



# Herald of HOLINESS

June 22, 1960

The wilderness and the solitary place shall be glad for them; and the desert shall rejoice, and blossom as the rose. It shall blossom abundantly, and rejoice even with joy and singing: the glory of Lebanon shall be given unto it, the excellency of Carmel and Sharon, they shall see the glory of the Lord, and the excellency of our God. Strengthen ye the weak hands, and confirm the feeble knees. Say to them that are of a fearful heart, Be strong, fear not: behold, your God will come with vengeance, even God with a recompence; he will come and save you. Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. Then shall the lame man leap as an hart, and the tongue of the dumb sing: for in the wilderness shall waters break out, and streams in the desert. And the parched ground shall become a pool, and the thirsty land springs of water: in the habitation of dragons, where each lay, shall be grass with reeds and rushes. And an highway shall be there, and a way, and it shall be called The way of holiness; the unclean shall not pass over it; but it shall be for those: the wayfaring men, though fools, shall not err therein. No lion shall be there, nor any ravenous beast shall go up thereon, it shall not be found there; but the redeemed shall walk there: and the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away.

—Isaiah 35



Telegrams . . .

Redlands, California—The record for the 1960 assembly of the Southern California District shows district success in all areas of our church work. Dr. G. B. Williamson gave crystal-clear truth, searching, heart-stirring messages on the doctrine and experience of heart holiness. Under the anointing of God he made all hungry for a daily manifestation of the Holy Spirit. The election returns for district superintendent showed the unity of the Southern California District. Rev. Nicholas A. Hull received 341 votes of the 347 cast, for the three-year call. He is God's human leader to lead the district on in this day of great opportunity. Two new churches were organized the past year; church membership reached 10,191, an increase of 578. Grand total giving for all purposes was \$1,809,099; for general interests, \$157,882. The Sunday schools averaged 13,348, with a total enrollment of 22,000. For souls, numbers, and dollars, we give God the thanks.—Andrew Young, Reporter.

Pasadena, California—Rev. K. Hawley Jackson, veteran minister of the Los Angeles District and former missionary to India, died suddenly on Saturday, May 28. Funeral services were held in the sanctuary of his own local church, Westside, Lancaster, California.—W. Shelburne Brown, District Superintendent.

Carthage, Missouri—Record attendance and offering, Easter Sunday, on Joplin District. Superintendent Dean Baldwin and Collegiate Quartet over the ten-thousand-dollar mark on Revolving Fund. Seminary "Lift the Debt" overpaid. God is blessing and the district is moving forward.—W. O. Paris, District Church School Chairman.

Dr. B. L. Olmstead, Sunday school editor in the Free Methodist church, died June 1, at Winona Lake, Indiana. He was a brother-in-law to Dr. T. W. Willingham, director of the Nazarene Radio League.

Rev. D. D. Berry, Nazarene evangelist, suffered a serious coronary heart attack on the afternoon of May 31. He is in Oceana Hospital, Hart, Michigan. His wife requests prayer that God may touch and bring about his complete recovery.

Rev. Nathan A. Adams, Jr., pastor for five years at First Church in New Bedford, Massachusetts, has resigned to accept the pastorate of First Church in Frankfort, Indiana.

Herald of Holiness



June 22, 1960
Vol. 49, No. 17
Whole Number 2513

- 3 Have You Received Him? John A. Monroe
It Is Blessed to Be Godly! Walter E. Isenhour
4 That We Be Not Desperate, Enola Chamberlin
Holy Ground, Grace V. Watkins
5 My Prayer, Hilda B. Morrill
Eternal Vigilance, K. Boyle
6 The New Birth, George Vogt
7 Living with an Unasked Question, Paul Martin
8 "Let There Be Light," Verna Lea Turner
"Remove Not the Ancient Landmark," Charsten Christensen
9 News in Picture
The Word of the Lord, Raymond C. Kratzer
10 Only One Word, M. F. Baker McAdams
11 My Travels . . . from Oxcart to Jet! Stephen S. White
12 Editorials, S. S. White

Next Week . . .

The June 29 issue will carry a special eight-page "General Assembly Newsheet" supplement.

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. J. 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.

Report on Mrs. Esselstyn, Africa

Latest word from Dr. Esselstyn is that Mrs. Esselstyn is improving slowly after her operation: "She seemed to stand it better than she did the first one in many ways. Nevertheless she has not yet regained anything like full consciousness. At present she is in a rather light coma. She has begun to open one of her eyes and seems to sense the presence of people but she has not spoken, and responds only occasionally and very slightly when spoken to. Her general condition is good. The doctor is not greatly concerned over her condition and says we must just be patient and wait for her to come back to normal. Each day does see some wee bit of improvement. The pattern of her recovery is much the same as it was after the first operation, save that it is slower and has affected her consciousness and apparently also her sight. The doctor believes that both of these will clear up all right in time. Our trust is especially in God. So very many are praying for her, and He has given us some very precious promises."—DR. W. C. ESSELSTYN, Africa.

A Clean Earthworm



It is not uncommon, on a warm spring day after a shower, to see an earthworm come up out of the sticky, black earth where he lives to get a breath of fresh air. One such day a robin happened to spy the earthworm and so he very cautiously hopped over and paused as he cocked his head on one side; then with super skill and magic rapidity he caught the little worm by surprise. He slowly but surely pulled it out of the mud; and to my surprise there was not a trace of mud clinging to the worm. It was clean. God has so made the little worm that it produces a secretion within itself that keeps the dirt from sticking to it.

Did you ever wonder how a person could live in this sinful world without the sins of the world sticking to him? It is made possible only by the Holy Spirit dwelling in us. He is the only power that can produce the secretion of divine love that keeps the world and the devil on the outside. It is true that we are in the world but we need not be of the world. For Jesus said, "I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil. They are not of the world, even as I am not of the world" (John 17:15-16).—FRED W. PARSONS.

# Have You Received Him?

By JOHN A. MONROE  
Pastor, Roseville, California

*How much more shall your heavenly Father give the Holy Spirit to them that ask him? (Luke 11:13)*

In Acts 1:1, Luke mentions that in his former treatise he set forth "all that Jesus began both to do and to teach." Jesus began His ministry on the earth but it is being finished while He has gone back to the Father in heaven. He told His disciples, "It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you" (John 16:7). The Holy Spirit working through earthen vessels of humanity is to carry on the work begun by Jesus until He comes in the clouds with His angels.

Jesus revealed the coming of the Holy Spirit slowly to His disciples. We find, taking the teachings of Jesus during His earthly ministry in their chronological order, that the words given in the promise found in Luke 11:13, "How much more shall your heavenly Father give the Holy Spirit to them that ask him?" were the first hint He gave to His immediate disciples of the coming of the personal Holy Spirit to dwell in their hearts personally. He spoke from time to time from then on concerning the Spirit, but His words only enlarged and reinforced the promise.

The outpouring of the Holy Ghost on the Day of Pentecost, inaugurating His dispensation, was the fulfillment of this promise accepted and believed by the praying disciples in the Upper Room at Jerusalem. Every Pentecost the world has witnessed has come by this promise; by it all the Pentecosts of the future are to come.

The promise promises the Holy Spirit himself. Many may look for the blessings and feelings that He is to bring, but they will seek and seek in vain until *He* is the Object of their search. He brings His blessings with Him, but He himself is better than all the good things that He brings. Jesus said, "I will send *him* unto you"; "*He* will guide you"; "*He* may abide with you." These personal pronouns indicate a Person, the Spirit himself; not "it" but "Him."

The promise promises the Holy Spirit to every-

one that seeks and asks. Jesus likens the giving of the Father to our giving as earthly parents. As we give on the lower plane of natural affection, food, shelter, clothing, care, and other things to our children just because they are our children, so the Heavenly Father will give His children the Holy Spirit just because we are His children. Jesus told His disciples, "He dwelleth with you, and shall be in you" (John 14:17). Every child of God has the Holy Spirit in a very gracious sense. He may not have Him, however, as an abiding, indwelling presence.

Peter said, "The promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call" (Acts 2:39). This includes everyone today. The promise is unto us. We can receive the gift of the Holy Spirit, and we can see the fruit of His presence flowing as rivers in our hearts and lives. He comes as the bestowment of Jesus. He is Christ's Gift to His redeemed ones. He is given to help carry on the work begun by Christ in His earthly ministry. His coming will reveal that "God is able to make all grace abound toward you; that ye, always having all sufficiency in all things, may abound to every good work" (II Corinthians 9:8). Have you accepted this wonderful Gift? Paraphrasing the words of the song writer L. L. Pickett:

*He is for us all today  
If we trust and truly pray.  
Consecrate to Christ your all,  
And upon the Saviour call.  
Bless God, He is for us all today.*

## It Is Blessed to Be Godly!

By WALTER E. ISENHOUR

*It is blessed to be godly—  
Godly in one's soul and heart,  
Loving God and home and country,  
Which is more than human art;  
Kind to all with whom we mingle,  
Friend to man and friend to God,  
Living for a better country  
As the upward way we trod.*

*Good men pass across the border  
From their labor to reward,  
Just a place of grand promotion  
For the servants of the Lord,  
When they've filled their earthly mission,  
Worked until their work is done,  
Fought until the battle's finished  
And the victory they have won!*

# That We Be Not Desperate

By ENOLA CHAMBERLIN

I once had the heart-rending experience of hearing a woman at prayer when she thought she was alone. She had lost a child a few months before and had not been able to reconcile herself to the loss. I had gone to her house and let myself in as I always did. She was on her knees, her face pressed into her hands on the cushions of the couch. Although I had not been quiet, her absorption kept her from hearing me. Knowing she was praying, I stood still, never thinking she would speak out loud. When she did, the brutal intensity of her words was like a blow.

"Reduce me to desperation, O Lord," she cried out, "that I have to find my way through to You. Only then can I endure this grief!"

"Reduce me to desperation!" What a terrible prayer!

The woman rose and turned toward me a face so ravaged, a face centered by such tragic eyes, I wondered what more could happen to her before she was reduced to desperation. Knowing how truly I was her friend, she came toward me, hands outstretched. When we were sitting over a cup

of tea I mentioned overhearing her, mentioned also that it seemed to me she was already reduced to desperation.

She shook her head. "No. Someone once said you do one of two things when you are that: you commit suicide, or you find your way through to God. I couldn't kill myself. And I have not, since Freddy died, been able to find my way back to God."

Although I longed to comfort her, I knew nothing I could say would help. She knew my heart was with her, that I was praying for her, but not that she be reduced to desperation. Surely there was a way for her to find her way back to God without being any more reduced than she was. And of course she did find her way back. Having faith that God could help her, she kept reaching for that help, kept pushing through until finally she became reconciled to her loss.

The idea back of all this becomes, Is it necessary to be reduced to desperation for us to contact God when we have suffered the griefs, the heartaches, the terrors of living? I think not. I think what we need is never to get away from God in the first place. Never to let our resentments, our feelings of injustice at what has happened shut the door between Him and us. And the way to hold this door open? Keep ourselves in touch with God. Well, it isn't easy, but Christ has told us how it can be done. Remember His prayer on the Mount of Olives, the night before His crucifixion?

"Father, if thou be willing, remove this cup from me: nevertheless not my will, but thine, be done" (Luke 22:42). There it is, "Not my will, but thine." Holding to these words, keeping this feeling in our hearts as Jesus did, will weld us to God so that, no matter what happens, we will know that He is close, that His sustaining power is ours to draw upon.

This is not to say we will not grieve. It is to say we will have the strength to endure the grief without its leaving us embittered and heading toward desperation, which might lead us, not back to God, but in the wrong direction entirely. And it might not be to suicide, but to alcohol or drugs, a death in life!

And how to assure ourselves that we will have the right attitude toward loss when it comes? Practice a handing of ourselves, our loved ones,

---

## HOLY GROUND

*God said to Moses, "Draw not nigh hither: put off thy shoes from off thy feet, for the place whereon thou standest is holy ground" (Exodus 3:5).*

*Sometimes when I have read the lovely words,  
I wondered, Was the place a sunny hill  
Along the mountain sloping, where the birds  
Released their bright allegro songs to spill  
In silver gladness through the summer air?  
A glade within a green and leafy wood?  
A morning-lighted meadow, flower fair—  
That portion of the mount where Moses stood?*

*Oh, with the mellowing of years a heart  
Becomes assured that anywhere can be  
A holy place, even a wind-gray chart  
Of wilderness, or wasteland by the sea.  
Wherever any seeking heart has found  
God's shining peace and power is holy ground!*

—GRACE V. WATKINS



our affairs over to God every day. Practice a becoming at one with Him so that, when tragedy strikes, it is as natural for us to turn to Him as it is for us to drink when we are thirsty. Practice a going to Him in prayer, not to ask, but to give—to give of ourselves to be willing instruments in His hands.

Not that I do not believe in asking God for relief from any situation of illness or other extremity. I have seen too many things happen to better a condition within people, seen the scales of life and death tipped too often in life's favor by prayer, not to consider petitioning an obligation to ourselves, to others, and to God.

But all prayers cannot be answered yes. Remember, Christ died on the Cross, and Mary, for all her prayers, had no recourse but to kneel and suffer. So, in event petitions fail, regardless of how dedicated they are, how right we feel they are, we must remember God is still beside us, offering His strength to help us weather through. To

## My Prayer

*I need Thee, Lord; speak to my heart;  
I could not live from Thee apart.*

*Breathe on my soul and make me strong;  
Teach me to know the right from wrong.*

*May I not of the world grow fonder—  
Guide Thou my footsteps lest I wander.*

*Strengthen me and keep me true,  
Within Thy will, in all I do.*

*For Jesus' sake, Amen!*

—HILDA B. MORRILL

reject this offer of help, encouragement, and sustaining power, because we feel our wills should be paramount, is to turn from light to dark, from hope to despair, until finally the terrors of desperation swing us into more darkness, or through utter subjugation, back to God, from whom there was no need for us to stray in the first place.

# Eternal Vigilance

By K. BOYLE

The Holy Bible has broken all records in at least two concrete ways. First, it has always been the "best seller." Second, it has been translated into more than one thousand languages and dialects, thus having been made available to more people of the world than any other book. Many language groups may have only portions of the Bible at present, but they do know a part of it.

We might add to these two "record breakers" the period of time this Book covers, more than two thousand years. The Bible is a collection of writings of a great many men. And not only was it more than two centuries in the making, but it was also a great many years in being accepted. But it has truly "earned" its way into the hearts of men.

A knowledge of the Bible is indispensable to anyone who would understand the genius of America, and who would be equipped to defend and perpetuate true Americanism.

The Bible is our nation's sacred Book. Practically the only Textbook the children of the Puritan settlers of New England had for the first one hundred years of their public school system was the Bible.

The relation of this Book to the very genius of America was accurately expressed by Andrew Jackson, the "Old Hickory" of hero worshipers, who when dying placed his hand upon the Bible

and said, "That Book, sir, is the rock on which our republic rests."

The same idea was tersely stated by another soldier-statesman, U. S. Grant, when he declared: "The Bible is the sheet anchor of our liberties."

A hundred quotations from prominent national leaders could be given in support of this thesis. For example, the sententious utterance of Daniel Webster, "If we abide by the principles taught in the Bible, our country will go on prospering and to prosper; but, if we and our posterity neglect its instruction and authority, no man can tell how sudden a catastrophe may overwhelm and bury all our glory in profound obscurity."

Our American democracy rests upon the Biblical doctrines of the sacred worth of human personality, the equality of individual rights, brotherhood as interpreted by the golden rule, and service as the standard of greatness. All these foundation principles of democracy are quarried from that bedrock which we call the Bible.

We have heard repeated many times the words, "Eternal vigilance is the price of liberty." Few of us stop to think what these words mean. What does this liberty we talk about embrace, and why should we be so vigilant about it? If we are agreed that it is something we already have, why be so greatly concerned about it?

It is because there is a great enemy to this freedom, these priceless treasures hallowed by the agonies of every generation that has added to history's scroll, and that enemy is *complacency*—an enemy that never sleeps.

We must not be complacent about the reading of God's Holy Word. It must be read and lived by, alertly guarded, continually fought for, and, on occasion, nourished with blood.

# THE NEW BIRTH?

By **GEORGE VOGT**

Retired Nazarene Elder, Loveland, Colorado

"Ye must be born again," is a very definite statement from Him who spoke "as one having authority."

The new birth, or regeneration, is the fundamental doctrine of all churches which believe in experimental religion.

It has been quoted that someone asked the great preacher, C. H. Spurgeon, why he preached from the text, "Ye must be born again," so often. He simply answered, "Because ye *must* be born again." If we expect the people under the ministry in our church to experience this state of grace, ought we not to define its meaning in our preaching often?

In my early experience among the holiness people I used to hear many more sermons on this vital doctrine than I am hearing today. Could it be that in our zeal for the very important doctrine and experience of entire sanctification we are overlooking this very important subject? Surely no one can be a proper subject for entire sanctification unless clearly in the experience of regeneration. Nicodemus did not understand how this could be, but Jesus assured him that, as truly as the wind blew and we saw its effects, so surely by the Spirit one can be born again.

This writer lived some two years trying to be a Christian before this change took place. After being greatly awakened as to my lost condition and doing much to make wrongs right, I was still, as so clearly depicted by Paul in the seventh chapter of Romans, miserably failing to live the Christian life.

While I was attending a Methodist camp meeting at Oakdale, Nebraska, in 1894, the victory was experienced in an act of complete surrender as to an act of obedience I had set my will against. The change was especially manifest in the fact of Christ revealed to my soul. All was well, since I knew my Redeemer lived, for His presence was within my heart.

When I learned my need of a second work of grace, I at once began to seek both publicly and in private until I received the blessed baptism of the Holy Ghost in sanctifying power. To this day I cannot see how anyone who has been truly born again could oppose the second work of grace. To me, holiness began when I was born again and continued until I, by an act of faith, was sanctified wholly.

Let us enquire: What are some of the simple evidences of being born again? First, the *forsaking of all known sin* and a *tender conscience in regard to sin*. The sin question is what the sinner meets in repentance, and he is through with all acts of sin when he finds Christ.

Another evidence is the *love of the brethren*. Jesus said, "By this shall all men know that ye are my disciples, if ye have love one to another" (John 13:35), and, "Every one that loveth him that begat loveth him also that is begotten of him" (I John 5:1b). Many other scriptures in the Epistles of John emphasize this truth, as I John 4:7, 20.

A third evidence of the new birth is *deliverance from the love of the world*. "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. And the world passeth away, and the lust thereof: but he that doeth the will of God abideth forever" (I John 2:15-17). Again, Jesus Christ "gave himself for our sins, that he might deliver us from this present evil world, according to the will of God and our Father" (Galatians 1:4).

A fourth evidence of the born-again experience is the *witness of the Holy Spirit*. Romans says, "Ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father. The Spirit itself [himself] beareth witness with our spirit, that we are the children of God" (8:15-16). Again we read: "And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father" (Galatians 4:6).

While the born-again person will sooner or later experience an inner conflict because of the sin principle or Adamic nature remaining after the new birth or conversion, yet he can and must take the right attitude toward it and overcome in the conflict in order to keep in right relation with the Lord. The person under holiness teaching, when meeting the inner sense of sinful tendencies, will know what to do. It has been my experience and observation that when this is felt, those who earnestly seek deliverance will keep victory and retain a justified experience.

I have read this statement from John Wesley to

young converts: "It is your privilege to so live that you will never again offend your Maker." What a blessed thought! Yet the inspired Apostle John has said: "These things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous" (I John 2:1).

It would be well, if the experience of being born again is of such importance, to inquire: "What are conditions to be met in being born again?" First, a *willingness to forsake every sinful habit or practice of sin as made known in God's Holy Word, including every unholy or wrong alliance or association.* This writer remembers that when realizing the loss of old friends, of lamenting that he would never have another friend if he became a Christian, one who knew assured him that he would have new and better friends than ever before.

And second, a *true sorrow for every sin committed against God or our fellow man, and a willingness to make every wrong right as far as it is in our power to do so.* Such repentance would mean that if possible we would undo every sin we had committed. A death to the sinful world in seeking to be saved will prepare one to die to self in seeking to be sanctified wholly.

A third condition to meet in order to be born

again is a *full surrender to the Lord* in obedience to His will. This writer had it decided in his mind that he did not believe in excitement in religion, and that he was not going to be induced to an emotion or expression such as shouting, but was going to be calm and never act as others he saw. But my will set up at this point had to be yielded, and when the victory came I found myself as excited and full of emotion as anyone I had ever seen saved.

A fourth condition or requirement we would mention is the *final act of faith.* I think it is usually noticed when one has repented of sin and surrendered to the rightful Sovereign of his life, the Lord of all, one will have little difficulty in believing, and the witness of the blessed Holy Spirit will follow.

Yes, we *must be born again.* Until that takes place, we will be the same old sinful human beings as before. "Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new" (II Corinthians 5:17). We must be born again, "For as in Adam all die, even so in Christ shall all be made alive" (I Corinthians 15:22). It all depends on which Adamic family we belong to. Christ is the second Adam, and we come under the new generation when we are born again.

## *Living with an Unmasked Question*

By PAUL MARTIN

Pastor, San Francisco Chinese Church, California

I've heard of living with an unanswered prayer—but have you tried living with an *unmasked question*? Have you tried wrestling with a knotty problem, one so difficult that you know it will defeat you, one so intimate that you know even the walls have ears, one so involved that there can be no quick solution? I say, Have you tried living with questions like these, and never really taken them to the Lord in prayer? I don't believe Brother E. E. Wordsworth's book is titled "Why Pray When You Can Worry?"—but that is just what we do!

Can you afford to live with an unmasked question when the Lord so clearly said, "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you: for every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened"

(Matthew 7:7-8). Why this hesitancy? I think I know—by looking inside.

Good praying demands simple honesty with oneself. Some would rather play games with their problems than just face the facts involved. If I kneel unmasked before the living God, and before myself, and ask earnestly of God's grace and strength, He will provide.

But there is a "letting go" in good praying. Do I really enjoy the struggle of not praying to the release of praying through? I think so! I've been made to feel that I'm so able to get this matter solved. Miserable, that's just the word for it! But God's Word says: "All things, whatsoever ye shall ask in prayer, believing, ye shall receive" (Matthew 21:22).

Why, then, live without asking? We can face the facts, surrender our wills, really lean on Jesus, and learn the happy experience of good praying.

# "Let There Be Light"

By VERNA LEA TURNER



One of the most awe-inspiring marvels of life is the reconstruction of a soul. Every time a soul is saved, a construction job far more complex than building a skyscraper or setting a broken leg gets under way.

Where sin exists, life is shredded and ripped apart. All these infinitely complex bits of life must be replaced, and severed connections must be restored. Sin opens the way for a deadly invasion by an army of Satan's microbes. Sin leaves in its wake broken minds, broken spirits, broken bodies which threaten to leak away life itself.

In the body economy a wound always receives first priority. People starving in World War II concentration camps retained the ability to heal. The materials needed for the healing process are provided by tearing down tissues elsewhere in the body. Likewise, in the soul economy a repentant heart always gets first priority. Oh, how marvelous that we should gain an interest in the Saviour's blood! When a soul repents, He rushes to the wounded soul, forgives, removes the guilt, flings it as far as East is from West—and forgets. "Old things are passed away; behold, all things are become new" (II Corinthians 5:17).

As the soul receives spiritual light, another process at this time takes place. Within the heart there is a deep hunger, a thirst—a desire for more of God—a longing for cleansing, a crying out of that proud and independent spirit to be ruled by one Master. As with a physical wound, in response to some mysterious directive force, fiber

cells arrange themselves in neat geometric patterns, like chemical crystals. Since these more complex tissues need a reliable blood supply, an intricate plumbing system of capillaries must be installed. Progressing random fashion, they finally strike another capillary. The ends magically dissolve and the two join, laying down the elements of a new circulatory system. The Spirit comes! By faith we see the mystic union. The soul of man is united to his God in love and the love of Christ flows freely.

Although at this time the job looks complete, some of the most remarkable steps subsequent to the healing process are yet to come. When the seed of the Holy Spirit lives within the heart, there is spiritual growth. In our daily lives changes take place which alter our ideas and our opinions, our habits of action—friends let us down, tragedy comes, old age creeps on; but sudden changes do not indicate character growth. Real character growth must have something from which to grow. There is a seed which is only waiting the proper encouragement to unfold.

Nearly all the greatest works of fiction show the development of characters. In the tragedy of *Julius Caesar*, Brutus takes part in the stabbing of Caesar. As the death of Caesar is revenged, Brutus is on

---

## "Remove Not the Ancient Landmark"

By Charsten Christensen, High School Teacher, Calgary, Alberta

This is 1960, and a long-continued prosperity has bred moral laxity and spiritual lethargy.

But sin is still sin, and its consequences are as real and as eternal as ever. The Holy Spirit is still the faithful Monitor bidding us take heed.

Southey, in his poem "The Inchcape Rock," illustrates the folly of playing fast and loose with stern verities:

The "holy abbot of Aberbrothock" had placed a bell over the Inchcape Rock in such a way that it was rung by the motion of the waves.

*When the rock was hid by the tempest's swell,  
The mariners heard the warning bell.*

One day Ralph the Rover in sport "cut the warning bell from its float," and "sailed away and

scoured the seas for many a day." Returning, richly laden, he found himself near the Scottish shore in a fog and the swell of a gale.

*Canst hear, says one, the breakers' roar?  
For yonder, methinks, should be the shore.  
Now, where we are I cannot tell,  
But I wish we could hear the Inchcape bell.*

But they heard no bell. Soon they were wrecked upon the very rock from which they had destroyed the warning bell.

The Spirit speaketh expressly. Keep sensitive to His whispered guidance. Someday He will warn you away from the perils of your soul's Inchcape Rock.





**News  
in  
Picture**



**NAZARENE CHAPLAINS** in active duty include the two whose picture was taken recently at the Chaplains' School, Newport, Rhode Island. Lt. (Jg) Gerald W. (Wayne) Black, right, became the twenty-seventh Nazarene pastor in the chaplains' corps upon his recent graduation from the school. He has been assigned to the San Diego area. With him in the picture is Lt. Comdr. Albert S. M. Kirkland. Black graduated from Bethany Nazarene College and the Seminary, class of 1954. He pastored the Northside Church of the Nazarene in San Angelo, Texas, before being called to the chaplaincy. He was born in Oklahoma City but lived most of his life in San Angelo.—Nazarene Information Service.

the opposing side. But Brutus' conscience hangs straight up in him and troubles him. Caesar's ghost obstreperously appears to him and tells him, "Thou shalt see me at Philippi." As the two armies meet, Brutus feels that he is doomed, runs on his sword, and dies. If Brutus had not had the seed of personal honor and affection in him, he could never have become the sad and remorseful man he was on the eve of Philippi. Masters of fiction strive for, but none can compare with, the development of one soul in the Great Physician's care.

Only by an exchange of lives—giving Christ one's life and taking His way of life—only by letting Him complete the job which was begun when we first came to Him, can we have incomparable communion with Christ and the resulting daily spiritual growth. Alexander Pope expressed it like this:

*Who sees and follows that great scheme the best,  
Best knows the blessing, and will most be blest.*

Oh, glorious transformation; oh, divine restoration, when over the tempest-tossed soul, as once over the wild-weltering chaos, it is spoken, "Let there be light"! The mad primeval discord is hushed; the rudely jumbled, conflicting elements are sewed into separate firmaments; deep, silent rock-foundations are erected beneath; and the arch-stilled sky with its never-ending luminaries appears above. Instead of a gloomy, useless, chaotic life, instead of a vast void of loneliness, we have a blooming, fruitful, heaven-encompassed world.

## THE WORD OF THE LORD

By **RAYMOND C. KRATZER**

Pastor, First Church, Nampa, Idaho

One of God's handmaidens was recently facing surgery and wanted so much to have some "word from the Lord" to assure her concerning some aspects of her illness. There seemed to be a haunting worry that there would be malignancy connected with her illness, although her doctor had given no indication of such a possibility. However, she went to the Bible, and with a prayer on her lips asked God to give her some word to calm her spirit. As she meandered through the Psalms, suddenly her eyes fell on Psalms 91:10, "Neither shall any plague come nigh thy dwelling." Immediately her heart was at rest at the "word of the Lord." Sure enough, X rays revealed only troublesome gallstones as the cause of her illness.

Plans were made for the operation, but suddenly an apparition of fear began to trouble her with the thought that she would die in the process of the surgery. She had never felt closer to God,

"Disappointments, heartaches, failures, sorrow, loved ones taken, a little one gone, health gone, money gone, the sands in the hourglass of time almost run out—these are the things that try men's souls. All must face them. But, thank God, we do not have to face them alone. We can say with faithful Abraham, Wait a minute, hold steady, keep on obeying, keep walking by faith. 'My son, God will provide.'" —H. BLAIR WARD.

nor did she fear death. Although she was just in middle life, two or her children were married and the other daughter was on her own. She felt that somehow her husband would manage should the Lord take her home to heaven. However, she felt she would like to live yet for a while to share in the tasks of life.

Again she turned to the Bible and asked the Lord for another word of guidance and comfort as she faced surgery. She especially wanted the Lord to show definitely whether it was His will that she live or die. She began to peruse the Scriptures with a prayer in her heart. Page after page was turned, verse upon verse read. Then her eyes fell upon these words: "There shall no evil

befall thee." Her heart began singing as she realized that God had spoken to her that she would live. It was only then that she observed this portion of scripture was a part of the same verse that had calmed her heart when fear of cancer was upon her. It was the "word of the Lord." Needless to say, she went through her operation with flying colors, with subsequent rapid recovery to serve the Lord in a new and meaningful way.

If we could but remember that the Word of God is a Lamp unto our feet and a Light unto our pathway always, many an anxious care would be neutralized, and a spiritual vigor would be a commonplace experience. Too often we "frustrate the grace of God" by our forgetfulness, our faithlessness, and our fearfulness. Through our "self-directed prayers" we pour out volumes of human words, striving to discover the mysterious voice of God in response to a desperate need. We fail to realize that there is a "word from the Lord" within the Sacred Book if we will but search for it. We talk to God by prayer, but He talks to us through His Word.

Let us join the list of satisfied souls who seek for a word from the Lord so diligently that every situation in life will find its directive from a divinely illuminated portion of scripture.

"O how love I thy law! it is my meditation all the day. Through thy precepts I get understanding" (Psalms 119:97, 104).

## ONLY ONE WORD

*. . . but a world of difference*

We all rose to our feet in the big tabernacle during the Western Ohio District Assembly to sing a closing chorus together.

*Then forward still, 'tis Jehovah's will,  
Tho' the billows dash and spray.  
With a conqu'ring tread we will push ahead, . . .*

Suddenly I stopped singing. We were mistaken. It seemed every person under the big roof was singing, "We will push ahead, and roll the sea away." What a staggering impossibility!

Then my own thoughts took possession of me. Is that what we are trying to do—just push ahead in our own strength to accomplish His work—do the impossible without God?

A picture of Moses appeared in my imagination and I could see him beset by the children of Israel as they ". . . lifted up their eyes, and, behold, the Egyptians marched after them; and they were sore afraid" (Exodus 14:10).

I could see Moses falling prey to the hysterical fear and confusion of the people instead of stand-

ing firm in his trust in the Lord. I could see him go ahead frantically and try to push the waters of the Red Sea apart by his own strength, only to give up in despair. How ridiculous a picture it made! Yet how typical of us today when we are confronted by a sea of problems and difficulties!

Still another picture came before me, of us in our own local churches trying frantically to accomplish tasks, straighten out difficulties, and work out problems in our own strength alone. Why, it was just as ridiculous as my picture of Moses had been, trying to separate the sea and pull back the waters with just his bare hands!

How much easier and wiser to wait upon the Lord, to hear Him give the instructions, ". . . speak unto the children of Israel, that they go forward: but lift thou up thy rod, and stretch out thine hand over the sea, and divide it: and the children of Israel shall go on dry ground through the midst of the sea" (Exodus 14:15-16)!

What a world of difference it makes in the meaning of that chorus when we sing,

*With a conqu'ring tread we will push ahead;  
He'll roll the sea away!*

It's up to us to push ahead, but it's up to Him to roll the sea away. Praise the Lord!—M. F. BAKER  
McADAMS.

# MY TRAVELS . . .

## from Oxcart to Jet!

In July it will be one year since I last reported on my travels. As I check up, I find that I have been on the road more than I thought. In this connection, perhaps my title should be explained. I didn't actually travel by oxcart, but I was made to think of it after riding on fast trains, turbo-jets, and jets. The oxcart in this case was a slow-moving local train which had only one passenger coach; and the crew were much more interested in taking care of the mail and express than of me.

It was my privilege during last fall, in the absence of the pastor, Rev. E. E. Reep, to preach one Sunday morning at the Lakeview Church of the Nazarene in the Greater Kansas City area. Rev. Joe Olson, director of the Nazarene Information Service, supplied the pulpit in the evening. Later in the year I preached at night in one of the youngest Nazarene churches in Greater Kansas City. That was at Lee's Summit, where the pastor is Rev. Robert T. Ulrich.

In September, 1959, Mrs. White and I journeyed by automobile to Black Water Lodge, just a few miles east of Yellowstone National Park. On our way to this destination I preached in our First Church in Lincoln, Nebraska, on Sunday morning. That night I brought the message in our Grand Island, Nebraska, church. Rev. Clifford S. Fisher was the pastor at Lincoln, and Rev. Marvin Grooms at Grand Island. At Black Water Lodge, Mrs. White and I each had a part in the annual retreat of the preachers and their wives on the Rocky Mountain District. We were associated with District Superintendent Alvin L. McQuay, Mrs. McQuay, and those who labored with them in this field. Brother McQuay's leadership was significant, and the papers and discussions by the pastors and their wives were among the best that we have ever heard.

My next engagement was in October, with our First Church in Detroit, Michigan. It was an eight-day holiness convention. Here I worked with Dr. E. W. Martin, pastor; Mr. Gary Moore, minister of youth and music; and Mr. J. W. Ketter, minister of religious education. This church has superior leadership, an adequate plant, a membership which is not only large in quantity but also exceptional in ability. It was a joy to preach in Detroit First Church and to fellowship with its people. While in Detroit it was also my pleasure to speak at the monthly meeting of the Detroit Zone of Nazarene ministers.

Early in November, I spent eight days in our church in Camas, Washington, with Rev. Robert Sheppard and his people. The kingdom of God, as represented by this church, was on the move. Land had been bought in a new location and plans were being made for a much more adequate plant. God blessed and gave some definite victories. I had a similar convention with Brother Sheppard when he was pastor of our First Church in Fairbanks, Alaska, and it was a delight to be with him again.

In January of 1960, I went back to the Northwest and spent eight days at Eugene, Oregon, with the following churches and pastors: First Church, Eugene, Rev. Barrett Kirby; Springfield, Rev. A. Furman Harris; Fairfield Church, Eugene, Rev. Joseph D. Wright; and Oakridge, Oregon, Rev. Paul M. Lewis. I gave one of the four Sunday services to each of the churches, with the last one at First Church, where all of the services during the week were held. The four churches shared in providing the musical program for the combined services. Thus we did not lack for variety and quality in our instrumental music and singing. The setup at Eugene was a little different from what I have been accustomed to, but I liked it and appreciate the loyalty of the pastors and people of the churches represented.

Hastings, Nebraska, was my last stop. It was from Wednesday over Sunday, April 27 to May 1. Dr. Whitcomb Harding, superintendent of the Nebraska District, led the singing for the convention. His direction of the congregational singing and his special songs contributed much to the services. Rev. Norman Bloom is the pastor, and his wife is president of the District N.F.M.S. I performed the wedding ceremony for Rev. and Mrs. Norman Bloom several years ago; then, later, dedicated their first child, Mark; and on Sunday, May 1, of this year, dedicated Mary Beth, their second child. The Blooms have been in Hastings for several years and have the love and respect of the whole city.

My travels and work, as briefly presented in this report, have been varied and quite widely distributed. I have been in big churches, medium-sized churches, and little churches (I am thinking now especially of membership); I have been in old churches and recently organized churches; I have been in little-town churches, small-city churches, and large-city churches. Four things especially come to my mind as I look back over these experiences: the many kindnesses which were shown to me by those to whom I ministered, the ability and sincerity of the pastors, the number of outstanding laymen in our churches, and the loyalty of both our pastors and laymen to the doctrines and ideals of conduct for which our church stands.—STEPHEN S. WHITE, *Editor*.





## EDITORIALS

### **Your Best for His Best**

#### **Romans 12:1-2**

The next Wesleyan text is presented in this discussion. Already we have considered five of the thirty texts on which Wesley largely based his doctrine of entire sanctification. Now we present the sixth, Romans 12:1. It is one of the most significant verses in the New Testament. It is also a turning point in the Epistle to the Romans. In the preceding chapters Paul has largely devoted his time to an exposition of the major doctrines of Christianity. With the beginning of chapter twelve he turns to the practical side of our religion. This doesn't mean, as one writer has suggested, that Paul begins anything new; rather, he continues what he has already set before his readers. Along with the doctrinal, there must always go the practical; they are two sides of one and the same thing. There is no such thing as being a Christian without giving expression to that which is within.

Romans 12:1 reads thus: "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." This verse is often taken alone, but it should not be; it is not complete without Romans 12:2—"And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God."

This two-verse passage suggests the subject, "Your Best for His Best." Paul says, "I beseech you . . . brethren"—not sinners, but "brethren." "I beseech you . . . brethren." I beg you, I plead with you, "that ye present"—yield, surrender, give—your best to God. This must be a voluntary dedication. It is man—a free moral agent—who conse-

crates; who, by virtue of his God-given free will, decides to turn himself over completely to God—to make the best offering he can make to God, to put his all on the altar.

#### **Your Body**

Someone may say, Paul mentions only the body here. But this term as used in the verse before us is a figure of speech, a part for the whole. When we speak of so many head of cattle, we don't mean just their heads; we mean all there is of the cattle. Just so, the brethren are exhorted not merely to dedicate their bodies, but to dedicate their whole personalities—body, soul, and spirit—their whole selves. It is a maximum consecration, and not a minimum one; it is in the superlative category. Man giving his best, qualitatively and quantitatively; his highest talents as well as his least; not part of his gifts but all of his gifts—all he is and all he possesses! Your best you must give for His best!

The term body has another meaning. It is especially mentioned because it is the organ, the instrument, or the medium through which the inner man expresses himself. This means that the brethren who are addressed in this text are not only to place the inner man on the altar of God, but also the outer man, for it is the outer man through which the inner man carries out his consecration. That is, you are to lay your money on the altar, but your hand will have to make this a reality—take your money out of your pocket and place it in the collection plate. You may give yourself to the work of God, but your feet will have to take you to church and take you calling. In your heart you may have a jubilant testimony for Christ, but if it ever gets out to the world it will have to get out through your tongue, a part of your body.

It's a bad situation when the spirit is willing but the flesh is weak. That's not a fully conse-



crated setup. The best pianist in the world may be filled with excellent music, and yet if it gets to the people he must have a piano on which to perform. In this case, Paul is very definitely emphasizing the instrumentalism of the body in a consecrated life.

We must always remember that if consecration is to take in all of us it must take in the body, for the body is exceedingly important when it

that God's Son gave His best for you and me. Someone has used these four significant words in describing this event which God made possible: unsearchable, innumerable, unmerited, and invaluable. What a list of superlatives! And yet they are all true when used of the sacrifice that Jesus made for us. Of course God the Father joined with Him in that, as John 3:16 clearly states: "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." God the Father and Jesus Christ the Son went all the way, did their very best, their ultimate divine best for you and me. This sacrifice, let me say once more, was unsearchable, innumerable (in that it required many acts for its final fulfillment), unmerited, and invaluable.

Your best for His best! In the Cross we see God at His best, doing out there, objectively, everything that He could to make possible the salvation that Paul so wonderfully teaches in the first eight chapters of Romans. In this first verse of Romans 12, Paul is calling for action, action on the part of every unsanctified person in the world, to give your best in order that you may have His best, in order that you may realize the provision which He made when He went as far as He could for you.

Romans 12:2 describes the result which will follow if the Christian consecrates his all and believes. Then he will not be conformed—fashioned after—"this world"—molded in accordance with the conduct, aim, policy of the world, as someone has said; but "transformed by the renewing of your mind,"—that is, radically changed by the renewing of your mind—"that ye may prove what is that good, and acceptable, and perfect, will of God." You don't have to, in any sense, be pushed around by the world. You can surrender your all to God and let Him so lead you that you "may prove what is that good, and acceptable, and perfect, will of God."

"Your best for His best"! Do you want not only to be saved but also to be sanctified? Then consecrate your all and let Him give you His best—entire sanctification. Jesus Christ gave His best for you. Will you give your best to Him in order that He may help you to be at your best for Him? There is hope in God and help from God to meet your greatest needs. He is able to save unto the uttermost all who come to Him through Jesus Christ. "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God" (Romans 12:1-2).

By *Stephen S. White* . . . . .

comes to the operations of the soul in this world. The truly consecrated person is living and active and he cannot be living and active in this world without a dedicated body.

### A Living Sacrifice

"I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice." A "living sacrifice"—not the sacrifices of the old covenant in which the animal was slain. What the Master is pleading for here, through Paul, is that this sacrifice will be living, and not dead; permanent, and not passing; continuous, and not intermittent. Every consecration must be more than a once-a-year consecration; it must be that—a crisis time, a definite choice; and in addition there must be a constant realization of this choice in one's daily living. We not only choose now, but we choose tomorrow, and the next day, and the next day. This consecration, the first cause, must be succeeded by an army of momentary consecrations. It demands that you live upon the level today which you promised that you would yesterday. "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, . . ." It is not a sacrifice of just one supreme moment, but it is a spread-out sacrifice, a sacrifice of years, a sacrifice in which you put your all on the altar, and then live with it there. This is the only way that you can keep on the path of surrendering your all to Him, of giving "your best for His best."

### "By the Mercies of God"

As we consider, now, Jesus' best, just what do we mean, or where do we get this in the text? Note the words "the mercies of God." "I beseech you therefore, brethren, by the mercies of God, . . ." What does Paul mean by "the mercies of God"? He has in mind, especially, the death of Christ on the Cross—the Atonement. It is there that we see the "mercies of God." It was there



V. H. LEWIS, Secretary

**EVANGELISTIC HONOR ROLL**

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

Group	Membership	Gain Required	Group	Membership	Gain Required
I	1-24	4	IV	150-299	18
II	25-74	8	V	300 & above	25
III	75-149	12			

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

Church	Pastor	Membership at Last Assembly	Gain
<b>ARIZONA DISTRICT</b>			
Sierra Vista	T. L. Goble	New	8
Flagstaff	I. Dickey	9	5
Scottsdale	W. C. Young	20	8
Prescott	A. J. Tosti	32	8
Globe	S. McElrath	43	8
Buckeye	L. L. Edwards	55	13
Phoenix Maryvale	J. B. Gatlin	61	21
Phoenix Monte Vista	A. Gunter	93	16
Tucson Central	J. E. Moore, Jr.	131	15
Phoenix Alzona	B. G. Stillion	143	17
Tucson First	J. H. White	215	18
Phoenix First	J. P. Downey	400	31
<b>NORTHERN CALIFORNIA</b>			
Eureka Humboldt Hill	K. L. Robinette	15	19
Oakland Brookfield	S. D. DeMar	19	8
Marysville	D. R. May	33	9
Livermore	L. F. Satter	57	8
Ceres	H. Cummings	58	10
Auburn	E. R. Klassen	74	11
Sunnyvale	C. S. Miller	76	14
Pleasant Hill	C. Thomas	80	15
Fortuna	L. G. Hubbard	86	12
Redwood City	R. Anderson	109	20
Oakland Bethel	E. S. Watson	110	12
Concord	J. Shaw	113	19
Tracy	N. B. Graham	113	12
Denair	J. F. Howarth	117	13
Bakersfield East	A. Carlson	125	14
Sacramento Florin	W. McKee	125	22

Church	Pastor	Membership at Last Assembly	Gain
Tulare	W. Goehring	133	19
Vallejo First	I. L. True, Jr.	144	16
Santa Cruz	W. Hubbard	183	18
Eureka First	P. Mangum	269	25
<b>NORTHWEST</b>			
Osburn	H. P. Gilliam	10	4
Deer Park	R. H. Stukas	16	30
Ewan	H. D. Hoskins	18	9
Naches	F. J. Cannon	19	8
Chelan	G. W. Nichols	20	4
Spokane South Hill	R. T. Kaldenberg	35	14
Post Falls	H. R. Grossman	42	17
Orofino	W. C. McKay	45	13
Colville	L. G. Little	46	9
Sandpoint	G. E. Evans	55	11
Yakima West Valley	I. J. Hoover	66	10
Moses Lake	M. L. Arnold	79	23
Pomeroy	R. Condon	85	12
Spokane Valley	J. M. Thomas	117	22
Coeur d'Alene	J. C. Hawthorne	125	18
Richland First	C. C. Knippers	140	16
Kennewick	D. R. Peterman	145	24
Spokane Bethel	N. Dirkse	158	31
Walla Walla First	C. L. Rodda	362	34
Yakima First	K. Pearsall	435	30
<b>OREGON PACIFIC</b>			
Cottage Grove	J. P. Stockett	New	8
Stayton	L. T. Edwards	14	8
Donald	A. D. Ward	18	5
Parkdale	J. H. Brasch	18	5
Portland Montavilla	L. R. Sturtevant	33	10
Philomath	C. H. Lacy	36	13
Lebanon	G. D. Aylett	37	13
The Dalles	L. C. Schwanz	65	9
Eugene Fairfield	J. D. Wright	95	16
McMinnville	J. L. Van Arsdel	105	12
Corvallis	R. A. Green	118	14
Portland Highland Park	C. W. Ogden	127	16
Portland Brentwood	N. E. Berryhill	130	13
Portland Mt. Scott	L. C. Ellis	131	36
<b>SAN ANTONIO</b>			
Brownwood Willis Mem.	H. P. Jackson	17	13
Goldthwaite	E. F. Waskom	19	9
Brady	L. Redwine	23	11
San Antonio Dellview	L. H. Wade	39	10
Victoria	J. E. Bannister	40	8
San Antonio South	A. L. Dennis	44	10
Waco Central	J. M. Tyson	74	15
San Angelo First	J. B. Rose	113	12



**Foreign Missions**

REMISS REHFELDT, Secretary

**Prayer Request**

Please remember to pray for our Cape Verde preachers' convention which meets in August at Praia.—Mrs. J. ELTON WOOD, Cape Verde Islands.

**Good Report**

As we go to press, word has been received from Mrs. James Elton Wood

that her mother is much improved in health and is able to get about freely. Mrs. Wood plans to return to the Cape Verde Islands in June or July. We thank God for His touch of healing upon Mrs. Wood's mother. Two months ago this mother was not expected to live more than a few weeks. It is wonderful that God has granted this renewal of health and strength.

**One Year in Taiwan**

How quickly this first year on the field has passed! These have been some of the happiest days of our lives. The Lord has been good to us. We have found it very easy to adapt to the new language, customs, surroundings, and foods. Now, after one year, we feel very much at home in Taiwan.

God has helped us in learning the language. We have spent between forty-five and fifty hours a week at it since we arrived. Usually I preach once each Sunday and quite often drive out to one of the outstations and hold a service. Donna has been teaching a class of young people in the Shihlin church.

**NOTICE**

New missionary address lists and new missionary children's lists are now available. Please write for your free copies. There have been many changes on the old lists.

On all India missionaries' addresses, change the name of the state from Bombay State, to Maharashtra. Names of cities and districts will remain the same.

*Nazarene Young People's Society* and

*Nazarene Junior Society*

**PONDER W. GILLILAND**  
*Executive Secretary*

**Youth Retreat**  
**Eastern Michigan District**  
**(April 18 and 19)**

Thirty-seven young people from the Detroit area spent two days together in Christian fellowship at a camp near Port Huron.

During the retreat they enjoyed such

activities as Ping-pong, tennis, baseball, horseback riding, and a hay ride. Along with the entertainment they enjoyed a buzz session on topics of interest to Christian young people.

To make the retreat complete they enjoyed two wonderful chapel services where some found God as their Saviour and others were drawn closer to Him.

CAROL ALSOBROOKS, *Reporter*

**Teen-age Council Members 1960-61**

Kathi Watson  
P.O. Box 105  
Myrtle Creek, Oregon

Sally Oregina  
1916 Prospect Ave.  
Erie, Pennsylvania

Paul Beckwith  
83 Reba Street  
Mansfield, Ohio

Larry Watson  
353 Kemper Road  
Glendale, Ohio

Miss Beryl Henson  
3 South Crescent  
Ardrossan, Ayrshire, Scotland

Connie Gobbi  
129 Minnie  
Fairbanks, Alaska

**Missionaries' Address Changes**

Rev. and Mrs. Howard Conrad are now living at: Centro Misionero Nazareno, El Calvario, Havana, Cuba.

**Servicemen's Corner**



**Being a Witness as a GI**

"Christian young men often hesitate to enlist for military service in fear of being classified as peculiar or queer by their associates. The story often repeated of the brave soldier who fearlessly knelt to pray by his bunk while the boots and the jeers of his buddies hurtled about him gives the wrong impression.

"You can be sure that the Roman Catholic servicemen who devoutly read their 'missal' and go through the forms of their religion are not bothered. Nor are the Protestants who have the courage to observe regular periods of devotion put under any stigma or handicap. Every person sets his own pace. If this is not true in the case of any serviceman, a word to his chaplain will bring immediate, corrective action.

"But in being a witness in military service, I often wonder if Christian servicemen do not shun the area of activity where both their ability and devotion can be of tremendous value. That area is the base, or post, religious program. The military Christian, by the very fact of his being in military service, owes something to the moral and religious tone of his unit or installation. It is easy to attend church in town to 'receive a bless-

ing.' But how about teaching a Sunday school class on the base in order to 'be a blessing'? (We have an average attendance of almost five hundred per Sunday here.) Where can you find a better place for Christian service than the place where you are stationed?

"Ask your chaplain for something to do on Sunday morning. He will welcome you with open arms. Consecrated teachers, youth workers, good ushers, choir members, and others are always in demand. A fair division of time and talent would be to work in chapel activities each Sunday morning and to attend the church of your choice on Sunday evening.

"Serviceman, the very people with whom you work, eat, and sleep need Christ—and they need you. Don't run from opportunities. The Lord intends for you to 'be a blessing'—to make a positive contribution toward the salvation of the lost—right where you are."

—CHAPLAIN (CAPT.) J. LOWELL GEORGE  
*United States Air Force*

**NAZARENE SERVICEMEN'S COMMISSION**

*Ponder W. Gilliland* DIRECTOR



Kay Vanderpool  
3604 N.W. Boulevard  
Spokane, Washington

Rose Harder  
31243 Peardonville Rd.  
Abbotsford, B.C., Canada

David Hands  
83 Coltman Street  
Hull, Yorkshire, England

Sally Beth Spruce  
1301 10th St., N.W.  
Canton, Ohio

Johnny Cunningham  
Rt. 1  
Louisville, Ohio

Sybil Simpson  
113 Ernest Street  
Manly, Brisbane  
Queensland, Australia

Florence Teruya  
1931 Naio Street  
Honolulu, Hawaii

Steve Gilbertson  
4051 Grayson  
Seattle, Washington

Ron Butchart  
Rt. 3, Box 353  
McMinnville, Oregon

Dave Whitling  
Seneca, Pennsylvania

Carolyn Blackburn  
731 Tibbals Street  
Franklin, Ohio

John Martin  
33 Muirfauld Drive  
Glasgow, E.I., Scotland

Don Allen  
Box 1289  
Fairbanks, Alaska

Gary Greeley  
Rt. 2  
Post Falls, Idaho

David Glasstetter  
758 East 38th Avenue  
Vancouver, B.C., Canada

Pearl Shoff  
205 East Martin Street  
East Palestine, Ohio

Ted Thorne  
821 East 3rd St.  
Salem, Ohio

Peter James  
6 Murten Ave., Holland  
Park  
Brisbane, Queensland  
Australia

James S. Koons  
358 Kalama Street  
Kailua, Oahu, Hawaii

Mary Semays  
Mt. Vernon, Washington

Carolyn Younger  
Box 89  
Nampa, Idaho

Carol Tupper  
54 Surfsite Road  
South Portland, Maine

Kenneth Akins, Jr.  
801 Johnson Street  
Salisbury, Maryland

David Kale  
429 Manor Road  
Beverly, New Jersey

David Butler  
692 W. 1st North  
Provo, Utah

Lloyd Thorpe  
915 24th St. W.  
Billings, Montana

David Harting  
Route 1  
Elwood, Indiana

Janice Parks  
643 N. Wayne St.  
Angola, Indiana

Luanne Hoffman  
R.R. 1  
Monroe, Indiana

Fred Wenger  
R.R. 1  
Selman, Indiana

Dick Mark, Jr.  
Box 589  
Nampa, Idaho

Ira Poole  
804 Central Street  
Stoughton, Massachusetts

Ruth Ann Jones  
537 Addison Rd., S.E.  
Washington, D.C.

Janice Williams  
910 Highland Avenue  
Chester, Pennsylvania

Karen Soule  
Fallon, Nevada

Peggy Gould  
Basin, Wyoming

Bill Spade  
1238 Canton Street  
Elkhart, Indiana

Carol Bishop  
1939 Bayer Avenue  
Fort Wayne, Indiana

Judy Peterson  
R.R. 1  
Fairmount, Indiana

Gene Sherrow  
R.R. 1  
Lynn, Indiana

**lated state laws by serving alcoholic beverages over "dry" areas. In addition, stewardesses under twenty-one are required to serve and sell liquor. Impressionable boys and girls are forced to travel as passengers in "flying bars."**

**Write your Congressmen today and urge them to support this needed national legislation. It would be most helpful also to write to Congressman Oren Harris (D-Arkansas), chairman of the Interstate and Foreign Commerce Committee. It is Congressman Harris' committee that will hold the hearing of these temperance bills, if they get any hearing during this present session of Congress. Urge him to give these bills a hearing.**

**In writing your Congressman always be friendly and positive. Express your convictions. Keep your letter brief. If possible, keep it to one page. Deal only with one issue in each letter. State clearly your purpose and give the number of the specific legislative bill. Let's register our Christian convictions.**

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

## The Sunday School Lesson

**ROBERT L.  
SAWYER**

**Topic for  
July 3:**

### Men Who Spoke for God

SCRIPTURE: Amos 7:7-17; II Kings 14: 23-29 (Printed: Amos 7:7-15)

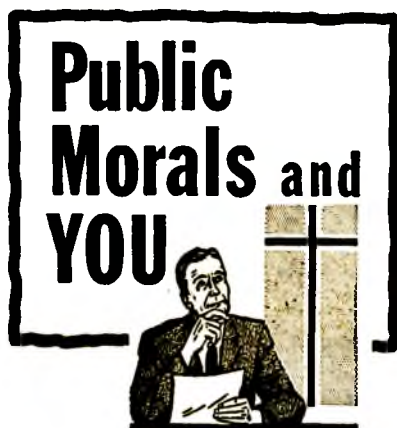
**GOLDEN TEXT: Preach the word; be instant in season, out of season: reprove, rebuke, exhort with all longsuffering and doctrine (II Timothy 4:2).**

The period of peace and prosperity that accompanied the reign of Jeroboam II in the Northern Kingdom of Israel and the contemporary reign of Uzziah in the Southern Kingdom of Judah gave a false sense of well-being to the people of the mid-eighth century B.C. Underneath the veneer of so-called culture and leisure lay the rottenness that offended a holy God.

Everything seemed right, but upon close examination the rich were getting richer and the poor were getting poorer.

**The Problem:** The people from the king down were measured by the plumb line of God's demands for holiness and justice. They were all out of line and crooked by the standards of His law.

Nowhere could you find a group of



**There are a number of bills in the temperance field awaiting the action of the members of the second session of the Eighty-sixth Congress. Some of the most significant are those con-**

**cerned with ending the service and sale of alcoholic beverages aboard aircraft.**

**Congressman Thomas J. Lane (D-Massachusetts) has sponsored bill H.R. 169, "to prohibit serving alcoholic beverages on airplanes while in flight." Seven other similar bills have been introduced in the House of Representatives. They are as follows:**

**H.R. 1075—Williams (Miss.)  
H.R. 3716—Elliott (Ala.)  
H.R. 6824—Judd (Minn.)  
H.R. 6834—Weir (Minn.)  
H.R. 7135—Hechler (W.Va.)  
H.R. 7220—Hemphill (S.C.)  
H.R. 2221—Siler (Ky.)**

**Senator Strom Thurmond (D-South Carolina) has introduced a similar bill (S. 1432) in the Senate.**

**Proponents of this temperance legislation stress the dangers involved when passengers are served alcoholic beverages. Also, airplanes have vio-**



people who wanted or even thought they needed a revival of sincere and vital religion which made a difference in every area of their lives.

*The Priest:* Amaziah preached smooth sayings to the king and the people. He wanted to offend no one. He liked the worldly ways of the people and the idolatrous worship of the calf at Bethel—in the name of Jehovah of course! In order to get rid of this traveling preacher, Amaziah lied to the king and then commanded the prophet to go back home to the farm, where he belonged.

*The Prophet:* Amos, a layman, felt the call of God upon his heart like the roaring of a lion. He must preach the judgment and justice of God. The Lord could no longer trust the priests and the established sanctuaries to give forth His word and His will. So there arose in this century a group of men, like Amos, known as the "writing prophets." These men were called to utter the word and will of God to their generation. Their fearless sense of mission made them outstanding forces for the cause of God in their generation.

Today we need God-called men who will preach the whole counsel of God without fear or favor, under the anointing and indwelling presence of the Holy Spirit.

*Can the Lord depend on you?*

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.



by BERTHA MUNRO

### Minus into Plus

**Monday:**

"My greatest strength," I heard the preacher\* say, "could become my greatest weakness." It didn't sound right. But he went on to explain. Naturally his disposition is cheerful, affectionate, fond of people; he could go on passing as a good Christian, peace-loving and peacemaking, not fighting for his own way, actually happier to see others happy. In other words, depending on his own good nature rather than on God, not particularly conscious of his need

\*Rev. Paul Martin.

(Continued on next page)

# the Question box

Conducted by STEPHEN S. WHITE, Editor

*I receive the "Herald of Holiness" magazine and enjoy reading many of the articles. Concerning your recent issue of May 11, under the "Question Box," I would like to ask some questions: You refer to the "Articles of Faith," of which I do not have a copy. So would you please give me the scriptures to prove the statements to which I shall refer? You say that every person should be born again, or saved, then baptized. What is the original meaning of the word baptize? What is baptism for? What Christian was ever told to be baptized with water? What is the passage which teaches that baptism is a sacrament to signify acceptance of the benefits of Christ? Why do you permit sprinkling or pouring when the outstanding Greek scholars say baptism means to bury, plunge, dip, overwhelm, immerse, etc.? You say at the very close of question three that we should not add to or change God's Word.*

I appreciate the spirit of your letter, and I believe that I can answer what you have in mind in your questions under two heads: What is the purpose of water baptism according to the teaching of the Bible? and, What is the Biblical mode of water baptism? In answering the first question I call attention to the following scriptures: Matthew 28:16-20, which closes with the Great Commission—"Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world. Amen." The margin in the Authorized or King James Version translates "teach" thus: "make disciples, or Christians, of all nations." Thus the first part of the above quotation should read, "Go ye therefore, and make disciples, or Christians, of all nations, . . ." Notice, please, that the baptizing comes after they are made Christians. In this connection read also Mark 16:14-16 and you will find there that baptizing comes *after* believing. And in Luke 24:46-47 the writer talks about repentance and remission of sins, but does not mention baptism. All three of these passages give Jesus' words just before His ascension. Next read Acts 2:38 and 8:12-13, and you will see that in both places baptism follows repentance, or belief. Thus we are not candidates for baptism until we are saved. John the Baptist preached repentance (Matthew 3:2), and as you read on in this third chapter of Matthew, you will find that John the Baptist baptized some and refused to baptize others. What was the difference between these two groups? One had not repented and been saved—"Bring forth therefore fruits meet for repentance" (Matthew 3:8), while the other group evidently had. There are other passages which state or imply that only the Christian is a candidate for water baptism. Water baptism comes after conversion, and is an outward sign of an inward work, or conversion.

Now the second question: What is the Biblical mode of baptism? The position of the Church of the Nazarene is stated in these words: "Baptism may be administered by sprinkling, pouring, or immersion, according to the choice of the applicant" (*Manual*, p. 33). This is exactly my position, and I do not feel inclined to argue with you about the mode of baptism. However, you seem to be very positive in your belief that the Greek word βαπτίζω can only mean immerse. I will give you only one of many quotations which I might present on this subject. It reads thus: "It is contended that the word βαπτίζω always means to dip, or to plunge. It is a fact, however, beyond all controversy, that the majority of lexicographers [experts on the meaning of words] give it a broader meaning; and that the classical writers use it to express a variety of ideas. Dr. Dale states that βαπτίζω is a derivative, modifying the meaning of its root βάπτω. The word means (1) to do a definite act, to dip; (2) to effect a change of condition, to dye; (3) to effect a thorough change of condition by assimilating quality or influence, without color, to temper, to steep, to imbue. The classical writers, Plutarch, Hippocrates and Aristotle frequently used the word to signify nothing more than to moisten, tinge and sprinkle. That the word employed to designate Christian baptism is used in the Scriptures other than in the sense of immersion is very evident. *Except they [baptize] wash, they eat not* (Mark 7:4); which as the previous verse indicates refers to the washing of the hands. The Pharisee (Luke 11:38) marveled that Jesus sat down to eat without first baptizing or washing, as was the custom of the Pharisees" (Wiley, *Christian Theology*, III, 177-78). This is just the beginning of more than six pages which this one writer gives in refutation of the claim that βαπτίζω means only immerse. I am glad for you to be baptized by immersion if that is what you desire, but I do not believe that immersion is the *only* Bible mode of baptism.

of God. Any God-given talent or disposition, if it makes us feel we can make it alone, is not an asset. (John 15:1-5.)

#### **Tuesday:**

On the other hand, our greatest weakness can become our greatest asset. Recognized, it can be the inlet of God's unlimited strength. And sometimes it has to come to just that, all human power shorn away to force us to God. Remember Gideon's three hundred. Ridiculous, when you look straight at it: "All I have left to depend on is God!" (II Corinthians 12:7-10; Judges 7:2.)

#### **Wednesday:**

We all read of the man who changed Japan's "Yankees Go Home" into "Yankees Stay Here."\*\* The smoldering antagonism fanned constantly by the Communists was bad enough; but not until bad became worse, and worse worst, and hatred burst into flames, was Commander O'Neill forced into an opportunity to apply the golden rule practically, openly. Then hostility changed

\*\*"Reader's Digest," September, 1959.

to friendship, hatred into love, minus into plus. The most stubborn minus will make the loudest plus. (Luke 23: 33-34; Romans 5:8.)

#### **Thursday:**

A minus handicap—prohibitive, we would say—turns into a plus asset, with courage and faith and the grace of God. "Bud" Robinson's unintelligible lisp transformed into his inimitable charm—magic? No. Just the badge of a personality remade by the finger of God into sheer sunshine and love. (Jeremiah 1:6-10; Isaiah 35:6b.)

#### **Friday:**

Your taunting *minus*, or mine? A failure, public, decisive, it would seem? Often a *plus* key to success, sparking manhood, alerting to watchfulness. The word you remember best is the one you misspelled under embarrassing circumstances. Poverty? Illness? Lack of opportunity? Hampering conditions? There is something of duty as well as privilege in this minus-to-plus business. "In all these things . . . more than conquerors through him that loved us." (John 21:15-19; Romans 8:37.)

#### **Saturday:**

"The last straw" *minus* transformed into a triumphant trust. That is the way the Lord works. The unendurable strain—surely a minus, yet to be changed to the plus of a thing of beauty, a victory to kindle into life another's faith. The inertia *minus* to be transformed to the dynamo *plus*. Call it by its real name, laziness—or physical weariness, exhaustion—is there a plus for this? An energy that is not your own? (John 11:6, 15, 39-40; Acts 1:8; Romans 8:11.)

#### **Sunday:**

There is, thank God, a formula that fits every minus, yours too. "Out of weakness were made strong." "They that wait upon [depend upon] the Lord shall renew their strength." "Seek the Lord, and his strength." "Beauty for ashes." The paralytic leaping and praising.

But, "Stretch forth thy [withered] hand." Then the miracle of grace that glorifies God. (Hebrews 11:34c; Isaiah 40:31a; 61:3; Psalms 105:4; Matthew 12: 10-13.)

## NEWS

## of the Churches



Pleasantville, Ohio—Our church here is on the move, under the leadership of our good pastor, Rev. Dan Bulla. We had a wonderful day on Easter Sunday; four infants were baptized in the morning service, followed by a good message by the pastor. In the evening service we were privileged to have our district superintendent, Dr. Harvey S. Galloway, with us and we appreciated his message.—Reporter.

#### **Rest Cottage**

Rest Cottage, Pilot Point, Texas, an institution of the Church of the Nazarene, has had another successful year of operation under the direction of Dr. and Mrs. Geren C. Roberts. The annual board meeting on April 19 revealed that the finances, the property, and the spiritual condition of the home were of the highest order.

Mr. and Mrs. John F. Roberts have assisted in the operation of the home for unwed mothers in a commendable way for another year, along with the fine staff of other workers in the institution. Rev. and Mrs. Fred Spencer have been hired in recent weeks as solicitors for the coming year.

Many improvements have been made during the last year, including the purchase of a lovely organ for the chapel.

Officers for the new year are Dr. Orville W. Jenkins, president; Rev. Mrs. Emma Irick, secretary; and Rev. J. T. Gassett, vice-president. Dr. Geren C. Roberts was elected for a five-year term at the 1959 meeting. Rest Cottage deserves our prayers and support.—JAMES C. HESTER, Reporter.

Sulphur Springs, Texas—We are coming to the close of our first year as pastor of this wonderful church—the happiest year of my ministry. We had some very profitable Youth Week services, with Rev. and Mrs. Jimmy Blankenship as special workers, and several people were converted or sanctified. In a recent revival, with Dr. A. L. Parrott as the evangelist, forty-two souls prayed through to God for pardon or heart purity. Fourteen (three juniors and eleven adults and teen-agers) were received into church membership by profession of faith. The pastor has been given two salary increases in six months, a three-year recall, and shown many other kindnesses. The Sunday evening service is now being broadcast over the local radio station.—ROBERT E. HOLLIS, Pastor.

Fayetteville, North Carolina—God has wonderfully blessed since we came here last September. Old debts have been eliminated, and all budgets and local bills are paid to date. The church is in unity, and we have seen increases in every department. Recently we had a wonderful revival with Evangelists Dave and Joy Erickson. The attendance was said to be the best in ten years, and souls were saved and sanctified and the Christians blessed. Brother Erickson is one of our finest young evangelists, a dynamic preacher of the Word. We thank God for the ministry of Brother and Sister Erickson with us. Our people have been kind and generous since we came and we thank God for them, and our good district superintendent, Dr. Lloyd Byron.—SIDNEY V. MURPHY, Pastor.

Waldron, Arkansas—Our church recently had a profitable revival with Rev. Dee Henderson of Alexandria, Indiana, as the evangelist. His messages were anointed by the Holy Spirit and brought conviction to the hearts of sinners. Thirty-two people sought help from God at the altar of prayer, and six members were added to the church on profession of faith. We have a wonderful group of people here, and the church is going forward under the blessings of the Lord.—C. H. PORTER, Pastor.

Evangelist G. Franklin Allec reports: "It has been a rich satisfaction to see many souls made new through the power of the Cross and the moving of the Holy Spirit during the past months. In almost every campaign of the past year my heart has been warmed by the sight of goodly numbers of people finding Christ for the first time, giving us many additions to the church. Splendid crowds have attended our services in almost every instance. The churches have been wonderfully co-operative, and it has been a joy to work with our consecrated pastors. Never have we seen greater evidence of the Holy Spirit in revival meetings. At this writing I am with First Church, Milwaukee, Wisconsin, and Pastor J. Edward Ferguson. God is blessing and giving souls. It is now six years since I entered the field this time, and they have been happy and fruitful years. Because of a cancellation, I have one open date for this fall; also have some open time for the spring of '61. Write me, 1824 Ninth Street, West, Kirkland, Washington."



### Washington District Assembly

May 11 and 12 was the time when Nazarenes of the Washington District met in First Church, Baltimore, Maryland. Host Pastor James R. Bell and his people provided excellent accommodations for this third assembly of the Washington District.

Dr. Samuel Young presided with characteristic ease, and preached with vigor and unction. Each message was anointed with unusual blessing from the Spirit's presence.

The report of our district superintendent, Dr. E. E. Grosse, revealed a year of busy activity. Church membership now stands at 4,163, a net gain of 81; Sunday school membership showed a gain of 187, with 8,367 being reported. The district gave for all purposes \$607,445. Of that amount \$53,271 was given to general interests, \$21,494 for district budget items, and \$78,542 was expended for home missionary work. One new church was organized, at Gettysburg, Pennsylvania, with 11 charter members. Much of the work for this organization was done by the church at Hanover, Pennsylvania.

Delegates elected to the General Assembly were: ministerial—E. E. Grosse, Kenneth Akins, Henry Heckert, James R. Bell; lay—Neel J. Price, Dwight Biscoe, Melvin Lau, and Merton Mears.

The remaining amount of the district's apportionment in the Seminary "Lift-the-Debt-Campaign" was pledged by the churches—NEIL E. HIGHTOWER, *Reporter*.

### Pittsburgh District N.Y.P.S. Convention

The annual convention of the Pittsburgh District N.Y.P.S. was held in the church at New Brighton, Pennsylvania, with Rev. Clarence Neiderhiser as the gracious host-pastor.

More than five hundred attended the business sessions, worship services, and dinner honoring more than seventy graduating high school seniors from over the district.

Rev. Mayne Minich, Jr., of First Church, Erie, was re-elected to his second term as district president. Others elected were: Rev. Paul Bowlby, vice-president; Mary Louise Smith, treasurer; June Cousins, secretary.

The messages of the special speaker, Dr. Wm. Greathouse, pastor of First Church, Nashville, Tennessee, stirred the hearts of all those present. Communion service was conducted by Rev. R. B. Acheson, our district superintendent.

The teen-age Bible quiz on the Book of Hebrews was conducted by Miss Kay Kercher, and the Rev. Mr. Bowlby directed the teen-talent-hunt in three categories—vocal and instrumental music, and elocution.—MRS. J. SCOTT NEWELL, *Reporter*.

Martinsville, Indiana—Willow Grove Church recently had one of the best revivals I have seen in a long time. Evangelist and Mrs. William Thompson were the special workers. They preach and sing the old-time gospel with the anointing of the Spirit. We greatly appreciated their ministry with us.—WILLIE HAMIL, *Pastor*.

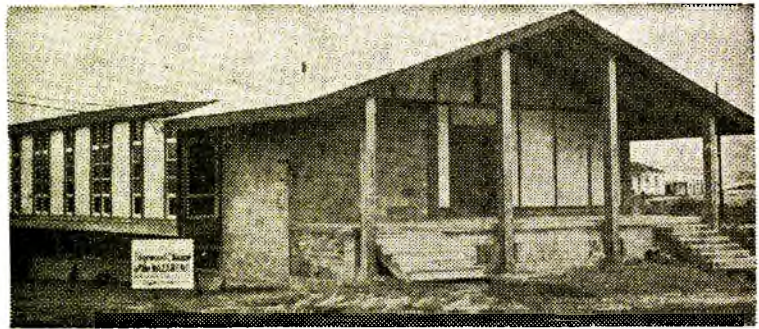
### First Church, Wadsworth, Ohio



Pastor L. D. Morgan and the fine people here have accomplished an outstanding piece of work in the construction of a new church edifice in this city of thirteen thousand population. The two new units of foyer and educational give the church 8,836 square feet of floor space; the auditorium, 95 x 51 feet, is to follow. All are of brick construction on 2½ acres on a choice corner of the city. The two units are valued at \$140,000, with a debt of less than \$45,000. Recently we concluded a two-week revival with Evangelist Doris McDowell—the greatest revival in the his-

tory of this church. It was the third revival by Mrs. McDowell under Brother Morgan's ministry here; he has served the church four years and is on an extended call. A revival spirit prevailed throughout the twelve-night revival, with outstanding altar services. Five fine people were received into church membership. The giving topped all previous years, and the Sunday school jumped from last year's average of 149 to this year's average of 165, with an average of over 175 the past three months. We give God praise for all His blessings.—*Reporter*.

### Edgewood Church, Jonesboro, Arkansas



The Edgewood Church was organized on December 14, 1958, at the altar of First Church of the Nazarene in Jonesboro with the pastor, Rev. John Maybury, helping in the organization of this new church. On May 17, 1959, the congregation held the first separate service in a rented store building, continuing their worship here while building a new first unit of a proposed three-unit structure on a plot of ground in a new development of the city. On November 23, last year, the congregation moved into the lower section of the new building. The auditorium in the upper story of the building was completed and moved into on January 31, this year. Dr. G. B. Williamson was the special speaker for the three services on that

Sunday. With 106 in Sunday school, and 125 in the morning service, it was a time of great rejoicing for the church, which was started with 25 charter members. A wonderful spirit of unity prevails, and the community is being contacted by every means possible. The educational part of the building was planned in co-operation with Dr. E. G. Benson, of the Department of Church Schools in Kansas City; it will accommodate 150 to 175 in Sunday school. The auditorium will seat more than 200. The building is of contemporary design, and was constructed with the help of much volunteer labor. The completed value is estimated at \$75,000, and the lot has ample room for off-street parking. GLEN L. VANDYNE, *Pastor*.

Tabor, Iowa—The Weaver Memorial Church recently had a wonderful Youth Week revival with Rev. Thomas Hayes as the evangelist. The Spirit-filled ministry of Brother Hayes was a blessing to our young people, and many sought and

found definite victory in God. The entire church was helped to move forward. Finances came easily, with a generous love offering given to the pastor and wife for General Assembly expense.—IRVING MITCHELL, *Pastor*.



They are  
Counting  
on  
You!

Let's have  
a V.B.S. in  
Every S.S.!

DON'T LET  
THEM DOWN

**ORDER NOW!**

**for your  
Vacation Bible School**

- To Get New People
- To Evangelize

Send for **FREE V.B.S. PLAN BOOK**

Order your supplies at least  
6 weeks before your V.B.S. begins

**NAZARENE PUBLISHING HOUSE**



### Southwestern Ohio District N.Y.P.S. Convention

To the triumphant strains of the hymn "He Lives," the first N.Y.P.S. convention of the newly formed Southwestern Ohio District began in the church at Middletown, Ohio, with Pastor L. P. Rossman and his people as the gracious hosts. The convention was called to order at nine-thirty by District Secretary Wesley K. Poole, who presented Rev. Ira L. East, interim president; he brought the morning devotions.

The following officers were elected: Ira L. East, president; William H. Bridges, vice-president; Wesley K. Poole, secretary; James Sheckler, treasurer; R. Gouthey Jones, high school supervisor; and Carolyn Blackburn and Larry Watson as teen-age representatives on the district council. Delegates to the General Convention were elected as follows: Ministers—Ira L. East, William Bridges, Wesley K. Poole, and James Sheckler; lay—Kenneth Bryant, Larry Watson, Lois Poole, and Carolyn Blackburn.

Standing committees, convention committees, and zone presidents reported in the afternoon session. A note of determination to advance the Southwestern Ohio youth work was in evidence as reports were submitted.

The evening session, beginning at seven o'clock, was the occasion of a wonderful youth rally. Two special songs by district young people were well received. Our newly appointed district superintendent, Rev. M. E. Clay, brought an inspiring message which was a challenge to all those present. The Southwestern Ohio District N.Y.P.S. has been thrilled and challenged for the task before us.—**HAROLD E. PLATTER, Reporter.**

### Texas-Mexican District Assembly

The Texas-Mexican District Assembly was held April 19 to 22, at the Mexican Church in Corpus Christi, Texas, with Rev. Joaquin Rodriguez as host pastor.

Dr. D. I. Vanderpool, presiding officer, was used in a special way of the Lord. His inspiring and Spirit-filled messages were a great blessing to all present.

The pastoral reports were excellent, showing progress in every department of the local churches.

The high point of interest was the report of our district superintendent, Rev. Everette D. Howard. The report revealed great progress in the entire district—taking third place in Alabaster, Thanksgiving, and Prayer and Fasting offerings; and by having 100 per cent in vacation Bible schools, the district took first place in the entire Church of the Nazarene. Pastors and people stand by our faithful leaders, who are devoted servants of God and give wise and prayerful leadership.

Certificates of honor were presented to some pastors for the evangelistic achievement in their local churches, and a special plate was given to Corpus Christi church for their great achievement of self-support.

The Texas-Mexican District, with its Spirit-filled leaders and pastors, marches forward into the new year with greater vision and enthusiasm.—**REINALDO AYALA, Reporter.**

Corunna, Michigan—Recently we had a wonderful revival with Evangelist H. L. Rock. In answer to prayer, God came and blessed, and many souls prayed through to victory. The special singing each night from different local groups was a blessing to all. We thank God for His presence and blessing.—**KYRA JACKSON, Pastor.**

### Florida District Assembly

The forty-sixth annual assembly of the Florida District was held May 18 and 19, at Winter Haven. Dr. Hugh C. Benner, presiding officer, gave dynamic and Spirit-anointed leadership to each session. It was an outstanding assembly.

Dr. John L. Knight, now serving his fifteenth year as district superintendent, reported many outstanding gains on the district, which now numbers ninety-nine churches. The N.F.M.S., under the guidance of its president, Mrs. John L. Knight; the N.Y.P.S., under the leadership of Rev. Thomas Ream; the Sunday school, directed by Chairman Don Newell, and the Junior Society, led by Rev. Eugene Simpson, each reported excellent progress.

A few of the significant gains reported this year: a total of 19 new buildings erected or purchased; 350 people received into church membership during the special Easter emphasis; 768 people received during the year on profession of

faith; a total district membership of 7,341; and new churches organized at South Miami Heights, Lakeland Lakeside, and Venice, making a total of 24 new churches organized during this quadrennium. These 24 churches report for this year only—735 members, average Sunday school attendance 1,359, and total paid for all purposes \$140,910.

The following report includes significant gains during the decade, 1950-60: number of churches increased from 59 to 99; church members from 3,351 to 7,341; average Sunday school attendance from 5,287 to 10,145; paid general interests from \$28,706 to \$128,140; and paid for all purposes from \$406,672 to a total of \$1,180,254.

District Superintendent John L. Knight made the following recommendations for the new quadrennium: 20 new churches; 10,000 church members by 1964; 22,000 Sunday school enrollment; \$275,000 for the revolving fund; and that the Golden Anniversary year of the Florida District (1963-64) be the most outstanding year of our history, by the help of God.

The closing night of the assembly featured an impressive ordination service, with M. Fred Toms and William E. Spurlock receiving elder's orders. God was graciously present. Our hearts were thrilled again and again by the moving of the Spirit of God upon this wonderful assembly.—**J. DONALD FREESE, Reporter.**



**Annual N.Y.P.S. Convention  
Northeastern Indiana District**

The eighteenth annual N.Y.P.S. convention of the Northeastern Indiana District was held May 21 at the district campground in Marion. From the opening of the business session to the close of the evening service. God's presence was felt and there was a wonderful spirit of harmony.

The convention was under the leadership of our most efficient president, Rev. Walter Graeflin. His hard work of the past year and vision for the coming year were a challenge to all. He was re-elected for another year, as were also the other officers: Rev. Carl Greek, vice-president; Miss Barbara McLaughlin, secretary; Rev. Jesse Martin, treasurer; and Rev. Ralph Strahm, teen-age supervisor. The good vote all received showed the appreciation of the district for their labors in fulfilling their responsibilities so well.

Other officers elected were: Rev. Carl Greek and Rev. Ray Tucker to the Youth Institute Board; Rev. Wilmer Watson, Rev. Verdeen Owens, Derald Zimmerman, Rev. Frank Garten, Rev. Gene Pool, Harold Keller, Rev. Harold Berkey, and Buel Bearden as zone chairmen; with Bill Spade, Janice Parks, Carol Bishop, Luanne Hoffman, Gene Sherald, Fred Winger, Judith Peterson, and David Harding, as zone teen representatives.

The evening service was a time of inspiration to all. The winners in the finals of the teen-talent contest were as follows: instrumental, Bill Spade; vocal solo, Louanna Brown; oratorical, Luanne Hoffman; group vocal, Sarah Harlan, Joan Palmer, and Rosemary Sherwin. The district N.Y.P.S. presented scholarships to Olivet Nazarene College to Barbara Ballis, Carolyn Sue Luginbill, Patricia Johnson, and Stephen Roberts. Another scholarship, made possible by a businessman, was given to Philip Metcalf.

The high light of the evening service was a message to the youth by Rev. Forrest Nash, pastor of Olivet College Church. His understanding of youth's problems was demonstrated in his timely and helpful message.

The support and challenge of District Superintendent Paul Updike through all the sessions were much appreciated; his life is an inspiration to our youth.—  
**MELVIN TAYLOR, Reporter.**

**Alaska District  
N.Y.P.S. Convention**

The eighth annual Alaska District N.Y.P.S. convention, with Rev. Charles C. Powers, president, presiding revealed that Alaska youth are pressing forward for God. Brother Powers was re-elected by a nearly unanimous vote to lead our district youth for another year, in cooperation with our district superintendent, Rev. Bert Daniels.

All business was cared for in a competent and orderly manner, including the election of the following officers: Arden B. Sickenberger, vice-president; Francis Bibb, secretary-treasurer; Edward Hurn, teen-age supervisor; Connie Gobbi and Don Allen, teen-age representatives. Delegates elected to the General Convention were Rev. Charles C. Powers and Jeanette Korody.

A cash gift was presented to our district president in appreciation for his consecrated and efficient service.

The day climaxed with a soul-stirring message by Dr. V. H. Lewis, secretary of the Department of Evangelism.—**ARDEN A. SICKENBERGER, Reporter.**

Evangelist Walter Patterson writes: "Since losing my wife last March 11, I have not preached. But the Lord is calling me back to the evangelistic field and I am ready to go where He may lead to help save lost souls. Write me, 1642 Wilson Street, Wichita Falls, Texas."

**San Antonio District Assembly**

The San Antonio District Assembly was royally entertained May 11 and 12 by Pastor Wallace Kornegay and his people in San Antonio First Church.

Dr. Hugh C. Benner, presiding officer, in his characteristic way challenged all to go deeper with Christ and live the full life of the holiness experience. The impact of his ministry and administration brought unity and dispatch to all phases of the gathering.

The high light of the assembly was the report of District Superintendent James C. Hester, and his subsequent re-election for a period of three years, indicating the strong spirit of unity that prevails on the district. Some of the facts included in his report were: two new churches organized, new properties purchased for future organization, increases in membership and finances, and a revival spirit spreading. The whole district appreciates and respects the Hester family. In the missionary convention, preceding the assembly, Mrs. Hester was elected district N.F.M.S. president.

Delegates elected to the General Assembly were: ministers, James C. Hester, Howard R. Borgeson, Mrs. C. B. Keeton, and T. A. Burton; lay, Paul W. Rice, Carroll Phillips, E. E. Galbraith, and J. W. Setliff.

Rev. H. R. Borgeson will continue to lead the district N.Y.P.S., and Rev. Floyd Smith is the new chairman of the church school board.

The closing service brought the fellowship to a new high in an impressive and Spirit-filled ordination service, in which Don Sanders and Edwin Perkins received elder's orders.

Rev. L. E. Humrich, district secretary, and Rev. Hearne Spruce, district treasurer, were both re-elected. The San Antonio District envisions thousands of new Nazarenes coming into the fold in the years just ahead.—**T. A. BURTON, Reporter.**

**Introducing a NEW**



**CHARLIE COCKATOO and the Mysterious Signals**

Boys and girls, another Charlie Cockatoo book is now ready and waiting to take you on many more intriguing visits into the world of nature. Here you will be amazed to learn about:

- ... butterflies that smell like carrots
- ... the procession that went to nowhere
- ... mosquitoes that live miracle lives
- ... bees that build fifteen-story apartments

But the most important part of these seven fascinating stories is the strong spiritual applications the author carefully weaves into each.

It's a book even adults will enjoy reading!

Introducing every chapter is an intriguing, storytelling sketch illustrating some of Charlie Cockatoo's activities. Bound in an attractively designed, colorfully printed, hard board binding. 88 pages.

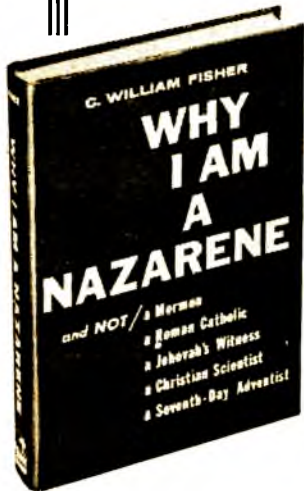
**By KEITH MOXON**  
Many years a high school teacher in Australia  
**\$1.25**

**First volume in the series, CHARLIE COCKATOO VISITS THE INSECT WORLD.....\$1.25**

**Send for your copy TODAY • Nazarene Publishing House**

The book that every Nazarene wants

NOW in its  
sixth printing!



By Evangelist

C. WILLIAM FISHER

A FRANK, THOUGHTFUL  
VIEW OF FIVE MODERN-  
DAY BELIEFS CONTRASTED WITH THE  
SCRIPTURAL TEACHINGS  
OF THE CHURCH OF THE  
NAZARENE

142 pages  
cloth board | \$1.50

ORDER TODAY

NAZARENE PUBLISHING HOUSE

Overland, Missouri—Recently we had eight wonderful days of God-sent revival blessings with Evangelist C. B. Fugett and Dwight and Norma Jean Meredith, singers and musicians. Every service was anointed of God, and many precious souls prayed through to victory. Brother Fugett's stirring messages were a challenge to all those who came, and the spiritual singing of the Merediths opened the "glory" channels through which God came to bless our hearts. We feel that our church is much stronger today because of this revival, and we march forward under the leadership of Pastor A. R. Aldrich.—ARTHUR HUBBS, Reporter.

### Deaths

JONAS HERSHEY EBY was born in Franklin County, Pennsylvania, May 17, 1869, and died last August at Miami, Florida, at the age of ninety. As a boy of nineteen he moved to Newton, Kansas; he was converted at the age of twenty-four, and the same year was united in marriage to Mary Erb. Together they started a Christian home, and lived together for over sixty-five years. In a few years these young people came under the influence of holiness preaching and were sanctified wholly. They started a holiness mission in Newton, which later became the First Church of the Nazarene. They, with two of their children, became charter members. In 1913 the Ebys with their eight children moved to Miami, Florida. With only a small mission there, and Brother Eby's pioneer spirit, within a few months the First Church of the Nazarene was organized with fourteen charter members—the first in

the state of Florida. Brother Eby loved the church and was faithful to it until his death. He is survived by his wife, Mary; two daughters: Mrs. Ruth Sumner, Mrs. Esther McIne; and five sons: Reuben J., Paul J., Earl S., Rev. Amos T., of Russellville, Alabama; and Professor John M., of Pasadena, California. Funeral service was held at Miami Central Church with his pastor, Rev. D. W. Thaxton, officiating, assisted by Rev. R. L. Sumner (a grandson). Interment was in Woodlawn Cemetery, Miami, beside a son, Jonas H., Jr., who preceded him in death.

SAMUEL SCHIFFNER, a leader in the Church of the Nazarene for more than forty years, died January 31, 1960, at Alva, Oklahoma. He was born November 22, 1888, at Harper, Kansas. With his parents he moved to the Ashley community in 1898. In 1908 he was united in marriage with Effie Mae Rust. At an early age he accepted Christ as his Saviour, and enjoyed close fellowship with the Lord throughout his life. He loved his Christ and his church. He will be remembered by many for his cheerful and generous spirit and his love for his fellow men. He was preceded in death by his parents, and also by three brothers, Philip, Harry, and Will. He is survived by his wife, Effie; and their children, Mrs. A. W. Wilson, Mrs. Leo E. Case, Mrs. Howard Scroggs, and Paul Leon; also by two brothers, Joe and Jake Schiffner; and two sisters, Edith Schiffner and Mrs. Luther Sallee. Funeral service was conducted by the pastor, Rev. K. R. Meade, assisted by Rev. Ted McWilliams and Rev. E. L. Looman.

EUGENE S. PAUL, age sixty-nine, of Eliot, Maine, died of a heart attack at his home, February 5, 1960. He was born in Eliot on June 10, 1890. He was converted in 1910 and sanctified two weeks later. He was a charter member of the Eliot Church of the Nazarene, which was organized December 22, 1919, by Rev. N. H. Washburn, then district superintendent. He served the church from the time of its organization as trustee, thirty-five years as Sunday school superintendent, plus many years as a Sunday school teacher. In 1912 he was united in marriage to Gertrude M. Cole. He was a good man and full of the Holy Ghost. He is survived by his wife; also a daughter, Elaine; and a son, A. Clinton. Funeral service was conducted by his pastor, Rev. D. Edward Cramer, with Dr. J. Glenn Gould preaching the sermon. Interment was in the Mount Pleasant Cemetery, Eliot.

MRS. L. M. CROUCH, secretary of the board at First Church of the Nazarene, Milwaukee, Wisconsin, for more than twenty-seven years, died February 10, 1960. She was a devoted Christian, a loyal church member, and the pastor's friend. She was a member of the church at Ridge Farm, Illinois, for two and one-half years, but transferred back to Milwaukee when she returned because of illness. She is survived by three daughters, Mrs. Zetha Koth, Mrs. Nyra Nelson, and Mrs. Ruth Cook; also a son,

Paul. Funeral service was held in Milwaukee First Church, with Rev. D. J. Gibson, district superintendent, in charge, assisted by the pastor, Rev. J. E. Ferguson.

MRS. MICHEL BABIC, member of the Mercer, Wisconsin, Church of the Nazarene, died February 12 in Madison. Funeral service was conducted in Mercer by the pastor, Rev. Miles Finley, assisted by Rev. Marvin Donaldson, pastor of the Ironwood church.

MRS. RUBY LAMB, age eighty, died February 14, at Antigo, Wisconsin. For many years she was a member of Milwaukee First Church of the Nazarene. She is survived by eleven children. Interment was in Lakeside Cemetery, Waupaca, Wisconsin, on February 17.

WILLIAM WOLSTENHOLM, at the time of his death on February 29, 1960, was a loved and respected member of the Church of the Nazarene in York, Nebraska. He was born August 24, 1881, and married to Esther Woodward in March of 1906. He is survived by his wife, of York; a daughter, Mrs. Roy Waldron; and four sons: Rev. Paul, Nazarene pastor at Payette, Idaho; Howard; Sidney; and Rev. James, pastor of the Church of the Nazarene in Pierre, South Dakota. Funeral service was conducted in York by his pastor, Rev. Stanley Gerboth.

### Directories

#### GENERAL SUPERINTENDENTS

HARDY C. POWERS

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

G. B. WILLIAMSON

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

SAMUEL YOUNG

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

D. I. VANDERPOOL

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

HUGH C. BENNER

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

### District Assembly Schedule

#### Following General Assembly

Northeast Oklahoma	June 29 and 30
Albany	June 30 and July 1
North Dakota	June 30 and July 1
Eastern Michigan	July 6 and 7
South Dakota	July 6 and 7
Maritime	July 7 and 8
Canada West	July 7 to 9
West Virginia	July 7 to 9

## Graduates of 1960

Nazarene Theological Seminary  
Nazarene Theological Seminary,  
Kansas City, Missouri, graduated a  
class of forty-four on May 17, 1960.

One of the class is entering the full-time work of evangelism this year.

Two of the graduates have definite calls to foreign missionary work and plan ultimately to devote their lives to this phase of the ministry.

Twenty-three of the graduates either are pastoring or have accepted pastorates on the following eighteen districts: Arizona, Canada West, Eastern Kentucky, East Tennessee, Idaho-Oregon, Kansas, Kansas City, Los Angeles, Minnesota, Northern California, North Carolina, Oregon Pacific, Southern California, Southwestern Ohio, Washington, Washington Pacific, West Virginia, Wisconsin.

One graduate will be an assistant to one of the pastors in a church in Kansas City.

Eight of the class are not located definitely, but plan to take churches

on five other districts than those listed above.

One man will work temporarily in one of the departments in Headquarters in Kansas City.

Seven of the class plan to continue further graduate work, two of whom will teach part time at Trevecca Nazarene College while pursuing their studies.

Four of the group are members of other denominations, and three of these have accepted pastorates in their respective churches. One will do further graduate work.

Seven students, who have completed their residence requirements for graduation and are planning to write their theses while serving in a pastorate, have accepted churches on the following districts: Abilene, East Tennessee, Florida, Joplin, Kansas City, and Southern California. One other student in this category plans to enter full-time evangelism.

This graduating class brings the total number of graduates of the Seminary to 619.

Lewis T. Corlett, President



Northwestern Ohio	July 12 and 13
Michigan	July 13 and 14
Northeastern Indiana	July 13 to 15
Minnesota	July 14 and 15
Southwestern Ohio	July 14 and 15
Chicago Central	July 20 and 21
Central Ohio	July 20 to 22
Pittsburgh	July 20 to 22
Colorado	July 21 and 22
East Tennessee	July 27 and 28
Illinois	July 28 and 29
Southwest Indiana	July 28 and 29
Northwest Oklahoma	August 3 and 4
Kansas	August 3 to 5
Eastern Kentucky	August 4 and 5
Wisconsin	August 4 and 5
Dallas	August 10 and 11
Iowa	August 10 and 11
Kentucky	August 10 and 11
Virginia	August 10 and 11
Missouri	August 17 and 18
Northwest Indiana	August 17 and 18
Tennessee	August 17 and 18
Northwestern Illinois	August 18 and 19
Indianapolis	August 24 and 25
Houston	Aug. 31 and Sept. 1
Kansas City	Aug. 31 and Sept. 1
Louisiana	Aug. 31 and Sept. 1
Joplin	September 1 and 2
Georgia	September 7 and 8
Mississippi	September 14 and 15
South Carolina	September 14 and 15
Southeast Oklahoma	September 14 and 15
North Carolina	September 21 and 22
South Arkansas	September 21 and 22
Southwest Oklahoma	September 21 and 22
North Arkansas	September 28 and 29
New York	Sept. 30 and Oct. 1

## Announcements

**WEDDING BELLS**—Miss Marilyn Page of Hays, Kansas, and Charles Moreland of St. Louis, Missouri, both students in Bethany Nazarene College, were united in marriage on April 15 in the Hays Church of the Nazarene, with the former pastor, Rev. Eugene R. Verbeck, officiating.

## RECOMMENDATIONS

I desire to recommend Rev. George P. Woodward who is re-entering the field of evangelism after having pastored our church at Johnstown, Pennsylvania, for several years. Brother Woodward is rated among the very best of our evangelists. His preaching is clear, positive, and forceful. He is a friend of the pastor, and a true son of the church; he is known to be an outstanding soul winner. His quali-

# Illuminate



# Your S.S. Lessons

## This next quarter

### with the enlightening material from these books

*Lessons in July-August-September on "The Century of Great Prophets"*



**Meet the  
Major  
Prophets**

By  
**RALPH  
EARLE**



**Meet the  
Minor  
Prophets**

By  
**RALPH  
EARLE**

## District Assembly Information

**NORTHEAST OKLAHOMA**—Assembly, June 29 and 30, at Church of the Nazarene, Park at Lincoln Sts., Sapulpa, Oklahoma. Send mail, merchandise, and other items relating to the assembly, c/o the entertaining pastor, Rev. E. H. Sanders, 419 S. Independence, Sapulpa, Oklahoma. (N.F.M.S. convention, June 27 and 28.)

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

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

**EASTERN MICHIGAN**—Assembly, July 6 and 7, at Pontiac First Church, 60 State Street, Pontiac, Michigan. Entertaining pastor, Rev. J. E. Van Allen, 538 W. Iroquois, Pontiac, Michigan. Send mail, merchandise, and other items relating to the assembly to Pontiac First Church of the Nazarene, 60 State St., Pontiac, Michigan. (N.F.M.S. convention, July 4 and 5; Home Missions, July 5; Sunday school, July 6.)

**SOUTH DAKOTA**—Assembly, July 6 and 7, at Church of the Nazarene, corner Minnesota and W. Havens, Mitchell, South Dakota. Send mail, merchandise, and other items relating to the assembly c/o the entertaining pastor, Rev. Howard Olson, 612 W. Havens, Mitchell, South Dakota. (N.Y.P.S. convention, July 4; N.F.M.S. convention, July 5.)

**MARITIME**—Assembly, July 7 and 8, at the Reformed Baptist Church, Archibald & Queen Sts., Moncton, New Brunswick, Canada. Send mail, merchandise, and other items relating to the assembly c/o the entertaining pastor, Rev. A. Ralph Montemuro, 13 York St., Moncton, N.B., Canada. (N.F.M.S. convention, July 6; N.Y.P.S., July 9.)

**CANADA WEST**—Assembly, July 7 to 9, at First Church, 126 14th Avenue, West, Calgary, Alberta, Canada. Send mail, merchandise, and other items relating to the assembly c/o the entertaining pastor, Rev. H. L. G. Smith, 126 14th Ave. S.W., Calgary, Alberta, Canada. (Church schools convention, July 5; N.F.M.S. convention, July 6.)

**WEST VIRGINIA**—Assembly, July 7 to 9, at the District Center, Summersville, West Virginia. Send mail, merchandise, and other items relating to the assembly c/o the entertaining pastor, Rev. Chester Acton, Summersville, West Virginia. (N.F.M.S. convention, July 4 and 5; N.Y.P.S. convention, July 5 and 6; Sunday school, evening session only, July 6.) To reach the District Center: three miles east of Summersville, on State Route 41.

Every pupil will want to read this book, a chapter-and-verse survey of Isaiah, Jeremiah, Ezekiel, and Daniel. Although the material is presented with scholarly insight, Dr. Earle has taken particular care to keep it clear and friendly, so all may understand. 128 pages, paper.

**\$1.00**

As in its companion volume on the Major Prophets, here we have another book fitting in with these lessons. Teacher and pupil alike will find it a rich source of information on the works, reformation, and message of twelve outstanding Old Testament men of God. 110 pages, paper.

**75c**



## Exploring the Old Testament

By W. T. PURKISER, Editor; C. E. DEMARAY; D. S. METZ; M. A. STUNECK.

For those wishing to make a more thorough study of the prophets, this volume devotes several chapters. Here you may benefit from the many years of research of four well-qualified writers, and gain a wealth of helpful knowledge and inspiration. 448 pages, cloth board.

**\$4.50**

**Companion  
Volume**

## Exploring the New Testament

By RALPH EARLE, Editor; HARVEY J. S. BLANEY; CARL HANSON. 467 pages, cloth board.

**\$4.50**

2-VOLUME SET..... Only \$7.95

## LEARN and EARN

### Special CHRISTIAN SERVICE TRAINING CREDIT

For complete information, ask your pastor or S.S. superintendent or write the office of Christian Service Training, Box 6076, 6401 The Paseo, Kansas City 10, Missouri.

## Important to Both Pupil and Teacher—ORDER NOW!

**Nazarene Publishing House**

2923 Troost, Box 527, Kansas City 41, Missouri  
Washington at Bresee, Pasadena 7, California

IN CANADA: 1592 Bloor Street, West, Toronto 9, Ontario

fications as a chalk artist are among the very highest. God has signally honored his ministry, as both a pastor and an evangelist. Write him, 1059 Franklin St., Johnstown, Pennsylvania.—Ernest E. Grosse, Superintendent of Washington District.

I would like to recommend Rev. Earl Baker, a graduate this spring from Bethany Nazarene College, as evangelist, to our people across the nation. He is a fine, consecrated young man and will be a blessing to the people wherever he goes. Address him, Springdale, Arkansas.—J. W. Hendrickson, Superintendent of North Arkansas District.

Rev. Joel Danner has resigned as pastor at Okmulgee, Oklahoma, and is re-entering the field of evangelism. I am sure his many friends will be happy to know that he is again available for revival campaigns. Brother Danner is one of our most effective evangelists; he carries a burden, preaches with compassion and tenderness, and the Lord gives him revivals. I heartily recommend him to any church or pastor that desires a real revival.—I. C. Mathis, Superintendent of Northeast Oklahoma District.

**BORN**—to Rev. William and Maxine (Crawford) Spurlock of Avon Park, Florida, a son, Allen Earl, on May 24.

—to Dr. and Mrs. Lloyd Glenn McArthur of Lawton, Oklahoma, a daughter, Glynna Carole, on May 21.

—to Rev. and Mrs. Carl Prentice, Jr., of Bethany, Oklahoma, a daughter, Paula Sue, on May 19.

—to Rev. and Mrs. Charles Wilkes of Zillah, Washington, a daughter, Brenda Jo, on April 29.

**SPECIAL PRAYER IS REQUESTED** by a Christian friend in California for her husband, also a Christian, who is on the verge of a nervous breakdown, that God may undertake;

by a Christian mother in Florida that her daughter may get back to God, and allow Him to help her in making a very important decision;

by a pastor in Michigan for a young Nazarene mother that she may be able to rear her children for God in spite of objections from an unbelieving companion;

for a Christian mother in Tennessee who needs God's special healing touch on her body, also for her husband's healing;

by a brother in Ohio, recently reclaimed, that he may be sanctified wholly and established in God; by a Christian lady in Michigan, living alone since the death of her husband, very nervous, and needs God's special help at this time;

by a Christian widow in Indiana, with three small children, that God will help her to find the right employment, also for a special silent request, and that God may have His way in her life.

### Nazarene Camp Meetings

July 1 to 10—Thirtieth Annual Albany District Camp, at Brooktondale, New York (eight miles east

of Ithaca, N.Y.). Workers Dr. V. H. Lewis, Rev. Fred Thomas, Mr. Paul McNutt; with Rev. Renard D. Smith, district superintendent and platform manager. For reservations write Mrs. Olive Olcott, 2 Boulevard Parkway, Rochester, N.Y.—John L. Moran, Camp Manager.

July 7 to 17—Hendersonville Nazarene Camp, Hendersonville, North Carolina (three miles out on the Upward Road). Workers: Rev. Harold Runyan and Rev. Ralph Sexton, evangelists; Earnest Surface, song evangelist. For information, write Rev. W. H. Gentry, P.O. Box 1143, Hendersonville, North Carolina.

July 8 to 17—West Virginia District Camp, at District Campgrounds, on State Route 41, three miles east of Summersville, West Virginia. Workers: Rev. Paul Stewart, Dr. Mel-Thomas Rothwell, and Professor Ramon Unruh. For information write the camp manager, Rev. A. George Pitzer, Box 1, Glasgow, West Virginia. (Mail sent during camp should be addressed c/o Nazarene Campgrounds, Summersville, West Virginia.)

July 15 to 24—Michigan District Camp, Indian Lake, Vicksburg, Michigan. Workers: Dr. Ray Hance and Dr. Orville Jenkins, evangelists; Professor Gerald Moore, singer. Dr. Orville L. Maish, district superintendent. For reservations, write Rev. Hugh Putnam, 665 Court St., Caro, Michigan; he is in charge of camp meeting entertainment.

# BRAND-NEW!

## Sacred Songs Styled for Singing With Accordion • Guitar • Piano

Compiled by **R. W. STRINGFIELD**

Music Editor **FLOYD W. HAWKINS**

IT'S NOW READY . . . a sheet-music-size folio of songs musically flavored with the warmth and appeal reminiscent of the "old West." Songs with a vibrant gospel message, arranged for voice and piano, with chords for accordion and guitar.

HERE YOU WILL FIND some of the best numbers by Buddy Lawson, Reita Rundlett, Gene Arnold, Mosie Lister, Ray Overholt, and Ira Stanphill.

### CONTENTS:

A Handful of Silver  
At Last  
Before I Met Jesus  
Farther Along  
He Died at Calvary  
I'd Do It All Over Again  
I'll Walk with Him  
Jesus Came and Lifted Me

Led by the Master's Hand  
Let Me Be Worthy  
Peace in the Valley  
Ten Thousand Angels  
The Garden of My Heart  
We'll Talk It Over  
When Jesus Beckons Me Home  
You Can Trust the One

A \$9.00 sheet-music value

**ONLY \$1.50**

Write at Once. . . and be sure to order an "EXTRA" for the accompanist

NAZARENE PUBLISHING HOUSE

2923 Troost, Box 527  
Kansas City 41, Missouri

Washington at Bresee  
Pasadena 7, California

IN CANADA: 1592 Bloor Street, West  
Toronto 9, Ontario

