

Herald of HOLINESS



*Official Organ of the
Church of the Nazarene*

*Laurel, Smoky Mountains
Tennessee and North Carolina*

July 17, 1963

God

HAS

NO GRANDCHILDREN

MY SUBJECT is not meant to be a facetious, or irreverent, remark. Approximately one-third of our church membership have been members less than five years. This means that, in addition to new people won to the Lord, the children of Nazarene parents are also coming into church membership. This is as it should be.

The task of assimilation is ever with us. We must not take it for granted that children of Nazarene

parents are automatically Christians because of that relationship. They must be won to the Lord as well as to the church. They must be introduced to the Lord God of their fathers. We must teach them thoroughly and lead them carefully into the Canaan land of perfect love until their testimonies reveal the faith of their fathers is their faith also.

If we are to be effective as a vital spiritual force in the next generation, then our young people, coming up through the church, must come eventually to the place where the joy of the Lord is their strength. The pastor and the church must consider their

obligation unfinished

until this is accomplished. We

cannot inherit our

religion from our parents. Each of us must be born again. Each of us must offer up his Isaac and be sanc-

*General
Superintendent
Powers*



tified wholly. Each of us must live the disciplined life with clean hands and a pure heart before the Lord. Only then may we claim to be sons and daughters of the Lord.

The FALLACY Of Spiritual Automation

By ERNEST E. GROSSE
Superintendent, Washington District

HUMAN INGENUITY has made amazing progress in harnessing the forces of nature to intricate machines of infinitesimal precision. Life is rapidly becoming "robot-ized." Man can stand aside and watch the functioning of mechanical "brains" spewing out data in a few seconds which would consume many man-hours with nothing with which to work but pencil and mental concentration. Our scientists are working frantically to find substitutes for the expenditure of human energy. Where do we stop? Have we not gone overboard when we must have electric seat adjusters in our cars to spare us the agony of a forward lurch in the driver's seat? Must we now have electric toothbrushes to deliver us from the awful drudgery of pushing and pulling a toothbrush?

When automation invades the church we may be "blessed" with devices to assist us in rising to sing or pray, and then gently reseat us. It might help to install an automatic device to "turn off" the preacher at 11:50 a.m. Our electric toothbrush manufacturers may supply us with electric handshakers for the pastor to use at the church door!

But with this overwhelming invasion of automation into modern living is it not possible that it may have a dire effect upon the spiritual life of modern Christians? Indeed, it would seem that there are some indications that it is already having a paralyzing effect upon some church members, having gotten into the area of our theology.

Our doctrinal emphasis upon entire sanctification by which the carnal nature, or original sin, is eradicated may suggest certain deadly and erroneous connotations. Two trips to the altar and you are in the chariot of grace. Set the accelerator, go into high gear, and heaven's the next stop! Two trips to the altar provide no unconditional guarantee of final perseverance—a through ticket to heaven. The Christian life is not like that. There is absolutely no such thing as spiritual automation.

We verily believe in two definite works of grace. We verily believe that through the baptism with the Holy Spirit we are delivered from the tyranny of the carnal nature and enabled to live a life of victory over all sin for all time. Entire sanctification is God's provision by which to secure His chil-

dren against the powers of darkness to which they are exposed in this world. It is a divine enabling by which we may emerge from every temptation in glorious victory. It is a crisis experience. But crisis without progress equals regress. Life without growth spells death. Hence Peter's admonition, "Grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ" (II Peter 3:18).

Spiritual casualties are a grim reality. How are the mighty fallen! Saul, David, Judas, Peter, and no doubt some whom we may have known intimately. Alas! Numerous Biblical exhortations caution us against the peril of a false security. "Watch ye and pray, lest ye enter into temptation" (Mark 14:38). "Let us therefore fear, lest a promise being left us of entering into his rest, any of you should seem to come short of it" (Hebrews 4:1). "Wherefore let him that thinketh he standeth take heed lest he fall" (I Corinthians 10:12). "Watch ye, stand fast in the faith, quit you like men, be strong" (I Corinthians 16:13). "Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour" (I Peter 5:8). Dr. J. G. Morrison would frequently warn, "We are not safe until the gates of heaven click at our heels."

The experience of sanctification does not make us automatically "sin-proof." It is one thing to be filled with the Spirit and quite another thing to walk in the Spirit. Jesus said, "Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; . . ." St. Paul wrote to the Galatians, "Walk in the Spirit, and ye shall not fulfil the lust of the flesh" (5:16). Holiness does not dehumanize us. Sanctified people may be tempted, and *they may fall*.

Our only security lies in a progressive discipleship. The Apostle Peter (II Peter 1:5-10) exhorts us to "add to," and concludes with, "If ye do these things, ye shall never fall." But it is sheer presumption to think that we are secure if we do not "do these things." There are no spiritual accidents. Christians do not go down suddenly. Spiritual casualties generally result from a slow leak. There is a gradual encroachment of evil rendering one unconsciously weak until, caught off guard, he is

floored by a sudden gust of temptation. How apropos the warning in Hebrews 2:1, "Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip" ("run out as leaking vessels" —margin).

God has placed many warnings along the pathway of the Christian life. To be heedless of them is to expose our souls to grave peril. Baseless presumption is deadly. To reason that because we are sanctified we can do no wrong, the carnal nature being dead, therefore whatever we do must of necessity be right, is to open wide the door of temptation. A layman on the eve of a revival said, in his testimony, "We have grown cold and indifferent—no, we cannot admit that; for if we do, we admit sin, and we cannot sin because we are sanctified." This type of reasoning has in it the seeds of damnation. We are not necessarily sanctified *now* because we were sanctified on a certain day of a certain year. We are sanctified now only as we are in conscious communion with Jesus Christ through obedience, and as we daily "walk in the Spirit."

We retain our sanctified experience only as we abide in Christ. "If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned" (John 15:6). "But Christ as a son over his own house; whose house are we, *if* we hold fast the confidence and the rejoicing of the hope firm *unto the end*" (Hebrews 3:6). "For we are made partakers of Christ, *if* we hold the beginning of our confidence stedfast *unto the end*" (v. 14). "And you, . . . hath he reconciled in the body of his flesh through death, to present you holy and unblameable and unreprouceable in his sight: *if* ye continue in the faith grounded and settled, and be not moved away from the hope of the gospel, which ye have heard" (Colossians 1:21-23).

Spiritual automation? Deception! Danger? Alarms! Safety? Absolute *if* we walk in the Spirit. Watch the red warning lights. Heed the danger signals. "For so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ" (II Peter 1:11).

REJOICING

... in the Lord

By MICHAEL HUTCHENS

Pastor, West Carrollton, Ohio

WE HAVE OFTEN HEARD the exhortation of Dr. P. F. Bresee, "Get the glory down!" By this Dr. Bresee meant that we should keep the Holy Spirit's presence in our midst. But Dr. Bresee also would have us recognize that if we "get the glory down" a spirit of rejoicing will be in our midst. Joy is an indispensable element where the Spirit of God is.

If any people have a right to be joyous, it is the people of the holiness churches. For if one will experience the full possibilities of grace which these churches teach, he cannot help but be joyous. Not only can one experience the fullness of complete forgiveness, but also the second blessing, the coming of the Holy Spirit into his soul. When this happens, the soul is freed from the bondage and power of sin.

Should not the one who has thus been freed be joyful? Paul must have rejoiced concerning this when he asserted, "Our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin" (Romans 6:6). Should not those of the holiness churches who have experienced this freedom "rejoice in the Lord" (Philippians 3:1)?

But the question has been asked, "What has hap-

pened to the rejoicing of the holiness people?" Perhaps those who ask the question are critical of the holiness churches and try to find fault at this point. But often this question has been asked in all sincerity. And should not we ask this question of ourselves and evaluate our services, and note the *fact* of, or *lack* of, fervor and genuine rejoicing in the corporate and private lives of our people?

If we find that in the past we were extreme in the free expression of our religious emotions (which assertion is subject to some serious question), do we now find that we may have become too "sophisticated and stilled" in our expression of the liberty we have been given through the Holy Spirit? Paul said, "Where the Spirit of the Lord is, there is

The Cover . . .

The Smoky Mountains of North Carolina and Tennessee provide some of America's most beautiful natural scenery. Laurel such as grows here was used in Bible times to weave the crowns with which victors were crowned. Of such a crown Paul spoke when he said, "And every man that striveth for the mastery is temperate in all things. Now they do it to obtain a corruptible crown; but we an incorruptible" (I Corinthians 9:25).

JULY 17, 1963
HERALD OF HOLINESS: Vol. 1, Parkers, Editor; Violet, Virginia E. Knight, Office Editor; Dave Lawler, Art Director. Contributing Editors: Mandy C. Powers, G. B. Williamson, Samuel Young, D. I. Vanderpeet, Hugh C. Benner, V. H. Lewis, General Superintendents, Church of the Nazarene. Unsolicited manuscripts will not be returned unless postage accompanies the material. Published every Wednesday by the NAZARENE PUBLISHING HOUSE, M. A. Lunn, Manager, 2923 Troust Ave., Kansas City, Missouri. Subscription price, \$2.50 per year, in advance. Second class postage paid at Kansas City, Missouri. Address all correspondence concerning subscriptions to: Nazarene Publishing House, P.O. Box 2923, Kansas City, Mo. Printed in U.S.A.

PHOTO CREDIT: Photo by Gordon L. G.

liberty" (II Corinthians 3:17). Perhaps we do need to ask ourselves, Are we as joyous in the Lord as we were at one time? If we find that we are not, the reason could be that either we are not doing the full will of God or we are not allowing the Holy Spirit to operate in our midst and in our souls as He would like.

The writer is not advocating emotion for emotion's sake nor that we seek a superficial emotionalism. Certainly we cannot "work up" a blessing from God, nor have genuine rejoicing without possessing the indwelling of the Holy Spirit. But the writer is pleading for allowing Holy Spirit-directed expression of thanksgiving of the soul, whether it be in the corporate worship of the church or in the private, everyday walk of the sanctified man with his Lord: the giving place for the overflowing of the "well of water" (John 4:14) of the soul.

Let us "keep the glory down." For if we do, our lives and churches will be filled with rejoicing. May our beloved denomination always retain this important characteristic, not merely as a landmark by which to identify our church, nor as a tradition, but because it is vital to spiritual life. "Rejoice in the Lord always; and again I say, Rejoice" (Philippians 4:4).

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I Was the Loser

"GO AND PRAY!" How often have we heard a still, small voice telling us to do just that? How often have we felt this urge?

"Go and pray!" the voice urged.

"Just as soon as I finish the dishes," I answered persuasively. "Then I'll go."

"Go and pray!" the voice urged again.

"Yes, just as soon as I finish the dishes," I replied.

Then the phone rang.

"I must answer it," I told that little voice, excusing myself.

It was a friend calling, perhaps, to ask for a favorite recipe.

Over the phone I gave her the list of ingredients and instructions. We visited awhile.

After that a remembrance crossed my mind. I was to go to my closet and pray. But now it was too late! The burden I once felt had vanished. The necessity I sensed several minutes before had been squelched. The urge was not the same.

Sadly I realized a blessing had been lost. The treasure of a few minutes in His presence had been forfeited. The joy of that special occasion which could have been mine was relinquished because I failed to answer the call—to accept His invitation.

I was the loser!—PAULINE E. SPRAY, *Benton Harbor, Michigan*.

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The CRIMSON STREAM

By MERRILL G. BASSELL

THE EPISTLE TO THE HEBREWS affords us entrance into the most holy place of the mysteries of redemption. While we stand with bowed heads before the blood-sprinkled mercy seat of our Lord Jesus Christ our hearts are stirred with wonder, awe, and amazement. We see written, as it were, in letters of fire: "Without shedding of blood is no remission" (Hebrews 9:22).

Let us reflect upon the horror and gravity of the disease of sin as suggested by these words. If a dear one of ours were desperately ill and the attending doctor, a renowned specialist in the field of medicine, after careful examination and consultation, perhaps with a number of other physicians, were to inform us that the only hope for the sick person was a blood transfusion of the rarest of all types of blood, or the bringing from a great distance by jet airplane of a costly serum, we would then realize the seriousness of this condition.

Just so God Almighty, after careful diagnosis of the condition of humanity, has pronounced in solemn tones that there is only one hope, and that it is an application of the blood of His only begotten Son, Jesus Christ.

It is only natural, in cases of illness, that cheaper remedies are tried first. When these prove unavailing and the condition of the patient worsens, then, in desperation, we are ready to make any sacrifice, even to the point of utter bankruptcy, to secure some medicine that will cure the disease and save the life of that loved friend or member of our family.

Down through the centuries of history the human race has tried multiplied thousands of nostrums and cure-alls for the appalling disease of sin, only to discover that all of them are "quack" remedies. God's final word in the matter is that there is only one cure for the disease of sin and that is the precious blood of Jesus applied to the heart by the "hyssop" of faith.

Notice again the absolute necessity of the Blood. The ancient law of the Old Testament economy required it. The only approach to a holy God af-

forded the individual sinner was as he came before God with a blood sacrifice to be offered in his stead. Thus he acknowledged the fact that he was a guilty sinner worthy of nothing but eternal death. As he placed his hand upon the head of the animal to be offered for him, by faith he claimed (although at the time not sensing the full import and significance of what he was doing) the substitutionary death of God's slain Lamb, Jesus, to atone for his sins.

Not only did the law require the shedding of blood, but also the justice and righteousness of God demanded it. Hear the voice of God in the words of the ancient prophet: "The soul that sinneth, it shall die" (Ezekiel 18:4). In this sentence of death for the sinner the Apostle Paul agrees when he declared in Romans 6:23, "The wages of sin is death." Either the sinner must die himself, or a satisfactory substitute must be found to die in his stead. Jesus Christ is that only satisfactory and all-sufficient Substitute.

A vital principle of Old Testament law was, "The life of the flesh is in the blood" (Leviticus 17:11). This explains the unspeakable merits of the blood of Jesus, for His shed blood represents the giving up of His life to atone for sin.

And so, by the fireless altar of Cain—the world's devotee of a bloodless religion—by the dying groans of the first-born of Egypt, by the gory sacrifices of the old economy, by the crimson cross of Christ, and by the fearful failures of worldly-wise men of today to achieve their salvation in any other way, I see it: "Without shedding of blood is no remission."

I hear it in the crashing thunders and crumbling worlds of judgment day, and mingling with the fearful groans of the eternally lost through the insufferable ages unending: "Without shedding of blood is no remission."

When you and I travel on trains, the conductor is not primarily interested in whether we are rich or poor, educated or illiterate. He is concerned with only one thing, and that is that we have in our possession a ticket that entitles us to ride that train.

The blood of Jesus Christ applied to the human heart by penitential faith is mankind's only ticket from earth to heaven. My friend, do *you* have that ticket today?

A man may hold a high position in our culture or a low one. He still must love and be loved, must have hope to which he can hold, must learn the meaning of trust, must find a sustaining sufficiency as a person, and must seek reconciliation when he finds himself cut off from others. Without these no life can know fulfillment. There are no substitutes.—Gene Bartlett.

Thank You for Saying

NO!

THE ANSWER

ANSWERED PRAYER is a multicolored, glowing thing. It is filled with the wonder of the finite communing with the Infinite and thereby bringing a change in a finite world—and in finite plans. For the beauty of answered prayer is that God does not always say, "Yes."

I am deeply grateful for the many times that God has answered my prayers in the affirmative and bestowed bountiful blessings upon my life—oft times in more lavish measure than I had dared to ask.

But no less thankful am I for the prayers to which God has answered, "No!" I look back upon my prayer life and see foolish prayers which, had they been granted, could have brought only chaos and heartbreak in their wake. My vision was limited to the present and my impulsive whims. His vision covered the future and His loving plan. My prayers were foolish and they went ungranted!

I am grateful for the selfish dreams I spiraled skyward which died upon entering His presence. I was concerned with the minuteness of self. He was interested in the magnitude of my life touching others. My dreams were selfish and they died!

I am thankful that, oftentimes, when I asked for gifts, they were denied. For in my limited judgment I could not see that some things of the world which glitter and beguile are only worthless baubles arrayed in cheap tinsel to entice one's heart from the deeper mysteries of life. His eyes looked deep into my soul and He knew that no such things were needed. The gifts for which I asked were worthless and He denied me their possession.

Grateful am I for the times I asked for light and He gave to me the dark. For it was there, helpless, frightened, completely dependent, I realized my own inadequacies and my deep need of God. I understood that without Him I was nothing. I wanted to know and see! But He knew that in the dark I would learn lessons which would escape me in the busyness and fulfillment of light.

I offer my thanks for the wishes I hung upon golden stars that I might find ease and laughter and companionship which hung there all unful-

filled as I walked a rocky path with tears on my cheeks and felt the sting of loneliness. But it was on that path that I found Christ in a deeper, richer way than ever before. And a troubled heart found serenity and a seeking soul found guidance. I wanted only joy. But He left that wish upon a scampering star and gave me sorrow which enriched my life.

*I thank Thee, Lord, for answered prayer,
And for Thy gifts that glow;
But to my foolish longings, Lord,
Thank You for saying, "No!"*

*I am so grateful for Thy light,
And all the joys I know;
But to my selfish prayers, O Lord,
Thank You for saying, "No!"*

Why Follow AN OLD PATH?

By R. E. MANER
Pastor, Decatur, Georgia

... and ask for the old paths, where is the good way, and walk therein (Jeremiah 6:16).

WHAT are the old paths? Is a thing good just because it is old? Why seek the aged anyway? The youth of today ask these questions in all sincerity.

Age does not necessarily bring merit. How long has it been since you heard someone say that these new automobiles just don't have the quality of the old cars? "They just don't make things as good as they used to!"

Many will recall the well in the back yard that had better water than the city water of today; and we haven't forgotten the wood stove that made food taste better than that cooked with gas or electricity. But, you know, I found out they still dig wells and make wood stoves. Strange that so few now use them, isn't it?

I saw the launching of the mighty Saturn on a newscast not long ago. As that monster, some sixteen stories high, lifted from its launching pad, I asked myself some questions. In a world like this where changes come daily and the impossible

seems to melt before us, are there any changeless standards? We have discarded so much in recent years. Will the Christian one day find himself on the end of a limb with no way to go? To be more blunt, can the Word of God survive in the age in which we find ourselves?

No doubt the years to come, if there are any to come, will bring even more soul-stirring changes. But there are some things that can never be changed. Truth is still truth, whether I am down in a coal mine or on a rocket to the moon. Lies, lust, greed, hate, and pride remain the same whether they fester in a heart of ancient Corinth or modern Moscow. Love, peace, happiness, and contentment are some of the basic quests of men of any age. The superficial changes of our world have not altered the basic nature of man in the least.

God operates in the area of our basic need. As I wrote these words I stopped to look out my study window. I saw a redheaded woodpecker pecking on the dead limb of a tree. Woodpeckers have been doing that for a long time. It seems that God has been able to keep them supplied with dead limbs. I dare say the changing world about that bird hasn't caused him to miss one rap on his limb.

The God of the woodpecker has His eye on me too. My needs are the same as Peter and John, and no different from those of Knox or Calvin. The setting is different but the plot is the same. I have sinned; I am condemned; I seek a hiding place (either the trees of the garden or a neurosis); in the promises of God I find a Saviour; I turn to Him with all my heart.

Looking back, I find that the way to the Saviour was the *old path* that the saints before me have trod. "Ask for the old paths, . . . the good way, and walk therein, and ye shall find rest for your souls." The old paths are not good because they are old; they are good because they lead to the desired destination—heaven.

"We live, believers and non-believers alike, in the presence of exhaustion, anguish, and exasperation of soul. We shall not help to rid ourselves of them by throwing paradoxes at people's heads and dwelling endlessly upon the ultimate absurdity of that in which we believe. We can help to make sick minds well only if we are sure that the answers we give really fit the questions men are earnestly asking today."
Roger Hazelton.

Are We Becoming TOO FORMAL?

By Evangelist MORELS C. J. BROWN

The whole multitude of the disciples began to rejoice and praise God with a loud voice for all the mighty works that they had seen (Luke 19:37).

THE MEMORABLE DAY of the battle for New Orleans was a Sunday, January 8. General Andrew Jackson expected every hour an attack by the British Army. Because of this he had that morning given orders that no man should be far from his place, that the strictest order should be preserved, and that no unusual noise be made in the camp.

There were some godly men in the army who had assembled in one of the tents after breakfast and had begun a prayer meeting. As they became fervent and animated in prayer, one of the officers came to the tent and ordered them to discontinue the prayer meeting. He said that they were disobeying the orders given that morning by the general.

The men assured the officer that they wished to show no spirit of disobedience and asked for a chance to put their case before the general, saying that they would abide by his interpretation of their conduct. They went accordingly and the officer stated the case to the general, remarking that he had forbidden the continuance of the prayer meeting because it had become warm and noisy and he considered loud prayers and shouts of praise a violation of the general's orders. To this General Jackson replied: "God forbid that a prayer meeting should be an unusual noise in my camp." So the soldiers returned and the prayer meeting went on until they were called to the field of battle.

Spirit-filled people in all ages have had a shout. Spontaneous and manifest praise to God is a part of the Bible record. No one can doubt that. Back in Leviticus 9:24, it says, "And there came a fire out from before the Lord, and consumed upon the

altar the burnt offering and the fat; which when all the people saw, they shouted." Let the fire of God burn brightly enough in the services today and there'll be a shout. I'll guarantee that. I've seen it over and over again.

In Joshua 6:20, we read: "So the people shouted when the priests blew with the trumpets; and it came to pass, when the people heard the sound of the trumpet, and the people shouted with a great shout, that the wall fell down flat." Friend, there are some "Jerichos"—some of the enemy's walled cities today—that will come tumbling only when God's people begin to lift up their voices in praise and shout God's victory.

Just where do we stand as a church on this matter of demonstration in the Spirit? Note, please, that we say *in the Spirit*, for surely none of us will condone that which is out of the Spirit.

This is no plea for the overthrow of decent and necessary forms of worship, but for the removal of those forms which receive more attention and require more devotion than they give to the God who is being worshiped. There is a very real peril that in our efforts to "be like others" we shall over-emphasize the form and minimize the spirit. Ceremonialism may be substituted for spirituality, but the soul starves on empty forms and heartless routines of ritualism. It ought to give us pause to observe that the more of the divine glory that rests upon a people, the less attention they give to and the less reliance they put upon liturgical forms. A soul under God's blessing needs no set form to follow in offering Him its praise.

We are grateful for God's material blessing and new buildings, but with material blessings and beautiful new churches we must face the perils and problems that are inevitable.

In an atmosphere of plush rugs, stained-glass windows, and modern design we may lose the informality that allows the congregation to participate in the services. In place of the former pew-centered emphasis we are rapidly adopting a new, pulpit-centered manner of worship. Along with the more pretentious sanctuaries have come better dressed people, a social position in the community, and a generally wider acceptance, all of which have added to our increasingly more formal condition.

A certain amount of formality and planning is desirable, but we must not confuse spiritual anemia with dignity. If we deprive our congregations of the opportunity to express themselves in the services, we also stand to lose the spiritual experiences that are our only excuse for being.

We must never reach the point where our congregations are composed of onlooking spectators rather than participating worshipers.

Religious formality is essentially an escape mechanism. It may be a mask behind which we hide our true feeling in favor of social grace. It may

be a conforming to community pressure. Our Christian duty is to transform our communities, not to conform to them. The spiritual battle of the ages must be fought with bold action, not vacillating diplomacy and compromise. Ordinarily we are formal with strangers and informal with our friends. Why, then, should we be formal with God?

Over the years our numbers have increased, our church buildings are more imposing, our missionary program is outstanding, our schools are recognized, our publishing house is world-known. But do we still have the soul travail which caused preachers and laymen to weep over the erring ones, to miss their meals, and have sleepless nights? Do we substitute organizing for agonizing?

The attraction of the past in our church was the Holy Ghost upon its people. While the world totters on the brink of destruction, this is no time to replace the power of the Spirit with the influence of spectacular movies and personages of prestige. The glory of standing in the gap in days like these is a challenge to us. Will we hold high the banner of holiness of heart and life, or will Ichabod have to be written over our doors?

Jesus, Thine all-victorious love

Shed in my heart abroad;

Then shall my feet no longer rove,

Rooted and fixed in God.

Refining Fire, go through my heart:

Illuminate my soul;

Scatter Thy life through ev'ry part,

And sanctify the whole.

The Christian's Wonderful Expectation

by J. W. WALKER

THE LORD had a great deal to say about His second coming. Some people who profess to be Christians seem to have no interest whatsoever in the truth of the return of our Saviour.

It has been said by some people, "I am not interested in the second coming of Christ. The only thing that concerns me is to be ready when He comes." It is important that we should be ready when He comes, but to say, "The only thing that concerns me is to be ready," denotes selfishness. Am I concerned only about my own personal readiness? Do I not have a deep, warm expectation in my soul, looking forward to the glorious day when the Saviour shall return?

Am I not longing to see Him? He has said that He is coming back and He has told us to be watching and waiting for His return. Surely, if we have learned to love Him, if we know Him as one who died for us and washed away our sins in His precious blood, we should be looking eagerly for His return. The expectation of the Lord, in His return, should be one of the most precious hopes we have.

This is probably what the Apostle meant when he said, "According to my earnest expectation and my hope." He was looking for the coming of the Saviour, and he said, I do not want to be ashamed; I want to be found while I am watching for Him, laboring for His glory. Endeavoring to bring others unto Him, seeking to manifest Christ in my daily life, I can always say, "For to me to live is Christ, and to die is gain" (Philippians 1:21).

The Prince of Peace came here to dwell among men in lowly grace. He came to bring peace, but men said, "We will not have this man to reign over us" (Luke 19:14).

The Lord returned to the Father's right hand and is there preparing a place for His redeemed. Someday He is coming again, and His coming will mean the rapture of His Church and our presentation before the Father in fullness of joy.

We are forewarned of the condition our hearts must experience if we are to enjoy His second coming: "Ye must be born again" (John 3:7). This is a must, but it is not enough; for the Scripture also says—if we are to enjoy the fullness of His return—"Be ye holy; for I am holy" (I Peter 1:16).

Many have testified, "I want to see Jesus," or "I expect to meet Him face to face." The Scripture points out the requirement: "Follow peace with all men, and holiness, without which no man shall see the Lord" (Hebrews 12:1).

Traveling the highways of life we see many things which we have no expectation of seeing; many things come into our view that we fail to recognize. But not so the return of our blessed Lord. We must be expecting to see Him. Not to be looking for His return is taking His promise for less than face value.

For those who remain on earth, the return of the Lord will be an exit from death and an entrance into life eternal. The ills of time will be no more—no more sorrow, no more crying, no more pain, and no more night. All earthly garments will be exchanged for robes of pure white—death will be no more. The saints shall walk with Him; it will be said of them, "These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb" (Revelation 7:14). And He that sitteth on the throne in the midst of the redeemed "shall feed them, and shall lead them unto living fountains of waters: and God shall

wipe away all tears from their eyes" (v. 17).

"Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city" (Revelation 22:14).

CHRISTIAN VOCATION SERIES

"Diligent in Business"

By LAWRENCE W. DURKEE



LAWRENCE W. DURKEE is manager of personnel services for the Goodyear International Corporation in Akron, Ohio. He has been with the corporation thirty-eight years. His church responsibilities include service on the General Board of the Church of the Nazarene, membership on the District Advisory

Board of the Akron District and the Board of Trustees of Eastern Nazarene College, and the superintendency of the Sunday school of Akron First Church of the Nazarene. Mrs. Durkee is president of the Akron District N.F.M.S.

PROBABLY the greatest need today is for Christian men in business, Christian teachers, Christian lawyers, Christian doctors, Christian housewives, yes, Christians in all walks of life—everywhere daily witnessing to the saving and sanctifying grace of God and His power over sin.

My work in the Goodyear International Corporation is essentially the same as that of Dr. George Coulter, executive secretary of the Department of Foreign Missions, except that he is sending out missionaries, and my responsibility is to send businessmen and their families overseas to operate our factories, sales branches, and plantations.

When speaking of accomplishment in the business world, one can rarely take personal credit because it is a team effort all the way. This means co-operation and getting along with other persons no matter how difficult they may be.

If a businessman has Christian love in his heart, he will not try to edge out others; neither will he hold grudges, have resentments or envy. He will not have a feeling of superiority nor a desire to "get even." He will be honest and fair in all of his dealings and show great patience in contacts with difficult persons. "Love worketh no ill to his neighbour: therefore love is the fulfilling of the law" (Romans 13:10).

A division manager once cursed me for not giving him information which I had no idea he wanted or needed. However, dealing with him in a spirit of love made him my friend and gave me a tremendous lift in my own spirit. "A soft answer

turneth away wrath: but grievous words stir up anger" (Proverbs 15:1).

Shortly after joining the company, I was invited to a social poker game at the home of a company official. My superior urged my attendance, suggesting that refusal might jeopardize my future. As a Christian, I could not go. It has been my observation through the years that progress in a large corporation is dependent primarily on ability. One can "seek . . . first the kingdom of God, . . ."

At another time a department manager and I were discussing a "knotty" problem. It was gratifying to me to hear him say, "Durkee, you make me uncomfortable. I just can't swear when you're around."

Many businessmen resort to demoralizing tactics; but the peace that God gives and the resultant poise enable one to meet all problems without becoming upset and irritated. "Thou wilt keep him in perfect peace, whose mind is stayed on thee: because he trusteth in thee" (Isaiah 26:3).

Decisions! Decisions! In the business world, as in many other areas, each day is filled with decisions which cannot be delayed. They must be made and must be made correctly. It was Theodore Roosevelt who said, "He who makes no mistakes does nothing, but he who makes too many loses his job." "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, . . . and it shall be given him" (James 1:5).

Many times when I have been confronted with problems both great and small, God has wonderfully directed me in the solution. In my early morning devotions I call upon God for grace and wisdom and, on occasion, my associates have remarked that I must have been praying about such and such a problem in view of the successful solution. "Trust in the Lord with all thine heart; and lean not unto thine own understanding. In all thy ways acknowledge him, and he shall direct thy paths" (Proverbs 3:5-6).

Accomplishment and greater accomplishment is always a pressing motivation in the business world. Some succeed through the use of "low pressure" methods while others feel that accomplishment can be achieved only through the use of "high pressure" accompanied by rough tactics and profanity. Early in my career a superior "explained" to me that the only way to get things done was to get mad, pound the desk, and curse if necessary, pointing to the example of Jesus in the Temple. But I have found, through the years, that the practice of the golden rule and consideration for one's fellow men, results of the love of God being shed abroad in one's heart, will bring much greater accomplishment.

Committed businessmen in multiplied numbers are a part of the business world today. Their testimonies, their influence, and the impact of their Christian lives are definitely being felt.

EDITORIALS

By W. T. PURKISER

Holiness Is a Way

One of the most challenging descriptions of the life of holiness is given by the Old Testament prophet Isaiah in his word picture of "The way of holiness" (Isaiah 35:8-10). He says some remarkable things about this way. It is a way which runs through the reclaimed desert, part of God's great "reclamation project" which began with the coming of Christ (vv. 3-7). It is a clean way, for "the unclean shall not pass over it." It is a plain way wherein wayfaring men need not err. It is a safe way, for lions and ravenous beasts are excluded. It is a way for the redeemed to walk. It is a joyous way. And it is a homeward way.

But underlying all of this is the simple yet striking idea that many of us seem to have missed. It is a *way*. Instead of a place to be reached, holiness is a way to be traveled. Rather than our entrance being a termination or an end, it is a starting point. Holiness is not a milestone to be passed, but a growing life to be lived.

It is appalling to find people who have professed the sanctifying grace of God for years who are less spiritual than they were a week after their initial victory. Prayer holds less victory for them. The Bible is still largely a closed Book. The fellowship of other Christians has little attraction. Public worship is more social than spiritual. Service is more drudgery than delight. They are clean but not keen, religious but not radiant, good but not godly.

THAT THESE things ought not to be scarcely needs to be said. It is possible that the causes of spiritual atrophy are many. But surely one of the most deadly is the failure to keep in mind at all times that holiness is a way. It is a pilgrimage from here to eternity. There is no place to stop and camp—at least not permanently.

All normal life is marked by growth. Whenever growth totally stops, death begins. The body and the mind that cease to develop commence to die. And this is true of the spiritual nature. To "grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ" is not a matter of choice but of necessity.

But traveling the way of holiness does not just happen. It isn't the aimless wandering of a tramp. It takes effort and purpose to make a journey and to arrive at a desired destination. We must resist the idea that where we are is where we should stay

for the rest of our lives. True, it is easier to drift than to travel. It is comforting to camp among familiar scenes, to linger over victories already won. But the call of God's far horizons is upon us, and we must not stay.

Servants of God

One of the most common titles in the Bible given to both patriarchs and prophets of the Old Testament and Christians in the New is found in the phrase "servant of God." Over and over, the command to Israel was to "serve the Lord," and Christians are, one and all, "the servants of God" (1 Peter 2:16).

But how, really, *can* a man on earth "serve" God in heaven? It certainly cannot be as one human being would serve another, by preparing food for His use, or performing tasks that add to creature comforts. It cannot be anywhere other than where we are, that is, here in this staggering old world.

ONE WAY we may serve God is immediately apparent. We may serve God in heaven as we minister to those He loves here on earth. David is described in the Old Testament as God's servant, and Paul points out that it was because he "served his own generation by the will of God" (Acts 13:36).

We are servants of God as we do His work in the world. Some of the tasks are menial and lowly. We must not forget the example of the Early Church, which sought out seven men of honest report, "full of the Holy Ghost and wisdom," who were not given the privilege of preaching to the multitudes but set to the humble work to "serve tables" (Acts 6:2-3). While for Stephen and Philip this was a steppingstone to higher things, the other five apparently served out their days in what to most of us would seem like a very limited sphere of activity indeed.

The church needs its "doorkeepers" and its floor sweepers as well as its Sunday school superintendents and song leaders. Only if the door goes unkept and the floor unswept for a while do we realize how important they are. Most of us have chuckled over the story of the somewhat pompous organist in the days of hand-pumped organs who had completely ignored the little boy working the air-pump back of the choir loft. Finally the lad tired of the repeated announcements, "I will now play . . ." "I will render a number . . ." and quit

pumping. When the irate artist stomped back to the bellows to find out why the organ pipes stood silent, the little lad looked up with engaging smile and said, "Say *we*, mister; say *we*."

THEN, WE ARE servants of God when we truly worship Him. Of Anna it was said that she "served God with fastings and prayers night and day" (Luke 2:37). One of the New Testament words for *service* is a word which also means the form of worship, and of this we speak when we refer to the "services" of the church.

Nor is this as indirect and remote as might be thought. Jesus told us that God seeks those who will worship Him in spirit and in truth (John 4:23). Such service provides the incentive and motive power from which other forms of worship spring.

FINALLY, WE ARE servants of God as we recognize and live out His absolute ownership and control of our lives. One of the most common words for *servant* in the New Testament is the same word which just simply meant "slave." True, in the service of God it is always the "love slave" who is in mind. But whatever the basis of the relationship between master and slave, and however willingly the slave might work because of the love he had for his lord, to be a slave still meant to be the absolute property of the master, who had full power of life and death and complete control of the entire life of his servant.

This is really what is implied in calling Christ "Lord." "Why call ye me, Lord, Lord, and do not the things which I say?" (Luke 6:46) This, of course, means a contradiction in terms, for the servant *must* do what his Lord commands. If he does not obey, he is no servant worthy the name.

It is not without meaning that the final reward promised to those who are faithful in the Christian life is the Master's greeting, "Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many

things: enter thou into the joy of thy lord" (Matthew 25:21, 23). The question we need to ponder is, How can He say, "Well done," if we have done nothing? Only to doers of the Word can it ever be said:

*Servant of God, well done!
Rest from thy loved employ;
The battle fought, the victory won,
Enter thy Master's joy.*

*The pains of death are past,
Labour and sorrow cease,
And life's long warfare closed at last,
Thy soul is found in peace.*

—JAMES MONTGOMERY

Something to Think About

The following lines, entitled "Peace Priorities," are challenging and thought-provoking.

I planned an ultramodern home when priorities were lifted—

But a Belgian woman whispered, "I have no home at all."

I dreamed of a country place for luxurious week ends—

But Jewish and Baltic lads kept saying, "We have no country."

I decided on a new cupboard right now—

But a child in China cried out, "I have no cup!"

I started to purchase a new kind of washing machine—

But a Polish woman said softly, "I have nothing to wash."

I wanted a quick-freezing unit for storing quantities of food—

But across the water came the cry: "I have no food."

I ordered a new car for the pleasure of my loved ones—

But a war orphan murmured, "I have no loved ones."

—Selected

THE CHURCH AT WORK

EVANGELISM

EDWARD FAWCOK, *Secretary*

At recent district assemblies, Evangelistic Honor Roll Certificates were awarded to the following pastors, whose churches received the required number of members by profession of faith:

ALASKA:

M. Korody, Anchorage First; E. Huyn, Fairbanks First; R. Hart, Whitehorse.

BRITISH ISLES SOUTH:

R. Thomas, London (Clap J); G. Brown, Moordown; J. Bennett, Shelton; D. Cooke, Leeds (Derb. St.); J. Reid, Keighley; A. Greenwood, Eccles.

CANADA PACIFIC:

O. Kilshaw, Esquimalt; E. Miller, Nanaimo; B. Fleming, Port Alberni.

LOS ANGELES:

V. Kutz, Baldwin Park; H. Sorawide, Burbank; I. Sorenson, Covina; E. Green, Del Mar Avenue; S. Tate, El Sereno;

E. Rapp, Fillmore; N. Dicks, Glendale First; R. Spoelender, Glendora First; D. Rotz, Longue; G. Nees, Los Angeles First; J. Smith, Jr., Maria Highlands; D. Lewis, Monterey Park; C. Riddle, Oxnard; L. Walker, Pasadena Bethel; G. Taylorson, Pasadena Bresee; J. Wootton, Reseda; O. Burlison, Ridgecrest; G. Cargill, San Luis Obispo; C. Cowles, Santa Maria; V. Faughm, South San Gabriel; B. Heitel, Sun Valley; T. Gillespie, Westchester.

NEW MEXICO:

R. Rodas, Albuquerque Los Altos; O. Wright, Alpine; C. Sanders, Artesia; F. Sams, Carlsbad Church St.; J. Eike, Carlsbad First; J. Power, Jr., Deming; H. Morris, El Paso First; B. Culbertson, El Paso Valley; Mrs. C. Hoseny, Fort Sumner; A. Mauld, Albuquerque First.

SOUTHERN CALIFORNIA:

E. Spruill, Apple Valley; P. Buby, Artesia; L. Johnston, Bell; H. Stone, Buena Park; R. Cooney, Claremont; R. Moore, Colton; D. Kelley, Escondido Grace; J. Smith, Fullerton; R. Caulfield, Garden Grove; W. Sheltler, Huntington Beach; D. Redmond, Indio; P. Hagemeyer, La Habra; S. Kirby, Lakewood; K. Robinson, Linda Vista; P. Gilliland, Long Beach First; L. Murphy, Long Beach North; J. McIntosh, Long Beach Westside; H. Wolf, Maywood; M. McCandless, Midway City; R. Davis, Pacific Beach; B. Strauser, Placentia; A. Hayes, Pomona First; C. Rhone, San Bernardino First; R. Bowman, San Diego South-east; O. Gunter, Santa Ana Edinger St.; R. Scott, Santa Ana First; N. Kamp, Torrance West; R. Hayslip, Whittier First; D. Presson, Wilmington; R. Kaldenberg, Yucaipa Valley.

DISTRICT ACTIVITIES

NOTE: To assist in faster handling of news, reporters to the *Herald* are asked to limit reports as follows: local church and evangelists' reports, under 100 words; district activities, not more than 200 words. As far as possible, reports should be typed double spaced and sent promptly by airmail.

San Antonio District Assembly

The fiftieth annual assembly of the San Antonio District was held in San Antonio First Church, May 1 and 2, with Dr. V. H. Lewis as the presiding general superintendent. His special messages were inspiring, convicting, and challenging and he presided with ease and dignity. A wonderful spirit prevailed throughout the assembly.

Dr. Paul Garrett, superintendent of the Dallas District, was the challenging speaker for the church school convention, and we were privileged to have Dr. George Coulter, executive secretary of the Department of Foreign Missions, to speak to the N.E.M.S. convention.

Reports show that the district has had an outstanding year under the leadership of District Superintendent James Hester: 275 members received by profession of faith; 133 net gain in church membership; 3 new churches organized; 275 gain in N.Y.P.S. membership. Under the leadership of Mrs. James Hester, district N.E.M.S. president, the missionary society achieved "star" rating for the first time. The district gave 8.73 per cent for missions (a record); \$139,392 was raised for all purposes, with an increase of 302 in *Herald of Holiness* subscriptions over last year. During the "Baby of the Week" campaign, 281 new babies were enrolled.

District Superintendent Hester was given a three-year extended call, and Mrs. Hester was re-elected as district N.E.M.S. president. The district is united.—OBERT A. BROWN, *Reporter*.

Los Angeles District Assembly

The newly dedicated \$60,000 sanctuary of the Los Angeles First Church was the scene of the thirteenth annual assembly of the Los Angeles District, with General Superintendent G. B. Williamson presiding. He stirred our hearts through the inspiration of the Holy Spirit and presided with grace. There were shouts of victory and moments of reflection as God dealt with our hearts concerning the unparalleled opportunities in our area.

The assembly expressed its unity and appraisal of leadership by a unanimous, three-year renewal vote for District Superintendent W. Shelburne Brown, with 208 voting. A \$1,000 love offering was given to the Browns. Dr. Brown's report included \$193,183 given to foreign missions, an amount of \$1,786,662 for total giving, and a 30 per cent gain in membership.

Rev. Don Hughes was commended for his outstanding work as district

youth director.

Zeal for missions reached a new high as we pledged our loving support to the newly appointed missionaries from our district: Rev. and Mrs. Fred Foister to Japan, Rev. and Mrs. Jack Messer to Taiwan, Rev. and Mrs. Neil Morse to Africa, Miss Bethany DeBow to Bolivia, Dr. and Mrs. David Barton to Africa, and Miss Judy Slater under general appointment.

The assembly voted to recognize the elder's orders of three men transferring to our denomination: David Rotz, Eldon Rotz, and Nelson Silver; and to ordain six young men into the ministry—L. Garth Hyde, Neil Morse, Philip Rupp, Lee Sarcosian, Melvin Bryan, and Robert Gardner.

Pastors' reports indicated that the spirit of P. F. Breese is still with us—JACK C. HAWTHORNE, *Reporter*.

Sacramento District Assembly

The first annual assembly of the new Sacramento District was held May 1 and 2 at Arden Church in Sacramento. This district was organized last January from a three-way division of the former Northern California District.

Dr. D. I. Vanderpool, presiding general superintendent, summed up his impression of the first district assembly by saying, "I came thinking I was coming to a new baby district, but this is the biggest baby I ever saw."

The spirit of unity and purpose expressed again and again throughout the assembly was typified by the unanimous re-election of Rev. Kenneth Vogt as district superintendent, and the generous love offering presented to him and Mrs. Vogt.

Elected to the advisory board were: ministers, Lawrence Bone and Robert Sutton; laymen, Stan Hart and Milton Durby. In the missionary convention Mrs. Robert Sutton was elected as district N.E.M.S. president. Other department heads are: Rev. J. Melton Thomas, chairman of church school board; Rev. Donald Moore, N.Y.P.S. president; Rev. Dan Penn, district secretary; and Mr. Don Bailey, district treasurer.

Elder's orders were presented to Paul Shades in an impressive ordination service.


Facilities at the Arden Church proved at times to be inadequate to handle the crowds for the night services, even in their new and commodious sanctuary, plus two overflow rooms with closed-circuit TV. God is blessing the work of the Sacramento District.—KENNETH W. BAILEY, *Reporter*.

Western Latin-American District Assembly

The thirty-third assembly of the Western Latin-American District met in the Boyle Heights Church, Los Angeles, May 1 and 2, with Rev. Salvador Salcedo as the host pastor.

Dr. George Coulter, executive secretary of the Department of Foreign Missions, presided and brought a wonderful message at the opening session and again that night. All our hearts were challenged, and God's presence was felt.

The following day was one we will not soon forget, as Rev. Ira L. True, Sr.,



Johnnie doesn't live here any more

BUT his pastor sent his new address to: "MOVING NAZARENES"

DEPARTMENT OF EVANGELISM
6401 The Paseo, Kansas City 31, Missouri

1963

COLLEGE CONFERENCES ON EVANGELISM

EASTERN NAZARENE COLLEGE

Wed., Oct. 2—Fri., Oct. 4, 1963

SPECIAL WORKERS:

Dr. Samuel Young

Dr. Edward Lawlor

PASADENA COLLEGE

Tues., Oct. 8—Thurs., Oct. 10, 1963

SPECIAL WORKERS:

Dr. Hardy C. Powers

Dr. Edward Lawlor

The light which shows us our sins is the light that heals us.—George Fox.

gave his last report as district superintendent. He has given eighteen years among his Latin-American brethren working in the capacity as district superintendent. Due to a severe illness last year he felt he should resign. In his report he told of his dream of seeing five thousand members on this district. Although during the past year we lost four churches in the state of Colorado, he was able to report two more members than one year ago. As he spoke, there was an atmosphere of sacredness and respect, with tears shed, as we realized it was Brother True's devotion to his Master that had prompted him to give these years of service to this district.

Dr. Coulter then spoke and introduced to us officially Rev. Juan Madrid, the new district superintendent. Brother Madrid preached in the closing service, and all those present sensed the nearness of God. The assembly closed with an altar service, as elders and licensed preachers came forward to ask for divine guidance in the days ahead.—M. VELIZ, Reporter.

Evangelist W. B. Walker writes: "The year of 1962 was one of our greatest in the evangelistic field, the Lord giving some of the greatest revivals we ever have seen. We labored with some of our very best pastors, and saw some truly great manifestations of the power of God. Recently we closed two good revivals: with our Westbrook Church in Indianapolis, Indiana, with Rev. B. L. Wilson; and at our Hatfield Church in San Antonio, Texas, with Pastor J. Frank Hamm. Fifteen souls prayed through in the closing service here. Write me, c/o our Publishing House, P.O. Box 527, Kansas City II, Missouri."

Pastor Paul Darulla reports from Wellsburg, West Virginia: "This is our fourth year among the wonderful people of Wellsburg. We are glad to report 330 in Sunday school on Easter, over 850 in the Easter offering; also received 13 members, 12 of them by profession of faith, giving us a total of 18 for this assembly year. The pastor spoke at the city-wide Good Friday service, and took part in the Easter sunrise service. God is giving us souls. Currently we are studying the book *Treasures in Heaven*, with a large number enrolled."

Adrian, Michigan—Since our coming here nine months ago, God has been blessing the efforts of both pastor and people. In the fall we had a fine revival with Evangelist Charles Lipker, in which new people found Christ and united with the church. Closing on April 7, we had Dr. E. W. Martin, district superintendent, with us for eight wonderful days of revival and victory. Again, new people were saved and a number of new converts were sanctified. On the closing day Dr. Martin held the pastoral recall. We received a unanimous one-year call, with only two negative votes on a three-year call, with a ten-dollar-per-week raise in salary. On

Easter Sunday all attendance records were broken with 365 present. We are serving a most gracious people who demonstrate in many ways their love for the pastor and wife.—Wm. O. WILSON, Pastor.

Evangelist N. Beeton Cain reports: "Since our leaving the pastorate at First Church, Fort Smith, Arkansas, last October, the Lord has opened door after door for us. He has given us good services where we have filled in for pastors at Chamblee, Houston Central Park, Houston Woodside, Houston Oakwood, Houston Lake Forest, Bellaire, Angleton, La Marque, and Port Arthur Grace, all on the Houston District. I am now slating for revivals, have some open dates, and will be glad to go anywhere the Lord may lead. I have had eighteen years of pastoral experience, and feel God will help me to encourage both pastors and people. Write me, 13911 Russ Drive, Houston 39, Texas."

West Columbia, South Carolina—We assumed the pastorate of First Church here in October of 1951. God has given us steady gains in the Sunday school and all departments of the church. On Easter Sunday we broke the old Sunday school record of 260 with 341 present; also 6 new members were added to the church, and 3 babies dedicated to God. Our Easter offering exceeded that of any previous year. We feel much of this is due to our recent revival with Rev. Harold Loman, whose Bible messages were uplifting and inspiring. In our ninth year with this people we are enjoying the blessings of God, and praise God for the harmony on the district under the leadership of Dr. and Mrs. Otto Stucki.—P. D. MONTGOMERY, Pastor.

Martinsburg, West Virginia—The dedication service for our new church was held on Sunday afternoon, March 3. Dr. H. Harvey Hendershot, district superintendent, was the special speaker for all the services of the day. The new L-shaped edifice has an auditorium with a seating capacity of 350 and expandable annex, nursery, balcony, choir loft, pastor's study, and complete basement. The building is a red brick structure with laminated arches and is constructed in a modern design. The Sunday school annex and most of the basement are yet to be completed. When the building is finished, it will be valued at approximately \$75,000. It is situated on a large corner lot with ample room for a parsonage and parking lot. The church was constructed under the general supervision of the pastor, Rev. A. V. Kessecker, with much of the labor donated by members and friends. This venture is strictly a step of faith for our people, and we give God praise for His many blessings.—LORRAINE YEAKLEY, Secretary.

Eagle, Idaho—Recently our church closed a fruitful and refreshing revival with Evangelist L. R. Sturtevant. Several members said it was one of the best revivals the church had had in many years. Brother Sturtevant is a good

children's worker as well as a Spirit-filled preacher. His practical holiness messages were a help to many people, all departments of the church were strengthened, and on the closing Sunday a good class of new members was added to the church.—DEWY JOHNSTON, Pastor.

Pastor G. Franklin Allee reports: "It is eighteen months since we felt directed of the Lord to leave the evangelistic field and accept a call to pastor our Central Church in Portland, Oregon. From the first, God's gracious blessing has been evidence that the change was in His will. These have been happy and busy months, and these wonderful people have been most co-operative. Gains have been made along all lines; attendance and membership have increased; and a number of property improvements have been carried out, including the purchase of a beautiful and adequate parsonage. Our Thanksgiving and Easter offerings set an all-time record this year; we will be more than a '10 per cent' church. Another recent advancement was the securing of Rev. John W. Wright to serve as full-time associate pastor, conducting the junior church and acting as director of Christian education. Mrs. Wright will serve as church secretary. We find it a rich joy to serve God and this loyal people on the Oregon Pacific District."

Tallmadge, Ohio—Mrs. Helen Simmons, ordained deaconess, was with us in a ten-day revival in April. Much spiritual good was accomplished, with God moving in tender persuasion, particularly during the altar calls. Several new people sought God and the church was indeed revived. A fine attendance each evening was climaxed with a new record of 150 set on Easter Sunday. Under Sister Simmons' clear, anointed preaching the church was revived and new converts were built up in the faith. For the week following Easter, we had "The Three Spers" with us to sing and preach. The excellent preaching of Mr. Blaine Himes belies his youth, and their music ranks with the best. The church is revived and finances are up.

Evangelist John H. Lanier writes: "Due to recent change of pastors, and a building program, I have an open date I shall be glad to slate anywhere—October 9 to 20. Also I have two winter dates open, beginning December 29 and into '61. Write me, Poplar Street, Junction City, Ohio."

Elkhart, Kansas—Recently this church closed one of the greatest revivals we have ever seen. Many young people were saved and sanctified; two young men surrendered to the call to preach, one to be a missionary. Hard cases were won; the whole church was blessed; and such glory was upon the people as is seldom seen. Evangelist Thomas Hayes was mightily used of the Lord, and the singing of Brother Terry Jones, Bethany Nazarene College student, was greatly appreciated by all. Brother Hayes was accompanied by Ed Wolpe, who played his trumpet and was of

great help in the meeting. We have had a very wonderful ministry in Elkhart.—**BILL R. JOHNSON, Pastor.**

Newton, Kansas—First Church is moving ahead. "Co-operative, loyal, and hard-working" describes the wonderful congregation here. Following our coming to Newton in August of 1962, God gave the church a wonderful revival in November with Dr. V. H. Lewis and Rev. Herb. Steele as special workers. The church has purchased additional adjacent property for expansion and parking. Many new families were reached through the "Operation Doorbell" and "Baby of the Week" programs. In February the Sunday school began an intensive visitation program which enlisted many laymen, not on the teaching staff, for regular visitation work. There was a wonderful response to the church-wide C.S.T. course, with 116 enrolled in the 4 classes. In March the pastor was honored with a near-unanimous recall vote. The church demonstrated its love for missions with nearly \$1,200 in the Thanksgiving offering, and a record of \$1,403 in the Easter offering. Easter was a blessed day, with 404 in Sunday school and a spirit of revival. Rev. Curtis Smith and the Troubadour Quartet from Bethany Nazarene College were with us in a five-day revival following Easter, and God gave many victories at the altar.—**EARR. C. DARRIEN, Pastor.**

In the May 8 issue, under local church news reports, the one by Pastor Carl Erwin is listed as Fredericktown, Missouri. It should have been Fredericktown, Ohio. Sorry for the error.—**OFFICE EDITOR.**

Highland, Indiana—Our church has been helped more than can be evaluated by the last three revival meetings here. In April we were privileged to have "The Singing Leichts" with us as preacher and singers. They are good workers, the crowds were the best we have had for some time, and a goodly number of souls were helped. Finances came quite readily. This has been our best year with this fine church and people.—**L. D. LOCKWOOD, Pastor.**

The Thomas Fowler Evangelistic Party reports: "Recently we had another wonderful revival with our First Church in New Castle, Indiana. God gave sixty-five seekers, great crowds through most of the meeting, and more than five hundred in Sunday school for both Sundays. Pastor Robert Ellis and family are great folks. We are now beginning at Sheridan Avenue Church in Saginaw, Michigan, with Rev. Joseph Triex."

Dayton, Ohio—First Church has accepted the challenge to build a new church sanctuary and educational building. The church is unanimously agreed on the program of construction, and unity prevails in every department of the church. Construction is now under way. Wonderful location, new area for our church, prospects are great, spiritual life of the church is rising, and greater

days for First Church are evidenced by enthusiastic efforts of members and friends in prayer, visitation, co-operation, and contributions. December 7 is set for completion date.—**DONALD E. SNOW, Pastor.**

THE BIBLE LESSON

By HERBERT J. SHAWLER

Topic for July 21:

In the Image of God

SCRIPTURE: Genesis 1-2 (Printed: Genesis 1:26-31; 2:1).

GOLDEN TEXT: *What is man, that thou art mindful of him? and the son of man, that thou visitest him? For thou hast made him a little lower than the angels, and hast crowned him with glory and honour (Psalms 8:4-5).*

Our Christian faith, supported by the Genesis account, declares that man is made in the image of his Creator. Rather than a physical image (because

"SHOWERS of BLESSING"

Program Schedule

July 21—"Call It Sin!" by Lloyd B. Byron

July 28—"The God We Trust," by Lloyd B. Byron (featuring music from Northwest Nazarene College)

August 4—"When God Calls," by Lloyd B. Byron

God is spirit (not flesh) this must be a spiritual or moral image, meaning that man was made originally with the impress of the Spirit of God upon him.

God breathed into man the breath of life. This breath of life is what makes man, man and not animal. It is the thing which sets man apart and above all other creation. It is what makes a person, a self, or him, having those moral qualities which are distinctly human and not animal.

One of these qualities is the awareness of himself and of others. Hence, man is able to think, to reason, to recall and to distinguish. In some rare cases certain animals have seemed to display this reasoning ability. Granted that this be so, at best it is very limited in scope, falling far short of the lowest intelligence in man. The power of conscious awareness is believed to be one of man's Godlike traits.

Closely associated with this is man's ability to express himself, and to communicate. He has invented many languages which are still in the process of development and change. In addition, he expresses his ideas and feelings in music and art and is always creating new ways of making himself known.

Man's desire to love and be loved is one of his most Godlike characteristics. It is the ability to give oneself wholly to another, yet not be entirely absorbed by the other. It is the uniting of one to another, resulting in mutual satisfaction and growth. God so loved that He gave himself to man, and man

has the ability to give himself likewise to the object of his love.

One more Godlike quality should be mentioned. This is man's inherent potential for growth in understanding and appreciation. No man's mind can be saturated to the point where it can receive no new knowledge. No man has ever lived long enough to learn all the skills of which he is capable nor to amass all the facts his mind is able to retain. Man is capable of almost limitless capacity and endless growth. And, it may be at this point where he is like his limitless exhaustless, omnipotent Creator.

Climaxing all that has been suggested is the fact that we hold within our grasp the power of moral choice. We can decide whether the image of God, which is inherent within us, shall be marred, or whether it shall be developed into positive holiness of life and character.

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Announcements

WEDDING BELLS

Barbara Pickering and Bruce Moyer, both of Guthrie, Oklahoma, were united in marriage on June 8, at First Church of the Nazarene, Guthrie, with Pastor Jack T. Ralston of Bethany Nazarene College officiating, assisted by Rev. Hury Moyer, the groom's father.

Joyce May Tracy of St. Albans, New York, and Palmer James Smith of Augusta, Maine, were united in marriage on June 1, at the Richmond Hill Church of the Nazarene, with Rev. Robert L. Smith, father of the groom, officiating.

Miss Jean Gabdow of Shelbyville, Indiana, and Charles Clark of Oskaloosa, Iowa, were united in marriage on June 1, at the Shelbyville Church of the Nazarene, with Rev. C. D. Gabdow, the bride's father, officiating.

BORN

—to Larry N. and Carol Ann (Ashby) Harshman of Springfield, Illinois, a son, William Lawrence, on June 7.

—to Charles Richard and Barbara (Williams) Stephens of Trevecca Nazarene College, Nashville, Tennessee, a daughter, Cynthia Kay, on May 30.

—to Frank and Donita (Van Seggen) Carlson of Aledo, Illinois, a son, Ronald Kent, on May 22.

SPECIAL PRAYER IS REQUESTED

—by a mother in California for healing, that a son and his family may be converted, and for other unshared loved ones.

—by a reader in Kansas that the family may not be broken up by divorce, that she may be a stronger Christian, able to work, and also able to attend Nazarene services.

—by a Nazarene friend in Illinois for the salvation of her three children and their families, for healing of a son, then that God may help in a serious business situation.

—by a reader in Virginia, a "backslider, and my entire family is unawake—two sons and my husband; we need your prayers!"

—by a reader in Florida for her Nazarene mother who has cancer of the spine—she believes God is able to heal her, if it is His will.

—by a Christian friend in Kansas for her sister, Joyce with heart trouble and unwell, that God will give her and heal her according to His will and for an unspoken request.

Directories

GENERAL SUPERINTENDENTS

Offices, 6401 The Paseo
Kansas City 31, Missouri

District Assembly Schedules for 1963

HARDY C. POWERS:	
Northwest Oklahoma.....	July 24 and 25
Kansas.....	July 31 to August 2
Northwestern Illinois.....	August 15 and 16
Minnesota.....	August 27 and 28
Joplin.....	September 19 and 20
North Arkansas.....	September 25 and 26

G. B. WILLIAMSON:
Eastern Kentucky..... July 24 and 25
Dallas..... August 1 and 2

Wisconsin..... August 9 and 9
Tennessee..... August 21 and 22
Louisiana..... August 28 and 29

SAMUEL YOUNG:

Illinois..... July 24 to 26
Virginia..... August 8 and 9
Missouri..... August 15 and 16
Northwest Indiana..... August 21 and 22
North Carolina..... September 11 and 12
New York..... September 27 and 28

D. I. VANDERPOOL:

Iowa..... August 7 and 8
Southeast Oklahoma..... September 4 and 5
South Arkansas..... September 18 and 19

HUGH C. BENNER:

Akron..... July 31 and Aug. 1
Southwest Indiana..... August 3 and 4
Houston..... August 21 and 22
Georgia..... September 11 and 12
North Carolina..... September 18 and 19
Southwest Oklahoma..... September 25 and 26

V. H. LEWIS:

East Tennessee..... July 25 and 24
Kentucky..... August 8 and 9
Indianapolis..... August 21 and 22
Kansas City..... August 28 and 29

District Assembly Information

EASTERN KENTUCKY, July 24 and 25, at First Church, 830 York St., Newport, Kentucky. Rev. John Howard, Jr., pastor. General Superintendent Williamson. (N.F.M.S. convention, July 23.)

NORTHWEST OKLAHOMA, July 24 and 25, at First Church, 6749 N.W. 39th Expressway, Bethany, Oklahoma. Dr. E. S. Phillips, pastor. General Superintendent Powers. (N.F.M.S. convention, July 22; N.Y.P.S. convention, July 23, and S.S. convention, July 23.)

ILLINOIS, July 24 to 26, at Nazarene A. C., Mechanicsburg, Illinois. Hosts at campground, Raymond Peters, Route 1, Mechanicsburg, Illinois. General Superintendent Young. (N.F.M.S. convention, July 22-23; S.S. convention, July 24; N.Y.P.S. convention, July 27.)

EAST TENNESSEE, July 25 and 26, at the District Center, Tabernacle Road, Route 2, Louisville, Tennessee. Visit Victor Gray, district superintendent, 27 Main St., Center. General Superintendent Lewis. (N.F.M.S. convention, July 23; N.Y.P.S. convention, July 24.)

AKRON, July 31 to August 2, at the District Center, 7970 Noble Ave., Louisville, Ohio. District Superintendent C. D. Taylor, host. General Superintendent Benner. (N.F.M.S. convention, July 29-30). Center is located at the intersection of State Highways 62 and 44.

KANSAS, July 31 to August 2, at First Church, 1400 E. Kelllogg, Wichita, Kansas. Rev. G. A. Gough, pastor. General Superintendent Powers. (N.F.M.S. convention, July 29-30; S.S. convention, July 30; N.Y.P.S. convention, August 3.)

DALLAS, August 1 and 2, at Central Church, 4105 Victor, Dallas, Texas. Rev. Clyde E. Ammons, pastor. General Superintendent Williamson. (N.Y.P.S. convention, July 30; N.F.M.S. convention, July 31.)

Nazarene Camp Meetings

July 19 to 26, Eastern Michigan District Camp, at the District Center, Burkhardt Road, Howell, Michigan. Workers: Rev. D. K. Wachtel, Rev. H. Dale Mitchell, James and Rosemary Green, D. W. Martin, district superintendent. For information write Rev. W. F. Varian, 422 McCarthy, Howell, Michigan.

July 19 to 28, Central Ohio District Nazarene Camp, at the campgrounds, 2763 First Road, Columbus, Ohio. Workers: Rev. V. H. Lewis, Rev. Glen Jones, Dr. Kimber Mauldin, Rev. Donald Gilman, and the Olivette Quartet. Rev. W. E. Zimmerman, and Mrs. H. C. Little. Dr. Harvey S. Galloway, district superintendent, service director. For information write Rev. W. B. Moore, secretary, 4247 Cedar St., New Boston, Ohio.

July 20 to 28, Pittsburgh District Camp, at Alameda Park Nazarene Camp, West Penn Street Extension, Butler, Pennsylvania. Workers: Rev. Fred Thomas, Rev. Charles Hastings Smith, and Singer Danny Steele. For information write the district superintendent, Rev. R. B. Acheson, Box 367, Butler, Pennsylvania.

July 21 to 28, Oregon Pacific District Camp, at the District Center, 12625 S.E. 82nd Avenue, Port-

land, Oregon. Workers: Rev. Ted Martin, Rev. Paul Martin, Missionaries Ralph and Orpha Cook, and Professor Warnie Tippitt. Dr. W. D. McGraw, district superintendent. For information write Nazarene District Center, Rt. 2, Box 500, Clackamas, Oregon.

July 22 to 28, Florida District Camp, at Sawanee Campgrounds, U.S. Highway 41, three miles north of White Springs, Florida. Workers: Dr. Mendell Taylor, Dr. Nicholas Hall, and Professor Paul McArthur. Dr. John L. Smith, district superintendent. For information write to L. K. Krumpers, P.O. Box 6054-E, Orlando, Florida.

July 22 to 28, Illinois District Assembly and Camp, at Hazarene Acres, twelve miles east of Springfield, Illinois. Workers: Dr. Samuel Young, Dr. George Cooper, Dr. Guy New, Pat Leonard, and the Jantz Family. Dr. Harold Dimick, district superintendent. For information write Mr. February, Route 1, Mechanicsburg, Illinois.

July 22 to 28, Missouri District Camp, at Pines-Crest Camp, south of Fredericktown on Highway 67 to County Road C. Workers: Dr. Edward Lawler, Dr. Stephen S. White, and Professor James T. Bohle. For information write the district superintendent, Dr. E. D. Simpson, 12 Ridge Lane Drive, St. Louis 28, Missouri.

July 26 to August 4, Northwestern & Southwestern Ohio districts Camp, at the Nazarene Center, St. Marys, Ohio, on Highway 29, seven miles east of Celina, Ohio. Workers: Dr. Orville Jenkins, Rev. Clayton Bailey, and Professor James V. Cook. Rev. Carl B. Clendenen, Jr., and Rev. M. L. Clay, district superintendents. For information write Rev. Lester Meyer, Fort Recovery, Ohio.

July 26 to August 5, Canada Central District Camp, at Cedarvale; August 9 to 18, at Clarkburg, Ontario. Workers: Dr. Mel-Thomas Kettwell, Rev. Fred Thomas, Rev. Kenneth H. Pezalla, James and Rosemary Green, and Paul Skiles. For information write the district superintendent, Rev. Bruce Taylor, 31 Prospect Ave., North, Newmarket, Ontario, Canada.

July 28 to August 4, New Mexico District 30th Anniversary Camp, at District Nazarene Camp, State Highway 37, ten miles north of Ruidoso and ten miles south of Carlsbad, New Mexico. Workers: Dr. D. I. Vanderpool, Dr. R. C. Gunnstrom, Rev. Harvey Harshbarger. For information write C. J. Walker, Nazarene Camp, Capitlan, New Mexico.

July 29 to August 4, Kansas District Assembly and Camp, at First Church, 1400 E. Kelllogg, Wichita, Kansas. Workers: Dr. Hardy G. Powers, Rev. Paul McGrady, Dr. Howard Hamlin, Rev. Raymond Hunt, Professor Warnie Tippitt. Camp meeting services each evening. Dr. Ray Hance, district superintendent, 457 Lexington Road, Wichita 18, Kansas.

July 29 to August 4, Georgia District Camp, Adrian, Georgia (one mile east of Adrian, between Dublin and Swainsboro, on Highway 303). Workers: Dr. H. Harvey Henderson, Rev. Paul J. Stewart, Dwight and Norma Jean Meredith. Dr. Mark Anderson, district superintendent. For information write Rev. H. J. Fuson, 2360 New Clinton Rd., Macon, Georgia.

July 30 to August 4, Northwest Indiana District Camp, at the District Center, near San Pierre Indians. Workers: Rev. Paul Morin and the Singing Lehighs. For information write the district superintendent, Rev. Arthur Morgan, P.O. Box 250, Valparaiso, Indiana.

August 1 to 11, Central California, Northern California, and Sacramento districts will hold a united camp meeting at the Beach Park Campgrounds, north city limits on Hwy 17, Santa Cruz. Workers: Dr. Mendell Taylor, Dr. John L. Smith, Rev. Nelson G. Hank, Professor Ray Meyer, Mr. Imeris Bissett, Rev. Lowell Siskind, and Miss Winona Lumberl. For information write James McCord, manager, P.O. Box 67, Santa Cruz, California.

August 2 to 11, Arizona District Camp, at Nazarene District Center, two miles west of Prescott, Arizona. Workers: Rev. Harold Daniels, Rev. Bert Daniels, Professor Ron Luch, Dr. M. L. Mann, district superintendent. For information write James F. Cullumber, 609 S. Teveder, Tucson, Arizona.

August 2 to 11, Akron District Camp, at Nazarene District Center, Louisville, Ohio (Routes 44 and 62). Workers: Dr. M. Kimbar Boulton, Rev. D. K. Wachtel, James and Rosemary Green, Leland Davis, Rev. C. D. Taylor, district superintendent, 8043 Columbus Road R.F. Louisville 60.

August 2 to 11, Washington, and Philadelphia districts Camp at North East, Maryland (one-half mile north of Route 40). Workers: Dr. James McGraw, Rev. Wilbur Brannon, Dr. and Mrs. T. Harold Jones, Professor Gary Moore, Mrs. Wm. Snyder, Mrs. Fred Beckett, and Mrs. John Hildner. For information write the camp manager, 445 Washington Ave., Royer-Ford, Pennsylvania.

August 4 to 11, Northeastern Indiana District Camp, at the district campground, East 38th St., Ellettsville, Indiana. Workers: Dr. Ralph Earle, Rev. Roy Bettcher, Mrs. Mary Anderson, and Professor Paul McArthur. Dr. Paul Updike, district superintendent. For information write Rev. D. K. Aull, Box 1011, Marion, Indiana.

August 5 to 11, Iowa District Camp, at the campground, West Des Moines, Iowa (Grand Avenue). Workers: Dr. D. I. Vanderpool, Dr. Edward Lewis, and the Spear. Dr. Gene E. Phillips, district superintendent, 1102 Grand Ave., West Des Moines, Iowa.

August 9 to 16, Eastern Kentucky District Camp (Mt. Hope Nazarene Camp), on State Road 156 between Routes 11 and 32 in Fleming County, Kentucky. Workers: Dr. Paul C. Updike, Rev. Dallas Bogard, Mr. and Mrs. Boyce Pierce. For information write the district superintendent, Dr. D. S. Supercity, 2717 Iniquity Ave., Ashland, Kentucky.

August 19 to 25, Tabor Camp, sponsored by Iowa District, at the district campground, East 38th St., Ellettsville. Workers: Dr. R. V. DeLong and Dr. Wm. McGraw, evangelists. Dr. Gene E. Phillips, district superintendent, 1102 Grand Ave., West Des Moines, Iowa.

August 20 to 27, Idaho-Oregon District Camp, at the district campgrounds, Nampa, Idaho. Workers: Dr. D. I. Vanderpool and Dick and Dorothy Edwards. Rev. I. F. Younger, district superintendent, Box 89, Nampa, Idaho.

District Superintendents

ARIZONA—Raymond W. Hunt, 3515 43rd St., Lubbock, Texas.

AKRON—C. D. Taylor, Nazarene District Center, 7970 Noble Ave., Louisville, Ohio.

ALABAMA—S. Oliver, 5401 Tenth Ave. South, Birmingham 6, Alabama.

ALASKA—Roy Yeider, 106 W. King Edward Ave., Vancouver 10, B.C., Canada.

ALBANY—James H. Karsall, 5216 S. Salina St., Syracuse, New York.

ARIZONA—M. L. Mann, 6601 East Coronado, Scottsdale, Arizona.

AUSTRALIA—A. A. Berg, 89 Grenfell St., Mt. Granville, Brisbane, Queensland, Australia.

BRITISH ISLES NORTH—George Frame, 126 Glasgow, Garrochhill, Ballintown, Glasgow, Scotland.

BRITISH ISLES SOUTH—J. B. MacLagan, 48 Loxley Road, Wandsworth Common, London, S.W. 18, England.

CANADA ATLANTIC—Robert F. Woods, 594 St. George Blvd., Apt. 1, Moncton, N.B., Canada.

CANADA CENTRAL—Bruce Taylor, 31 Prospect Ave., North, Newmarket, Ontario, Canada.

CANADA PACIFIC—Roy Yeider, 106 W. King Edward Ave., Vancouver 10, B.C., Canada.

CANADA WEST—Herman L. G. Smith, 2236 Capital Hill Crescent, Calgary, Alberta, Canada.

CENTRAL CALIFORNIA—Eugene Stowe, P.O. Box 100, Fresno, California.

CENTRAL OHIO—Harvey S. Galloway, 6100 Maize Road, Columbus 24, Ohio.

CHICAGO CENTRAL—Mark R. Moore, 1394 Blatt Avenue, Bradley, Illinois.

COLORADO—L. Cornelison, 1765 Dover Street, Denver 15, Colorado.

DALLAS—Paul H. Garrett, 2718 Maple Springs Blvd., Dallas 35, Texas.

EAST TENNESSEE—Victor E. Gray, 4006 Sunset Avenue, Chiltonwood 11, Tennessee.

EASTERN MICHIGAN—D. S. Semerville, 2717 Iniquity Ave., Ashland, Kentucky.

EASTERN MICHIGAN—E. W. Martin, 450 Elton Ave., Ellettsville, Indiana.

FLORIDA—John L. Smith, P.O. Box 6054-E, Orlando, Florida.

GEORGIA—Mack Anderson, 927 S. McDonough St., Decatur, Georgia.

GULF COAST—Warren A. Rogers, 7429 Wykes Ave., Detroit 10, Michigan.

HAWAII—Melza H. Brown, 4304 Keaka Drive, Honolulu, Hawaii.

HONOLULU—Raymond McClung, 8418 Hunters Circle, Honolulu 9, Texas.

IDAHO-OREGON—I. F. Younger, Box 31, Nampa, Idaho.

ILLINOIS—Harold Daniels, Box 1705, Springfield, Illinois.

INDIANAPOLIS—Luther Cantwell, 4930 S. Frazer Rd., Indianapolis, Indiana.

IOWA—Gene E. Phillips, 1102 Grand Ave., West Des Moines, Iowa.

JOPLIN—Dean Baldwin, 911 S. Garrison, Carthage, Missouri

KANSAS—Ray Hance, 457 Lexington Road, Wichita 18, Kansas

KANSAS CITY—Griffie W. Jenkins, 7346 Wayne, Kansas City 31, Missouri

KENTUCKY—Dallas Baggett, 2230 Alta Ave., Louisville, Kentucky

LOS ANGELES—W. Shelburne Brown, 1601 East Howard St., Pasadena 7, California

LOUISIANA—T. T. McCord, Box 346, Pineville, Louisiana

MAINE—Joshua C. Wagner, 72 Popponess Avenue, Greenwood Acres, Augusta, Maine

MICHIGAN—Fred J. Hawk, 734 Criswell St., Grand Rapids, Michigan

MINNESOTA—Roy F. Stevens, 4224 Concord Ave., Minneapolis 24, Minnesota

MISSISSIPPI—W. Charles Oliver, 2908 Webster Drive, Box 6243, Jackson 4, Mississippi

MISSOURI—E. D. Simpson, 12 Ridge Line Drive, St. Louis 22, Missouri

NEBRASKA—Weston Harding, 503 North Briggs (Box 191) Hastings, Nebraska

NEVADA-UTAH—Raymond B. Sherwood, Box 516, Fallon, Nevada

NEW ENGLAND—Fletcher C. Sisson, 19 Newton Rd., Newe Massachusetts

NEW MEXICO—R. C. Gunstetter, 219 57th Street N.W., Albuquerque, New Mexico

NEW YORK—Robert Goslaw, 1119 Woodrow Road, Staten Island 17, New York

NORTH CAROLINA—E. J. Hancock, 1922 Jefferson Box 907, Conway, Arkansas

NORTH CAROLINA—Lloyd B. Byron, 1210 Pleasant Ave., Charlotte 5, North Carolina

NORTH DAKOTA—Harry F. Tappin, 302 W. Thayer, Bismarck, North Dakota

NORTHEAST OKLAHOMA—L. C. Mathis, 6502 West 51st, Rt. 9, Box 656-C, Tulsa, Oklahoma

NORTHEASTERN INDIANA—Paul Updike, 840 Kern Road, Box 937, Marion, Indiana

NORTHWEST OKLAHOMA—E. J. Zachary, 1177 H. Rancho Dr., Santa Cruz, California

NORTHWEST—Raymond C. Kretzer, 4345 Salem Mountain Rd., Yakima, Washington

NORTHWEST INDIANA—Arthur C. Morgan, 47 North Olive, P.O. Box 353, Valparaiso, Indiana

NORTHWEST OKLAHOMA—Jonathan T. Dullist, 4505 N. Donald St., Bethany, Oklahoma

NORTHEAST ILLINOIS—L. E. Eckler, 116 W. Beaver Creek, Peoria, Illinois

NORTHWESTERN OHIO—Carl B. Henderson, P.O. Box 286, St. Marys, Ohio

OREGON PACIFIC—W. D. McGraw, P.M. Box 1269, Portland 1, Oregon

PHILADELPHIA—James E. Hunter, Box 513, West Chester, Pennsylvania

PITTSBURGH—R. B. Acheson, Castle Heights, Box 367, Butler, Pennsylvania

ROCKY MOUNTAIN—Austin L. McQuay, 1112 Parkhill Drive, Billings, Montana

SACRAMENTO—Kenneth Vogt, 2000 Delta Way, Sacramento 25, California

SAN ANTONIO—James Hester, 200 Galena Ave., San Antonio 13, Texas

SOUTH AFRICA—F. E. Strickling, Box 48, Florida Transval, South Africa

SOUTH ARKANSAS—A. Milton Smith, 6026 Beverly Road, Little Rock, Arkansas

SOUTH CAROLINA—Otho Stewart, 455 Charleston Road, Columbia, South Carolina

SOUTH DAKOTA—Albert O. Loeber, 915 W. Harris, Mitchell, South Dakota

SOUTH OKLAHOMA—Glen Jones, 1020 First St., Ada, Oklahoma

SOUTHERN CALIFORNIA—Nicholas A. Hill, 1236 East Madison Orange, California

SOUTHWEST INDIANA—Leo C. Davis, 228 Westwood Ave., Edgewood Addition, Bedford, Indiana

SOUTHWEST OKLAHOMA—W. T. Johnson, 7313 S. Douglas, Oklahoma City, Oklahoma

SOUTHWESTERN OHIO—M. E. Clay, 3249 Glendale Millard Road, Cincinnati 41, Ohio

TENNESSEE—C. E. Shumaker, 1312 Stratford Ave., Nashville 6, Tennessee

VIRGINIA—W. W. Littlell, 710 Prosperity Avenue, Fairfax, Virginia

WASHINGTON—E. F. Greer, 114 21st Avenue, Red Bank, Pennsylvania

WASHINGTON PACIFIC—Bet. Dwyer, 12515 Madison Way Drive, Seattle 66, Washington

WEST VIRGINIA—H. Harvey Henderson, 5608 Virginia Ave. S.E., Charleston, West Virginia

WISCONSIN—R. J. Clark, 5709 Pleasant Hill Rd., Madison, Wisconsin

Foreign Mission Districts

NORTH AMERICAN INDIAN—G. H. Pearson, 4229 North 16th Drive, Phoenix, Arizona

SPAIN—EAST, 115 S. 4th St., Hampton, 16-09 Georgia Street, Fairlawn, New Jersey

TEXAS-MEXICAN—Everette Howard, 1007 Alamo Street, San Antonio 1, Texas

WESTERN LATIN-AMERICAN—Juan Madrid, 1499 B. Wolfe, Ave. P.O. Box 1, P.O. Box 1, P.O. Box 1



the Answer corner

Conducted by **W. T. PURKISER, Editor**

Will you please explain the meaning of the two mysterious beasts spoken of in Revelation 13? Could it be possible that people are blindly worshipping these two strange things and do not know it?

I have a feeling that my explanation will satisfy no one. I have long believed that Revelation must be understood on two levels. It had an application to the day in which it was written ("things which must shortly come to pass; . . . for the time is at hand")—Revelation 1:1-3). It also has an application to the times of the end, in which we live ("and the things which shall be hereafter"—Revelation 1:19). This "double reference" is a prominent feature of all Biblical prophecy.

In terms of the fulfillment which shortly came to pass, the first beast was the Roman Empire. The seven heads were the Emperors Tiberius, Caligula, Claudius, Nero, Vespasian, Titus, and Domitian. The ten horns come from adding the three who, following the death of Nero, held the power of the empire for a short while, Galba, Otho, and Vitellius. The second beast was the cult of emperor worship, and was described in terms of the popular legend of the day that Nero had been revived or reincarnated. The number of the beast was "666," the numerical value of the Hebrew letters in the name "Nero Caesar."

In terms of an ultimate fulfillment, the beasts represent the Antichrist and

the organization which will give him his power. There has been (and is) much speculation as to who the Antichrist will be, and various historical personages such as one of the popes of Rome, Mussolini, Hitler, and Stalin have been nominated for the position. In fact, it was argued during World War II that by assigning numerical values to the letters of the alphabet (A, 100; B, 101; C, 102, etc.), the letters in "Hitler" add up to 666.

I do not believe the Antichrist has yet appeared, although his spirit has been around a long time ("Little children, it is the last time; and as ye have heard that antichrist will come, even now are there many antichrists; whereby we know that it is the last time"—1 John 2:18). When Antichrist does appear, the issue will be clear cut, and those who follow him will almost certainly know what they are doing. In the meantime, no better advice could be given than in II Peter 3:11-14: "Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness. . . . Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of him in peace, without spot, and blameless."

I'm not meaning to find fault with the preachers, but I hear many who don't seem to preach directly to anyone. If preaching on holiness, they say, "We need to put all on the altar," or if on salvation, "We need to repent." The preacher should have already repented and put his all on the altar. Don't you think it would be much better to use the word "You"

Generally, yes. Preaching is typically a communication under the form of "I-thou," or "I-you." But perhaps no hard and fast rule should be laid down, for the Bible itself often puts its address in the form that is called "the editorial we." For example, Paul said, "If we deny him, he also will deny us."

(I Timothy 2:12), when he had not the slightest intention of denying the Lord; and John wrote, "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness" (1 John 1:9), although he had already confessed his sins and had been forgiven and cleansed.

Does the Bible make a distinction between faith healing and divine healing? If so, where and how? What does the church teach?

As far as I know, there is nothing in the Bible with regard to what is now known as "faith healing." There is much in the Bible with regard to divine healing. "Faith healing" would include all such healing as is practiced through mesmerism, hypnotism, suggestion (the followers of Emile Coue), Christian Science, spiritualism, and related movements.

Christian Science is the direct and immediate act of God, generally working through the miraculous shortening of the healing process, but often occurring instantaneously. The Church of the Nazarene believes in "the Bible doctrine of divine healing" and urges its people "to seek to offer the prayer of faith for the healing of the sick" while not refusing providential means and agencies "when deemed necessary" (*Manual*, Paragraph 20).

Divine healing (which comes through the gift of faith in a thoroughly Chris-



By O. JOE OLSON, Director, N.I.S.

Telegram . . .

Brooktondale, New York—The Albany Assembly elected Rev. Kenneth H. Pearsall by a unanimous vote. Lacked one vote of being unanimous on the extended call. Largest vote ever cast on the district. A spirit of unity and optimism prevailed. Advances in all departments. Dr. Hugh C. Benner, presiding officer, at his best.—G. Thomas Spiker, Reporter.

Missionary Sending Service

IN A JOYOUS and solemn service in the First Church of the Nazarene in Kansas City, a class of thirty-one new missionaries received a charge to labor abroad for Christ and the Kingdom. They responded by singing, "Take My Life."

Dr. G. B. Williamson, sponsoring general superintendent, told them that in electing the way of total commitment and complete obedience, they would be remembered in Jesus' prayers. He urged the missionaries to back up their profession with "lives of obedience and devotion to the cause," and he asked all Nazarenes at home to put the new missionaries on their prayer lists.

The sending service, June 30, closed a twelve-day missionary institute in which the appointees were given an insight into the work by a faculty of nine veteran missionaries. The group of thirty-one comprised thirteen couples and five single women. All were introduced. They will go out in August and September.

Jeep for the Bolerjacks

A love offering of \$3,500 to buy a jeep for Rev. and Mrs. Ray L. Bolerjack, Cleveland, Oklahoma, outgoing missionaries to New Guinea, was one feature of the recent Northeast Oklahoma District Assembly.

Delegates voted to work hard to make the district a 10 per cent district by next assembly. The district last year gave \$37,417 to the general budget—an increase of \$6,078. Total giving was \$184,993, an increase of \$45,630. Dr. I. C. Mathis is starting the second year of a three-year recall.

Michigan Goals Set

When the golden anniversary of the Michigan District was celebrated at the Indian Lake campground last Wednesday night, July 10, several goals were announced for the coming year. The district aims to establish 6 new churches for a total of 108, plus a net gain of 500 members to a total of 7,200. Dr. Fred J. Hawk, district superintendent,

also said churches will work to make Michigan a 10 per cent district. He will seek a district revolving fund of \$25,000.

Dr. G. B. Williamson, general superintendent, brought the message. The program included selections by a pioneer choir, and a reading of the history high lights of the district.

Costly for Dr. Powers

A stopover in Kansas City on the way to Texas from Iowa in late June proved costly for Dr. and Mrs. Hardy C. Powers. During the night a burglar broke into their car at a motel. Stolen were three men's suits, women's clothing and a 35-mm. camera. Dr. Powers estimated the loss at \$1,202 which was covered by insurance.

Scare Wrecks Revival

It was the climax and closing service of a city-wide evangelistic crusade with 7,000 persons present. Under anointing of the Holy Spirit, the evangelist preached on, "Prepare to Meet Thy God."

The speaker, Rev. James C. Crabtree, Springfield, Ohio, was opening the altar call when a policeman halted the service. He said a bomb threat had been received and the auditorium would need to be evacuated for a search of the premises. The crowd made for the exits.

Next day the *Houston Post* carried the story on page one under an eight-column headline: "7,000 Thee Bomb Scare."

The twenty-four Nazarene churches that sponsored the crusade plan to try again.

Text a Best Seller

Non-Nazarene colleges by the score are buying the textbook, *Exploring the Old Testament*, edited by Dr. W. T. Pankster, putting the book on the best seller list with sales exceeding 25,000. Other books in the same series also are selling well.

Need Holiness Literature

Rev. Earl Mosteller, aggressive and spirit-filled leader of the Nazarene work in Brazil, cherishes plans for a Nazarene printing plant there. He says that 85 per cent of all Latin American converts have been won as the result of reading Christian literature of the Bible in their own language.

Into Fourth Printing

About 10,000 copies of Dr. Timothy I. Smith's book, *Called unto Holiness*, now have been sold. The Nazarene Publishing House is preparing a fourth printing.

Personal Mention

Rev. Daniel S. McNutt, Chillicothe, Ohio, First Church, is new president of the county Ministerial Association . . . Rev. Eugene M. Culbertson, Ellensburg, Washington, is president of the Valley Ministerial body . . . Mrs. Dorothy Newell, wife of Rev. Scott Newell, Zelenople, Pennsylvania, won a state journalism award.



W. Pakistan Bill Would Disinherit Muslim Converts to Christianity

RAWALPINDI, PAKISTAN (EP)—A bill introduced here in the West Pakistan Assembly would allow the disinheritance of Muslims who embrace Christianity.

Habibullah Saadi, who introduced the measure, noted that a law passed in 1850 by the British had permitted Muslim converts to inherit property "in order to encourage the spread of Christianity." Now that Pakistan is an Islamic country, he said, a "Muslim apostate" should not be allowed to retain that right.

Mr. Saadi's bill was attacked by the West Pakistan law minister, Malik Qadir Baksh, indicating that the government will oppose the measure. The government has the support of 100 of the 153 members of the Assembly.

However introduction of the measure, which will be decided by the legislature at a later date, has shocked Christians in the country. If the bill becomes law, a Muslim convert to Christianity would lose all claims to his ancestral property.

Bible Publications Pass 1,200-Language Mark

The number of languages and dialects in which at least one book of the Bible has been published has now passed the 1,200 mark. The milestone was announced at the 147th Annual Meeting of the American Bible Society in New York City on May 9.

The 1,200th language was the Rincon dialect of Zapotec, which is spoken by about twelve to fourteen thousand Indians in the northern part of Oaxaca, Mexico, the state most heavily populated by Indians. The most numerous are the Zapotecs, who were dominant there before the Christian era. The publication of the Gospel of Mark in the Rincon dialect is the sixth dialect of the Zapotecs in which a book of the Bible has been printed.

Sweepstakes Measure Adopted by New Hampshire Legislature

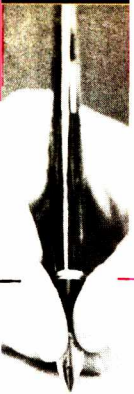
CONCORD, N.H. (EP)—A bill authorizing the state to conduct two sweepstakes a year—strongly opposed by religious leaders at legislative hearings—was approved by the House here 215-151, after being passed earlier by the Senate.

The measure, introduced by Rep. Laurence M. Pickett (Dem.-Keene), was sent to Governor W. King, who has not indicated whether he will sign it.

Revenue from the semiannual sweepstakes would be earmarked to aid public education. Proponents of the bill said the sweepstakes would net the state about \$4 million annually.

Opponents had denounced the measure as immoral and impractical.

Pen



Points

"In Times Like These" We Need a Saviour



IN TIMES LIKE THESE has been the theme for many Sunday schools and churches recently. Could it be possible that if the Saviour were to write a theme it would read like this—

"In times like these, I need a Christian who is fully dedicated and consecrated to My work—one who will read and study the Bible daily, pray often with sincerity, hold fast to the good, and have the character and strength to stand firm and true even when the going may seem hard and difficult.

"I need a Christian who is not a part-time worker, but one who is on fire for the Lord at all times.

"I need a reliable steward who will return just My meager 10 per cent of the material things I have permitted him to use and enjoy. Of course, I could use one who is willing to give extra in offerings to help spread the good message of God's love to those who have not had the opportunity or privilege of hearing it.

"I need a Christian who will honor My Church, comply with its rules and co-operate with its government and activities throughout the whole year. One who is friendly, courteous, kind, and reverent in God's house, with willing hands, heart, and feet to labor in the Master's vineyard."

Is this standard too high for any Christian? Would I, would you, pass this test?—LOUISE JOHNSON, Renton, Washington.

The Peace-giving Power of the Word



FIFTY-EIGHT YEARS AGO last February (I do not remember just the date) on a Wednesday night at about eight o'clock, I was sitting in my little single room, lonely, sad, and without hope in this world. I had just arrived in Cleveland, Ohio, at four o'clock and had rented this little room. It was a cold, dreary, rainy night.

While I was sitting there, something happened to me and I picked up a copy of a little New Testament which I had received from the hands of a teen-age girl on the streets of Grand Rapids, Michigan. On the flyleaf of it were these words: "From one who is praying for you. Signed, Melvin E. Trotter."

I opened the pages and my eyes fell on Matthew 11:28-30. As I read these words: "Come unto me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light," I knelt by my little single bed and surrendered my all to Jesus.

It was there He forgave me of all my sins, and washed away all my fears and wiped my tears away, and I became a new creature in Christ Jesus. Old things passed away, and all things became new. The things that I hated turned to love. Praise His dear name forever, these past fifty-eight years have been a heaven to me and the way grows brighter as the days go by!—M. M. Snyder, Pastor of West Bank Church, Belle Chasse, Louisiana.

Your Money OR Your Life?



For a man's life consisteth not in the abundance of the things which he possesseth (Luke 12:15).

THE BOYS were playing. One lad brandished his toy pistol and shouted, "Your money or your life."

Quickly my mind reverted to yesterday. I listened while a friend whom I had not seen for a number of years told me of his financial success and of what his money was doing for him; how much he is worth; about his lovely home and gorgeous furnishings, his cabin cruiser, where he has been, what he had bought for himself and his wife. He said nothing to indicate that his was a dedicated life nor of what he was doing or could do to help or bless or save lost men, although he did mention attending his church.

The money seemed all-important and all-absorbing. What of his life? Is what we possess of this world's good so major? In his declining years—he is fifty-nine now—will his rejoicing be in his possessions? What a shallow pleasure, for the glory of man is "as the flower of the grass . . . and the flower . . . falleth" away. Will he be able to look back on his life with satisfaction because of what it accomplished that was worthwhile?

Some years ago it was my obligation to care for the details of the burial of an elderly lady. Although we had known her for many years, I was saddened as I remarked to my wife that I could not think of one worthwhile thing that she had ever done for any person or any cause. The thought haunted me for days, and once again I prayed that God would grant to me the privilege of making my life of some consequence in His kingdom and among my fellow men.

"Your money or your life?" is a question that faces every man who has ambition and drive. God grant that our Nazarene laymen shall continue to place their lives for God far above any of the perishing things of this world.—J. BRUCE DEISENROTH, Pasadena, California.

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IN KANSAS: "THE HYMN-ORCHESTRATION is the very thing we have wanted for years. Now we have music that the kids can play in church. Wish you could hear the three saxophones, trombone, and baritone horn that we have already. This is just the beginning."

IN OREGON: "We want you to know how very pleased we are with the new HYMN-ORCHESTRATION books which we purchased. Our young people in the church use them almost constantly. You are to be commended for this wonderful achievement."

IN INDIANA: "Had two of the local-profession music teachers examine our HYMN-ORCHESTRATION books and they were very interested. They said they had never seen such a book published, and the enthusiastic way in which they were 'spring over' that orchestration made me feel good for your publishing house."

IN INDIANA: "As the director of our church orchestra I would like to inform you of my pleasure in the HYMN-ORCHESTRATION that you have provided. The arrangements are fine and our group has had no trouble playing them at all. Someone has done a grand job!"

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