some of the
greatest revivals we have had. Due to
some pastoral changes we have open
dates, June 29 to July 10 and July 13 to
24, also a late fall date. I am now
slating on into '61; carry the whole
program—preach, sing, and play nine
instruments. Write me, c/o P.O. Box
527, Kansas City 41, Missouri."

Brantford, Ontario, Canada—In April
we had an eight-day revival meeting
with Evangelist Estelle Crutcher, whose
preaching on the experience of entire
sanctification was anointed of the Holy
Spirit. Some people who had been seek-
ing the experience for years prayed
through to definite victory. God's pres-
ence was manifested in the services.
Mrs. Crutcher preaches Biblical truth,
loves the church, and is a blessing to
both pastor and people. Our church
board voted unanimously to invite her to
return. We thank God for His bless-
ings.—R. R. CRIBBIS, *Pastor*.

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NAZARENE PUBLISHING HOUSE



Idaho-Oregon District Assembly

The forty-eighth annual assembly of
the Idaho-Oregon District met May 4
and 5 at College Church in Nampa,
Idaho, with Dr. G. B. Williamson pre-
siding. Pastor Eugene Stowe and his
people were gracious hosts.

A great spirit prevailed throughout
the assembly with the presence and
blessings of the Lord wonderfully mani-
fested in every service. Dr. Williamson's
wonderful spirit, practical messages, and
administrative efficiency made the entire
assembly an inspiration to all those
present.

Rev. I. F. Younger, serving the first
year of a three-year call as district su-
perintendent, gave his eighth report, reveal-
ing one of the best years in the history
of the district. This very excellent re-
port showed good gains by all depart-
ments, with Sunday school enrollment
of 9,761, and an average attendance of
6,094, with over one hundred thousand
calls made by pastors and people in the
cause of Christ. Further spiritual vital-
ity was revealed by the reception of 277
members by profession of faith, and a
total giving of \$631,478, with 12.4 per
cent to foreign missions. The district
and educational budgets were nearly
paid in full; and almost ten thousand
dollars was pledged for a home mission
church in Burley, Idaho. The N.F.M.S.
reported we are a "star district" for the
entire quadrennium.

Our beloved district superintendent
and wife were presented with a love
offering of \$640.

Dr. John E. Riley, president, brought
an inspiring and impressive report for
Northwest Nazarene College.

Delegates elected to the General As-
sembly were, ministerial—I. F. Younger,
Raymond Kratzer, Eugene Stowe, John

E. Riley, and E. B. Hartley; lay—
J. Robert Mangum, W. W. Moore,
Winnie Tippitt, Walter Howard, and
Gerald Wesche.

The assembly concluded with a beau-
tiful and meaningful ordination ser-
vice on Thursday evening, with Dr. William-
son in charge. Elder's orders were given
to Mrs. Patricia Hall, E. Marion Hoyt,
Raymond Smith, Richard Powers, and
Harmon Schmelzenbach.—MEL LAWS, *Re-
porter*.

Pastor Henry T. Beyer, Jr., reports
from Baton Rouge, Louisiana: "In May,
I closed seven years with our First
Church here. God has helped us in a
definite way. In our first service, seven
years ago, we had a very small but loyal
group of Nazarenes. Under the bless-
ings of the Lord the work began to grow
steadily with about 10 per cent increase
each year, and the Sunday school record
broken year by year. We have received
more than one hundred into church
membership, about 50 per cent being
'new' Nazarenes. For four consecutive
years we have been on the 'Evangelistic
Honor Roll.' The church purchased
the adjacent property for educational
needs and parking space, and this year
we have spent \$12,000 renovating our
church and educational building. We
have put in central heating and air con-
ditioning, also purchased a new organ.
We have a spiritual people who work in
harmony, with a fine group of active
young people. Recently the church ex-
perienced a glorious revival with Evan-
gelist Daniel Stafford's messages being
especially anointed of the Lord. He is
a fearless and forceful preacher. The
attendance was splendid, and scores of
people sought God at the altar for sal-
vation and heart purity. The church
attendance is at an all-time high."



Third Printing Necessary

"Why Not a Roman Catholic President?"

By Evangelist C. William Fisher

So tremendous has been the request for this timely article, which appeared in the March 30 issue of the *Herald of Holiness*, that a large additional printing has become a MUST.

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NAZARENE PUBLISHING HOUSE 2923 Troost, Box 527, Kansas City 41, Missouri

New Albany, Indiana—East Side Church, under the leadership of Rev. and Mrs. Fred W. Parsons, is enjoying the rich blessings of God. The church is moving up spiritually and numerically, with more than a 15 per cent gain in membership. During Youth Week a spirit of revival graced the church, and many people for whom prayer had gone up for years were saved. Miss Twyla Pittenger was the evangelist for Youth Week services. The Sunday school, which shows a wonderful gain over last year, recently purchased a grand piano and new pulpit furniture for the church. A new nursery has been added, and the educational unit has been redecorated. Pastor Parsons, who has served the church for three years, has been given a three-year call. General Superintendent Leo C. Davis will be with us on Sunday afternoon of July 31 for the dedication service; this will also mark the tenth anniversary of the organization of this church.—Reporter.

Bourbonnais, Illinois—Special seasons of blessing have been recently enjoyed here in College Church. Rev. Clayton Bailey, pastor in Iowa, was our evangelist for a two-Sunday revival in April. We felt that indeed God's voice was heard again among His people. Obedient seeking on the part of both membership and student life resulted in scores testifying to the saving and sanctifying power of Christ. Professor Irving Kranich of Olivet College directed the music, and this ministry contributed much to the success of the meeting. Sunday, May 1, marked the close of a four-day series of holiness messages by Rev. Sydney Martin of Glasgow, Scotland. His words were fraught with rich Biblical content and spiritual power. Faculty, students, and members expressed a deep appreciation for this ministry, which God used to the edification of all. These are good days on the campus of Olivet Nazarene College and in the College Church.—FORREST W. NASH, Pastor.

St. Petersburg, Pennsylvania—We came to this church in February of 1958, and on Sunday night of May 8 we closed the greatest revival of our ministry, and members said one of the greatest this church has known. The glory of God was on the services as Evangelist R. A. Isbell preached each night. In the closing service we saw a real camp meeting with sinners running to the altar to find God. We give Him praise.—C. A. HENNEMAN, Pastor.

Deaths

FRANK L. BYERLEY of Bloomingdale, Indiana, died December 16, 1959. He was born March 15, 1889. He was married in 1914. Converted as a young man, he was later sanctified and lived a beautiful, consistent Christian all his life. He was a true and loyal member of the church, interested in the Kingdom and the salvation of souls. He, with his wife and others, was instrumental in starting a church in Hammond, and also in Clinton. For many years he served as local preacher, Sunday school superintendent, and teacher. "Grandpa" Byerley was much loved. He was a member of the Hessville Church of the Nazarene in Hammond, where he labored for many years. He is survived by his wife, Orla, of Clinton, Indiana. Funeral service was conducted by his pastor, Rev. Gordon Wickersham, assisted by the pastor of the Friends Church, Rev. Sarah Rayle. Interment was in Helts Prairie Cemetery.

MRS. IDA M. BARTLETT, widow of Herbert Bartlett, member of Derry, New Hampshire, Church of the Nazarene, died March 13, 1960, at the age of seventy-eight. She was always faithful in church attendance, even when it was very difficult for her to get from the car to the church. Her love for the Lord and the church was a great inspiration to her pastor. So long as she was able she was active in the work of the church, serving in several offices, besides being missionary president for several years. She is survived by three daughters, Bernice, Mrs. Cyrilla Wheeler, and Mrs. G. Frederick Owen; two sons, Claudius and Atwood; and a sister, Mary Atwood. Funeral service was in charge of Rev. Kenneth Sullivan, with interment in Forest Hill Cemetery, East Derry, New Hampshire.

MRS. ALICE KOHLHEPP SCHRAMM was born January 18, 1867, in Montana Township, Wisconsin, and died January 23, 1960, at the age of ninety-three. For the last thirteen years she had lived in Arizona, and died at the home of her son, Edwin H., in Mesa. In 1890 she was married to John J. Schramm, who died twenty-six years ago. She was converted in her youth, sanctified in 1909, and lived an exemplary Christian life for more than seventy years. In their earlier days she and her husband took great interest in pioneering holiness churches. She is survived by three sons: Edwin, of Mesa, Arizona; Rev. Roy Schramm, of East Lansing, Michigan; and Dr. Alfred Schramm, of Los Angeles, California; also one sister, Mrs. Tillie Clarey, of Santa Barbara, California. Memorial service was conducted at Mesa by her pastor, Rev. J. D. Wadley, Jr., and final services were held at the Church of the Nazarene in Winona, Minnesota, with Rev. Phil Williams officiating. Interment was in the Montana Cemetery, Wisconsin.

JOSEPH H. JEFFERSON, former hardware and car dealer and funeral director at Buffalo, Kansas, died February 22 in the hospital in Chanute, Kansas. He was born January 12, 1873, near Olathe. He united with the Methodist church in 1893, transferring to the Church of the Nazarene in 1920. Funeral service was held in the Methodist church of Buffalo, with Rev. W. L. Prichard, Nazarene pastor, officiating, assisted by Rev. G. M. Pierce, Methodist minister.

E. M. PHILLIPPE was born August 2, 1881, and died February 3, 1960. He was a faithful member of the Church of the Nazarene in Staunton, Virginia, where he had served as a Sunday school teacher, member of the board of trustees, and treasurer of the building fund. He is survived by his wife, Josie; five sons, Rev. Everett and Rev. Garnett (both missionaries), Oscar, Wilmer, and Paul; and four daughters, Mrs. Maurice Petry, Mrs. Willis Harvey, Mrs. Elbert Atkinson, and Mrs. Morton Brown. Funeral service was conducted in the Staunton church by his pastor, Rev. E. M. Fox, assisted by Rev. W. A. Massey and Rev. Frank Schweitzer, both of the Pilgrim church. Burial was in the Green Hill Cemetery, Churchville, Virginia.

MRS. WILLA DEAN PRICE, age thirty-five, of Bethany, Oklahoma, died suddenly of a heart attack on September 7, 1959. She became a Christian early in life and joined the Church of the Nazarene at Pickens Chapel, near Searcy, Arkansas, where she was a member at the time of her death. She is survived by her husband, Orval; a daughter, Laura Beth; and a son, Michael Wayne, all of the home. Funeral service was held at her home church, with burial in the Mount Pisgah Cemetery.



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Announcements

NOTICE—I am pleased to know that Rev. R. E. Bebout and his wife are entering the evangelistic field this spring. I have known Brother Bebout as a successful pastor in our church for many years. He is a dedicated minister of the Word and carries a burden for souls. I am glad to recommend him to our pastors. Mrs. Bebout plays the piano and organ, so they can carry the entire revival program if needed. Write them at their home address, 215 N. Poli Street, Ojai, California.—S. T. Ludwig, General Church Secretary.

WEDDING BELLS—Dorothy Anna Lincoln of Ft. Pierce, Florida, and Paul B. Gorden, U.S.C.G., of Florida, were united in marriage on April 22, with Rev. Carl Hanks officiating.

BORN—to Rev. John J. and Venita (Linkous) Hancock of Huntington, West Virginia, a son, Timothy Bill, on April 30.

—to Rev. Ralph W. and Dorothy (Ruble) Strahm of Marion, Indiana, a son, David Paul, on April 22.

—to Rev. and Mrs. Melvin Lee Taylor of Muncie, Indiana, a daughter, Carol Ann Marie, on May 8.

—to M/Sgt and Mrs. Daniel Edmonds of Fairbanks, Alaska, a daughter, Connie Elaine, on April 14.

—to Rev. and Mrs. Paul J. McGrady of Kansas City, Missouri, a son, Paul J., Jr., on April 30.

SPECIAL PRAYER IS REQUESTED by a Nazarene college student who has some special, pressing needs, that God's will shall be worked out;
 by a Christian brother in Ohio "that our son be guided by God concerning joining the armed service; that I be fully dedicated to the Lord and to His work";
 by a Christian brother in New York for a missionary's son who needs work to support a large family, and wants God's special guidance;
 by a man in Missouri for God's special help;
 by a Christian lady in Indiana that she may find peace and satisfaction for her soul, that the Lord will remove every doubt and give her real victory—that her children may soon be saved—and that her father and mother, sick and getting old, will find the Lord in real salvation.

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District Assembly Schedule

Following General Assembly

Northeast Oklahoma	June 29 and 30
Albany	June 30 and July 1
North Dakota	June 30 and July 1
Eastern Michigan	July 6 and 7
South Dakota	July 6 and 7
Maritime	July 7 and 8
Canada West	July 7 to 9
West Virginia	July 7 to 9
Northwestern Ohio	July 12 and 13
Michigan	July 13 and 14
Northeastern Indiana	July 13 to 15
Minnesota	July 14 and 15
Southwestern Ohio	July 14 and 15
Chicago Central	July 20 and 21
Central Ohio	July 20 to 22
Pittsburgh	July 20 to 22
Colorado	July 21 and 22
East Tennessee	July 21 and 22
Illinois	July 28 and 29
Southwest Indiana	July 28 and 29
Kansas	August 3 to 5
Eastern Kentucky	August 4 and 5
Northwest Oklahoma	August 4 and 5
Wisconsin	August 4 and 5
Dallas	August 10 and 11
Iowa	August 10 and 11
Kentucky	August 10 and 11

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Virginia	August 10 and 11
Missouri	August 17 and 18
Tennessee	August 17 and 18
Northwestern Indiana	August 18 and 19
Northwestern Illinois	August 18 and 19
Indianapolis	August 24 and 25
Houston	Aug. 31 and Sept. 1
Kansas City	Aug. 31 and Sept. 1
Louisiana	Aug. 31 and Sept. 1
Joplin	September 1 and 2
Georgia	September 7 and 8
Mississippi	September 14 and 15
South Carolina	September 14 and 15
Southeast Oklahoma	September 14 and 15
North Carolina	September 21 and 22
South Arkansas	September 21 and 22
Southwest Oklahoma	September 21 and 22
North Arkansas	September 28 and 29
New York	Sept. 30 and Oct. 1

and other items relating to the assembly c/o the entertaining pastor, Rev. E. H. Sanders, 419 S. Independence, Sapulpa, Oklahoma. (N.F.M.S. convention, June 27 and 28.)

ALBANY—Assembly, June 29—July 1, at the District Campgrounds, Sawyer, North Dakota. Send mail, merchandise, and other items relating to the assembly c/o the entertaining pastor, Rev. John Moran, Grandview Nazarene Camp, Brooktondale, New York. (N.F.M.S. convention, July 2.)

NORTH DAKOTA—Assembly, June 30 to July 1, at the District Campgrounds, Sawyer, North Dakota. Send mail, merchandise, and other items relating to the assembly c/o the entertaining pastor, Rev. Karl H. Coil, Sawyer, North Dakota. (N.F.M.S. convention, June 28; N.Y.P.S. convention, June 29.) To reach the campgrounds: Soo Line Railroad—Short way Bus Lines Jamestown-Minot, North Dakota.

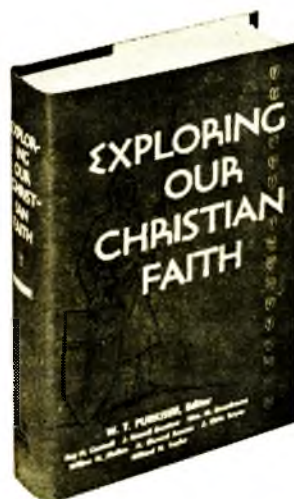
District Assembly Information

NORTHEAST OKLAHOMA—Assembly, June 29 and 30, at Church of the Nazarene, Park at Lincoln Sts., Sapulpa, Oklahoma. Send mail, merchandise,

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