



Herald of HOLINESS

April 13, 1960

Magnifying the Moment

General Superintendent Powers

I once knew a little fellow two years of age who got lost in a flower bed in his grandfather's yard. The luxurious plants closed in around him until panic seized him and sure and permanent disaster seemed about to overtake him. His cry finally brought help and soon the experience was forgotten. Good came of it, however, for he carefully avoided that flower bed after that, and the incident occupied a relatively brief moment of his life.

God assures us through His Word that "all things work together for good to them that love God, to them who are the called according to his purpose." But then some great cloud appears and begins to settle down on us and, like the disciples on the Mount of Transfiguration, we fear as we enter the cloud. And like the two-year-old, as the circumstances of life close in around us, that moment seems to prophesy permanent disaster for us. The tendency to isolate the facts of our lives and study them thus alone becomes a source of endless worry and confusion to us. Those moments tend to be magnified out of all proportion to life as a whole. However, if we maintain faith without wavering, God will reveal to us eventually that in the total scheme of life some clouds are helpful and that all sunshine is the condition that produces deserts.

The Apostle Paul seems to have discovered God's secret of handling those dark moments when he said, "We are troubled on every side, yet not distressed; we are perplexed, but not in despair; persecuted, but not forsaken; cast down, but not destroyed; always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our body. For we which live are always delivered unto death for Jesus' sake, that the life also of Jesus might be made manifest in our mortal flesh. So then death worketh in us, but life in you. We having the same spirit of faith, according as it is written, I believed, and therefore have I spoken; we also believe, and therefore speak; . . . For *our light affliction, which is but for a moment*, worketh for us a far more exceeding and eternal weight of glory; while we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal" (II Corinthians 4:8-13, 17-18).



Stanley, eighteen-year-old son of Rev. and Mrs. L. S. Oliver, of Birmingham, Alabama, was injured in an automobile accident near Nashville, Tennessee, on March 22, and died in a Nashville hospital on March 28. Funeral was conducted by Dr. Hardy C. Powers in Birmingham. Rev. L. S. Oliver is superintendent of the Alabama District.

Pastor Don Ratliff sends word from Brownstown, Indiana: "Wonderful revival; altar and front seats lined with seekers both Sunday morning and evening, also week nights when invitation was given, with some unusual cases. Attendance 'tops'; finances very good. God surely blessed the ministry of Evangelist Paul Stewart."

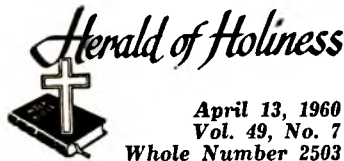
Church Secretary L. A. Ward sends word from St. Louis, Missouri: "Southside Church has experienced the greatest revival in her history with Dave and Joy Erickson, evangelists, and the Singing Casteels in charge of music. There were five thousand contacts made before meeting started; the people prayed and fasted and worked; there was a tide of blessing in each service. Many new people were in attendance and sought the Lord. Pastor Odis James in his fifteenth year with the church, which is proving to be the best of his ministry here."

Mr. and Mrs. W. M. Cozby, of 4322 Pensacola Street, Dallas, Texas, celebrated their golden wedding anniversary on February 28, with an open house at the home of their daughter, Mrs. Roy G. Ingle in Arlington, Texas. They were married March 2, 1910, in the Nazarene parsonage at Cisco, Texas. They have been active members of Dallas First Church of the Nazarene since 1942. They have three children: Mrs. Ingle; Mrs. L. P. (Jack) Durham, of Arlington; and D. Baxter Cozby, of Dallas; and six grandchildren.

GOLD DAYS

By EDNA HAMILTON

*Sometimes in houses very tall,
Stately, pretentious, grand . . .
Walls are cold as they appear;
Such homes are built on sand.
Sometimes just a small, white house
Holds hearts that kindle love always—
If God rules, it's a real home,
Secure in love's "gold days."*



April 13, 1960
Vol. 49, No. 7
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- 1 Magnifying the Moment, *General Superintendent Powers*
- 3 What Is Sanctification? *E. E. Wordsworth*
- 4 The Onward March of Christianity, *C. Warren Jones*
When I Consider Jesus . . . ,
Marian L. Knorr
- 5 Invest Here!
- 6 Someday We Shall See the King! *Roma Gates*
Thro' Any Storm, *Berniece Ayers Hall*
- 7 Unreached but Reachable—
Untouched but Touchable!
Floyd A. Wycoff
- 8 Thinking of the Easter Offering, *Herman L. G. Smith*
The Man on the Station Platform, *Gates V. Walling*
- 9 News in Picture
- 10 Kindle the Fires of Evangelism, *Mary E. Lathan*
- 11 The Churches Speak
- 12 Editorials, *S. S. White*
- 14 Thought for the Day, *Bertha Munro*

Next Week . . .

Semi-special issue on MUSIC

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.

Thou wilt shew me the path of life: in thy presence is fulness of joy; at thy right hand there are pleasures for evermore (Psalms 16:11).

"How wonderful to know that in a big world of strange philosophies and numerous creeds and a multiplicity of opinions we have a Guide! We need not be confused and bewildered. We have a Teacher who knew the answer before the question was framed, and His answers are always right. . . . Those disturbing questions that rob you of your peace of mind will vanish like an early morning fog when you have waited before Him until the brightness of His wisdom clarifies your thinking. . . . The Holy Spirit will guide you into all truth."—J. E. WILLIAMS.

It is good to know about Him, but can you really say—

"CHRIST IS MINE"?

By CLYDE W. RATHER

"My Saviour" (Luke 1:47)

It is a great thing when anyone can say, "My Saviour"! Many people can talk about Christ very beautifully and eloquently. They know the story of His life by memory and can repeat with tender accents His sufferings and His death. They can paint the beauty of His character and tell with eagerness the salvation which He has provided. Yet they cannot say with deep sincerity, "He is my Saviour."

What good does all this knowledge about Him do them if they are not saved by Him? I saw a picture of two little beggar children standing on the pavement before a beautiful house, looking in at the window, where they beheld a happy family gathered around the table at the evening meal. It was Christmas time and the lights from the tree shone brightly through the windows. There was every evidence of luxury and great comfort within the house. But outside it was wintertime, the night was bleak, and the snow was falling.

The poor children outside saw all the brightness and beauty that were within; they could describe it in detail, but it was not theirs and they could not call it so. And while they looked in upon the happy scene, the storm swept about them, and they shivered in their thin rags, and felt the gnawings of unsatisfied hunger. So it is with those who have studied the life of Christ and know about Him by the hearing of the ear but who cannot say, "He is my Saviour."

They see the deep joy of others in time of trouble, but around them the storm still breaks. They look at others feeding upon Christ and witness their satisfaction, but they themselves stand shivering in the winter of sorrow, and their hungry hearts find no bread to eat. All our study about Christ will do us no good if we do not take Him as our own personal Saviour and learn to call Him, "My Jesus." But when we can say of Him, "He is my Saviour," all life is bright and full of joy for us. He is ready to be ours, to give himself to us with all His blessed life, and all the privileges of heirship in the Father's family, the moment we will accept Him.

Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is (I John 3:2).

What Is Sanctification?

(Article One in a series of four)

All standard definitions of the word sanctification give it a twofold meaning—consecration and cleansing from sin. To ignore this fact leads to confusion. Consecration, with the exercise of faith, is the human side, or approach, to the crisis experience, while heart cleansing and the Spirit's infilling are the divine side. These are the basic facts. But let us present sanctification in other ways, employing some pertinent scriptures.

It means deadness to the sin principle. "Knowing this, that our old man [the carnal inbred principle and nature] is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin" (Romans 6:6)—the sin principle, or nature.

"Our old man" here means the personification of our unregenerate nature. "Crucified" expresses death. "Body of sin" means the mass or entire body of sin. "Destroyed" is not repression but extermination. "Dead to sin," verse 2, means to be dead to a state or not to be in it. "Buried," verse 4, denotes the completeness of this death unto sin. Verse 4 should not be used to prove immersion as the only proper mode of Christian baptism. As a matter of fact, sprinkling and pouring are used as the more suitable symbols of spiritual baptism (Hebrews 10:22; Titus 3:5-6). It is a "baptism into [his] death," not water (verses 3-4), a dying to sin as truly and completely as Christ was dead to sin. He had no fellowship with it, no indwelling sin, no heart impurity. And according to John, "And every man that hath this hope in him purifieth himself, even as he is pure" (I John 3:3).

And the word "reckon" of verse 11, "Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord," means to put away sin and live a new life of holiness. As there was an instant when Christ died on the Cross, so there is an instant when the believer dies unto original sin. To "reckon" is

to trust in the name and merits of Jesus that God doth now wholly sanctify the heart by the Holy Ghost. Compare the use of this word "reckon" as found in Romans 8:18.

The clear, unmistakable language of Romans, chapter six, concerning the sin principle is, "God forbid," "dead to sin," "baptized into his death," "buried with him by baptism into death," "old man is crucified," "body of sin . . . destroyed," "we should not serve sin," "He that is dead is freed from sin," "dead with Christ," "Reckon ye also . . . to be dead indeed unto sin," "Let not sin therefore reign," "For sin shall not have dominion over you," "Being then made free from sin," "But now being made free from sin." Crucifixion, death, burial, and complete freedom from sin in this present life (note the word *now* in verse 22) are St. Paul's picture of the total extermination of the sin principle. Surely this language can never be correctly interpreted to mean anything less than complete cleansing from original, inherited depravity or the sinful nature and disposition.

A man insulted "Uncle Bud" Robinson, of blessed memory, who so beautifully exemplified the sanctified experience. But Bud did not get angry or retaliate. He said to him: "The man you tried to insult has been dead for twenty years." In former years prior to Bud's conversion and sanctification he would have had a very angry spell, for he often got very angry with his mules under provocation. But now by God's grace he kept sweet, unruffled, and victorious, though he had sense enough to know his enemy was intentionally insulting him. He felt the outer sting, the mean, uncalled-for insult, but he retained his holy quietness and inner peace. Like his Saviour on the Cross, who keenly felt the insults of the jeering, angry mob crying for His blood, yet withal praying, "Father, forgive them; for they know not what they do," so dear old Brother Bud wept tenderly for his avowed enemy because of the tender and perfect love in his soul. He was "dead indeed unto sin." This is sanctification!

(To be continued)

The Church must SEND or it will END.

The Onward March of Christianity

By C. WARREN JONES

Bethany, Oklahoma

For more than nineteen centuries Christianity has been a powerful force and has exerted a tremendous influence in the world. In those days following the crucifixion, the resurrection, and the ascension of our Lord, few men, if any, realized the gigantic impact that Jesus Christ and His followers were going to make on the human race. The old prophets were gone, and the new school of Christian leaders fresh from Pentecost had but a hazy conception of the future of the work of

Jesus Christ. Under those circumstances their vision was somewhat limited.

The followers of Jesus were first called Christians at Antioch. To be a Christian in those days was to be like Christ and to be a follower of the Carpenter from Nazareth. Those early Christians suffered reproach; persecution was their lot. Stephen became the first martyr. The Pharisees and Sadducees had an idea that they could purge society and forever stop such wild fanaticism. They figured wrong. Gamaliel told the Sanhedrin that if it was of man it would fail. That was the point. It was not of man—it was of God. Christianity and the Christian Church became synonymous.

Jesus Christ, the Son of the living God, became the Head, the Cornerstone, and the Foundation of the Church. He gave the early Christians to understand that they were on the threshold of a new era and that the Church which He had purchased with His own blood would triumph over every foe, and that across all the centuries to come.

Jesus Christ did not come into this world to be rejected and die on a cross to be defeated. Calvary, which looked like the dead end of the lane, proved a glorious, triumphant, and far-reaching victory for a Triune God. John the Baptist saw Him coming and cried out, "Behold the Lamb of God, which taketh away the sin of the world" (John 1:29b). When Jesus entered into His ministry, He never stopped. He never backed up. His every move was forward. Even physical death did not stop Him. He only paused momentarily. While His body rested in Joseph's tomb, He made a trip to the regions of the damned and preached to the captives in prison.

On Sunday morning He came out of the tomb with a resurrected body and with the keys of death, hell, and the grave dangling from His girdle. He stayed around for something like forty days, encouraging the disciples and handing down the Great Commission, and became the world's Emancipator. The Ascension occurred, and in a few days the long-promised Pentecost became reality.

Beginning with the first Pentecost, Christianity began an aggressive march. Naturally Jerusalem was made headquarters. The people of that great city knew that something had taken place, that an atomic force had been set in motion and that in their very midst. In spite of fierce opposition, the fire spread. Those Galilean fishermen headed a

When I Consider Jesus . . .

By MARIAN L. KNORR

*When I consider Jesus, and what He means to me,
The tears flow hot, unbidden; I can no longer see.*

*Though I was lost in sin's dark maze, and hope
was almost gone,*

*Jesus came and lifted me, and night gave way
to dawn!*

*I was a wayward child of sin and on the road to
hell,*

*But Jesus came and rescued me; now with my soul
'tis well.*

*I heard the story wondrous sweet, how on the
cruel tree*

*His precious lifeblood He had shed to save a
wretch like me.*

*Oh, wondrous grace! Oh, love divine! My sins are
all forgiv'n,*

*And daily I will walk with Him who guides me
safe to heaven.*

*O blessed Christ of Calvary, this song I loudly
sing:*

*"What a privilege is mine! My Father is the
King!"*

*When I consider Jesus and the fountain flowing
free*

*Where by faith I deeply plunged and, oh, it cleans-
eth me,*

*I have to shout and cry, "Praise God!" for only
by His grace*

*Can I be freed from ev'ry sin and meet Him face
to face!*

crusade that filled Jerusalem with their doctrine. They invaded Judea and Samaria and fanned out to every part of the known world in an all-out effort to spread the gospel.

Across the centuries the tide of Christianity has ebbed and flowed. For the first three hundred years the tide rose high and multitudes were swept into the Kingdom. But the tide went out. The Church lost the vision and the aggressive spirit of evangelism. They kept the form and went through the ritual but spiritual darkness settled down. But under those circumstances the fire burned and faith was maintained by scattered remnants of God's people. Luther, Huss, Knox, Calvin, and others became beacon lights in a dark world. They held high the gospel torch and Christianity refused to be stopped in its onward march. In the latter part of the eighteenth century John and Charles Wesley appeared on the scene. They gave the world Methodism. England was given a "shot in the arm" and the effect of the Wesleyan revival was tremendous, being felt even in America. Throughout the nineteenth century revival fires blazed and burned. From a live, wide-awake church, missionaries rushed out to the ends of the earth. For the past two hundred years Christianity has been on the move.

In our day some would have us believe that Christianity is on the wane and that the powers of darkness will take over in every land. Absurd! Christianity is not failing! God still lives! He is still at the controls, His hand is still on the throttle. He has a people in every land. Even in Russia, He has multiplied thousands that have not bowed to the Kremlin. In Moscow, the capital, there is a strong Baptist church that carries on a vital re-

The best profile of your personality is found in your check stubs. They reveal your interests and supreme desires.

ligious program. In Red China there are 700,000 Protestant Christians who refuse to surrender to the Communists.

Men and women are still dying for the faith once delivered unto the saints. Behind the iron curtain, the bamboo curtain, and the purple curtain are millions of men and women who love God. They stand ready to die rather than surrender. Out there on the foreign fields are twenty-seven thousand missionaries throwing out the life-line to the millions that sit in darkness. Already several thousand missionaries lie buried beneath foreign soil and the number is being added to every year. Christianity is very much alive. Her adherents are on the march and looking up, expecting soon to meet the Bridegroom!

INVEST HERE!



**dividends
guaranteed**



Part of the congregation at a tent meeting which we held when opening up a new area to our church.

Argentina Beachheads

The Argentina-Uruguay District has expanded until it now reaches from Montevideo, Uruguay, to Mendoza, Argentina, a distance of fifteen hundred kilometers, east to west; and from Jujuy, northern Argentina, to Rawson, Chubut, in southern Argentina, some three thousand kilometers in extent.

In the last six years we have opened Nazarene churches in seven new strategic centers in Argentina, and have purchased or built a pastor's home and a chapel in five of these areas, and chapels in the other two.

We plan eventually to place a missionary couple in each of these centers, from which they will supervise the outreach of the church into the cities and provinces round about, and will operate a branch Bible school to train local young people for places of leadership in the church.

We are greatly in need of trained national pastors as our work continues to expand, and we hope to increase our boarding facilities in our advanced Bible school in Buenos Aires, to accommodate the called young men and women from the outlying areas who need to prepare for the ministry. As God continues to bless, within the next five years we see every possibility of having enough sanctified graduates coming out of our Bible schools to enable each of our strategic centers of work to open a new church in a new section of their area each year.

In this way we should be able to plant the Church of the Nazarene in all the main cities of Argentina within a few years. From these pivotal points the churches can expand into other cities and towns of their immediate areas, until Argentina is blanketed with the message of holiness.

**"I PLAN TO GIVE GENEROUSLY
IN THE EASTER OFFERING."**

Yesterday we saw the President, but

Someday We Shall See the KING!

By ROMA GATES

Missionary in Brazil

For many weeks and months Brazil had been in a state of preparation. On a smaller scale, Wednesday evening, the Mosteller and Stegemoller children were put to bed early, lunches were packed, and final preparations made for a day in São Paulo. What was the special occasion? Our president, Dwight D. Eisenhower, was coming. We might see him if we were in the right place at the right time.

By 5:15 a.m., the Mostellers, the Stegemollers, and Gateses were on their way from Campinas to São Paulo—a distance of sixty miles or so. We watched the final preparations: the red carpet put into place, the press and radio-TV men taking their stations, the troops going into formation, the band tuning up, the policemen holding back the crowd. The cargo planes with the automobiles of President Eisenhower and Christian Herter arrived. All was in readiness.

Suddenly we heard a noise overhead. Breaking through the clouds, and landing on the runway, came the one for whom we had been waiting. How our hearts leaped within us as the cabin door opened and out walked our president! As we stood at attention with the twenty-one-gun salute breaking through the strains of "The Star-Spangled Banner," our hearts overflowed with thanksgiving, love, patriotism—emotions too great to put into words.

All too soon the activities of the day were drawing to a close and it was time for his departure.

Word had just arrived of the tragedy in Guanabara Bay in Rio. The Brazilians, as well as the Americans sprinkled throughout the crowd, were stunned.

The escort motorcyclists were approaching. We leaned hard against the fence hoping that his car would pass down the driveway in front of us. There was a cry of joy as we realized that the President would pass our way. We waved and shouted, and more important, he stood and waved and shouted in return.

Again the band was playing "The Star-Spangled Banner," and the Brazilian national anthem. Our eyes were clouded with tears, our throats were choked with emotion, and our hearts and minds were mingled with joy and sorrow. The steps were taken away, the door closed, and the plane soared into the heavens, with the accompanying planes taking off one by one.

How eagerly we had looked for his coming! What reassurance his smile and presence brought! We had been thrilled with the knowledge that we had a heritage that made us a part of this great and wonderful occurrence. Our thoughts were turned to the fact that there is a greater day coming. We were thankful that we had not missed this day, but how powerfully we felt that we must not miss THAT day! Now is the time of preparation. Not only must we be prepared in our personal lives, but in Brazil from the *mato* to the most ultramodern city in the world, we are faced

Thro' Any Storm

By BERNIECE AYERS HALL

*Faith is no gentle, healing balm
To ease me of life's ache,
No peaceful voyage on a calm
And moonlight-mirrored lake.
Faith is my soul's adventuring
Thro' sorrow's deepest night—
To rise from doubt, as gulls that wing
In brave, triumphant flight.*

*Loud, hostile winds; wild, lashing seas;
My frail craft far from shore—
What then? Is faith enough for these?
Yea, these—and even more!
For faith still works its miracle
To make the cold heart warm.
Oh, God keeps me, as each white gull,
Serene, thro' any storm!*

with the task of giving the message that all might be prepared for the day when Christ shall return to claim His own.

One hour from the time the President left São Paulo, he would see the tragedy that had occurred in Rio de Janeiro. So will there be sorrow in that final day. We want to be in that number that is taken up with Jesus! Surely there is no vice or sin, small worldly pleasure or selfish desire, that

would be worth trading for eternal joy with Christ. The harvest is so great! The laborers are so few! Pray that the seed that falls on good ground will multiply according to His Word. As you pray for us, we pray for you: that from the home mission works to the large established churches God will give an abundant harvest of souls to those who are faithful in the task that Christ commissioned His followers to carry on throughout the world.

Unreached but *Reachable*— Untouched but *Touchable!*

By **FLOYD A. WYCOFF**

Pastor, Shadyside, Ohio

A few years ago while preparing a hall for the opening of a new work in a city which was fourth in size in the state, I was asking God to direct me as to the opening message for Sunday. Two phrases sang themselves into my heart as the theme for that day. They were "Unreached but reachable—Untouched but touchable!"

The Spirit reminded me of the life and ministry of Jesus. He seemed to want to show me how Jesus would feel under similar circumstances. He called my attention to the ninth chapter of Matthew. "But when he saw the multitude, he was moved with compassion" (v. 36). Then He presented two pictures before my vision. "He was moved with compassion" because "they fainted, . . . as sheep having no shepherd." I saw the people of that city as helpless creatures. They were open to every attack of the enemy; they fainted and gave up easily to the adversary; they were scattered and ran everywhere—they were unreached by the gospel.

But a second picture also loomed before me. I saw the Master as He looked out on the harvest field of that city. He declared, "The harvest truly is plenteous"—it is ripe and ready for harvest. Then it was, the words "Unreached but reachable—Untouched but touchable!" took on deeper meaning. I was reminded of the words of the song by Fanny Crosby:

*Down in the human heart, crushed by the tempter,
Feelings lie buried that grace can restore.
Touched by a loving heart, wakened by kindness,
Chords that are broken will vibrate once more.*

" . . . but the labourers are few; pray ye therefore the Lord of the harvest, that he will send forth labourers" (vv. 37-38), the Spirit urged. As I prayed this prayer I felt He took hold of me and declared, "*You!* I want *you* to be a participant in the answer to this prayer. Look on the field. See the unreached, the untouched. They are unreached, but do not despair. They are reachable. They are untouched, but be assured they are touchable."

Today I was reminded anew of this past event. I wondered what the results might be if this vision should in reality lay hold of us, ministry and laity alike. I am sure that if we see the multitude as Jesus did, "as sheep having no shepherd," the full meaning of the word unreached would be fully realized. If we likewise could see people as fields ready for harvest, the unreached would become reachable.

If this prayer for laborers were sincerely prayed, we would be seized by a sense of mission. The urgency of our task would cause us to take our sickles in hand and go out into the golden harvest field and garner in the sheaves. We would work while it is day, realizing "the night cometh, when no man can work" (John 9:4). Then would the words of the Psalmist become a reality as he declared, "He that goeth forth and weepeth, . . . shall doubtless [beyond a doubt] come again with rejoicing, bringing his sheaves with him" (Psalms 126:6).

Money is a wonderful servant, but a ruthless master. That's why I need to give!

Thinking of

The Easter Offering



By HERMAN L. G. SMITH

Pastor, First Church, Calgary, Alberta, Canada

The *New York Times* carried an editorial a couple of years ago entitled "Plenty and to Spare." The caption is part of the musing of the prodigal in the familiar Bible parable as he thought of his father's house. The article referred to nature's abundance and the leaf-litter under the maples where is found the . . .

" . . . generous sprinkling of maple keys, nature's original helicopters—every maple in the woodland has matured enough seeds to plant a small forest. Those maple keys are typical of nature's generosity—it is so uneconomical. Man is the only living thing that ever says 'too much.' He tries to limit production—but nature goes on her way oblivious—and the winged seeds come spiraling down writing 'plenty, plenty, plenty' on the autumn air."

God's works are all characterized with abundance. His generosity likewise is implanted in the hearts of His consecrated people. Liberality marks the giving of those inhabited by the Spirit.

Only the selfish would curtail and hold back from giving the "good measure, pressed down, and

shaken together." Going the second mile enlarges the soul, increases faith, and fills the heart with joy. The selfish are caught in their own trap of stinted economy as their souls shrivel and their faith shrinks to impotency.

But God's people, prompted by divine love, are like the winged seeds that keep replenishing with more than enough. As they give they sing, "His grace aboundeth more," and their souls become as well-watered gardens. It may seem paradoxical—the more one gives, the more one has. Yet it is the law of nature as well as the law of love.

There is "plenty and to spare" in God's economy. Then oblivious to the narrow restrictions of small men, let Christians everywhere sow the good seed by all waters and give liberally to the cause of world-wide missions that there may be more than enough. Thus the church becomes strong and there need be no begging! Dignity and power attend the generous church; for as we sow in plenty for God's kingdom, we may be assured of returns, now and in eternity, "some thirty, and some sixty, and some an hundred."

The Man on the Station Platform

By GATES V. WALLING

(This is based upon an experience told me by a long-time friend. In order to conceal his identity, etc., I have changed the names and a few minor details.)

Slowly I folded the telegram, slid it back into the envelope, looked across the table at my wife. Joan's eyes were solemn.

"It's from Louise," I said.

"Jerry's worse?" Joan asked quietly.

I nodded. "The doctor says—" I couldn't finish the sentence.

"Louise wants you to come?"

"Yes," I said, "at once." There was only silence then between Joan and me for a moment, as we thought of our long friendship with Louise and Jerry—Louise, who was one of the most inspiring

Christians either of us had ever known; and Jerry, who had been periodically promising for years that someday he'd "do something about religion."

I didn't need to tell Joan that Jerry's time on earth was limited, that Louise desperately wanted me to come.

"Did she—" Joan hesitated, went on, "did she send you the train fare?"

I shook my head. I'd been laid off at the plant three weeks before, and we were down pretty low moneywise. Of course, I was called back to work for the next Monday, but—

"What shall we do?" Joan asked.

"Pray," I said.

On our knees we poured out our problem to God, prayed long and earnestly until at last, feel-



**News
in
Picture**



EXHIBIT PLANS FOR THE FIFTEENTH GENERAL ASSEMBLY which will be held at the Municipal Auditorium, June 16 to 24, are under way. There will be many exhibits featuring all phases of the church activities around the world. Pictured above checking over an exhibit are, left to right, Ralph Mullies, maintenance man; Bert Goodman, director of Visual Art; and Ray Neisler, engineer.

ing as though a comforting, sustaining light had shone into the small living room, I said, "I'm going to Plainview, Joan."

Few words were spoken between us for the next hour, as Joan prepared lunch and I packed my bag. When I left the house, she said with tears in her eyes, "I'll be praying for Jerry."

"I know," I told her, turned, walked down the street to the depot. Half an hour until train time. Yet, in spite of the fact that I had just \$1.30 in my pocket and the fare to Plainview, round trip, was \$20.00, I felt a sense of peace.

At the station I deposited my bag just inside the door, returned to the platform, stood there quietly praying.

A few minutes later I looked up, saw a tall man coming in my direction. Suddenly he stopped, stared at me, hurried over.

"Ben Challoner!" I exclaimed. "Why, I haven't seen you in ages!"

Amazement shone on his face. "Look, Gates," he said. "This is, well, one of those things I guess. While I was eating lunch I kept thinking about that forty dollars I've owed you since 'way back when. And something told me as strong as anything to pay you the money and do it right away." He pressed a roll of bills into my hand. "I'm ashamed I didn't do it sooner."

"I understand," I said, "so don't worry. You had hard going."

Ben nodded. "But things are okay now. Business is fine." He cleared his throat. "I was going to come by your house and give it to you and then I had an urge to come by the station on the way—one of those urges. You know. One of those things you can't explain."

"I think we *can* explain it, Ben," I told him quietly, and explained my dilemma. "God always takes care of our needs," I finished.

There were tears in Ben Challoner's eyes—Ben, the big, over-six-footer who was one of our town's strong men.

"Look," I said, "I've got to buy my ticket. But take fifteen dollars of the forty and give it to Joan, will you?"

That train ride, those hours with Louise and Jerry, the glory of Jerry's entry into the shining company of our Lord; and, a few hours later, his going quietly, as Louise and I sat with him—all these will be indelible and precious memories.

When, on my return, I'd told Joan about the trip, I asked, "Was the fifteen dollars enough to tide you over?"

"Of course," she said with a smile. "You go back to work tomorrow. Oh, and by the way, the forty dollars Ben gave you is already tithed. I sent the four dollars off yesterday."

Use This Year's Vacation Bible School Theme to *Kindle the Fires of Evangelism* in Your Church



By MARY E. LATHAM

The 1960 theme for vacation Bible schools, "Traveling for Jesus," offers excellent motivation to create new interest in personal evangelism in your church. Whole families may be challenged to work to bring new people into the Sunday school and church services.

FORCE FOR EVANGELISM

Already the vacation Bible school has proved to be a powerful force for evangelism in the church. Last year 2,642 churches (56.3 per cent) reached over 42,000 unchurched boys and girls through this summertime effort. Over 44,000 children and young people were converted. Reports stated that many new families were won to the church, new members were gained, and new teachers discovered.

All of these results give cause for rejoicing. Indeed the Bible says there is rejoicing in heaven over *one* who repents. Our joy is diminished by the thought of those who might have been won to the Lord had the other 43.7 per cent of the churches conducted a school. Eternity alone will discover those lost who might have been won through vacation Bible schools which never materialized.

"TRAVELING FOR JESUS"

It is of vital concern that every church see the golden opportunity offered by the 1960 theme. Enthusiasm may be generated through the school-wide project, "Traveling for Jesus." Boys and girls—and their families—will be challenged to travel in many different ways to help spread the gospel. They will go in person to invite neighbors, friends, and relatives. They will travel by car to bring people to church. Telephones will furnish a way to spread the good news of Jesus. Written invitations may go by mail. Planes will take our offerings to mission fields to proclaim the glad tidings around the world. Ships will take our boxed gifts to missionaries in faraway places. We can even do space travel through the medium of prayer.

We hope and pray that interest created through this project will gain such momentum that visitation evangelism in every church will see new and far-reaching results. By fall revival time many new

people brought into the church may be ready to pray through to a vital experience of salvation. Of course, many may be won before then. The big concern now is to get everybody working to bring them in. Then keep praying and co-operating to win them to the Lord.

PROJECT OF THE WHOLE CHURCH

The vacation Bible school is a project of the whole church. There is much more involved than the operation of the school. Every person in the church can have some part in this work. Promotion, advertising, transportation, preparation, follow-up, prayer, and financing—all offer opportunities for service in addition to the actual operation of the school itself. The church board elects the superintendent upon the nomination of the church school board. It is indeed a *church* school.

Some churches plan classes for young people and adults in addition to the usual classes—three-year-olds through junior high. For these older ages Christian Service Training classes are offered. There are, of course, regular teachers' manuals and pupils' books for each of the five age-groups: nursery, kindergarten, primary, junior, and junior high. These are prepared each year by the Department of Church Schools. They are designed to help teachers guide boys and girls through experiences to meet their needs.

NAZARENE MATERIALS FOR NAZARENES

It is assumed that every Church of the Nazarene will see the value in using all manuals from our own publishing house. It goes without saying that only Nazarene materials can help us develop leaders for tomorrow's church. From the standpoint of doctrine ours is the only material we can safely use. One worker in a local church went so far as to say, "I think that if you are no longer using your denominational literature, you should take your denomination's name down from the front of your church—it doesn't belong there any more."

SCHEDULE LATER SCHOOL

Because the General Assembly comes in June, your church calendar may have to be shifted somewhat to make room for a standard vacation

Bible school (at least ten sessions of two and one-half hours each and lasting over a period of at least ten days). Plan for July or August. Some churches prefer these months. You can have a vacation Bible school any time you can get boys and girls and teachers. Plan for the time best suited to your situation—but **PLAN TO HAVE A VACATION BIBLE SCHOOL**; and begin now to talk, plan, and prepare.

If you have not received a free *Plan Book*, you

may have this and other helps by writing to your office of vacation Bible schools, 6401 The Paseo, Kansas City 10, Missouri.

We cannot afford to miss this opportunity to evangelize through the vacation Bible school. It is worth our best effort to reach the unchurched and to win them to the Lord.

Read the testimonies of churches who used the vacation Bible school to kindle the fires of evangelism and were glad they did.



ALASKA—"First time a standard two-week V.B.S. held in Sitka; we proved we could do it. Three new families were won for Sunday school attendance."

ARIZONA—"Excellent co-operation, staff well planned, smooth-running school with vital results. Twenty-eight converted; forty-two sanctified; eight joined the church."

CALIFORNIA—"Reached into some unchurched homes in the community. Many church members found this to be an area of service for their Lord. Many children were saved."

CANADA—"A teacher invited a girl of eleven years. She brought a boy of thirteen years; he brought sixteen others. Good memorization of scripture. We had a fine rhythm band, with all ages; proved a very fine attraction. The chapel services were high points with sixteen decisions."

CENTRAL OHIO—"Seventy-five children converted, new homes for visitation, talents brought to light, and parents of one family joining church."

CHICAGO CENTRAL—"A child converted on Thursday led her mother to the altar Sunday night. Praise the Lord! Teachers carried a burden. The Lord met with us. The manuals and workbooks are excellent teaching tools."

FLORIDA—"Twenty-four boys and girls saved. Three united with church; six were baptized."

MICHIGAN—"There was unity among the staff and each department ran smoothly. We had thirty-nine children who found the Lord. We came in contact with several new families which we expect to follow up and enroll in our Sunday school."

MISSISSIPPI—"Ten were saved, six enrolled in Sunday school, six joined the church."

MISSOURI—"The children were made to love and appreciate the church more than ever. The most outstanding of all was that almost half of the school came to the altar and was saved."

NEW ENGLAND—"Twelve boys and girls sought Christ. New teacher talent discovered. Demonstration night brought many unchurched parents to our church for the first time."

NORTHEASTERN INDIANA—"We were able to meet the standard—88 unchurched homes reached—70 seekers—101 of enrolled 132 attended Sunday morning Demonstration Program."

NORTHWEST—"Splendid staff organization and preparation. Thirty-seven conversions, thirty first-time converts, thirty-seven new prospects."

OREGON PACIFIC—"The extra effort put forth in calling for the V.B.S. also helped the S.S. The junior high class was a real challenge to their teacher in the interest they showed."

SAN ANTONIO—"A family of five attended school the full time; then on Sunday a.m. at our V.B.S. program the mother and a twelve-year-old son were saved. Will join the church next Sunday."

SOUTHWEST INDIANA—"Unchurched families were reached and it has helped our Sunday school attendance tremendously."

WESTERN OHIO—"As a result of their children's attending, some of the parents are attending church. Also twenty-four children gave their hearts and lives to Christ."

WEST VIRGINIA—"Several young people saved and are still coming. Also immediately at the close of Bible school another Sunday school class was started."



EDITORIALS....

A Key Text on Holiness

The editor has directed your attention recently to the thirty Biblical passages on which, according to one authority, Wesley largely based his doctrine of entire sanctification. Thus far we have discussed the first two of these passages: Ezekiel 36:25-26, 29, and Matthew 5:8. In this article your attention is called to the third of these thirty texts, Matthew 5:48: "Be ye therefore perfect, even as your Father which is in heaven is perfect." These words, no doubt, provided Wesley with a key verse on the doctrine of holiness.

As one begins the study of Matthew 5:48, he finds that its authenticity has been questioned. Some scholars have held that this was not the original statement of Jesus. However, the evidence for this claim has not been convincing. This is proved by the fact that most of the recent translations have not eliminated the key word—"perfect"—from this verse. Further, some of them state Matthew 5:48 even more forcefully than the King James Version does.

One scholar has insisted that the word "perfect" couldn't be the right term because it is completely unrelated to the context. Such a view has not been generally accepted, for anyone who will carefully read this chapter, especially the verses immediately preceding, will discover that the text before us fits into its context.

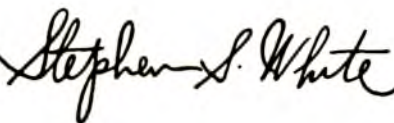
Beginning with Matthew 5:21, one of the highest standards of Christian living to be found anywhere in the New Testament is set forth. Nothing but a heart that is free from sin—perfect on the finite level, as God's heart is perfect on the infinite level—could possibly live up to this standard. It gives us in a single assertion the ethics for holy living. After Jesus declares in verse 21 that we

should not kill, He goes even deeper in His analysis and says, "Whosoever is angry with his brother without a cause [*without a cause* is not in the original] shall be in danger of the judgment: and whosoever shall say to his brother, Raca, shall be in danger of the council: but whosoever shall say, Thou fool, shall be in danger of hell fire." Then we are told that if we bring our "gift to the altar," and there remember that our brother has anything against us, we must do our best to clear up this before we present our gift.

In the next four verses a very high standard of living is also presented. Jesus says, "Whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart" (v. 28). Then the Master adds, "And if thy right eye offend thee, pluck it out, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell" (v. 29). This is followed by the same truth as to one's right hand. In fact, all through the chapter, this same high level of teaching is presented. Thus Matthew 5:48 provides a proper summary of what has gone before. It is not surprising, then, that in Wesley's thinking this was a key verse, for perfect love and Christian perfection were two names which he often used for the blessing of entire sanctification.

Moulton, in the *Modern Reader's Bible*, translates this verse in these words, "Ye therefore shall be perfect, as your heavenly Father is perfect." Still better, Moffatt puts it in these words, "Ye must be perfect, as your heavenly Father is perfect." This is an impossible ideal from the standpoint of human achievement, but not from the standpoint of God's ability to help man. By divine grace, we can be perfect as men but not as God.

Wesley translates this text thus: "Therefore ye shall be perfect, as your Father who is in heaven is perfect." Then he comments on it as follows: "So the original runs, referring to all that holiness which is described in the foregoing verses, which our Lord in the beginning of the chapter recommends as happiness, and in the close of it as per-

By 

fection. And how wise and gracious is this, to sum up, and as it were seal, all His commandments with a promise; even the proper promise of the gospel, that He will 'put those laws in our minds, and write them in our hearts!' He well knew how ready our unbelief would be to cry out, This is impossible! and therefore stakes upon it all the power, truth, and faithfulness of Him to whom all things are possible."

Next we present a paragraph from Adam Clarke on Matthew 5:48:

"'Can we be fully saved from sin in this world?' is an important question to which this text gives a satisfactory answer: '*Ye shall be perfect, as your Father, who is in heaven, is perfect.*'—As in his infinite nature there is no sin, nothing but goodness and love, so in your finite nature there shall dwell *no sin*, for the law of the spirit of life in Christ Jesus shall make you free from the law of *sin and death*, Rom. viii. 2. God shall live in, fill, and rule your hearts; and, in what He *fills* and *influences*, neither Satan nor sin can have any part. If men, slighting their own mercies, cry out, *This is impossible!*—whom does this arguing reprove?—God, who, on this ground, has given a command, the fulfilment of which is *impossible*. 'But who can bring a clean out of an unclean thing?' God Almighty—and, however inveterate the disease of sin may be, the grace of the Lord Jesus can *fully cure it*; and who will say, that he who laid down his life for our souls will not use his *power* completely to effect that salvation which he had died to procure? 'But where is the person thus saved?' Wherever *he* is found who loves God with all his heart, soul, mind, and strength, and his neighbour as himself; and, for the honour of *Christianity* and its AUTHOR, may we not hope there are many such in the Church of God, not known indeed by any profession of this kind which they make, but by a surer testimony, that of uniformly *holy tempers, piety to God, and beneficence to man?*"

Wesley, Clarke, and many others who follow them in the interpretation of this verse, would say that the standard set up here for men has to do with relative, and not absolute, perfection. But some people insist that there is no such thing as relative perfection. Nevertheless, no one who examines the uses of the word perfection can come to such a conclusion. Actually, the word perfection is almost always used in a relative sense—that is, with a relative meaning, and seldom with an absolute significance. He who insists that it can mean nothing else than something absolute is contending for that which those who use the English language seldom agree with. The words "perfect" and "perfection" are used far more often to describe something which is not, rather than something which is, absolute.

We speak of a perfect day, a perfect sunrise, a perfect sunset, a perfect grade, a perfect car, a perfect performance, a perfect man (physically); but when we stop and think, we know that we do not mean in any one of these statements that the perfection referred to is absolute. Nevertheless, it is proper to make such assertions; for, if our thought is exact, we only mean that a certain standard which has been set up is reached. The same is true as to Christian perfection. It is not absolute perfection; it is the attainment of a specific goal which God through His grace has made possible for the Christian. "Be ye therefore perfect, even as your Father which is in heaven is perfect."

"Traveling for Jesus"

The vacation Bible school is held when the regular public schools are not in session. This means that large numbers of boys and girls are free to enroll. Also, their parents are willing for them to attend, if for no other reason than to keep them busy during part of the summer. Any child can come, regardless of his church relationship. He can be a member of our church, some other church, or no church at all. In other words, this is a Bible school, held during vacation time, which is open to all who are within the proper ages. What better opportunity could a pastor and church want for getting in touch with new homes and new people? Thus, the vacation Bible school is a strong arm which reaches out and grasps new hands from every quarter.

The theme for the 1960 vacation Bible schools is "Traveling for Jesus." Its meaning and significance are stated in these words:

"Why not use this year's vacation Bible school theme to motivate your whole church to a new interest in visitation evangelism? 'Traveling for

Jesus' is the theme designed to create among boys and girls and their families interest in inviting friends and relatives to Sunday school and church.

"The idea is to find many ways to travel for Jesus: by telephone, by personal invitation, by bringing people in our cars to Sunday school and church, by giving money for missions, and by prayer, which is compared to space travel. To make the project more interesting, there is a large

banner to put up in front of the auditorium with a score sheet for each age-group and one for the whole school. In this way boys and girls can keep the total score on how many contacts are being made. This type of project could well spread out to include the whole Sunday school or even the whole church."

If you have not already begun to make plans for a vacation Bible school, start at once!

Thought for the Day

by BERTHA MUNRO

Invisible Means of Support

(Psalms 1:3)

Monday:

*A life of faith may seem to plod
And be a mite to offer God,
But better than a sermon heard
It adds the meaning to the word,
The daily following of the truth,
Disciple's greatest gift to youth.*

*Divine experience released
From Christlike clay.*

(Excerpts from student verses)

The second explains the first. The inner eye must see God, for the outer life to be Christlike. (Daniel 11:32b.)

Tuesday:

So many complaints that the world has gone wrong. "So many ways that wind and wind" suggested to save it. Best be one person to open the way for God. Be born again into a new world, to breathe a fresh ozone. Then live a life that points to God because you follow His directions and accept His provisions.

"Blessed is the man that trusteth in the Lord, and whose hope the Lord is. For he shall be as a tree planted by the waters." (Jeremiah 17:7-8.)

Wednesday:

"Security—a dreary goal." If only economic, and sought as an end in itself. But if it means "all sufficiency for every good work," if it means intense satisfaction in living for God, then an indispensable inner "means of support." "I am the Lord thy God, . . . open thy mouth wide, and I will fill it." (Psalms 81:10.)

Thursday:

Resurrection power. "They shall know that my name is The Lord." "I am he that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death." "What is the exceeding greatness of his power to us-ward who believe, . . . which he wrought in Christ, when he raised him from the dead." (Jeremiah 16:21; Revelation 1:18; Ephesians 1:19-20.)

Friday:

Daily strength through the daily Presence. "Strengthened with might by his Spirit in the inner man." "I the Lord thy God will hold thy right hand, saying unto thee, Fear not; I will help thee." "I was strengthened as the hand of the Lord my God was upon me." "He giveth power to the faint; and to them that have no might he increaseth strength." (Ephesians 3:16; Isaiah 41:13; Ezra 7:28; Isaiah 40:29.)

Saturday:

Sure guidance. "I will bring the blind by a way that they knew not; . . . I will make darkness light before them, and crooked things straight." "He that followeth me shall not walk in darkness, but shall have the light of life." (Isaiah 42:16; John 8:12b.)

Sunday:

Certainty. "They shall dwell safely . . . yea, . . . with confidence." The rest of faith and trust. "Take my yoke upon you, and learn of me, . . . and ye shall find rest unto your souls." "Ye shall know the truth, and the truth shall make you free." (Ezekiel 28:26; Matthew 11:29; John 8:32.)

All this and more. "All my springs are in thee." "With joy, . . . draw water out of the wells of salvation." (Psalms 87:7; Isaiah 12:3.)

Nazarene Young People's Society and

Nazarene Junior Society

PONDER W. GILLILAND
Executive Secretary

From the N.Y.P.S.

OUR CONGRATULATIONS go to David Gray, of Franklin, Ohio, who this month received the God and Country Scout award in recognition of Christian growth and service at ceremonies in our church. He is a member of Rev. Harold Platter's church. CONGRATULATIONS to you, David!!

Junior Topics Action Packet

The Junior Society directors have requested for a long time something to use with the "younger" juniors on Sunday evening.

We now have available a new *Junior Topics Action Packet* to go with your programs in *Junior Topics*. It is a newly planned packet offering a wide variety of handwork. This packet is printed in booklet form on heavy paper with an attractive two-color cover. The large 7 $\frac{3}{8}$ x 10 $\frac{5}{8}$ -inch sheets are perforated, making them easy to tear out as needed. Each of the sixteen sheets

is complete with instructions and identification of program with which it is to be used. Other information about your packet, correlating with the lessons, is found in *Junior Topics*.

This packet is ready to use with this April-May-June quarterly. We urge you to order immediately, so you can become acquainted personally with this new addition to your Junior Society programs.

This handwork is geared for the "younger" juniors in your group.

Order your *Junior Topics* directly from the Nazarene Publishing House, 2923 Troost, Box 527, Kansas City 41, Missouri. The packets are ordered by Number J-602, for 35c each; 6 or more, 25c each. Your Sunday school ordering secretary received an order blank for the packet. Each local director received an additional order blank from the district director. Order today.

A picture of the *Action Packet* appears on page 24 in this issue of the *Herald*.

The Sunday School Lesson

ROBERT L.
SAWYER



Topic for
April 24:

The Hunger for Righteousness

SCRIPTURE: Matthew 5:6-7; 13:44-46; 18:21-35 (Printed: Matthew 5:6-7; 13:44-46; 18:23-33)

GOLDEN TEXT: *Blessed are they which do hunger and thirst after righteousness: for they shall be filled* (Matthew 5:6).

This spiritual hunger and thirst is not only of the man longing to rid himself of his sins and the sin principle; it is also the voice of the spiritual believer under depressions longing for the renewal of divine presence, struggling

with doubts and fears, but yet holding his ground by faith in the living God. The most mature saint finds this hunger and thirst to be more like the Master.

Thirst: We must not discount the open seeking for God and religion in our day. Augustine cried in another day, "Our souls are restless till they rest in Thee, O God." In all the unorganized, misinformed, and chaotic voices of churches, sects, religious hawkers, we see that there is a hunger, a spiritual thirst that must be honored. Our help comes from the personal presence of a living God.

Mercy: The attitude of our hearts will determine whether God can satisfy these deepest longings of our hearts. In the routine habits of our devotion—prayer, Bible reading, meditation, and in our respect for others by kindness, helpfulness, clean thoughts and desires, love for others, forgiveness—these are highways in the heart along which God can travel. We are responsible how we hear and respond to the overtures of God. "Prepare ye the way of the Lord, make straight in the desert a highway for our God" (Isaiah 40:3).

Jesus Christ: If we have a big God, we have little problems; if we have a little God, we have big problems.

The eternal God, who said, "Let there be light" (Genesis 1:3), is the same today and can dispel the darkness or shadows of sin or burden of our lives. The same Christ who raised Lazarus from the dead enters into our sorrows—He carries our load; He is watchful of our lives—the very hairs of our head are numbered.

Job had burdens and troubles and woes, but listen as he affirms his faith after each of the cycle of speeches of condemnation from his "comforters": "Though he slay me, yet will I trust in him" (13:15); "When he hath tried me, I shall come forth as gold" (23:10); "I know that my redeemer liveth" (19:25).

The Psalmist cried, "As the hart panteth after the water brooks, so panteth my soul after thee, O God" (Psalms 42:1). We have the pitcher of faith; the well is deep! "Ho, every one that thirsteth, come ye to the waters, . . ." (Isaiah 55:1). "Blessed are they which do hunger and thirst after righteousness: for they shall be filled" (Matthew 5:6).

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

Servicemen's Corner



DISCHARGED SOON—"My wife and I would like to say a big 'Thanks and God bless you' for the work you are doing and the support you are giving the Nazarene servicemen. Being a chaplain's assistant, I have not had much opportunity to attend the Church of the Nazarene while in the service, but have found a great deal of inspiration in the publications of our church.

"Another tremendous source of encouragement has been our home pastor, Rev. W. R. Wise, First Church in Renton, Washington, who has written us faithfully and sent news from home for nearly two years. How can you go wrong with support like that? Many thanks and keep up the good work."—DONALD O. HARTWIG.

THANKS—"I would like to thank the Nazarene Servicemen's Commission for the church periodicals that I received while on active duty with the U.S. Army. While stationed in Formosa it was my privilege to meet our missionaries—they all made me feel welcome by opening their homes to me during my off-duty hours. It was a great experience to see our mission stations over the island carrying on God's work. I do thank God

for this firsthand experience. I want to live my life so that it may count for the Lord Jesus Christ, who died that I might live."—RAYMOND E. PAULI.

FROM THE AIR FORCE—"I want to thank you so much for sending the church periodicals. We appreciate the good work you are doing for all of the men in service from the Church of the Nazarene."—A/IC DONALD E. BEHA.

FROM OVERSEAS—"Thank you for the church periodicals. I enjoy them very much, and read them from cover to cover. Your commission has supplied me with a 'church away from home.' If it weren't for the literature and the religious books that I read, and most of all for my Bible, it would be impossible to remain a Christian when away from the church. I feel very definitely led to leave the service and attend a Christian college. Any assistance that you might render would be deeply appreciated."—DENZIL R. COBB, USAF.

NAZARENE SERVICEMEN'S COMMISSION
London W. Gilliland DIRECTOR



GOLDEN ANNIVERSARY CRUSADE 1956-60

Department of Evangelism

V. H. LEWIS, *Secretary*

You and Vacation Bible School

They will probably have a vacation Bible school in your church this summer. It will be a very important part of the summer program. Boys and girls will be attending it to receive Christian instruction. They will be the children of your church and Sunday school. There will be some new children there who do not attend your church.

They need the Bible school to lead them to Christ and help them know how to live Christian lives. These children will be adult citizens before long. They will be making decisions that affect communities and governments. They are important!

This vacation Bible school offers you a real opportunity to serve Christ. Remember, when you got saved you promised Christ that you would serve Him. This means you are to labor for Him in helping people find God. Now you have a real chance to keep those promises.

No better opportunity for real Christian service will ever be yours than to volunteer to work in the coming vacation Bible school. It will be a rewarding opportunity, for results of such labors can be seen in the spiritual help the children receive. In addition, there are the "new" children reached for Christ and the church.

Vacation Bible school means work, real work. But it is work for our Lord

which we are blessed in doing. Vacation Bible school takes time—but it is time well spent for God. Vacation Bible school may inconvenience you if you work in it, but the worth of the children makes it worthwhile.

Vacation Bible school needs people who will apply themselves to be efficient at the task—but you will be the richer for giving of your talents. Supervisors, teachers, assistant teachers, musicians, secretaries, and others are needed to make this coming school what it should be. There is no way to get along without you.

If your work forbids your attending and serving during the actual Bible school sessions, you can offer to call on the homes of all new pupils and explain the worth of the school to their parents. You can gather vital information about those families. You can invite them to church. You can give their names to the people who should follow up on your call by inviting them to the proper class in the Sunday school.

Vacation Bible school is a real evangelistic agency for the church. It has a place for you. There is something you can do to make it a success. There is something you should do. It is your duty. Accept that Christian duty. Go, see your pastor, and volunteer for this wonderful work. God will bless all of us as we work together in soul winning through vacation Bible school!

he seemed to be well pleased with our progress in four years. He spoke encouragingly about our application for the three acres for permanent buildings and the forty-seven acres we are wanting for agricultural purposes, also the new Jimmi Valley Station.

I fear we are going to have the same problem of food scarcity for our school-boys that we had two years ago. We are now hauling food in, and can scarcely secure sufficient sweet potatoes for them. Our four-acre garden will help some, but will soon run out, using three hundred pounds a day.

The work at Tuman is coming along well. The church is filled each Sunday, with many standing outside. The area is rather strongly Catholic since there have been no Protestants in here before we came.

Mrs. Conder reports that many of the women in her women's classes have learned to pray and do so in class. They are asking questions about faith and about God, and they discuss their common problems, something they would never do in a service where there were men present.

Our new boys' dorm is now occupied. We have twenty-five double-bunk metal beds, with five study tables down the center. I didn't know that fifty boys in one big room could make so much noise. Sixteen of these boys are new in the school, so that may make a difference.

Please continue to pray for our many needs, especially for food for the school, and the needed land and mission sites; also for souls.

Prize Resources in Brazil

Surely young people are a nation's greatest resources. I recently read that there are seventeen million teen-agers in the United States. Brazil does not have that many teen-agers, but there are some wonderful *juvens* here. It would be a real pleasure to introduce you to Milton, Ordiza, Ruth, Irene, Elizabeth, Yvonne, Antonio, Paulo, David, Jose Antonio, Kim, Kathleen, or Darcio, or to some of the others who attend our Saturday evening *reunioes*. Twenty or more of these young people meet in our home each Saturday night. Ping-pong is a real favorite with them. Our choruses, Bible verses, Bible quizzes, devotional programs, and prayer follow the games.

Victoria said to Mrs. Gates: "I'm glad there is some place to go on Saturday night besides the show."

Last Saturday evening Jose Antonio was in charge of the devotions. He is a young cabinetmaker who was saved just a little over a month ago at the altar of the church. God is talking to him about the ministry. Kathy Mosteller is a great help with these meetings too. Pray with us that we may be able to win these teen-agers for Christ.—CHARLES GATES, *Brazil*.



Foreign Missions

REMISS REHFELDT, *Secretary*

Apartado 26524, Admon 13, Mexico 13, D.F.

Please be sure to use this new address. Mail is being returned to the senders from the old address. They expect to be in Mexico until the middle or last of May, or possibly early June, before going on to Bolivia, where they will be stationed.

Rev. and Mrs. Donald Davis, who have been studying Spanish in Mexico, have left for their first term of service in Argentina. Their address for the present will be Donato Alvarez 884, Buenos Aires, Argentina.

New Guinea Notes

By MAX CONDER, *New Guinea*
We have had a visit from the government administrator at our station and

Wanted Missionary Reading Course Books

The 1957, 1958, and 1959 Missionary Reading Course books are needed by our mission in Trinidad.

They have plenty of books for the years before that period, but need them for the three years above ONLY.

Send books in packages of six pounds or less, and label them: "BOOKS—FOR FREE DISTRIBUTION." Address packages to:

Mrs. WESLEY HARMON
Box 444

Port of Spain, Trinidad, West Indies

Urgent Notice

Rev. and Mrs. George Adkins, who are in Mexico on language study, have written that they have a new address:

Public Morals and YOU



Some people may be consuming considerable alcohol without realizing it, according to the January, 1960, issue of the "American Issue." This periodical quotes Drew Pearson's associate, Jack Anderson, writing in "The Washington Merry-go-round," as having the following to say about the TV advertising of Geritol:

"... Products which would never get by the stricter standards of newspaper advertising get away with all sorts of gimmicks on TV, such as pictures of a lady eating a whopping meal and at the same time staying slim by means of a reducing pill. It isn't so much what the TV ad says, but what it shows, that carries the misleading impact.

"Geritol, the cure for 'tired blood,' spends \$9 million a year on advertising—almost all of it on television. What the TV commercials don't emphasize is that Geritol is 12 per cent alcohol. In other words it has about the same alcoholic content as a heavy wine, and sipping it during the day gives the imbibor about the same feeling he would get from frequent trips to the wine bottle.

"Geritol's advertising has been toned down a bit in recent years. Originally it claimed: 'In a relatively short time you can have what in a true sense amounts to a veritable blood transfusion; newborn, good-working healthy blood cells of your own type, your own making, filled to the brim with vitality-carrying hemoglobin. This can be yours starting with the first tablespoon of Geritol you take.' Geritol's toned-down advertising now merely promises to make you 'feel stronger fast if you feel down because of tired blood.'

"The American Medical Association has been poking an inquisitive nose into Geritol. So has the Food and Drug Administration. Says the A.M.A.: 'No competent physician consulted regarding tired blood (anemia) would recommend a medicine containing 12 per cent alcohol.'"

EARL C. WOLF, Secretary
Committee on Public Morals

the Question box

Conducted by STEPHEN S. WHITE, Editor

What does the word "forever" mean? In numerous instances in the Bible, it seems to imply only an indeterminate period, particularly in the Old Testament. How, then, can we know in what instances it means endless duration?

See last week's issue of the *Herald of Holiness*, dated April 6, where we dealt specifically with the double meaning of the Greek word for "eternal" and the English term "forever." Now, as we indicated last week, we will present some scriptures which have to do with the everlastingness of eternal punishment. Some tell us that the Greek word *αἰώνιος*, which is translated "eternal" or "everlasting," is only qualitative in meaning and has nothing to do with duration. This is *never* the case. It does at times—especially in John's writings—have a qualitative significance, but it also always has a quantitative meaning. It does signify a life which is desirable, or one which has genuine value, but this is not the whole truth. It carries with it, also, a durational significance. It is a worthwhile life which, if not forfeited in this world, will never end. E. Y. Mullins, in his systematic theology, *The Christian Religion in Its Doctrinal Expression*, says: "One quality of 'eternal life' is that it never ends; this, combined with its divine quality, makes it 'eternal life.' Thus the qualitative sense does not exclude, but rather requires the quantitative. It means endless duration" (p. 496).

Next let's study several scriptures which have the word *αἰώνιος* in them. In Matthew 18:7-11 we have a very serious passage from the lips of Jesus Christ himself. It is full of warning to those who fail to take the path of right. In this connection Jesus says, "Wherefore if thy hand or thy foot offend thee, cut them off, and cast them from thee: it is better for thee to enter into life halt or maimed, rather than having two hands or two feet to be cast into everlasting [*αἰώνιος*] fire." The reference here is definitely to something which will last forever. Now turn with me to Matthew 25:41 and 46. In verse 41 the Master says to those on His left, "Depart from me, ye cursed, into everlasting [*αἰώνιος*, eternal] fire, prepared for the devil and his angels." Then in verse 46 there is this statement: "And these shall go away into everlasting [*αἰώνιος*] punishment; but the righteous into life eternal." The same Greek word, with its meaning of endlessness, appears in the description of the punishment of the wicked and the reward of the righteous. If it does not mean forever with reference to the wicked, it certainly does not mean forever as to the righteous.

Mark gives us the meaning of this word eternal in another connection. There are two verses, Mark 3:28-29. They read thus: "Verily I say unto you, All sins shall be forgiven unto the sons of men, and blasphemies wherewith soever they shall blaspheme: but he that shall blaspheme against the Holy Ghost hath never forgiveness, but is in danger of eternal damnation." Paul, in II Thessalonians, tells of the punishment which will come to those who know not God and obey not the gospel of our Lord Jesus Christ, in these words: "Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power" (1:9). Here, again, we have the word *αἰώνιος*, which means a state that does not end. Another case of the use of this word is given in Hebrews 6:2. This verse, with the one which precedes it, reads as follows: "Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of repentance from dead works, and of faith toward God, of the doctrine of baptisms, and of laying on of hands, and of resurrection of the dead, and of eternal [*αἰώνιος*] judgment."

The last reference which we shall mention is found in Jude 6. It uses the term everlasting, which is *αἰώνιος* in the Greek. Do not forget that in all of these instances this Greek word, whether it is translated "everlasting" or "eternal," refers to a conscious state which will never end.

Finally, bear in mind the fact that the words death, destruction, perdition, abolishing, perishing, and lost do not mean, as some claim, annihilation or the complete cessation of existence when they are used in connection with the final state of the wicked. We know this to be the case because these terms do not signify this when used in other contexts in the Bible. Take the word "destroy" in I Corinthians 3:17: "If any man destroy the temple of God, him shall God destroy." "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 annihilated sheep?" If one is to follow the Bible, there is no way to escape the truth that the wicked will live forever and during that time be in outer darkness.

"SHOWERS OF BLESSING" TO THE ESKIMOS

One of the most remote stations on the North American Continent is located at Aniak, Alaska. Yet even there are many who need to hear the gospel and know about the Church of the Nazarene.

Recently we received a letter from Rev. M. R. Korody, our missionary in Anchorage, saying that a Nazarene station manager in Aniak has requested "Showers of Blessing" tapes for his station.

In the words of Brother Korody—"We are glad for the additional outlet and know some of the small villages in that area that are strictly Eskimo will be hearing our broadcasts and having the Church of the Nazarene presented to them for the first time with a gospel message. We are trusting God to use these 'seeds,' as that area is one of those rich in oil prospects and could be a heavily settled area someday."

Pray with us that "Showers of Blessing" may meet the needs of many hearts and homes in that area.

NAZARENE RADIO LEAGUE

SUNDAY SCHOOL ATTENDANCE REPORT



	February 1959	February 1960	Increase
BRITISH COMMONWEALTH			
British Isles North	*1,553	2,065	512
Canada Central	2,509	2,663	154
Maritime	977	1,028	51
Canada Pacific	1,275	1,230	-45
Canada West	4,390	4,320	-70
British Isles South	no report		
Australia	no report		
NORTHWEST ZONE			
Washington Pacific	6,572	6,800	228
Oregon Pacific	7,988	8,121	224
North Dakota	1,428	1,557	129
South Dakota	624	675	51
Nevada-Utah	856	868	12
Rocky Mountain	2,389	2,380	-9
Alaska	811	790	-21
Minnesota	2,285	2,256	-29
Idaho-Oregon	6,289	6,103	-186
Northwest	no report		
CENTRAL ZONE			
Michigan	8,318	8,562	244
Northwestern Illinois	5,245	5,351	106

NEWS of the Churches



Pastor Clyde W. Rather reports from from Pomona, California: "Recently we closed a splendid revival with Rev. J. J. Gough as the evangelist. Interest was high, the spirit was good, and there was much conviction. Quite a number of souls found definite help at the altar of prayer for pardon and heart purity, and the church was encouraged by the number who made personal commitment to become greater soul winners. Brother Gough took up a good love offering for the pastor to go to the General Assembly in June. We have been given a unanimous recall for one year, and then the call extended for three years by unanimous vote. Greater days are ahead for the Towne Avenue Church in Pomona."

Evangelist Paul R. Smith writes: "Because of some cancellations I have two open dates, April 21 to May 1, and May 19 to 29; also I have two open dates for the summer, June 2 to 12, and July 1 to 10. Write me, c/o our publishing house, P.O. Box 527, Kansas City 41, Missouri."

Evangelist H. G. Purkhiser writes that he has a cancellation, due to a change

in pastors—May 18 to 29. He will be en route from New England to Ohio and would prefer to slate this time in that general area. Write him, 4531 Marcellus Street, N.W., Canton 8, Ohio.

Evangelists Eddie and Ann Burnem write: "Due to a sudden cancellation we have May 16 to 22 available for revival meeting. Contact us at our home address, Box 1007, Ashland, Kentucky."

Evangelist Virgil R. Caudill writes that he has the months of June, July, and August open for meetings. His family, consisting of wife and three children, are available to furnish the musical program for revivals, camps, or conventions. Instruments played include organ, accordion, trumpet, and piano, with vocal arrangements of quintets, quartets, trios, duets, and solos. Write him, Route 3, Troy Road, Springfield, Ohio.

Clearfield, Pennsylvania—Recently our church had a very successful twelve-day revival with Rev. L. T. Wells as the evangelist. His old-time Bible preaching was helpful to our people, and people sought God at the altar

each night. The services were owned and blessed of God, and it was one of the best revivals our church has had. Brother Wells preaches and sings with the anointing of God, and the Lord made him a blessing in our midst. We praise God for this revival.—MABEL ENGLISH, Reporter.

Houston, Pennsylvania—One year ago, on March 8, the people held the first service in the newly acquired church building purchased from the Presbyterians. Through the year, every department has shown an increase, numerically, financially, and spiritually. The 1959 Thanksgiving offering was a new high in giving. The Sunday school has more than doubled in attendance. Recently the Sunday school undertook the task of providing an automobile for the pastor, plus assisting in paying the mortgage on the church, and other obligations. Recently our N.Y.P.S.-sponsored, week-end revival was a source of help and blessing, with the Jones Family as special workers. God has blessed in the special revivals during the year. Our people also rallied to the task of completely repainting the outside of the building, remodeling the

	February 1959	February 1960	Increase
Northwest Indiana	5,877	5,944	67
Wisconsin	2,185	2,233	48
Chicago Central	6,063	5,961	-102
Iowa	6,219	5,915	-304
Northeastern Indiana	10,532	10,098	-434
Western Ohio	14,217	13,777	-440
Illinois	8,922	8,413	-509
Missouri	7,066	6,507	-559
Southwest Indiana	*9,725	8,951	-774
Central Ohio	16,184	13,497	-2,687
Eastern Michigan	no report		
Indianapolis	no report		
SOUTHERN ZONE			
Southwest Oklahoma	5,204	5,384	180
Abilene	5,818	5,951	133
Northeast Oklahoma	4,099	4,155	56
San Antonio	3,285	3,332	47
Kansas City	4,876	4,829	-47
Houston	3,454	3,404	-50
Nebraska	2,576	2,526	-50
Northwest Oklahoma	5,574	5,487	-87
South Arkansas	3,722	3,598	-124
North Arkansas	3,685	3,485	-200
Kansas	8,032	7,803	-229
Southeast Oklahoma	3,655	3,388	-267
Louisiana	3,248	2,954	-294
Joplin	4,333	3,906	-427
Dallas	4,819	4,377	-442
SOUTHWEST ZONE			
Southern California	12,982	13,616	634
Los Angeles	10,516	10,530	14
New Mexico	3,190	3,191	1
Colorado	6,078	6,042	-36
Arizona	4,439	4,312	-127
Northern California	16,542	16,036	-506
Hawaii	no report		
SOUTHEAST ZONE			
Florida	10,347	10,342	-5
Mississippi	2,832	2,667	-165
South Carolina	*4,879	4,603	-276
Virginia	3,445	3,019	-426
Eastern Kentucky	5,128	4,693	-435
Georgia	5,847	5,364	-483
Tennessee	7,986	7,354	-632
Alabama	7,143	6,449	-694
East Tennessee	5,592	4,891	-701
North Carolina	4,255	3,368	-887
West Virginia	11,296	9,452	-1,844
Kentucky	no report		
EASTERN ZONE			
New York	2,178	2,154	-24
Washington	5,462	5,424	-38
Albany	3,331	3,191	-140
New England	7,239	6,878	-361
Philadelphia	6,478	5,778	-700
Akron	11,839	11,081	-758
Pittsburgh	8,464	7,624	-840
Estimated average for February, 1960		395,629	
Increase over average of February, 1959		5,139	
% of increase		1%	

E. G. BENSON
Field Secretary

*Average attendance last assembly year.

sanctuary, and revamping the basement Sunday school rooms—all during our first year in the new location. High light of the year was the twenty-fifth anniversary of the church, with Evangelist "Jimmy" Rodgers (organizer of this church) bringing a great message on holiness to a filled church. We are now beginning our third year as pastor.

—R. W. HANN, *Pastor*

Bennettsville, South Carolina—The Wallace Church recently enjoyed a wonderful revival with Evangelists Ralph and Connie Swisher as special workers. Brother Swisher is a real artist and his outstanding pictures of Christ were of much inspiration. Also he carries his own organ, and is a very accomplished musician. Many souls found God under the anointed preaching of Mrs. Swisher. This team carries an unusual burden for the church and for souls.—W. E. HALEY, *Pastor*.

Rev. T. J. Farlow writes: "After two and one-half very wonderful years on the Florida District, where we served the Jacksonville West Side Church, and the Lealman Church in the St. Petersburg area, God has led us back to the Alabama District, and the church at Jackson, Alabama. If you have friends in this area, write us, P.O. Box 472, Jackson, Alabama."

Shadyside, Ohio—Special Youth Week services were recently concluded here with Evangelist A. Alan Gilmour as special worker. During these few days God gave a real revival with seekers at almost every service, and at the closing service the altar and front were filled with seeking souls. For several months our church has been witnessing a revival spirit, resulting in additions to the church membership and a deepening of the spiritual life of our people. We returned to Shadyside in 1957, after pastoring on the Pittsburgh District for eighteen years. We are enjoying our second pastorate with this church, and recently they gave us a three-year call.—FLOYD A. WYCOFF, *Pastor*.

Pastor Willard F. Rogers writes: "After almost ten years as pastor in Houston, I resigned to accept a call to our First Church in Gulfport, Mississippi. While I was at Houston, the Lord and the good people helped us to rebuild the parsonage and relocate and rebuild the church property. The building, valued at \$25,000, is located on Highway 15, north, five miles from the burial place of the late Dr. J. D. Saxon. It was dedicated in February of '59 as a memorial to him."

Kurtz, Indiana—Our church has had a good revival with Rev. and Mrs. Dwight Steinger as the special workers. Mrs. Steinger is an outstanding pianist and good singer, and Brother Steinger is an excellent chalk artist, also a good preacher and soul winner. Our people were helped and encouraged by their ministry. We thank God for His blessings here. It is a joy to serve this people.—DALE SIDLE, *Pastor*.

Overland, Missouri—We had special recall service on Sunday, March 13, with our beloved district superintendent, Dr. E. D. Simpson, officiating. This was a gracious service and the presence of the Lord was very real. We enjoyed the largest vote cast yet—ninety-two, with not one negative vote. This unanimous call reflects the true spirit of love and appreciation of the people for their pastor, Rev. A. R. Aldrich. This completes twenty-one years of dedicated service to this local congregation.—ARTHUR HUBBS, Reporter.

Evangelists Jack and Naomi Sutherland report: "In spite of some difficulties, God has been with us during the past year and given some good revivals in answer to prayer. At this writing we are in a revival at Southside Church, Omaha, Nebraska, with Pastor Norman Franklin. On the first Sunday God blessed and gave some truly wonderful victories at the altar of prayer. In June we will be completing our fifth year in the field of evangelism, working on eighteen different districts with many wonderful pastors and laymen. They have stood by us 100 per cent. We love the Church of the Nazarene, its doctrines and standards, and love the Lord Jesus Christ. Write us, Route 5, Canton, Illinois."

Harlingen, Texas—In February we had the greatest revival in the history of First Church, with Evangelist C. L. Henbest and wife as the special workers. Night after night Brother Henbest preached with the anointing of the Spirit, and good crowds attended the services. Brother and Sister Henbest carry a real burden for souls. On the closing Sunday morning there were thirty people at the altar, and the service

closed in a blaze of glory. A class was added to the church membership, and a nice love offering was given to the pastor and family. We thank God for our people who prayed and fasted days and hours for a great outpouring of the Spirit. We march forward with a united people who love their church and lost souls.—T. E. HOLCOMB, Pastor.

Evangelist G. F. Underwood and wife report: "In January we had a good spiritual revival at Camden, New Jersey, with Pastor Milton Taylor and people. God blessed and gave forty-six seekers. At Columbus, Ohio, we had a three-week revival in Frank Road Church with Pastor Loren Strahm, and God blessed in giving ninety-nine seekers. God came in a special way on the services, and members were added to the church. In a one-week meeting with West Broad Street Church in Columbus, with Rev. J. T. Darity, God gave some great altar services with forty-five seekers, and new members added to the church. We do appreciate these wonderful pastors and their spiritual people. We have an open date in May, also some open time in the fall. Write us, 2044 Hazelwood, S.E., Warren, Ohio."

Kingston, New York—Recently First Church enjoyed a series of Youth Week services, sponsored by the N.Y.P.S., with a note of definite spiritual victory throughout. Rev. Ronnie Wirth provided the spiritual setting for the Monday evening fellowship banquet held at the local Y.W.C.A. Tuesday evening Miss Jean Darling, missionary on furlough, drew us closer to the mission field with her inspiring talk and slides on the work in central India. The mid-week prayer service was in charge of the young people, with Brother Tommy

Long speaking on the need of revival. Thursday through Sunday we were privileged to have as special speaker Rev. Roger Williams, pastor at Paterson, New Jersey. He is a talented vocalist and trumpeter, as well as a brilliant and humble minister of God's Word. God blessed each service in a special way, with a good number of young people reached for Christ. A spontaneous healing service closed the revival at 10:00 p.m. on what was truly "the Lord's day." We appreciate the efforts of our devoted pastor, Rev. Willis Scott, and give God praise for all His blessings.—H. F. MANSFIELD, Reporter.

Davis, California—Evangelist Bob Micky and wife recently held the first revival campaign in the newly organized Church of the Nazarene here. District Superintendent George Coulter organized the church on last December 13, with twelve members; we now have fifteen members, with a Sunday school enrollment of fifty-two. The revival was held in a chapel which will comfortably seat forty people. The attendance was good, with fifty-five present in Sunday school on the closing Sunday. God answered prayer and gave glorious victory at the altar. The freewill offerings for the evangelist amounted to \$158. Our church, with the backing of Sacramento First Church, has purchased property, with plans to construct a new building within six months. The Lord has given us a great open door in this growing university town.—DON THURMAN, Pastor.

Bamberg South Carolina—In February our church had one of its greatest revivals, with Rev. M. D. Cline, pastor of the Cayce church, as the evangelist. God anointed Brother Cline's ministry



and twenty-five seekers prayed through to God for regeneration or entire sanctification. On Sunday morning of February 28 we received ten new members into the church. We praise God for our good people here; they know how to pray and fast and give. We are a "10 per cent" church for foreign missions. We came here last October and give God praise for His blessings.—**JAMES M. ADAMS, Pastor.**

Russellville, Arkansas—In February our church had a one-week revival with our pastor and wife, Rev. and Mrs. Jewel McKenney, doing the preaching and singing. On Sunday night, February 21, the glory of God came on the song service in such a manifestation that the pastor had no opportunity to preach, but as he gave the invitation, the altar was filled with seekers. Throughout the week as he preached with the anointing of the Spirit souls came to the altar and prayed through to real victory in God's saving and sanctifying grace. It was the greatest revival we have seen since the church was organized nine years ago. The meeting closed with weeping and shouting over the victories won. Our people have been blessed, strengthened, and encouraged, our Sunday school is growing, and we have made a new addition to our building.—**MRS. ROBERT CAMPBELL, Secretary.**

St. Louis, Missouri—Lemay Church recently had an outstanding revival with Evangelist David Erickson and wife and the Singing Casteels as the special workers. God's presence was wonderfully manifested in every service, and on Sunday evening we had one of the greatest outpourings of His Spirit I have ever witnessed. Eight seekers were at the altar. We saw men and women, some for whom we had prayed a long time, as well as teen-agers, step out to the altar with conviction from God and without an invitation from friends. The church had been praying for an old-fashioned revival, and God gave wonderful victory. We give Him praise and move forward under His leadership.—**MARION HOLLOWAY, Pastor.**

Pastor Ira E. Fowler writes: "After nearly five years as pastor of South Side Church in Parkersburg, I resigned to accept the work of our Walnut Hills Church in Huntington, West Virginia. The years with the South Side Nazarenes were a time of blessing and victory. A beautiful church building valued at \$90,000 was completed, with less than \$14,000 owed on the entire property. One hundred members were received into the church membership, and the Sunday school doubled in average attendance. A spirit of holy unity and revival prevailed, and though we were serving on a three-year call, we felt it to be God's will for us to accept the Walnut Hills Church. On March 6—our first Sunday in Huntington—a beautiful spirit prevailed, and we saw six seekers at the altar on Sunday night."

Irwin, Pennsylvania—The Circleville Church had a good youth revival recently with Brother Bertram Grant as



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the evangelist. He preached fearlessly and lovingly, with the anointing of the Spirit on his heart and life. Many of our older folk as well as our youth were greatly helped to a better understanding of Christian discipleship by the wonderful ministry of Brother Grant. Pastor and people greatly appreciated the work of this man of God.—**RALPH L. HYSOGE, Pastor.**

Mauston, Wisconsin—Recently we had a wonderful revival with Rev. Matthew V. Wilson as the evangelist. It was a glorious time of spiritual uplift for our

people, and also for other Nazarene churches in the area. God was present in the services, eight souls prayed through to God for saving or sanctifying grace, and our people were encouraged. Brother Wilson is a man of God and a wonderful altar worker. We greatly appreciate his ministry with us.—**ROBERT E. HAKES, Pastor.**

Midyear Rally Eastern Michigan District N.Y.P.S.

On February 27 the spacious facilities of Detroit First Church were given over for convention headquarters for the annual Eastern Michigan District N.Y.P.S. midyear rally. After one thousand young people had gathered from all parts of the district, Rev. Ponder Gilliland, general N.Y.P.S. secretary, preached with conviction and challenge on the theme "A Witnessing and Victorious Youth." Ray Dafoe and the Institute Choir excelled in presenting the musical portion of the day's programing.

Customarily at the midyear rally the winners of the *Conquest* subscription campaign receive their trophies. The East Flint Church carried away all honors this year, superseding the Flushing church, which had been victorious for five consecutive years.

The midyear rally has become one of the important days on our district N.Y.P.S. calendar of activities; and with the leadership of Rev. "Bill" Varian and his efficient District Council, our program for "victorious youth" moves vigorously forward.—**HAROLD L. HARRIS, District Vice-president.**

ATTENTION:

MINISTERS who are covered under the group life insurance plan of the general church . . .

The Annual Insurance Questionnaire has been mailed. It must be returned by May 15, 1960, if your "free" coverage is to be continued for another year.

If your Questionnaire has not reached you, please notify the Department of Ministerial Benevolence at once.

DEAN WESSELS, Exec. Sec.
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living example of the Christian ideals he upheld. All of the children are members of the Church of the Nazarene today. The children are: Mrs. Wanda Roe, Mrs. Eleanor Dedek, Arnold, Leon, Ralph, and Merrill. He is also survived by a sister, Mrs. Josephine Poe; and a brother, Rev. Harry H. Bolender.

MAURICE R. FOX, age thirty-one, died of cancer, December 2, 1959, in the Veterans' Hospital in Oklahoma City, Oklahoma. He was born March 8, 1928, in Chandler, Oklahoma. He will be remembered for his beautiful voice, which he used to sing the praises of God. During his short, tragic illness he was able to testify to others and to influence them to live for Jesus. Survivors include his wife, Bettye Jo; a son, Terry Lynn; his parents, Mr. and Mrs. William Fox; and one brother, Bill. Funeral service was conducted in the Chandler Church of the Nazarene, with Rev. Amos Hann of Conroe, Texas, and Rev. L. D. Roland of Chandler officiating.

Announcements

RECOMMENDATION—I am happy to commend Rev. Clarence A. Griffen to our people everywhere. He is resigning from his pastorate at the Orange-wood Church in Phoenix to enter the evangelistic field about July 1. Brother Griffen preaches with tender unction and is an effective preacher of the gospel of full salvation. He is a seasoned pastor and will help any church. Write him, 7625 No. 27th Ave., Phoenix, Arizona.—M. L. Mann, Superintendent of Arizona District.

WEDDING BELLS—Miss Martha Faye Henderson and Mr. Charles Kemberling, both of Dallas, Texas, were united in marriage on February 25 in North Dallas Church of the Nazarene, with the former pastor, Rev. R. B. Gimore, officiating.

BORN—to Ernest and Kathy Carroll of Fairbanks, Alaska, a daughter, Robbin Elizabeth, on March 8.

—to Mr. and Mrs. Albert Mervine of Ebensburg, Pennsylvania, a son, Paul Ryan, on March 7.

—to Rev. and Mrs. Frank C. Elliott of Hereford, Texas, a daughter, Patti Anne, on March 6.

—to Robert H. and Yvonne (Bennett) Wetmore of Atlanta, Georgia, a son, Ray Emerson, on February 2.

—to Harold and Marie (Yoder) Brake of Lake Worth, Florida, a daughter, Donna Marie, on December 22, 1959.

—to Rev. Stewart and Madlyn (Sanders) Downey of Wichita Falls, Texas, a daughter, Cynthia Jolene, on December 12, 1959.

—to Rev. and Mrs. Marvin E. Powers of Oklahoma City, Oklahoma, a daughter, Nona Dorene, on March 21.

—to Mr. and Mrs. James H. Errickson of Nazarene Theological Seminary, Kansas City, Missouri, a daughter, Theresa Diane, on March 5.

—to William A. and Ruth (Andrews) Couchenour, of Wollaston, Massachusetts, a son, James Allan, on February 28.

—to Robert and Edith (Tremain) Farless of Palmetto, Florida, a daughter, Karessa Helene, on February 21.

—to Rev. and Mrs. J. Reynald Russell of Woodward, Oklahoma, a son, Bruce Gregory, on February 16.

SPECIAL PRAYER IS REQUESTED by a Nazarene lady in Iowa for a young mother who has had a severe nervous breakdown and has had to be sent away, that if it may be God's will, she may be healed and returned to her husband and two small children;

by a Christian in Oklahoma "for my two brothers who are bitter toward each other—have been for years"—they greatly need prayer;

by a Christian lady in Tennessee for her husband in the hospital and doctors say he has cancer—both are Christians and they believe God is able to heal and want others to help them pray;

by a Christian mother in Colorado who sacrificed much to bring her five children up in the way of holiness—all are converted, and only one sanctified—now married to companions who do not believe in holiness, that they may see that holiness is in the Scriptures; also for an urgent unspoken request;

by a young woman in Wisconsin who needs special help and guidance from God in a serious marital problem;

(Continued on page 24)

Deaths

REV. ROBERT LEROY ROBBINS

Robert Leroy Robbins was born in the Indian Territory, July 20, 1890, and died at his home in Springfield, Colorado, February 16, 1960. While preaching in the Lamar, Colorado, Church of the Nazarene in September of 1958 he suffered a stroke, which finally led to his death. He was paralyzed and unable to speak during those eighteen months. He was married to Altie Opal Parsons on August 7, 1910, and to this union eight children were born. He was called to preach at the age of fourteen, and was ordained by the Colorado District in 1934. He pastored the following churches in Colorado—Holyoke, Fowler, Manzanola, Pritchett, Cedarede, and Buffalo Grass. He is survived by his wife, of Springfield; and his children—Lloyd, Earl, and Mrs. Lola Chenoweth, of Springfield; Leroy, of Montrose; Mrs. Thelma Porter, of Farmington, New Mexico; Mrs. Genevieve Corbin, of Live Oak, California; Mrs. Lillian Maggart, of Eads, and Mrs. Stella Sauer, of Fort Morgan, Colorado. He was a member of the Lamar, Colorado, Church of the Nazarene. Funeral service was conducted from the Church of God in Springfield, by his pastor, Rev. W. C. Keith, assisted by Rev. Chester Van Buskirk, with burial in Springfield.

REV. ALBERT H. SMITH

Albert H. Smith, age eighty-four, died at his home in Los Angeles, California, on December 28, 1959. He was ordained in 1911 by Dr. P. F. Breesee and served, together with his first wife, Harriet G., who also was an elder, in sixteen pastorates in the Northwest. He is survived by his wife, Rev. Mrs. Emma Smith; one daughter, Mrs. Harriet Kraft, of Canby, Oregon; three sons: Willard L. C., of Oregon City; Paul L., of Craig,

Alaska; and Rev. Herman L. G., Nazarene pastor in Calgary, Alberta, Canada; also seventeen grandchildren, and seven great-grandchildren. He was laid to rest in Canby, Oregon, with Rev. Roscoe Hohn officiating, assisted by Dr. W. D. McGraw, Rev. Bertrand Peterson, and Rev. George Wilson.

JAMES WILLIAM MIDDLETON, age seventy-five, of Bethany, Oklahoma, died July 4, 1959, at a hospital in Oklahoma City. He was born and lived most of his life at Woodbine, Kansas. He was a good neighbor, a civic leader, a loving husband and father, and a dedicated Christian. He joined the Church of the Nazarene at Woodbine when it was first organized, and gave of his time, talents, and material resources for the work of the Kingdom. After his retirement in 1948 he and his wife moved to Bethany. He is survived by his wife, Elizabeth; a daughter, Mrs. Lester Dunn; three sons, Lowell, George Verland, and James Allen; also a sister, Mrs. George Mitsch. Funeral service was held at Bethany First Church with his pastor, Dr. E. S. Phillips, officiating, assisted by Rev. J. T. Gasset, district superintendent. Interment was in the Bethany cemetery.

HERBERT J. BOLENDER died November 5, 1959, at his home near Felicity, where he lived sixty-nine years. In 1919 he was united in marriage to Gertrude Conley; to this union were born two daughters and four sons. He was converted at the age of twenty-one, and in 1922 became a charter member of the Felicity Church of the Nazarene. He was one of the key persons to get the church started. Since that time he has worked faithfully, serving about thirty years as Sunday school superintendent, and many years as church treasurer. He loved God and was loyal to the church and his pastor. He was a devoted husband and father, a

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Rocky Mountain May 19 and 20
Canada Central May 25 and 26
New England June 1 to 3

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Canada Pacific April 28 and 29
Alaska May 5 and 6
San Antonio May 11 and 12
Florida May 18 and 19
Alabama May 25 and 26

District Assembly Information

BRITISH ISLES SOUTH—Assembly, April 23 to 25, at the Methodist Chapel, Bridge Street, Bolton, Lancashire, England. Send mail, merchandise, and other items relating to the assembly % the entertaining pastor, Rev. T. Crichton Mitchell, 334 Hulton Lane, Bolton, Lancashire, England. (N.F.M.S. convention, April 22, at Bolton First Church, Daub-hill Crossing.) Dr. Samuel Young presiding.

CANADA PACIFIC—Assembly, April 28 and 29, at Vancouver First Church, 998 East 19th Avenue, Vancouver, B.C. Send mail, merchandise, and other items relating to the assembly % the entertaining pastor, Rev. D. George MacDonald, 250 Nigel, Vancouver, British Columbia. (N.F.M.S. convention, April 26; N.Y.P.S. convention, April 29.) Dr. Hugh C. Benner presiding.

WASHINGTON PACIFIC—Assembly, April 27 and 28, at Vancouver Central Church, 8100 Mill Plain Boulevard, Vancouver, Washington. Send mail, merchandise, and other items relating to the assembly % the entertaining pastor, Rev. Don Conrod, 8519 Mt. Thielson, Vancouver, Washington. (Conventions, beginning Monday noon.) Dr. Hardy C. Powers presiding.

AKRON—Assembly, May 4 and 5, at the First Christian Church, 400 Cleveland Ave. S.W., Canton, Ohio. Send mail, merchandise, and other items relating to the assembly % the entertaining pastor, Rev. Fletcher Spruce, 1301 Tenth St., Canton, Ohio. (N.F.M.S. convention, May 2 and 3.) Dr. Samuel Young presiding.

IDAHO-OREGON—Assembly, May 4 and 5, at College Church, 504 Dewey, Nampa, Idaho. Send mail, merchandise, and other items relating to the assembly % the entertaining pastor, Rev. Eugene Stowe, 504 Dewey, Nampa, Idaho. (N.F.M.S. convention, May 2 and 3.) Dr. G. B. Williamson presiding.

NORTHWEST—Assembly, May 4 and 5, at First Church, Second and B Sts., Yakima, Washington. Send mail, merchandise, and other items relating to the assembly % the entertaining pastor, Rev. Kenneth Pearsall, Second and B Sts., Yakima, Washington. (N.F.M.S. convention, May 2 and 3.) Dr. Hardy C. Powers presiding.

ALASKA—Assembly, May 5 and 6, at Fairbanks First Church, 1006 Noble St., Fairbanks, Alaska. Send mail, merchandise, and other items relating to the assembly % the entertaining pastor, Rev. Ed. Hurn, 1006 Noble St., Fairbanks, Alaska. (N.F.M.S. convention, May 4; N.Y.P.S. convention, May 7.) Dr. Hugh C. Benner presiding.

ARIZONA—Assembly, May 5 and 6, at Eastside Church, 2300 N. 24th St., Phoenix, Arizona. Send mail, merchandise, and other items relating to the assembly % the entertaining pastor, Rev. C. W. Elkins, 2300 No. 24th St., Phoenix, Arizona. (N.Y.P.S. convention, May 3; N.F.M.S. convention, May 4.) Dr. D. I. Vanderpool presiding.

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District Assembly Schedule—Spring, 1960
Washington Pacific April 27 and 28
Northwest May 4 and 5
Northern California May 11 to 13
Nebraska May 18 to 20
Abilene May 25 to 27

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District Assembly Schedule—Spring, 1960
Idaho-Oregon May 4 and 5
Oregon Pacific May 11 to 13
Nevada-Utah May 18 and 19
Southern California May 25 to 27
New Mexico June 1 and 2

SAMUEL YOUNG
Office, 6401 The Paseo, Box 6076, Kansas City
10, Missouri

District Assembly Schedule—Spring, 1960
British Isles North April 16 to 19
British Isles South April 23 to 25
Akron May 4 and 5

by a Christian friend in Ohio "for a talented young couple who have a call to special service for the Lord, but now having domestic trouble and need immediate help from God";

by a friend in Virginia that the Lord will help him to go through some hard trials, also that he may know what to do about something that has been troubling him for a long time;

by Christian friends in Indiana that a call may be received to come to work at cleaning offices soon—for a young man to make the right decision in marriage—for an urgent silent request;

by a Christian father in Texas for his son who is very sick and doctors do not think he will get up again—he believes God can touch him;

by a Christian grandmother in California for God's healing touch that she may have strength to carry the burden for the salvation of lost souls, also for her daughter to keep in touch with God;

by a Christian mother in Ohio that her children may be saved and sanctified, that a son and his wife may be reunited—having serious difficulty;

by a friend in Oklahoma for a very urgent unspoken request;

by a man whose wife took the baby and left home, leaving him with other small children—they both need God—and he needs health to be able to work and support the family;

by a Nazarene in Virginia for an urgent unspoken request.