



Herald of HOLINESS

June 10, 1959

The God of the Valleys

General Superintendent Vanderpool

The world and society have been thrown into discord. Tornadoes, blizzards, droughts, and floods are common among us. We accept them as problems and perils with which we must contend.

Life in this world of discord consists of "hill" and "valley" experiences with not many level places in between. We have come to think of pleasant, joyful, and successful events of life as peak "hilltop" experiences, while the disappointing, heartbreaking events that come to us are considered as "valley" experiences; with many people, these "hilltop" experiences become synonymous with God's presence and favor, while the "valley" experiences are indications of God's frown and His distance from them.

The facts are that in every "valley" experience God is as near and as interested as He is when we are passing through some wonderful event which we have considered a "mountain peak" experience. Our training and thinking make it plausible to believe that our God is the God of the "hills" and not the God of the "valleys."

David was thinking straight when he said, "Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff they comfort me" (Psalms 23:4).

"Valley" experiences are as much a part of God's "assembly line" for character building as are the "hilltop" experiences, and God is near all along the line.

Peter, James, and John came from the transporting "mountaintop" experience, with its revelation of transcending glory, down into the "valley" where the stern realities of life with its discords were being enacted. But Christ was near and real in both experiences.

Ben-hadad, the Syrian king, discovered that the God who gave Israel victory on the *hill* did not leave them to defeat in the *valley* (I Kings 20).

With Christ crowned King of our lives we stand on no mountain so high nor enter any valley so low that *He* does not reign supreme!



LATE NEWS

Orlando, Florida—Florida District forty-fifth annual assembly convened in Orlando, May 21 and 22. Dr. Hardy C. Powers' Biblical, Spirit-filled messages greatest yet. Dr. John L. Knight, district superintendent, gave fourteenth report with greatest gains in history; 8 new churches organized, 712 members received by profession of faith, net gain of 609. Entire Seminary-debt-liquidation apportionment for district paid to President L. T. Corlett in full. Future looks brighter than ever.—Bill Anderson, Reporter.

Winter Haven, Florida—Under the able, efficient, and inspiring leadership of District Superintendent John L. Knight, the Florida church schools continue to march on. We have closed our most successful year with an average attendance of 9,554, which is a net increase of 1,003; enrollment is 16,072, an increase of 1,252. The district church school board has made plans for continued growth and development.—Don L. Newell, Chairman, District Church School Board.

Tucson, Arizona—Thirty-eighth Arizona District Assembly held in First Church, Rev. J. H. White, host pastor. Dr. G. B. Williamson inspired us on to greater achievements with his outstanding messages and his magnificent guidance of all assembly activities. Dr. M. L. Mann, district superintendent, completing the second year of his three-year call, reported gains in all departments with two new churches being organized. The district's thirty-four churches raised a total of \$487,716.00, which was a per capita giving of \$145.97.—R. A. Noakes, Reporter.



Mr. Daniel Moriarity, president of Cook Brothers, Indianapolis, and member of Winter Avenue Church of the Nazarene, has sponsored a live program every Sunday over WCBC, Anderson, for the past seven years; for five years it was seven days a week. He is also co-sponsor for the "Showers of Blessing" program over WFBM, Indianapolis, Indiana, and has been for the past two years.

Pastor Wilson D. Baker sends word from Iola, Kansas: "Recently it was a privilege to receive nine new members into the church on profession of faith and also to baptize sixteen. We are thrilled with the fine people here. They have extended to us a unanimous recall vote for three years."

On Tuesday, June 30, Dr. and Mrs. C. Warren Jones will be celebrating their fiftieth wedding anniversary. For a number of years Dr. Jones was super-

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HERALD OF HOLINESS: Stephen S. White, Editor in Chief; Velma I. Knight, Office Editor. Contributing Editors: Hardy C. Powers, G. B. Williamson, Samuel Young, D. I. Vanderpool, Hugh C. Benner, General Superintendents, Church of the Nazarene. Published every Wednesday by the NAZARENE PUBLISHING HOUSE, M. Lunn, Manager, 2923 Troost Avenue, Box 527, Kansas City 41, Missouri. Subscription price, \$1.50 per year, in advance. Second-class postage paid at Kansas City, Missouri. Printed in U.S.A.

intendent of the old Pittsburgh District, and also served as general foreign missions secretary. Now retired, Dr. and Mrs. Jones make their home in Bethany, Oklahoma. Write them, Box 686, Bethany.

Rev. Glenn W. Schafer has resigned as pastor of the Milton-Freewater church to accept the pastorate of the church at Hermiston, Oregon.

Rev. Hugh E. Hines, pastor of First Church of the Nazarene in Riverside, California, was recently elected president of the Greater Riverside Ministerial Association of Evangelicals, with twenty-nine pastors and churches affiliating.

Mr. and Mrs. Oscar McCormick celebrated their fiftieth wedding anniversary on June 7 with open house at their home, Route 1, California, Kentucky. Mr. and Mrs. McCormick are members

of the Carthage Church of the Nazarene. He is the only living charter member of this church, and although he has been confined to a wheel chair for the past twenty-five years, he has been faithful to the church. Mrs. McCormick is in very poor health, but they both praise God for His blessings. They have two sons and three daughters, all members of the Church of the Nazarene.

We Believe in

DIVINE HEALING

The Church of the Nazarene has always placed a proper emphasis on the scriptural teaching concerning divine healing. Our founding fathers incorporated this statement in our *Manual* of church doctrine and polity: "We believe in the Bible doctrine of divine healing and urge our people to seek to offer the prayer of faith for the healing of the sick. Providential means and agencies when deemed necessary should not be refused."

This is my personal testimony as to divine healing. As a student at Bethany Nazarene College, I traveled one summer with the college quartet. Our professor was Mr. E. C. Hall. At one of the churches I had a stroke of appendicitis that doubled me up and made me sick enough to consider stopping the summer's schedule. However, in faith believing, I called for E. C. Hall and the pastor of the church to anoint me with oil and pray for my immediate healing, in order that the quartet work for the school might not be disrupted. God heard as we all prayed and restored me to sound health. I have never had another attack of appendicitis to this day. What He has done for others, He can do for you! Pray for the healing of your sick loved ones.

This does not mean that everyone will be healed, as God's will must be earnestly sought; and it may be that, as with Paul, His grace will be sufficient instead for your "thorn" in the side. However, as I conduct revival campaigns, one night in each meeting is normally given over to preaching an appropriate message on divine healing, then praying for the sick of soul and of body.—EVANGELIST ERNEST MOORE, JR.

Covenant

By ENOLA CHAMBERLIN

Out of the storm the rainbow;
Out of the night the dawn;
Out from the prayer the promise,
And the strength to keep going on.

In this complicated world every Christian needs—

the Heavenly Helper

By MELZA H. BROWN

Pastor, Bishop, California

And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever (John 14:16).

Jesus could have asked the Father for anything. When He prayed, the Father heard and answered. On the occasion of raising Lazarus, Jesus said, "And I knew that thou hearest me always." Yet Jesus asked but for one thing for His disciples. He did not ask for wealth, neither for their health; He did ask for the Comforter.

This word which is interpreted "Comforter" we find is in the original "Paraclete." This really means "One called alongside," or "a Helper." So Jesus really prayed that the Father would send to us, His followers or believers, a Helper.

Why did Jesus make this one prayer for His disciples? Undoubtedly there are some reasons.

First, *Jesus knew man*. He understands humanity and He knows the needs of man. "And needed not that any should testify of man: for he knew what was in man" (John 2:25). In fact, He became a man that He might thoroughly understand man and his needs. "For verily he took not on him the nature of angels; but he took on him the seed of Abraham. Wherefore in all things it behoved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people. For in that he himself hath suffered being tempted, he is able to succour them that are tempted" (Hebrews 2:16-18).

He knew our weaknesses. He was aware that the Spirit is willing but the flesh is weak. He knew we were prone to go to sleep in the hour of crisis. Knowing us thus, He said, "I will not leave you comfortless: I will come to you" (John 14:18). He knew we needed a helper and so prayed the Father for the Paraclete, which is the Holy Ghost.

Second, *Jesus knew our world*. He knew all about the disciples' situation. He said the world would hate those whom He had chosen out of the world. Again He said, "In the world ye shall have tribulation" (John 16:33). He even declared,

"Behold, I send you forth as sheep in the midst of wolves" (Matthew 10:16).

What chance does a sheep have in the midst of wolves? None at all, except that Jesus promised a Helper. The Paraclete, who is the Holy Ghost, is well able to take the sheep safely through the pack of wolves.

To live like Jesus in a world like ours, surely we need a Heavenly Helper. I read of a child who was in the hospital over the Christmas season. She was from a non-Christian home and had not heard the story of the Christ child and His birth. It so happened that a Christmas service was held in the hospital ward where she was confined and a lady who was good at telling stories effectively gave the Christmas story. After the service the little girl asked her nurse, who happened to be a rather acidulated personality, "Have you ever heard that story before?"

The nurse said, "Oh, yes, many times."

The child's reply was, "Well, you don't act like it."

This nurse was a professing Christian but she needed a Helper to enable her to live more like Jesus.

Again, *Jesus knew our day*. Many complain that, while Jesus lived a very composed and victorious life, He did not know what we have to meet today. However Jesus knew the end from the beginning. He is the Alpha and Omega, the Beginning and the End. Isaiah said, "Declaring the end from the beginning" (Isaiah 46:10). What we face in 1959 is indeed uncertain. Scientists, educators, and diplomats have joined in warning of our deadly peril. Man now has the implements of race destruction. But Jesus knew our day and only asked for that which we needed to see us through even in our time. He said, "I will pray the Father, and he shall give you another Comforter."

The Holy Spirit knows the way. He will help us make it home. A number of years ago Mrs. Brown and I drove into a strange Canadian city at night. We were to conduct revival services for the church of the city, and reservations had been

made at a hotel for our entertainment. We had the address of the hotel, but a severe snowstorm was on and the night was dark. To find a hotel that night looked impossible. We could not even see the names of the streets. However, as we drove along we saw a car standing at the side of the street, and when we stopped to inquire the way, behold, the driver was a Royal Canadian Mountie. He didn't try to tell us the way; he just said, "Follow me." He took off into the night and the storm, and without any difficulty whatever

we finally drove up right in front of the hotel where we were to stay. We made it because we had a helper.

I do not know how dark the night of sin may become during the close of this age. Neither do I know how stormy the going may become. However, one thing I do know. We have a Helper. The Holy Ghost knows the way and He says, "Follow me."

"Have ye received the Holy Ghost since ye believed?" (Acts 19:2) Surely you need Him!



By OVELLA S. SHAFER



Music Memoettes

Joseph Hart and His "Come, Ye Sinners, Poor and Needy"

A number of famous hymn writers are buried in historic Bunhill Fields Burial Place in the City Road, London, among whom is Rev. Joseph Hart, author of the words of "Come, Ye Sinners, Poor and Needy." Hart was born in London in 1712 of godly parents, who gave him a good education. But as a young man he possessed atheistic tendencies and wrote "The Unreasonableness of Religion" as a reply to a sermon of John Wesley's. However, after he had wandered into the "far country" and was a slave of the devil for forty some years, he was saved, in answer to the prayers of his godly parents, and spared to preach the truth he formerly sought to destroy.

On Whit Sunday in May, 1757, in his forty-fifth year, he was drawn by the Holy Spirit to attend a preaching service in the Historic Moravian Chapel, Fetter Lane, London. The text, Revelation 3:10, took hold upon him and even though he left the chapel still unsaved, yet he went home to "pray through" in his bedroom. Here he felt the burden of his sins gone and he was a new creature in Christ Jesus. With the call to preach upon his heart, he became minister of Jewin Street Independent Chapel, built in 1672, where John Bunyan used to preach. He not only came under the influence of the Wesleys, but also George Whitefield and Isaac Watts. He began to write hymns immediately after his conversion. These hymns were based on his spiritual experience and he published them in book form, using the title *Hart's Hymns*.

His hymn "Come, Ye Sinners, Poor and Needy" has found a prominent place in the hymnbooks of

the universal Church and will, no doubt, be sung as long as the Church on earth continues to exist. In this hymn Hart declares his belief in the universality of the gospel. The fact that salvation is for all is reiterated in the precious promise of the Saviour—"Him that cometh to me I will in no wise cast out." *Come* is the key word to Hart's hymn which we quote below.

*Come, ye sinners, poor and needy,
Weak and wounded, sick and sore;
Jesus ready stands to save you,
Full of pity, love, and pow'r.*

*Now, ye needy, come and welcome;
God's free bounty glorify,
True belief and true repentance,
Ev'ry grace that brings you nigh.*

*Let not conscience make you linger,
Nor of fitness fondly dream;
All the fitness He requireth
Is to feel your need of Him.*

*Come, ye weary, heavy-laden,
Bruised and mangled by the Fall.
If you tarry till you're better,
You will never come at all.*

This is truly a noteworthy, heartfelt hymn; and even though Hart failed to serve God in his earlier years, yet by the writing of hymns and unassuming Christian preaching, he attracted large multitudes while living and more than twenty thousand persons attended his funeral—and his words still live on!

We Are Not Exempted from **Being Taxed**

By CHAPLAIN R. N. SCHAPPELL
Idar-Oberstein, Germany



As good citizens we will desire to carry the monetary burden of taxation so that we can have all the "freedoms" which we enjoy, and also pay the high price of defense for them.

In following Christ we can expect to be taxed for the enjoyments found in following Him. The peace of soul and mind, the guiltless complex of our conscience, the sustaining grace of Christ received daily—yes, all of these are wonderful. But to be a recipient of the pleasant things in Christ involves in it all a burdensome obligation for us. Desiring these enjoyments involves carrying that cross daily and being obedient in following Him.

Do you remember reading about the miracle Christ performed with His disciples in feeding the multitude with five loaves and two fishes? The disciples must have really enjoyed the role of being key participants in this great miracle. The association of the disciples with the "Miracle Maker" must have been elating. Their spirits undoubtedly were high. But say, they were not exempted from being taxed either—on the basis of knowing and working with Him.

In a few verses following this scene with the multitude we find God (Jesus Christ) constraining His disciples into a ship to cross the water. Now what do we have? It says in the Bible that the men in the ship were in the midst of a storm. Imagine! Although they helped in the performance of a miracle and were so blessed by the very recent experience, here they are full of fear because of the raging elements at sea and perhaps questioning their Leader in that He constrained them into this predicament.

Accepting Him as the true One—believing Him to know all things—their creed being such, all this must have confounded them. Did He know about the storm or didn't He? I feel quite certain that their questions were in this trend of thought. Well, certainly He knew. That is why He came on the scene. And He said, "Be of good cheer; it is I; be not afraid" (Matthew 14:27).

The disciples worked hard and obeyed Christ and enjoyed the very best with Him, but they had to pay the price for these enjoyments. They were not exempted. We are all obligated to be constrained by Christ into any type of circumstance.

What about Job? He had plenty in life: socially, materially, and spiritually. Then suddenly the

scene was changed from riches to poverty, from a large family to just Job and his wife, from health to extreme ill health, including a misunderstanding wife and misunderstanding friends. There he was, all alone. Here was his obligation to prove that he would not weaken under a severe burden—to prove to Satan and God that he worshiped God, not just for what he could "get out of Him." His experience seems to be true to Christian life. The wealthier one is, the greater the taxation (regarding spirituality).

I am sure there are times when we begin paying our obligations that we will yield to temptation and whimper. It happens because of our ignorance. We might murmur in the middle of an unwholesome circumstance that is distasteful and say, "Well, I tithe," or, "I work hard in church," or, "I pray for the preacher"—very good. That's only because we're doing our best to be Christians; but this distasteful experience is only the high price of all the benefits and blessings in knowing Christ as our Saviour. We are intelligent enough to know that anything of value in this life has a price. Certainly!

Job did not have the experience of Calvary to rely upon, not even the twenty-third psalm. He didn't have the words of Christ or the Epistles of Paul to read for any comfort—but we do! The disciples had Christ and His words, also the Psalms, and still in the storm they lacked something. It was the lack of understanding God's full plan of salvation in their lives. However, it was part of their obligation to exert more faith in Him.

There are people in our country who are draft dodgers. They do not want to serve their obligation in our country's military forces. In the army many try to be exempted from duty because the work is not too good. They fail the country in not being the best soldiers they could be in this army. Some go to the extent of going AWOL (absent without leave); that is, running away from duty.

Beloved, God wants us to stand up under the tests of life. Believe in Him. Be always duty bound to the obligations of following Him. This is trustworthiness. We have a duty to perform—all of us. We can enjoy our duty by accepting in life the good and the bad, the sweet with the bitter.

We are not exempted from being taxed—neither are we denied the privileges under the "old constitution" of born-again Christians.

The Power of Popular Demand

Oklahoma has just experienced the ordeal of trying to hold the prohibition provision of her constitution. All the world knows how overwhelmingly the repeal forces sold the good citizens their "bill of goods."

Several factors helped to open the floodgates for hard liquor to invade Oklahoma as never before:

1. *Social drinking has been on the increase since World War II.* This was a part of the educational program pledged by the wets when they lost the last election in September of 1949. Since liquor is a narcotic drug and habit-forming, thousands who learned to drink in their war travels and in social circles here think they have to have it. Of course many once moderate drinkers are now alcoholics. The State Crime Bureau under the clever direction of young Governor Howard Edmondson staged a "side show" crackdown on bootleggers. They were in the news every day and all news mediums were used to build up a straw man (the bootlegger) for the voters to knock down at the polls. They made it appear that more liquor flowed under prohibition than in states where it is legalized. Two factors in this "crackdown" assisted repeal. First, the overemphasis on the number of bootleggers, and second, the fear of the drinkers that they would not be able to get their drinks.

2. *The breakdown of enforcement due to sympathy of drinking officials.* Sheriffs, police, highway patrols, judges, councilmen, county attorneys, and juries—with few exceptions—winked at the prohibition laws. Through the lobbyist, laws were passed to weaken the power of enforcement officials who were sincerely trying to keep their oath of office. Smart lawyers mocked the officers and made heroes of the bootleggers in many court trials. I sat through such a trial, and the arresting officer was vilified and ridiculed by the defending attorney until he appeared more wrong than the law violator.

3. *Repealists lied till they believed it and sold it to the gullible public.*

It is hard to believe they could twist statistics, divert the truth, and misquote the Scriptures until they appeared the champions of respect for law, protectors of the youth, and genuine advocates of the Bible. Truly Satan came to Oklahoma in

serpent form as he did in the Garden of Eden. Prominent pastors and some entire denominations came out clear for legalized liquor. The large beer and liquor companies furnished the radio and television time and newspaper ads and stayed in the background while the deceived citizens fought it out. In fact, all news mediums were on the side of the wets except one large paper in Oklahoma City and several smaller papers and small radio stations. In Tulsa, radio and TV programs paid for by the United Dries were deliberately blurred and tinkered with, so that the dry message would not get to the people. Ten thousand pieces of dry literature were destroyed by wets disguised as volunteer dry workers.

Bible verses taken out of their setting were printed on wet literature, leaving the impression that most Bible characters were moderate drinkers and Jesus Christ made intoxicating wine. One repeal writer said God wanted us to get drunk to throw off our troubles. He said there would be drinking in heaven. All through election day "Mothers for Repeal" broadcast an appeal to protect our youth from bootleggers by voting for repeal. Most youth never saw one.

I heard a pastor ask the sheriff of a Texas county if public opinion isn't about 90 per cent law. The officer said, "Yes." The preacher was very popular and threatened him with public opinion. The loss of our fifty-one-year-old prohibition statute caused thousands of Christians to weep and pray. However, the thing of most concern is the method used. This same method could usher in communism in a few short years. The standing and influence of the ministry and the true churches were hurt by men who may need their influence later to keep something even worse than legal liquor from coming in through educated public demand. Powerful forces are now at work to bring about this public demand. Every Christian should get the booklet printed by the House Committee on Un-American Activities, giving 100 things each of us should know about communism in government, labor, churches, and education. It will open our eyes and maybe keep us from waking up some morning wondering how Communists did it as Oklahomans did on April 8, 1959.

As I sat in the county courthouse watching the

precinct tabulations, I saw young men and women jubilant over the trends toward a repeal victory. When the United Press announced defeat of our prohibition laws, hundreds of young people greeted each other and bragged about how they planned to celebrate by drinking. I thought of the pioneers who braved the storms and endured the hazards and hardships of frontier life to give us a wonderful state. Having seen the evil of drink on older states, they determined to protect their posterity by placing a prohibition amendment in the constitution. About all of that generation lie beneath the sod. They were men and women of integrity, character, and were self-sacrificing. Many of them left homes, civilizations, and conveniences to make a new home—free from the accumulated entangle-

ments of an ever-decaying society. But before their graves have sunk, their grandchildren have lost their quality of character, their convictions for total abstinence, and their concern for future generations.

With the passing of prohibition there goes the Bible concepts of right and wrong. Drinking in moderation leads to alcoholism. Alcoholism leads to poverty, shame, crime, and national suicide. Oklahoma will soon take her place among the victims of the giant liquor trusts and her politics, youth, business, social life, and future generations will feel the impact of public demand created by expert, deliberate deception engineered in the minds of money-mad, hardhearted men whose God is the almighty dollar.

In a troubled world we need—

DEFENSE!

By A/2C NORMAN KIMSEY

With a deep sense of awe I watched the jets thunder down the runway and leap into the air. This was part of the United States Air Force flying over Saudi Arabia—keeping America strong for democracy. These planes were probably carrying bombs that would be used in case of attack. I felt a wave of thrills sweep over my being as I looked at the American flag waving proudly in the breeze; and I thought of its symbolic meaning, that Americans will fight if it becomes necessary to stop communism or any other ism which threatens our freedom. And I couldn't help thinking of the millions of dollars of tax money which are being poured into the gigantic effort to keep America free.

America is intensely concerned with preserving the democratic way of life. But what is being done to strengthen morals and character? Pitifully little! Our leaders have become preoccupied with external aggression and seem to have forgotten that internal sins will destroy ever so much more swiftly than any army of well-equipped soldiers.

There are approximately 10,000 Nazarene young people in the armed forces today—that is the estimate of the Servicemen's Commission. The church has found time and need to give 10,000 young people for the defense of our country. Has that same church found time to produce 10,000 young people who have been sufficiently challenged to serve Christ with the same measure of devotion as that which they are compelled to give their country?

The Church of the Nazarene, along with every

other church in the nation, sacrificed young men on the battlefields in World War II. The reason for the slaughter of those men was the failure of the Church to send missionaries to the people of Japan, Germany, and Italy. In like manner, unless we send more messengers to the "other sheep" now, we shall have to shed more blood to preserve the "land of the free." The choice is ours: we can send our young people as missionaries or we shall be compelled to send them as soldiers. And I think it would be more honorable for a young man to die for the cause of Christ in a nameless grave than to be decorated posthumously as a brave soldier who died with a gun on a gory battlefield for his country.

Yes, we're spending millions for defense—military defense. But what are we doing about our greatest enemy—sin? Juvenile delinquency sweeps across our land. Crime rates rise. And still the action of the Church is so weak and ineffective that her power is unfelt by the hordes of evil. How much longer shall we tarry? Why should we wait to launch the all-out offensive against the legions of wickedness? Sin continues to ravage and devastate. We *must* awaken! We *must* defend ourselves against the onslaughts of wrong!

Then let us march to the battle front as soldiers of the Cross. Let us defend our country against the drunkenness, the dancing, the theaters, and all the other organized sins of our day. We have allowed sin to corrupt our youth and our country too long. This is our day to win the victory for the King of Kings.

Preparing for Emergencies

And ye shall be brought before governors and kings for my sake, . . . take no thought how or what ye shall speak: . . . it is not ye that speak, but the Spirit . . . (Matthew 10:18-20).

This was said to fishermen who had lived an unobtrusive life on and by the Sea of Galilee. These humble, honest men, with calloused hands, with their homely dialect, are told that they must appear before kings and governors to answer for their lives! It does not require much imagination to enter into the panic occasioned by the Master's words.

It is no easy experience for obscure people to appear in the presence of the great and mighty. They are often either the victims of awkwardness or the prey of paralyzing fear; they feel abashed and ashamed. The pith goes out of their power, and they feel as though their wills are melting away. It was by no means an easy prospect which the Master held out before them, and their secret hearts began to busy themselves with this unspoken question, What shall we do? Here are the disciples contemplating a remote emergency. Their question suggests one of our present age, How shall we prepare for emergencies?

Our lives may now be a level, regular road, but tomorrow the way will be different and we may be confronted by some great and unusual task; we shall sense the struggle of some great stress. What shall we do? It may not be ours to stand before powerful personages. There are presences and powers of other kinds—great, strong, and inevitable. Tomorrow I may not stand before a mundane monarch, but I may come into the presence of sickness; I may approach the sudden shadow of calamity; I may come within the chill and loneliness of bereavement; I may meet death himself. "Ye shall be brought before" *sickness, calamity, disappointment, loneliness, death!* These presences are unavoidable. What shall we do? How shall we prepare for them?

When the disciples heard the statement of our Lord, many of them no doubt began mentally to prepare the words which they would address to the king. But the Master instructed them not

to prepare a speech or to be anxious about what they should speak. He wanted them to prepare themselves! This is the way to meet all emergencies. Not to make little, detailed arrangements and

By CHAPLAIN JOHN T. DONNELLY

With the USAF, Osan, Korea

little, specified plans and finished speeches, but to have our souls in health and so meet all emergencies with the invincibility of a prepared life. "Be not anxious."

The first step in all wise preparation for emergencies is to *cultivate the strength of stillness*. Practice the presence of God! Anxiety is mental and spiritual unrest and distrust. It always signifies the absence of faith, or stillness, of the calmness which is the very secret of strength. If we are to meet the crises of life, this calmness of spirit must be cultivated. It is infinitely better than a prepared speech or a ready-made "emergency plan." "I will put my spirit within you, and cause you to walk" (Ezekiel 36:27). "My peace I give unto you." "As thy days, so shall *thy strength* be."

If we are to obtain the strength of stillness, we must *practice the fine art of living in the present*. Be not anxious for tomorrow. "Now is the day of salvation." "Sufficient unto the day is the evil thereof." We must not needlessly go out to anticipate the crisis. We must not meet our troubles halfway. Half-met troubles always appear monstrous. Anticipation makes trifles loom gigantic. Live in the immediate moment. Practice the art of omission. Capitalize the positive. Minimize the negative. The best preparation for the morrow is to quietly "walk in the Spirit" today.

If we are to become spiritual Christians, cultivating stillness and living in the present, we must *engage in the practice of trusting God* in every passing moment of our lives. What is this that is nearest to me? What is this task? What is this trouble? Just here and just now let us *trust in God*. Let us turn this conflicting moment into calculated confidence. In this very season let us hold communion with our God. Let our confidence be deliberate, repeatedly deliberate, until by conscious, volitional trust we come to have instinctive confidence in the Lord.

Every act of trust increases our capacity for God. Little acts of trust make larger room for God. In our trifles we can prepare for emergencies. In the green pastures and by the still waters we can prepare ourselves for the valley of the shadow. If we put our trust in the Lord, we will live well in the immediate present. We will have the abiding and unfolding Spirit of calmness which is the secret of strength. Fill the present with holy faith. The changes that will come, we shall not fear!



PLAINVILLE CHURCH OF THE NAZARENE, Kansas, celebrated its fiftieth anniversary on April 5. Dr. Roy F. Smee, secretary of the Department of Home Missions, was the special speaker. He was among the first fruits of this early church—as a small boy he knelt at an improvised altar in the unfinished building and gave his heart to the Lord. Pictured here (left to right): Rev. H. O. Brunkau, former pastor; Rev. M. E. Walden, the present pastor; Dr. Roy F. Smee; and Rev. B. A. Hartnett, also former pastor.

Pleasing Moments with Pioneers

By **EVANGELIST HUGH SLATER**

It was my happy privilege recently, while in a series of revivals in California, to stop over and visit Pasadena College chapel services. Also, while in the city, I remembered that two of the great pioneers of our beloved church lived here. They are Revs. Oscar and Nettie Hudson. I can think of no one that has made a greater sacrifice and contribution to our church than they. It was under the mighty, dynamic preaching of Oscar Hudson that this scribe was convicted of his need of heart holiness. I became so hungry for the blessing of holiness that I thought I would die a mortal death before I received it. I am so glad they came to our town for a revival.

Brother Hudson, though very feeble, accompanied me to the beautiful Mountain View Cemetery, where we visited the resting places of "Uncle Bud-die" Robinson, Dr. O. J. Nease, and Dr. J. W. Goodwin. As we journeyed through the cemetery, Brother Hudson stopped abruptly and chuckled as he said, "Brother Slater, I have often wondered what it would be like when the trump of God shall sound, to see the tombstones topple over and the

resurrected dead stream from the dark arcana of the graves. What a day that will be!"

Returning to their nice little home on North Sierra Bonita Avenue, not far from the college, they requested me to pray for them before I left. I told them that I did not feel worthy to pray for them, and that I had rather they pray for me. They would not hear to this, so we all knelt in their cozy, unpretentious living room, and I prayed as best I could and thanked God for their holy lives and ministry. After I finished I requested Brother Hudson to put his hands on my head and pray for me, which he did. As this faithful old warrior prayed for this little evangelist, there was a tingling sensation that played up and down the scale of my spine, and a holy awe settled over my soul, as tears streamed down my face and joyful hallelujahs rose up in my heart.

I can still hear him now, as he prayed that God would anoint me with "the Holy Ghost sent down from heaven" and help me not to compromise, cut corners, nor preach pleasing, perfumed platitudes, but rather preach the kind of gospel that has made

our church what it is today. While on my knees that day I renewed my vows to God, and promised Him by His grace and help I would not "remove . . . the ancient landmark, which . . . [our] fathers [pioneers] have set."

Money could not purchase, neither could it fur-

nish, the joy I experienced from these pleasant moments with two of our great "pioneers." I feel like singing:

*Faith of our fathers, living still . . .
We will be true to thee till death!*

Is your relation with the Lord—

A "How Do You Do" Acquaintance?

By EDITH CAREY

Two friends met on the street. Talking for a few minutes, one asked the other if he was acquainted with a certain person. The one asked replied, "Oh, yes"; then added, "Not so very well though. Several years ago we were introduced and since then we have continued just a 'how do you do' acquaintance."

We fear too many professing Christians have that kind of acquaintance with the Lord. In sincere repentance they went to the altar. The Lord met them and they were "introduced" to Him, but they failed to become well acquainted with Him. They may faithfully go to church each Sunday, say "how do you do" to the Lord, then return home, and scarcely speak to Him all the week following.

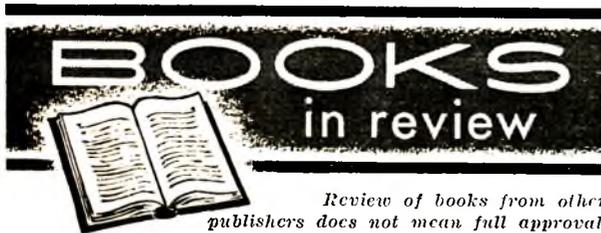
Such will not have the close acquaintance and fellowship that brings happiness to the soul.

There is a saying that one must *summer* and *winter* friends to know how true they are, meaning a friend must be tested in both prosperity and loss. This is true of our acquaintance with God. We must walk with Him day by day in all the ups and downs of life. Only so can we really *know* how faithful He is to all His promises and how sweet is His companionship as we travel the unforeseen path of life.

It is up to us how well we will know the Lord. He will not force His friendship upon us. If we seek to have a visit with Him every day, we will find He is ready to meet us. Our first meeting can ripen into a blessed and eternal acquaintance with our wonderful Creator, Lord, and Saviour. The "how do you do" kind will never bring satisfaction and fullness of joy.

But close friends sometimes drift apart because they do not meet as often as formerly. So Christians may, without a deliberate decision to do so, drift away from their close fellowship with the Lord. Possibly so busy in the morning, they postpone devotions until a more convenient time; then perhaps at noon company arrives and another postponement is made; at night they are too tired for more than a quick look into the Bible and a brief, halfhearted prayer. The day is over and they have started the break in their acquaintance with the Lord. The Psalmist said, "Evening, and morning, and at noon, will I pray" (Psalms 55:17). It should be an all-day association with our best Friend. It is always what seems a little thing that begins to break the perfect fellowship.

Yes, we can fail to ever gain more than a "how do you do" acquaintance. Also, though having lived long in fellowship, we can fail to keep close enough to Him to be sure we do not drift apart, even failing to such an extent that we become strangers—those He no longer recognizes as His own.



Review of books from other publishers does not mean full approval.

FROM DREAMER TO DELIVERER*

A. J. LOWN

(Beacon Hill, \$.50)

Here is the story of Joseph, written to be of special interest to older young people. Taking Joseph as a pattern, it shows how he, in days long gone by, faced and conquered all of the temptations which face modern youth, and did it by the help of the Lord.

How to maintain moral integrity under severe temptation; how to be good though away from all loved ones; how to avoid bitterness when people have mistreated you—these are all treated in readable language. A splendid book for any young Christian or any young person anywhere.

—NORMAN R. OKE, *Book Editor*

*May be ordered direct from the Nazarene Publishing House, P.O. Box 527, Kansas City 41, Missouri.

Yes— *Angels Are Real*

By FLORA E. BRECK

We can't *see* electric power—and yet we know it's *real*. We can't see *angels* either, but their work is very real—so *they* are too. The Bible *declares* this (in substance), so we must believe.

Even as a child, I believed the *whole* Bible, and yet I read over the verses about angels rather lightly. The thought of them was very beautiful, and still I wondered. But as I grew older I spent more time pondering about them. And yet I wanted *confirmation* from an older person—from an experienced Bible scholar. So I wrote such a leader asking her whether she believed thoroughly in angels and just what were her thoughts regarding them. She replied by letter as follows:

"Of *course*, it's all right to talk about them. Yes, indeed, I'm glad to give you my thoughts about them. I *love* the subject. I like especially the verse you mentioned in the ninety-first psalm regarding 'He shall give his angels charge over thee, to keep thee in all thy ways.' I am sure they are very *real*—even though we can't see them any more than we can see the Lord yet. No, indeed, they are not 'mystical' nor like an allegory nor a fairy story, nor Santa Claus!

"Second Timothy says, 'All scripture is given by inspiration of God,' etc. Then who are *people*—with finite minds—to presume to say that God didn't mean what He said in His Holy Word just because they don't have faith in Him and His Word? Oh, of course, I know there are lots of people these days who call themselves Christians and yet don't believe His Word; but they have nothing firm to stand on while living—and nothing to die on. One of the commonest—and yet one of the most serious—disbeliefs is regarding the Virgin Birth. I love that account in Luke where 'the angel of the Lord' appeared to the father of John the Baptist announcing *his* birth in a *natural* manner, and then to Mary, whose Child would *not* have a human father (see Luke 1:11-38). I like verse nineteen, where we learn even the *name* of the angel: 'And the angel answering said unto him [Zacharias], I am Gabriel, that stand in the presence of God; and am sent to speak unto thee, and to shew thee these glad tidings.'

"Then Gabriel was also the angel that came to Mary. *What* a servant of the Lord he was to be entrusted with such messages from God! I wonder

if he was 'the angel of the Lord' who made the announcement to the shepherds, but there were also many more that appeared right after that. And then 'it came to pass, as the angels were gone away from them into heaven, the shepherds said one to another.' Also, 'the angel of the Lord' appeared to Joseph in Matthew 1:20, so he would understand about Mary's condition and not delay to marry her—no doubt to help protect her reputation.

"The angel of the Lord' helped Peter to get out of prison (Acts 12:7-11), and also some of the other apostles (Acts 5:19-20). I also know of instances in the Old Testament. Just a few I am thinking of now—where angels came to Lot (Genesis 19:1); to Hagar (Genesis 16:7); to Gideon (Judges 6:11-21); to Samson's parents before his birth (Judges 13:1-21); and *many* more.

"Yes, angels are very *real*, and—as you say—it is so comforting to know they have charge over us and watch over us. Am sure you are familiar with the passages quoted above, but I *love* the subject, as I said, and (since you asked me) I couldn't seem to stop. I'm so glad—as stated in your letter—that you

THE FINAL CLOSE-UP

By F. W. DAVIS

*When God arises from His throne
To judge the hearts of men,
There'll be no moments to repent—
And no salvation then.
Our lives will be reflected there
Upon the screens of time;
We cannot rectify mistakes
Nor fool the Judge Divine!*

*Indeed, dear one, there'll be a day
When Jesus in His power
Will come with justice for us all—
It may be any hour.
Oh, help us then, dear, loving Lord,
Who honor Thy great name,
To never cease to watch and pray
Till Thou dost come again!*

think it would be wrong *not* to believe in angels! To be real specific, in these times we occasionally hear of a Christian who escaped serious injury because of a 'guardian angel's message' to beware taking a certain step. And the comfort bestowed by these ministers of God to patients during some critical illness has been reported a number of times. Yes, angels assuredly are *useful*—as well as beautiful!"

A decorative header featuring a large, stylized letter 'E' on the left, which is part of the word 'EDITORIALS'. The 'E' is filled with a textured, golden-brown pattern and has a quill pen nib extending from its base. The word 'EDITORIALS' is written in a bold, black, serif font to the right of the 'E'. The entire header is framed by a series of dots on the left and right sides, and a large, flowing, leaf-like graphic element arches over the top of the text.

EDITORIALS

The Many-sidedness of the Second Blessing

John Wesley speaks of "the second blessing, properly so-called." In doing this he emphasizes the fact that entire sanctification is a second crisis which is to be placed by the side of the first crisis, the new birth, in importance. As one studies the holiness movement and its literature, he finds that this second blessing has been described in a variety of ways. In this connection, J. A. Wood, in his book *Perfect Love*, declares:

"Sanctified souls are inclined to name the blessing after their principal sensations, harmonizing with their emotional experiences. (1) One person realizes principally a marked increase of faith, and he calls it 'the rest of faith.' (2) Another is conscious of a deep, sweet resting in Christ, and calls it 'resting in God.' (3) Another is permeated with a sense of the divine presence, and filled with ecstatic raptures, and calls it 'the fullness of God.' (4) Another feels his heart subdued, melted, refined and filled with God, and calls it 'holiness.' (5) Another realizes principally a river of sweet, holy love flowing through the soul, and he calls it 'perfect love.' (6) Another is prostrated under the power of the refining and sin-killing Spirit, and calls it 'the baptism with the Holy Ghost.' (7) And another realizes principally a heaven of sweetness in complete submission to God, and he calls it 'entire sanctification.' (8) While another may feel clearly and strongly conscious of complete conformity to all the will of God, and calls it 'Christian perfection.' If genuine, the work wrought in each case is essentially the same" (Wood, *Perfect Love*, p. 125).

Ignoring, for the present, other names for this "second blessing, properly so-called," let's study these eight descriptions which Wood gives. As we do this, we'll find out that they not only arise from

the different feelings of the persons who experience this crisis but they also have a Biblical basis.

Take "*the rest of faith*" and "*resting in God*," the first two divisions of Wood's outline; then turn to Hebrews, chapters 3 and 4. In those two chapters alone the word "rest" is used in such a way as to give a foundation for both of the phrases we have just mentioned, "the rest of faith" and "resting in God." God's chosen people failed to cross over the Jordan and enter into the promised rest. In view of this tragedy the Christian is urged not to permit unbelief to keep him from pressing on into the Canaan of spiritual rest—the rest of faith. The outstanding verse in this connection reads as follows: "There remaineth therefore a rest to the people of God." Then the writer goes on to say, "For he that is entered into his rest, he also hath ceased from his own works, as God did from his. Let us labour therefore to enter into that rest, lest any man fall after the same example of unbelief." Christ had the same thought in mind in the latter part of His famous invitation: "Come unto me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls" (Matthew 11:28-29). It is not difficult to see that the Master is thinking of a double situation here—rest from sin, and then the rest of faith.

The third point in Wood's outline says, "Another is permeated with a sense of the divine presence, and filled with ecstatic raptures, and calls it '*the fullness of God*.'" This thought is found in the climax of one of Paul's great prayers. He says: "For this cause I bow my knees unto the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named, that he would

grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man; that Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, may be able to comprehend with all saints

By *Stephen S. White*

what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God" (Ephesians 3:14-19). The two most prominent thoughts for our present purpose are "that Christ may dwell in your hearts by faith" and "that ye might be filled with all the fulness of God." A kindred thought is found in this statement, "Be not drunk with wine, wherein is excess; but be filled with the Spirit." When a person gets this second blessing, he may feel so much of the sense of the Divine Presence that he will call it "the fullness of God."

Fourth, Wood gives us these words: "Another feels his heart subdued, melted, refined and filled with God, and calls it '*holiness*.'" In this case we turn to I Peter 1:15-16: "But as he which hath called you is holy, so be ye holy in all manner of conversation; because it is written, Be ye holy; for I am holy." Also it is in one of the most prominent passages on the subject of holiness in the New Testament that we are confronted with the significant word "holiness": "Follow peace with all men, and holiness, without which no man shall see the Lord" (Hebrews 12:14). In fact, everywhere the words sanctify and sanctification are met in the New Testament, they are the translation of Greek words which mean "holy" or "holiness."

Fifth, "Another realizes principally a river of sweet, holy love flowing through the soul, and he calls it '*perfect love*.'" The First Epistle of John helps us here. One of its outstanding passages reads thus: "Herein is our love made perfect, that we may have boldness in the day of judgment: because as he is, so are we in this world. There is no fear in love; but perfect love casteth out fear: because fear hath torment. He that feareth is not made perfect in love" (I John 4:17-18). If you want a more complete description of what this perfect love is, which is so heavenly and wonderful, turn and read I Corinthians 13. It sets forth the character of this perfect love in unforgettable language.

Sixth, we read, "Another is prostrated under the power of the refining and sin-killing Spirit, and calls it '*the baptism with the Holy Ghost*.'" There is plenty of reason for this terminology in the Word of God. John says in Matthew 3:11-12: "I indeed baptize you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost, and with fire: whose fan is in his hand, and he will thoroughly purge his floor, and gather his wheat into the garner; but he will burn up the chaff with unquenchable fire." And Jesus says in Acts 1:8, the key verse in the book of Acts: "But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth." Then in Acts 2:1-4 we read about the actual outpouring of the Holy Ghost, the mighty baptism which comes in its refining and sin-killing power.

There are still other sides to this unusual experience. In his seventh point Wood says: "And another realizes principally a heaven of sweetness in complete submission to God, and he calls it '*entire sanctification*.'" The outstanding passage in this connection is found in I Thessalonians 5:23-24: "And the very God of peace sanctify you wholly [or entirely]; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ. Faithful is he that calleth you, who also will do it."

Finally, Wood's eighth division declares: "While another may feel clearly and strongly conscious of complete conformity to all the will of God, and calls it '*Christian perfection*.'" Jesus, no doubt, was thinking of this when He said in the Sermon on the Mount, "Be ye therefore perfect, even as your Father which is in heaven is perfect" (Matthew 5:48). In Ephesians, Paul brings out the same truth in another way, ". . . that we should be holy and without blame before him in love" (1:4). Holy and without blame—Christian perfection!

Then I like the closing statement in the quotation from Wood, "If genuine, the work wrought in each case is essentially the same." We may view it from different angles, look at it in terms of the actual inner experience which we feel, but we all obtain the same blessing, or experience the same crisis. We look at the second blessing from somewhat different viewpoints because each of us has his own individual personality. Thus some of us are affected in one way and some in another by this mighty incoming of God into our lives.



Religious News & Comments

By LESLIE PARROTT

● Recent reports indicate that private church schools of the three major faiths (Catholic, Protestant, and Jewish) have been unable to keep pace with the demand of parents for parochial education of their boys and girls. The great demand on the part of parents for this type of elementary and high school education may possibly be explained by a combination of factors including selection of students, discipline, moral conduct, and a tendency on the part of these schools to stick to the "three R's."

● Arnold Toynbee, the British historian, seems to have softened his earlier view of Judaism, which he once characterized as a "fossilized relic" of Syriac society with "a jealous God marked by fanatical vengefulness and exclusiveness." At a recent symposium in London the historian rejected his earlier appraisal

and, instead, "saw in the spreading of authentic Judaism the ultimate solution for the relationship between the Jews and the rest of humanity." A spokesman for Judaism said, "You don't mind being called names by pygmy minds, tub-thumping bigots and people of questionable mentality, but to be thus characterized by a man of universally recognized scholarship was for many a sad and tragic thing. Jews need not gloat about this remarkable conversion to their cause on the part of Professor Toynbee. Jewish life does not rise or fall by the judgments of outsiders, whether their judgments be for good or evil."

● A new hymnal, a metrical descendant of the first book printed in the American colonies, was placed in use during April by the spiritual descendants of the congregation who founded

the Massachusetts Bay Colony. This *Pilgrim Hymnal* is the latest in a succession of revisions of the *Bay Psalm Book* of 1640, from which the colonists sang Bible verses, inverted so they would scan and rhyme. The new book was introduced at a hymn festival at the Broadway Congregational Church in New York City. The committee of twelve ministers and musicologists who worked five years on the hymnal said in their preface that Protestant hymnbooks need revision about every twenty-five years because every generation responds to the call of Christ in its own distinctive way.

● A ceremony in Beirut, Lebanon, last month marked the official start of a merger of Protestants in Syria and Lebanon into the Independent National Evangelical Synod of Syria. The occasion is part of a long-range Protestant program sponsored chiefly by Congregationalists and Presbyterians to give control of foreign missions to the native churches. This is another sign in the sky of the increasing problem American missionaries will be facing abroad during the next generation. The universal increase in nationalism seems to include religion as well as politics.

Servicemen's Corner



WITH APPRECIATION—"I enjoy receiving the literature you have been sending me. It is a comfort in times of solitude, and cheers me up when I am depressed. I am glad to know of a saved and sanctified experience, and intend to keep it. Here in the service I have many opportunities to witness for God. Pray for me."—WALTER C. COPELAND, *Pvt., U.S. Army.*

DISCHARGED SERVICEMEN WRITE—"I want to thank you for the wonderful service and prompt replies to every question. You do a great service for our boys in arms, and it makes us feel we are close to home. Again, thank you so much for your every effort in my behalf."—ARTHUR L. PAIGE.

"I have been enjoying your literature very much and want to thank you for sending it to me. I have received help and inspiration from every issue."—LESTER I. BELL.

"I want to thank you so much for the papers. You don't know what they mean to a person when he is getting low in spirit and there is no one to talk to. You can always find something in the *Herald* which fits the need. Thank you so much for everything."—THOMAS C. WATTS.

"I was released from the army, and the literature should be discontinued. Have appreciated it so much, and the way it has inspired my Christian life."—DONALD E. JOHNSON.

"I will be getting out of the air force, and would like to thank you and the Church of the Nazarene for the literature it has sent me these past three and one-half years. It has been a big blessing to me and has kept me in close contact with the church. Thank you again."—PAUL E. SEXTON.

"I want to thank you for Nazarene literature which I received while I was in service. I enjoyed it very much and it was a blessing to me while I was away from home and my church. I spent eighteen months in Hokkaido, Japan. Thank you again for your kindness."—RALPH O. BOBBITT.

"Thank you so much for the literature while we have been in the armed service. It has meant so much to us. We are both members of the Church of the Nazarene, and think it's the best. We love the holiness way."—MR. AND MRS. THURSTON R. KIRKPATRICK.

"Just a few words to tell you how much I appreciate the Servicemen's Commission. The publications you have furnished me have been a great help while being away from home."—JAMES H. BADGETT.

NAZARENE SERVICEMEN'S COMMISSION

Landon W. Gilliland DIRECTOR

● Also concerning the Middle East, the National Council of Churches was advised by sources in Baghdad this week that fourteen U.S. missionaries have been compelled to leave Iraq in recent weeks—one on only forty-eight hours' notice. The Iraqi government gave no reasons for the expulsions.

The Sunday School Lesson

MENDELL
TAYLOR



Topic for
June 21:

Jehoshaphat, Wise King of Judah

SCRIPTURE: II Chronicles 17; 19-20
(Printed: II Chronicles 19:4-11)

GOLDEN TEXT: *Wherefore now let the fear of the Lord be upon you; take heed and do it: for there is no iniquity with the Lord our God, nor respect of persons, nor taking of gifts (II Chronicles 19:7).**

An Important Leader: Jehoshaphat took the initiative in directing the mind of his people toward the Lord. His definite stand exerted an influence that inspired others to follow in his footsteps. He encouraged a return of the people to the "Lord God of their fathers." He believed that religion was a vital part of national life, therefore religion should be placed at the center of governmental affairs. He knew that circumstances changed from one generation to the next, but that there should be no amending of religious conduct to accommodate these variations. The "old landmarks" were not to be removed. There may be new methods of doing things in the political and economic life of a nation, but the "old-time religion" was the best of all. As king, Jehoshaphat led the people in a revival of the religion of their fathers.

(Much of the religion of today has been accommodated to the changed patterns and practices of the contemporary context. Old standards of conduct have been relegated to the scrap heap. In spite of this trend to tamper with Christian concepts, there is no way to improve this statement—"Up-to-date religion is the old-time kind.")

An Impartial Law: Jehoshaphat undertook to bring about a judicial reform. He appointed judges in all the major cities. This would make a court avail-

able for all the people. At the same time the people were encouraged to report wrongs and injustices to the proper authorities. If any man felt he had not received justice, he should feel free to appeal the case to the king for final arbitration.

The king instructed his judges to be guided by one principle, namely, equality and justice for all. The judges were to act in a manner that would make them independent of local classes or private interests. The impartial law that should be observed could be summarized in these words: "They were to judge men as if they were under the direct eye of God."

An honest court system renewed the confidence of the people and laid the foundation for advancements along every line.

An Improved Leadership: Jehoshaphat wanted his officers to be spiritually minded. He charged them to carry on the affairs of public office in the fear of the Lord. They were to sense that they had a final accounting to render to the Lord; that they were responsible to the Lord; that they represented the Lord in their sphere of activity.

The king also exhorted his officials to be motivated "with a perfect heart." There was to be no place for promoting

selfish interests, for pulling shady deals, for manipulating public authority to make private gains. The motives of the leaders were to be above party politics.

Jehoshaphat believed that a person could hold a position of public leadership and maintain his honesty, integrity, and ideals. He insisted that everyone associated with a public office should come up to a high level of goodness, genuineness, and sincerity.

An Immutable Lesson: The reward offered public servants that met the above specifications was stated as follows: "Deal courageously, and the Lord shall be with the good." The lesson that should be emblazoned on the walls of public buildings, of places of business, of homes, of hearts is that the Lord shall be with the good. One of the immutable laws of the moral order of the Lord is that He will be with us if we do right. The Lord puts himself on the side of goodness, righteousness, and holiness. He guarantees to become the Partner of everyone who conscientiously follows what is right and good.

*CORRECTION: The Golden Texts as printed in the second quarter "Advanced Quarterly" and lesson leaflets are incorrect. The verse printed here is correct.

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HOME MISSIONS

NEW CHURCHES OVERSEAS FIELDS CHURCH EXTENSION MINORITY GROUPS IN U.S.

ROY F. SMEE, Secretary



Two new churches were organized simultaneously on April 26 at the altar of First Church, Louisville, Kentucky. Rev. D. D. Lewis, district superintendent, is standing on the platform behind the members of the new churches with the Kentucky District Advisory Board. In front of them are the pastors and members of the new Fairdale and Westside churches.

New Churches

District Superintendent Harvey S. Galloway organized a new church at Vermilion, Ohio, on April 26. A hall is being rented for services and Rev. Alvin Hansen has been appointed pastor. This is the fifteenth new church on the Central Ohio District this quadrennium.

Two new churches were organized in May on the Houston District by District Superintendent W. Raymond McClung, making seven since the 1956 General Assembly. The church at Nederland, Texas, was organized May 10 with nine teen charter members. The congregation is worshipping now in a community

building but is planning to purchase property soon. It is a fine, enthusiastic group.

The Spring Branch Church in Houston, Texas, was organized May 17 with 20 charter members. Spring Branch is one of the best areas of Houston for church growth and development. The district has purchased a lot, and four Houston churches gave members for this new church. A building will be started in the near future. The congregation is worshipping temporarily in a school building. At the time of the organization, 250 people were present. Rev. David L. Saucier has been appointed pastor.

On April 26, District Superintendent D. D. Lewis organized two new churches in Louisville First Church. The Fairdale Church has sixteen charter members, and the Westside Church eighteen charter members. Both groups are now worshipping in rented buildings. A lot has already been purchased for the Fairdale Church. Rev. Frank Griffith is the new pastor of this church, and Rev. R. L. Horton is pastor of the Westside Church. The district superintendent and Louisville pastors held opening home mission campaigns. Prospects are excellent for both churches. There are now seven new churches on the Kentucky District this quadrennium.

District Superintendent George Coulter organized a new church at Irvington, California, on May 8. Plans are under way for the purchase of property in the near future. This is the twelfth new

church on the Northern California District this quadrennium.

District Superintendent E. E. Grosse organized a new church at Dundalk, a suburb of Baltimore, Maryland, on April 26. A first unit church building has been erected and a parsonage purchased on an adjacent lot. This is a rapidly growing area and attendance has been excellent from the beginning. Nearby churches, especially Baltimore First Church, are helping to staff the Sunday school in the beginning of the church. Rev. John Wagner has been appointed pastor. It is the second new organization on the Washington District this quadrennium.

Home mission activity is increasing greatly during the spring. Seventeen churches have now been organized since the first of the year. That is a good start, but we must keep pressing on, as many opportunities are open to us. Support your district's home mission program. There should be 200 new churches organized during 1959.

Personal Items from Overseas

Mrs. Floyd J. Perkins, wife of the principal of Nazarene Bible College of South Africa, entered the hospital for major surgery on April 29. The operation was successful and Mrs. Perkins returned home after ten days in the hospital. She is now able to be up most of the day and is gaining back her strength rapidly.

Rev. Ralph L. Hysong has returned to the States from the Mount Hope

Church in the Canal Zone. His family returned a few weeks earlier. Both Mr. and Mrs. Hysong have had hepatitis while in the Canal Zone and it has sapped their strength and has become a recurring condition, necessitating their return. They will be in Pittsburgh and the northeast section of the United States for a few months before taking another overseas assignment. Prayer is requested that their recovery from the effects of their illness may be complete. The Hysongs have labored well in the Canal Zone in spite of their illness. Property has been purchased there and completely remodeled for church and parsonage and the congregation greatly strengthened. Evangelist C. William Fisher will be conducting a revival meeting at Mount Hope in July. Rev. and Mrs. James Jones, who have served as missionaries in Barbados, have accepted the assignment of the Mount Hope church and will be moving to the Canal Zone late in July.

Rev. and Mrs. William Sever fly from Los Angeles to pastor the church at Hilo, Hawaii, on June 5. They follow Rev. J. B. Cook, who returned to the States a few months ago. Mr. Sever has been attending Nazarene Theological Seminary. He assisted in the Hawaiian churches when he was stationed as a serviceman in Hawaii.



by BERTHA MUNRO

Double Vision

Monday:

Horses and chariots, a great host, surrounding the city—the servant of Elisha took one look. "Alas, my master! how shall we do?" But the man of God prayed, "Lord, I pray thee, open his eyes." And he saw the mountain full of horses and chariots of fire round about. Double vision now: still the powerful enemy, but also the all-powerful defense. (II Kings 6:14-17.)

Tuesday:

The Shunammite woman saw her child lying dead, yet she said, "It is well." Did she see also, through faith in a prophet's prayer, that child raised to life?

Leah saw herself unloved, unwanted; but, patting the curly head of her little

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FIFTEENTH GENERAL ASSEMBLY

The Fifteenth General Assembly will meet in the Municipal Auditorium, Kansas City, Missouri, on Sunday, June 19, 1960, and continue through Friday, June 24. Conventions of the Young People's Society, Foreign Missionary Society, and the Church Schools will meet in the same building June 16-18, 1960.

Hotel reservations will be made by the Chamber of Commerce for the convenience of delegates and friends, but such reservations will not be accepted until after January 1, 1960. Please do not write for them until further announcement is made in the "Herald of Holiness."

General Church Secretary

son Judah, did she see herself also ancestress of the Messiah, royal Son of the house of Judah? (II Kings 4:17-26; Genesis 29:16-18; 25; Revelation 5:5.)

Wednesday:

Stephen saw the stones hurtling his way; he saw also Jesus standing to welcome him home.

Job saw the ugliness and felt the horror of a loathsome disease; he saw the knowing sneers and heard the accusing words of unsympathetic friends. But he glimpsed also the glory of that first sight of Christ beyond the grave: "In my flesh shall I see God: . . . whom mine eyes shall behold, and not another" (Acts 7:54-56; Job 19:20-27.)

Thursday:

John saw himself prisoner on the isle of Patmos, saw a lonely death staring him in the face. But one Lord's day he saw also his Lord exalted, saw with Him those white-robed ones who had overcome by the blood of the Lamb and the word of their testimony. With the second sight death was swallowed up in victory. (Revelation 1:9-11a; 7:9-17.)

Friday:

Isaiah saw his land desolate, his king gone; he saw also the Lord high on the throne of the universe. He saw his sin; he saw also the seraph with the purifying fire. The sight of God finds its double: like Him when we see Him, because we see Him. (Isaiah 6:1-7; I John 3:2-3.)

Saturday:

Paul saw—but looked up, looked away from—the "things which are seen" to the "things which are not seen." And so will we. For the things that crowd our human vision are the temporal, unreal; the things seen only "through a glass darkly" are the real, the eternal, to be seen forever.

So that host of the faithful saw themselves "stoned. . . . sawn asunder, . . . slain with the sword," wandering in dens and caves, "destitute, afflicted, tormented"; but they looked expectantly for a city. They saw also "the king in his beauty: . . . the land that is very far off" (II Corinthians 4:18; I Corinthians 13:12; Hebrews 11:37; Isaiah 33:17.)

Sunday:

We too "would see Jesus" always. We would claim our second sight. "The pure in heart: . . . shall see God." Dante called this the essence of true Christianity: the intellect sees God in history, the heart sees God in sorrow, the will sees God in temptation. "We see not yet all things put under him" but we endure, "as seeing him who is invisible." We do not pretend or shut our eyes to stubborn facts. But we "see also Jesus," and seeing, we too endure. (John 12:21; Matthew 5:8; Hebrews 2:8; 11:27; 2:9.)

the Question box

Conducted by STEPHEN S. WHITE, Editor

What is annihilationism?

Last week we referred to a letter from a pastor who was seeking information. He gave a lengthy quotation from a prominent Bible scholar of another generation in which annihilationism was championed. This writer based his reason for believing in annihilationism on the Bible. We are told time and time again that this is what the Scriptures teach, but not once, as I said last week, is a specific scripture reference given. This alone is enough to disprove the doctrine of annihilation which was being taught. What, then, is annihilationism?

It is the view which holds that there is no such thing as natural immortality for the soul of man. Souls are immortal only conditionally, that is, provided they choose Christ. They can win immortality if they choose Christ, and only if they choose Christ. Only the saved will be immortal. The unsaved will finally be annihilated, or completely destroyed. Some claim that the soul of the wicked ceases to exist at death; others, just after the Judgment, when it is cast into the lake of fire and brimstone; and a third group would place the time of the annihilation of the wicked at some distant time in the future. Dr. E. Y. Mullins, also of another generation, in his book, *The Christian Religion in Its Doctrinal Expression*, refutes this doctrine of annihilation. In the beginning of his discussion he says: "The chief biblical arguments urged in favor of the theory are the passages which refer to the doom of the wicked by means of such words as death, destruction, perdition, abolishing, perishing, and the word lost.

"It is not necessary to cite all the passages relied upon by the advocates of the annihilation doctrine. In 2 Thessalonians 1:9 Paul, referring to the penalty coming upon the wicked, says, 'who shall suffer punishment, even eternal destruction from the face of the Lord, and from the glory of his might.' (see also 2 Peter 3:7). This passage represents in a general way the class of scripture teachings cited in support of the theory. It is claimed that 'destruction' here means annihilation. Similar passages make use of the other words referred to: abolish, perdition, perish, death.

"Now it is not denied that if there were no other general teaching of Scripture to refute this view, and if we were required by the meaning of these words

to define them as annihilation, there would be ground for the view. But neither of these claims can be made good. Take the word 'destroy' in another passage. 'If any man destroyeth the temple of God, him shall God destroy' (I Cor. 3:17). Can this by any sort of construction mean, 'if any man annihilate the temple of God, him will God annihilate'? Consider also the word 'lost.' Jesus refers to the 'lost sheep of the house of Israel' in Matthew 10:6. Can he mean the annihilated sheep?"

Following the quotation just given, Dr. Mullins gives seven arguments against the doctrine of annihilation, or conditional immortality. The gist of these is as follows: (1) It falsely interprets every Biblical term which it uses to support annihilationism (2) The Old Testament view of the dead is not that of annihilation. Souls have a shadowy existence there, but they are still conscious. (3) "The very explicit teaching of the New Testament as to the fate of the wicked disproves the annihilation theory. The phrases forbid it. 'Their worm dieth not'; 'the fire is not quenched' (Mark 9:48). 'And they shall be tormented day and night forever and ever' (Rev. 20:10). These and other similar passages are fatal to it." (4) Annihilationism is foreign to both the Old and New Testaments. It is a product of human speculation and not of Biblical teaching. (5) All of the arguments which have been given for the immortality of the soul by men of thought across the centuries are against annihilationism. They have not urged on rational and moral grounds that certain souls are immortal and others are not. Their proofs have pointed to the truth that all human souls by nature are immortal. (6) "Annihilationism changes radically our conception of the dignity and grandeur of human nature. Scripture teaches, and men have believed, that man is made in God's image, a moral and spiritual personality; that this nature lifts him above the level of the brutes and gives him a naturally immortal existence. Annihilation robs him of this dignity and brings him down to the brute level." (7) It is difficult to understand the Incarnation if annihilationism is true. "How can we think of Christ's entrance into a form of life in the incarnation which was in itself destined to perish?" Jesus came to redeem man and not to remake him so that he would no longer be a human being.



Foreign Missions

Answers to Prayer That May Not Have Been Published

Okinawa—February, 1959, requested prayer for building of the Bible school and church at the new headquarters site. In March, 1959, received word the administration building of the Bible school was already under construction.

Peru—In October, 1957, among other requests asked prayer for the Aguaruna work. In November, 1957, we received word that Rev. and Mrs. Harry Flinner felt called definitely to this work. In January, 1958, Dr. and Mrs. Springer were appointed specifically for the Aguaruna work. Should get to the field in 1960.

Philippine Islands—In February, 1956, we asked prayer for the new work in Loo Valley among the Igorots. In June, 1958, the mission reported that they averaged 300 in Sunday school. In September, 1957, requested prayer that God would move upon the entire field with a great outpouring of His Spirit—In 1958 (February) requested prayer for revival in every church. God came on the field in July and August with great outpouring of His Spirit, first in the Bible school and then out in the various churches. Revival tide is still moving on the field.

Puerto Rico—In June, 1957, we requested prayer for Mrs. Prescott, who had had a serious spinal operation. She suf-

REMISS REHFELDT, Secretary ferred some pain following surgery, was advised to have second operation, but in answer to prayer God wonderfully healed her.

God Is Answering Prayer Among Our Youth

One of our burdens in Guatemala has been for our young people. We have been asking God to give us young people filled with His Spirit. I wish you could have attended a service we had during the Youth Camp. God came in a special way and a number of altar calls were made. It was a thrill to see a number of young people seeking and obtaining the experience of holiness. Some were seeking for the first time; others were returning; and all stayed at the altar until their hearts were satisfied. The services lasted until twelve-thirty or one o'clock in the morning. One girl who has been in the church for some time said, "I didn't know what to do, for I was never in a service like that before."

God was there, and they didn't want to leave. There were about twenty young people who received victory that night.

We hear reports of God's help in other parts of our field. Souls are being saved. Praise His name!—**MAYME ALEXANDER, Guatemala.**

Children's Revival

We are in a Children's Revival this week here in our Acornhoek church.

Miss Tabitha Evans from Cottondale is holding it. Her messages are wonderful. Last night we counted 201 and there were many more tonight. As I sat and watched some of our T.B. boys and girls tonight, singing with enthusiasm, I wondered how much of the Christian message would remain in their hearts as they return to the darkness of their homes when they are well. There are so many of these little boys and girls, and their future is so dark outside of Christ! How we long to see them find Christ as their Saviour before they leave us!

Just the other day I spoke to a patient who had been blind for years, until the doctor removed a cataract from her eye two weeks ago. When I told her of Jesus and His healing the blind while He was here on earth, she reprimanded me for lying. She told me she had never heard of Jesus before. I was glad she could be in the Easter services and SEE the children act out the story of the Resurrection.—**JUANITA PATE, Acornhoek, Transvaal, Africa.**

From Northern Rhodesia

Out in the area where we are to build a new church we have been running between sixty-five and one hundred people in regular attendance. There is a good group of children and young people, and some young men interested in going to Bible school.

We thank God for sparing our section from the riot and strife. There were a few minor incidents, but nothing of great concern. We thank Him too, for good health, and for His presence at our services. Souls have bowed at the altars, and we are praying that they will become strong Christians.—**EDWIN AND PHYLLIS WISSBROECKER, Lusaka, Northern Rhodesia.**

NEWS

of the Churches



A Colaborer with God and Nazarenes

This is my thirty-third year as colaborer with God and Nazarenes in the evangelistic and pastoral field in our church. I came to the Indianapolis District at the time of the division of the old Indiana District and have never known anything but the Indianapolis District. I served three years in evangelism and have served the following churches as pastor (all in Indiana)—Brazil, Princeton, Bedford, Shelbyville, Indianapolis North Side, and am now closing my twelfth year at the Winter Avenue Church in Indianapolis. This church has extended a unanimous call for the thirteenth year and I have accepted with thanks and appreciation.

Wife and I are indebted to the Church of the Nazarene for all that we are—our ministry in local, district, and general work. The church has given

us a place to labor for God and His kingdom all of these years, and never has restricted us in any way in our labors. I have served on every board and held every office from the District Advisory Board down—including Olivet College trustee, district secretary, examining board, orders and relations, and for the past eleven years have served as district treasurer. Five times I have been a delegate to the General Assembly. Mrs. Stofer has shared this privilege several times, and has been an officer in the district missionary society for thirty-one years. The church does not owe us one thing, but we owe the church everything.

I love God, the Church of the Nazarene, and God's people, and it looks as if I will go to heaven in the harness of the Church of the Nazarene.—**T. W. STOFER.**

Wyoming, Illinois—Our church celebrated its first anniversary on Sunday, April 26. When our church was organized one year ago we had nineteen in Sunday school; on anniversary Sunday we had seventy-one present. Also we have purchased an \$8,500 parsonage property across the street from the church. We thank God for helping us here.—**CLARENCE LYKINS, Pastor.**

Evangelist Ernie Moore reports: "When attending the Billy Graham Crusade in New York City two years ago we were tremendously impressed with the spirit of the service and the people who responded to the invitation. It reminded us of the spirit of the service twenty-two years ago at the old Waco holiness camp (Texas) when at the close of a message by Evangelist Jarrette Aycock we went to the altar

and gave our heart to the Lord. Recently while engaged in a revival meeting at our Lakeview Church in Overland Park, Kansas, we saw God come again in the same way. It was the closing Sunday of the meeting; only one man had come forward for prayer all week—but God came in mighty convicting power on that service, and many souls prayed through to definite victory. This year we have preached and/or sung in 18 revival meetings on 5 districts, preaching 160 times; also we have done some graduate work at the University of Texas. We love God, the church, and souls."

Evangelist James W. Humble reports: "The Lord has given us some wonderful tides of victory in the evangelistic field during the past year—have seen some of the best revivals in our thirty-two years of ministry. We have enjoyed working with our pastors and people on the various districts. We have found people willing to pray, fast, and do personal work. My slate is filled for the year except for two dates, November 18 to 29, and December 2 to 13. I will be in the Northwest at that time. Write me, 116 Holly Street, Nampa, Idaho."

Trevecca College Board Meeting

The board of trustees of Trevecca Nazarene College met in annual session at the college in Nashville, Tennessee, on April 29. Reports of the president, Dr. A. B. Mackey, and his staff were excellent. A wonderful spirit of unity, enthusiasm, and dedication was in evidence among the members of the board of trustees. One could sense a wholesome campus atmosphere of cultural and spiritual significance.

The scholastic position of Trevecca Nazarene College is at an all-time high both in qualification of faculty and in quality of instruction. On this item we are approaching the standards necessary for regional accreditation. Financial support from our educational zone has reached a new high, and the trend is still enthusiastically upward. The campus of the college with buildings and equipment continue to show signs of improvement. Our campus is specially attractive; the buildings and equipment are more and more adequate.

The president's office, also his secretary's office, recently have been completely remodeled and refurbished. A new and more adequate president's residence is now under construction. The new Mackey Library building is our next project. Construction should begin very soon. The financial drive for a \$250,000 Mackey Library Fund was authorized by the board of trustees. Sparked by the enthusiasm and challenge of Dr. John L. Knight, chairman, members of the board of trustees, and of the faculty pledged \$17,000 for the fund. This occurred while enjoying the annual faculty-trustee banquet on Tuesday night, April 28. The following day in chapel and in classes, after a challenging message by Dr. Knight, additional pledges by students, faculty members, and trustees brought the total to \$28,000. Plans and pledges for the

\$250,000 Mackey Library Fund embrace a three-year period.

Elected as officers of the board of trustees were: Dr. John L. Knight, chairman; Dr. E. C. Oney, vice-chairman; Rev. Victor E. Gray, treasurer; Dr. Otto Stucki, secretary; and Dr. Lloyd B. Byron, Rev. Mack Anderson, and Dr. V. W. Littrell as members at large on the executive committee.

Dr. A. B. Mackey, president; Rev. Clifford E. Keys, field representative; and Rev. V. Neil Richardson, business manager, are all serving on an extended term. Trevecca Nazarene College moves forward with the full confidence and enthusiasm of Nazarenes in the entire zone.—OTTO STUCKI, Secretary.

Philadelphia District Assembly

The second annual assembly of the Philadelphia District was held May 6 and 7 in the Reading, Pennsylvania, church. Pastor G. Thomas Spiker and his people were gracious hosts.

The blessing of the Lord and a spirit of spontaneity characterized the pre-

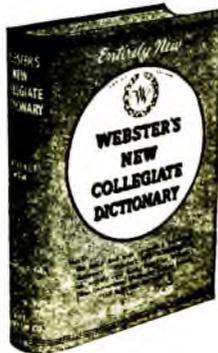
assembly church extension rally on Tuesday evening, May 5. Rev. Dean Wessels, N.M.B.F. secretary, was present and led in prayer. Special music consisted of an instrumental selection and a number by the combined choirs of the host church. Dr. Hardy C. Powers challenged the 350 persons present to be personal evangelists.

Dr. Powers directed the assembly in his usual efficient manner. His anointed ministry of the Word was a source of challenge and blessing to the hearts of both preachers and laymen.

The report of our beloved district superintendent, Rev. Wm. C. Allshouse, revealed gains in every department. Pastors, delegates, and friends of the assembly expressed their love for Mr. and Mrs. Allshouse by giving a generous love offering. In addition, the churches and district advisory board pledged a substantial amount to assist the Allshouses in their hospital expenses; both were seriously ill and hospitalized during the last year. The Philadelphia Nazarenes sincerely appreciate the splen-



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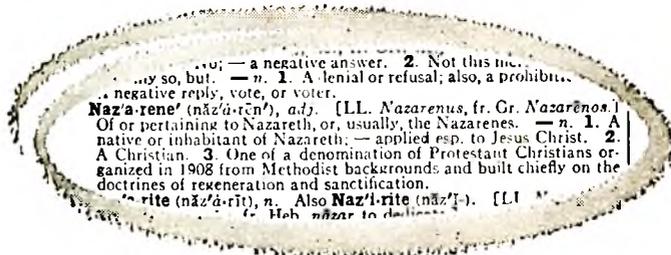


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did leadership of this consecrated couple and unitedly pray for God's blessing upon their lives.

The Philadelphia District raised \$603,435 for all purposes, of which \$62,123 was given to general interests. Sunday school average attendance was reported at 5,884, an increase of 278. Three new churches were organized, and another reorganized during the year.

The assembly closed on Thursday evening with an impressive ordination service, in which the following received elder's orders: Robert D. Chew, Clair H. Fisher, Earl V. Mitman, and Richard A. Smith.

God's continued blessings have been manifested in the second year's activities of the Philadelphia District. A spirit of unity and optimism prevails.—DALE E. HILKERT, Reporter.

Alaska District Assembly and Indoor Camp Meeting

The annual Alaska District Assembly and indoor camp meeting were held in Anchorage First Church, May 3 to 10. In both the assembly and the camp, the blessing of the Lord was wonderfully manifested. Alaskan Nazarenes are determined to move forward for Christ and holiness in the forty-ninth state.

Dr. Samuel Young, presiding over the Alaska Assembly for the first time, was enthusiastically received. His anointed preaching ministry and characteristic wit were especially appreciated.

The general N.Y.P.S. secretary, Rev. Ponder Gilliland, was the camp evangelist. His Bible-saturated, doctrinal preaching was rewarded by many seeking holiness of heart. Each time the invitation was given there were those who found definite victory at the altar of prayer.

The annual report of District Superintendent Bert Daniels revealed progress

in every area of district endeavor. He reported an increase in membership, and \$120,000 raised for all purposes, of which \$12,964 was given to general interests. It was pointed out that Alaska was the only district in the denomination to double Prayer and Fasting giving. A church was organized in Kenai during the year, the tenth church on the district. A work has been started in Whitehorse, Canada, in the Yukon Territory, and it was reported that it should soon be ready for organization. Ten per cent for missions and a 10 per cent increase in membership were included in the goals which Brother Daniels set for the new year.

The district church schools chairman, Rev. Trueman Shelton; the district N.F.M.S. president, Mrs. Iva Berry; and the district N.Y.P.S. president, Rev. Charles C. Powers, were all re-elected in the conventions held during the week.

Only another assembly and indoor camp will bring together most of our isolated Alaska Nazarenes. Because of our very limited contact with Nazarenes other than those of our own local church we are especially grateful for the blessings and enrichments which our assembly and camp afforded us.—PAUL MERKI, Reporter.

San Antonio District Assembly

The forty-sixth annual assembly of the San Antonio District met on May 6 in the new Grace Church in Austin, Texas. Pastor H. R. Borgeson and his people were splendid hosts, with everything ready for a happy meeting.

In the youth and missionary conventions, preceding the assembly, Rev. H. R. Borgeson was re-elected N.Y.P.S. president and Rev. Mrs. C. B. Keeton was re-elected as N.F.M.S. president. The messages of Rev. Earl Morgan, missionary from Italy, were enlightening and challenging.

Dr. G. B. Williamson was the presiding officer for the assembly. His strong, encouraging ministry and friendly humor set the pace for an unusual spirit of unity and fellowship throughout the sessions. A high point for the whole district as well as the assembly was reached in the report and re-election of District Superintendent James C. Hester. His report indicated that, though appointed just five months before assembly, he is well in touch with the work everywhere. Several churches are in operation anew, and gains were reported in many areas. The esteem and respect of the district were shown in giving Brother Hester 193 votes out of 196 ballots cast.

Reports of pastors, district officers, and working committees all seemed to indicate that a spirit of optimism, unity, and aggressiveness has touched the San Antonio District. All are determined to build the Kingdom with greater zeal.

The ordination service on Thursday evening was a fitting climax to a splendid assembly. Dr. Williamson challenged the ministry to the high task to which they are called. John Randolph and A. P. Wallentine were ordained to eldership in the church.—T. A. BURTON, Reporter.

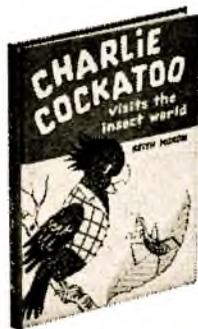
Central Ohio District N.Y.P.S. Convention

The Central Ohio District held its fifteenth annual N.Y.P.S. convention on May 7 at Warren Avenue Church in Columbus, Ohio. More than 450 delegates and visitors registered for the business sessions, and an even larger number attended the evening service.

Under the leadership of President Jay H. Keiser and District Superintendent H. S. Galloway, the program of the convention was carried out with decorum and interest.

The following officers were elected for the new assembly year: Jay H.

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Keiser, president; Clare St. John, vice-president; John W. Dennis, secretary; Paul Pusey, treasurer; Paul McMillan, teen-age supervisor; Carolyn Cook and Paul Walls, teen-age representatives.

Reports were given by the various zone chairmen indicating the progress being made throughout the district in the work of the N.Y.P.S. Continuing under the capable leadership of President Jay Keiser, another year of achievements for Christ is anticipated.

Rev. Eugene Stowe, general N.Y.P.S. president and pastor of the College Church, Nampa, Idaho, challenged the convention with his messages during the day. He urged our youth to put Christ first in their lives and let Him be the Master. The youth of the Central Ohio District are committed to this ideal.—**JOHN W. DENNIS, Reporter.**

Pittsburgh District N.Y.P.S. Convention

Rev. Mayne Minich, Jr., pastor of Eric church, was elected president of the Pittsburgh District N.Y.P.S. at the seventeenth annual convention, held April 30 to May 1, in First Church, New Castle, Pennsylvania. The new sanctuary lent grace to the gathering of youth from the 105 churches of the district.

Rev. David Aldridge of Sharon completed two years of service as president. Among the accomplishments during that time, Brother Aldridge listed total participation in the American Bible Society offering as the most gratifying. Pittsburgh District was the first in the denomination to reach that goal. The retiring president was given a love offering by the convention.

Other officers elected were: Rev. Richard H. Neiderhiser, vice-president; Mrs. June Cousins, secretary; Mrs. Mary Louise Smith, treasurer; and Jerry Acheson and Luella Dunham as teen-age representatives.

Rev. George R. Sarber was the gracious host pastor. His daughter, Mrs. Shirley Welker, is president of the New Castle N.Y.P.S.

Speaking directly to the youth, Rev. Mark R. Moore, superintendent of Chicago Central District, gave stirring messages throughout the convention, presenting a humorous skit at the banquet honoring high school seniors, and closing the meeting with the story of his capture by the Nazis during World War II. Brother Moore is a former pastor, U.S. Army chaplain, and college professor.

Our beloved district superintendent, Rev. R. B. Acheson, conducted a communion service in which the hearts of young and old were melted in consecration.

Eleven young people took part in the Bible quiz, won finally by John Moskal, of Smitton church, a two-year winner. He received a Bible. Winner of the teen talent contest was Miss Carol Shank, of Homer City.

Rev. Stephen Nease, representative of Eastern Nazarene College, brought news of the college and urged the young people to enroll.—**MRS. J. SCOTT NEWELL, Reporter.**

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Canada Pacific District Assembly

The assembly of the Canada Pacific District, April 29 to May 1, in First Church, Vancouver, British Columbia, proved to be a time of encouragement, with optimism reflected in every major report.

Dr. Samuel Young was the presiding officer and his messages were challenging, inspiring, and informative. The entire spirit of the gathering was thrilling to our hearts.

District Superintendent Bert Daniels and his wife are loved and respected by the entire district. Brother Daniel's report, which showed great personal dedication, was warmly received. British Columbia Nazarenes are united and happy under his leadership.

The district superintendent reported a membership of 631, or a 5 per cent increase; per capita giving amounting to \$172.07, with an increase in total giving of \$15,000.00 over last year; a General Budget increase of almost 10 per cent, totaling \$8,626.00 for the year; a Sunday school average attendance of 1,248, an increase of 100, while enrollment climbed to 2,141, an increase of almost 12 per cent. Reflecting the upsurge of home mission responsibility, an offering of cash and pledges amounting to \$2,072.00 was enthusiastically given following a message by Dr. Young.

Advancements were recorded in both the N.F.M.S. and the N.Y.P.S. The

missionary society reported a particularly successful year with every local society, except one, receiving a star. Mrs. Bert Daniels and Rev. Wayne Munro were re-elected presidents of the N.F.M.S. and the N.Y.P.S. respectively. Rev. Marvin Cooke is the church school board chairman. Members of the advisory board are Rev. D. G. MacDonald, Rev. H. M. Hoffman, E. K. Olsen, and C. W. Bartram.

Dr. B. V. Seals, superintendent of the Washington Pacific District, joined with Dr. Young as speakers for the week-end indoor camp meeting. The crowds were most gratifying and a real camp meeting spirit prevailed. Under the anointed preaching many souls sought God and found spiritual victory.

The feeling was evident that this was the finest gathering in the four-year history of the district. Under the leadership of Superintendent Bert Daniels, this home missionary district continues to progress.—**WILLARD B. AIRHART, Reporter.**

Joplin District Pastors' Clinic

Dr. L. T. Corlett, president of Nazarene Theological Seminary, was the special speaker for the pastors' clinic held on May 12 in Pittsburg, Kansas. Major emphasis given in the afternoon session covered four major areas of the pastor's interests: Personal Spiritual Life, Preaching, Human Relations, and

Dr. Joseph N. Speakes



Dr. Joseph N. Speakes, age eighty, pioneer preacher of the Church of the Nazarene, died Saturday, April 18, at Samaritan Hospital in Nampa, Idaho. He was born near Lake City, Arkansas, January 12, 1879. He was converted at the age of twelve and united with the Southern Methodist church. He entered public service at the age of fifteen by superintending a Sunday school and starting his lifework as a minister. He was ordained on September 23, 1900, by Bishop John Granberry of Southern Methodist fame. While attending Marion Collegiate Institute, he met and married Miss Jessie E. Tate, in 1902. Later he attended Bethany-Peniel College, from which he graduated.

He served as pastor and did considerable evangelistic work in the Methodist church. After receiving the experience of entire sanctification, he united with the Holiness Church of Christ at Milan, Tennessee, in 1905. He served for some time as president of the Eastern Council in this church. He was one of the seven fraternal delegates of the Holiness Church of Christ to the Union General Assembly of the Church of the Nazarene and the Pentecostal churches, in Chicago, in 1907. Likewise, he was a member of the Union General Assembly in Pilot Point, Texas, which consummated the union in 1908. He served as one of the assistant secretaries at that

meeting. At the Pilot Point meeting he was made a member of the Southern Board of Foreign Missions and its recording secretary. In that capacity he worked with the late Dr. H. F. Reynolds in writing the first missionary literature of the new denomination. He served in eighteen pastorates in the Church of the Nazarene. Among these were—Newton, Kansas; Maplewood, Missouri; Little Rock, Arkansas; Oklahoma City, Oklahoma; Topeka, Kansas; Grandview, Wenatchee, and Monroe, Washington. Also he served as district superintendent of Kansas, 1910; Missouri, 1912; Arkansas, 1914-16; and Northwest, 1924-29. He was active in promoting twenty-five new churches in these areas. His wise leadership and keen insight made a great impact upon the formulation of a new denomination—now the Church of the Nazarene.

In 1911 he was elected secretary-treasurer of the General Board of Church Extension and in this position he traveled in nearly every state in the U.S.A., also in Canada and the British Isles. He served one quadrennium on the General Board and eight years on the General Court of Appeals. His zeal for the Kingdom knew no bounds. He had the pioneer spirit which motivated him to venture into new areas to organize churches. The privations which he and his family met were isles of spiritual adventure as souls were born into the Kingdom and new churches were started. His radiant ministry showed him to be a student of the Word, and also evidenced a close walk with God. That peculiar unction which characterizes a saint of God was always a part of his ministry. There was a glory about his soul that was contagious; his sermons usually ended in a blaze of glory.

After he had served fifty-five years in the ministry, his health pointed toward retirement and on June 1, 1949, he entered retired relationship. However, for a number of years, he averaged sixty to seventy preaching engagements annually while in the retired status. In the sixtieth year of his ministry he was

especially honored by the church at Monroe, Washington, his home at that time. His impact upon the community there resulted in his being made an honorary citizen of Monroe by Mayor Robert H. Follis.

In 1952, Dr. Speakes was active in the organization of the Nazarene Pioneers—a group of pioneer lay and ministerial members of the church; he served as president until his death. Upon moving to Nampa in May of 1957, Dr. Speakes and his wife united with First Church there in October. Soon after, he became teacher of the Berean Sunday school class and served in this capacity until his death. Although near eighty years of age, he traveled to Pilot Point, Texas, in October of 1958, to be present at the Golden Anniversary of the Church of the Nazarene. He had the unique distinction of being the only Nazarene living at that time who had attended all of the General Assemblies of the church since its beginning, having known all of the sixteen general superintendents and having had a part in electing most of them to the office.

He is survived by his beloved wife, Mrs. Jessie E. Speakes, of Nampa; four sons: Edwin E., of Pasadena, California; Roy W. of Oklahoma City, Oklahoma; Captain Eugene H., of the U.S. Army, Fort Bragg, North Carolina; and Clyde J. of Seattle, Washington; also four daughters: Mrs. Mildred Edwards, of Kansas City, Missouri; Mrs. Wilma Edwards, of Bakersfield, California; Mrs. Elizabeth Paulson, of Nampa; Mrs. Mary Lou Butchart, of McMinnville, Oregon; and one brother, John, of Arkansas.

Funeral service was held on April 22 in Nampa First Church, with Rev. Raymond C. Kratzer, pastor, in charge, assisted by Rev. I. F. Younger, district superintendent. Burial service was at Green Lawn Cemetery, Kansas City, Missouri, on Saturday, April 25, with Dr. Hugh C. Benner in charge, assisted by Dr. A. Milton Smith, pastor of Kansas City First Church.

Training Christian Leaders. Questions sent in advance of the clinic (by pastors) formed the basis for this lecture. Dr. Corlett, in his inimitable manner, with wit and wisdom, suggested solutions to many problems of the pastor. Drawing on his own rich background of experience as pastor and educator, he pointed out methods he had found successful.

District Superintendent Dean Baldwin and the forty-five pastors present from the Joplin District were unanimous in their praise for the practical and pertinent nature of this clinic. A number of pastors' wives attended the meeting also.

Rev. Floyd Hess and the First Church of the Nazarene of Pittsburg were the genial hosts.—WILSON D. BAKER, *Reporter*.

Evangelist V. S. Rushing and wife write: "On account of rearrangement

of some revival dates we have time open for a revival in late June, also the latter part of July and first of August. We'll be glad to slate anywhere. Write us, P.O. Box 7163, Montgomery, Alabama."

Gary, Indiana—Black Oak Church has been richly blessed under the ministry of Evangelist Robert Watson. His messages were inspired and blessed of God. God gave seekers at the altar in nearly every service, with each finding definite victory. The church was strengthened in every way by this wonderful meeting.—MAURICE LIGHT, *Pastor*.

Annual N.Y.P.S. Convention Washington Pacific District

The sixteenth annual N.Y.P.S. convention of the Washington Pacific District met at the Crown Hill Church in Seattle, Washington, April 20 and 21. Rev. Crawford Vanderpool, pastor of

Spokane First Church, was the guest speaker, to the spiritual benefit of the fine crowd of delegates present, composed largely of alert, outstanding teenagers.

God came in wondrous blessing to meet the hearts of the many seekers and to encourage everyone. There was a real spiritual lift in all of the convention.

Reports indicated an outstanding year with good gains; more than a 10 per cent gain in membership; the home mission project churches are fast becoming solid churches, and every department showed good work and God's blessing. Plans were made with vision and enthusiasm.

Officers for the new year include: Fred Fowler, re-elected president; Rev. Hardy J. Powers, vice-president; Mrs. Arlene Mottram, secretary; Rev. Darrell

Teare, treasurer; and Rev. Mel Palmquist, teen-age supervisor. Teen-age representative to the council are Hugh Friberg and Karen Kirsch.—Reporter.

Evangelists Harold J. and Mae Willis report: "Since May 20, 1956, we have spent three years as pastors of our church in Auburn, California. We enjoyed the lovely, three-bedroom parsonage built under the leadership of our predecessor, Rev. Keith Grimm. During these three years we enjoyed the ministry of Rev. Clayton Bailey, Rev. and Mrs. George Grawburg, Rev. Doris McDowell, Mrs. Ruth Miller, the Dec Rushing Family, Rev. Paul Martin, Rev. and Mrs. Robert Pitts, Rev. and Mrs. Lyle Potter, Rev. Bob Mickey, Rev. Arnold Carlson, and Rev. T. P. Dunn. This has been our best year spiritually, financially, and numerically with a 17 per cent gain in membership. It has been a privilege to labor with the church board and the fine people of the church and community. We are now returning to the evangelistic field as of June 1; if desired, we can carry the full program for the evening. God has been good and we are slating for the fall of 1960 and '61. Write us c/o our publishing house, P.O. Box 527, Kansas City 41, Missouri."

Announcements

RECOMMENDATION—After twenty-six highly successful years as pastor of Lufkin First Church, Rev. Mrs. Emma Irick is resigning as of September 1 to enter the field of evangelism. Under the effective ministry of Revs. Allie and Emma Irick, Lufkin First Church has grown from a small church to one of the strong churches of our denomination. Sister Irick is loved and appreciated not only by the people of her own church and community and district, but she is held in high esteem throughout the Church of the Nazarene. She is a dynamic speaker, a tireless worker, a person of prayer and deep devotion, an enthusiastic soul winner. The Lord has blessed her ministry as she has labored in revivals, holiness conventions, assemblies, and preachers' conventions. Any church or district desiring her services may write her: Box 917, Lufkin, Texas.—W. Raymond McClung, Superintendent of Houston District.

WEDDING BELLS—Janet Lillian Wagg of Vale, Oregon, and Eugene Teilmann Hansen of Minneapolis, Minnesota, were united in marriage on May 2, in College Church of the Nazarene, Nampa, Idaho, with Rev. Sanford J. Wagg, father of the bride, officiating, assisted by Dr. John E. Riley, president of Northwest Nazarene College.

BORN—to Gene and Hannah (Copeland) Houchin of Nazarene Theological Seminary, Kansas City, Missouri, a son, Gregory Phillip, on May 18.

—to Rev. Ray C. and Lorraine (Zeigler) Gery of Colton, California, a son, Mark Raymond, on May 12.

—to Rev. and Mrs. Harley A. Downs of Fort Scott, Kansas, a son, Jeffrey Erin, on May 9.

—to S/Sgt. and Mrs. C. E. (Tombaugh) Dickinson of the McConell A.F.B., Wichita, Kansas, a daughter, Donna Marie, on May 7.

—to Mr. and Mrs. Ronald L. Barber of Oklahoma City, Oklahoma, a daughter, Ronda Yvonne, on May 4.

—to Sidney and Elaine (Broce) Cribbs of Kansas City, Missouri, a daughter, Deborah Elaine, on April 27.

—to Rev. Edward and Doris Levin of Freeport, New York, a son, Timothy Robert, on April 27.

—to William and Janet (Hauger) Adams of San Francisco, California, a daughter, Deborah Elizabeth, on April 11.

—to Rev. I. Gene and Shirley (Whetlock) Kenser of Peoria, Illinois, a daughter, DeLynn Marie, on March 20.

SPECIAL PRAYER IS REQUESTED by a reader in Ohio for real "victory over carnal anger and be sanctified wholly and a soul winner";

by a "Herald" reader in Florida, that God would touch and heal of suffering caused by thrombo phlebitis, also for a very special unspoken request;

by a Christian mother for her son and his wife, in France (he is serving with the air force), both Christians and greatly need Christian grace and strength to be true to God;

by a Christian lady in Iowa, that God will supply her every need, undertake for her, and help her to do all His will;

by a Christian lady in Tennessee who needs help physically, mentally, and spiritually;

by a friend in Illinois, "that my financial pressure may be removed and also for an unspoken request";

by a Christian lady in South Carolina, that God will undertake in a special way for a daughter and her family and that His will may be done.

Nazarene Camp Meetings

July 3 to 12, Albany District Camp. Workers: Rev. Charles Lipker, Rev. Paul Martin, Professor Paul Qualis. Rev. Renard D. Smith, district superintendent. For reservations write to the camp manager, Rev. John L. Moran, 115 Temple St., Owego, New York.

July 10 to 19, Pleasant Ridge Nazarene Camp, McConnellsburg, Pennsylvania. Rev. George Brannon and Rev. V. S. Rushing, evangelists; Eugene and LaNora Smith, song evangelists.

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

July 30 to August 9, Western Ohio District Camp, at the Nazarene Center, Hi-way 29; 2½ miles west of St. Marys and 7 miles east of Celina. Workers: Dr. Mendell Taylor and Rev. Charles Lipker, evangelists; Professor Ray Moore, singer; Mrs. Noel Whitis, children's worker. Dr. W. E. Albea, district superintendent. For information write Rev. O. V. Mewbuorn, 1001 Edwards St., St. Marys, Ohio.

Directories

GENERAL SUPERINTENDENTS

HARDY C. POWERS

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

District Assembly Schedule for 1959

South Dakota	June 17 and 18
North Dakota	June 24 and 25
Northeastern Indiana	July 8 to 10
Michigan	July 15 and 16
Eastern Kentucky	July 23 and 24
Illinois	July 29 and 30
Kentucky	August 5 and 6
Joplin	September 2 and 3
Southeast Oklahoma	September 16 and 17

G. B. WILLIAMSON

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

District Assembly Schedule for 1959

Canada Central	June 18 and 19
Eastern Michigan	July 15 and 16
Western Ohio	July 22 and 24
Southwest Indiana	August 5 and 6
Dallas	August 12 and 13
Northwestern Illinois	August 19 and 20
Indianapolis	August 26 and 27
South Arkansas	September 16 and 17
North Arkansas	September 23 and 24

SAMUEL YOUNG

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

District Assembly Schedule for 1959

Albany	July 1 and 2
Maritime	July 9 and 10
Central Ohio	July 15 to 17
Pittsburgh	July 22 and 23
Wisconsin	August 6 and 7
Missouri	August 12 and 13
Northwest Indiana	August 19 and 20
Houston	August 26 and 27
Georgia	September 9 and 10
Mississippi	September 16 and 17

D. I. VANDERPOOL

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

District Assembly Schedule for 1959

Northeast Oklahoma	June 24 and 25
Canada West	July 8 to 10
Minnesota	July 16 and 17
East Tennessee	July 30 and 31
Kansas	August 5 to 7
Iowa	August 12 to 14
Tennessee	August 19 and 20
Louisiana	September 2 and 3

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District Assembly Schedule for 1959

New England June 17 to 19
 West Virginia July 2 to 4
 Colorado July 16 and 17
 Chicago Central July 22 and 23
 Northwest Oklahoma July 29 and 30
 Virginia August 12 and 13
 South Carolina September 16 and 17
 North Carolina September 23 and 24
 New York October 2 and 3

District Assembly Information

SOUTH DAKOTA—Assembly, June 17 and 18, at Church of the Nazarene, 714 S. Minnesota Ave., Mitchell, South Dakota. Send mail, merchandise, and other items relating to the assembly % the entertaining pastor, Rev. Howard Olson, 612 W. Havens, Mitchell, South Dakota. (N.Y.P.S. convention, June 15; N.F.M.S. convention, June 16.) Dr. Hardy C. Powers presiding.

NEW ENGLAND—Assembly, June 17 to 19, at Church of the Nazarene, 37 E. Elm Avenue, Wollaston 70, Massachusetts. Send mail, merchandise, and other items relating to the assembly % Rev. T. E. Martin, entertaining pastor, 12 E. Elm Ave., Wollaston 70, Massachusetts. (N.F.M.S. convention, June 15.) Dr. Hugh C. Benner presiding.

CANADA CENTRAL—Assembly, June 18 and 19, at Grace Church, 624 Annette St., Toronto 9, Ontario, Canada. Send mail, merchandise, and other items relating to the assembly % the entertaining pastor, Rev. Carlton P. Gleason, 29 Walford Road, Toronto 18, Ontario, Canada. (N.F.M.S. convention, June 16 and 17.) Dr. G. B. Williamson presiding.

NORTH DAKOTA—Assembly, June 24 and 25, at the Nazarene Campgrounds, Sawyer, North Dakota. Send mail, merchandise, and other items relating to the assembly % the entertaining pastor, Rev. Theo. Rosenau, Sawyer, North Dakota. (Campgrounds are one-fourth mile north of Sawyer; to get to campgrounds—Soo Line train; bus lines from Jamestown—Minot). Dr. Hardy C. Powers presiding.

NORTHEAST OKLAHOMA—Assembly, June 24 and 25, at First Church, South Delaware and East 12th, Tulsa, Oklahoma. Send mail, merchandise, and other items relating to the assembly % the entertaining pastor, Rev. L. A. Ogden, South Delaware and East 12th, Tulsa, Oklahoma. (N.F.M.S. convention, June 22 and 23.) Dr. D. I. Vanderpool presiding.

ALBANY—Assembly, July 1 and 2, at the District Campgrounds, Brooktondale, New York. Send mail, merchandise, and other items relating to the assembly % the entertaining pastor, Rev. Wm. Williams, White Church Road, Brooktondale, New York. (N.F.M.S. convention, June 29 and 30.) Transportation to reach the District Center—Lehigh Valley Railroad, Greyhound Bus, Mohawk Airlines. Dr. Samuel Young presiding.

WEST VIRGINIA—Assembly, July 2 and 3, at the District Center, Summersville, West Virginia. Send mail, merchandise, and other items relating to the assembly % the entertaining pastor, Rev. Chester Acton, Nazarene Camp, Summersville, West Virginia. Instructions on how to reach the Center: by bus to Summersville; by train or plane to Charleston, then by bus to Summersville. (N.F.M.S. convention, July 1.) Dr. Hugh C. Benner presiding.

NORTHEASTERN INDIANA—Assembly, July 8 to 10, at the Camp Meeting Tabernacle, R.F.D., Marion, Indiana. Send mail, merchandise, and other items relating to the assembly % the entertaining pastor, Rev. H. B. Hughes, 1215 Quarry Road, Marion, Indiana. Lake Central Airlines and bus are the only means of transportation to reach Marion. Dr. Hardy C. Powers presiding.

MARITIME—Assembly, July 9 and 10, at the Church of the Nazarene, 156 Fitzroy St., Summerside, P.E.I., Canada. Send mail, merchandise, and other items relating to the assembly % the entertaining pastor, Rev. Phillip Chatto, Central Avenue, Box 455, Summerside, P.E.I., Canada. (N.F.M.S. convention, July 8; N.Y.P.S. convention, July 11.) Dr. Samuel Young presiding.

CANADA WEST—Assembly, July 9 to 11, at the Tabernacle, Canadian Nazarene College, Red Deer, Alberta, Canada. Rev. Charles Muxworthy, 4802 Ross Street, Red Deer, Alberta, entertaining pastor. Send mail, merchandise, and other items relating to the assembly % Charles Muxworthy, Canadian Nazarene College, Red Deer, Alberta, Canada. (N.F.M.S. convention, July 8.) Dr. D. I. Vanderpool presiding.

June 10, 1959

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