



Herald of HOLINESS

June 29, 1960

The Kingdom of God Is Not—but Is

The kingdom of God is His reign in the life of the Church—a redeemed society. Paul defines the Kingdom by negation and by positive description.

“The kingdom of God *is not* meat and drink.” It does not consist in repetitious prayers, lip service in worship, or formal participation in the sacraments. Neither does one qualify for membership by observance of certain prohibitions or exactions. Of such there could never be enough. Earnest souls are pushed off balance by exaggeration of the importance of a few points of conduct to the neglect of others more important. Caught in a precarious posture, they are tricked into unthinkable sin. Even more serious is the inevitable disagreement and discord which divide and destroy the Kingdom. The devil is the author of the scheme to divide and conquer.

“The kingdom of God *is* . . . righteousness, and peace, and joy in the Holy Ghost.” The enthronement of the King includes homage to His divine person, voluntary obedience to His will, and charitable consideration of all fellow subjects.

The Agent of God in the souls of men is the Holy Ghost. He alone can produce character and inspire conduct acceptable to a holy God.

The first evidence of identification with the King is righteousness. This is not a cloke to cover ravening wickedness, nor boastful bigotry that says, “God, I thank thee, that I am not as other men.” It is inward purity manifested in “the fruits of righteousness, which are by Jesus Christ, unto the glory and praise of God.”

The Holy Ghost also breathes peace into the hearts of men of the Kingdom. They follow peace with all men. This inner tranquillity produces poise in spite of misunderstanding or difference of viewpoint. The Holy Spirit preserves peace, the umpire in the soul of each Christian, and in the Church.

The Holy Ghost within also bears the fruit of joy, independent of worldly environment. It springs from harmony with the nature and will of God. It is gladness in the unity and fellowship of those of like mind. It shines out in holy radiance. Believing, we rejoice with joy unspeakable and full of glory—God’s greatest attraction for unbelievers!

General Superintendent Williamson

LATE NEWS

Telegram . . .

Kankakee, Illinois—*The graduating class of Olivet Nazarene College presented a gift of \$12,000 to be applied to the College's Development Program. This is the largest senior class gift in the fifty-three-year history of the school.*—R. L. Lunsford, Department of Public Relations, Olivet Nazarene College.

Urgent prayer is requested for Rev. Mary Olson of Syracuse, New York, who has "a serious cancer condition." Her address is 27 Pine Ridge Circle.

Pastor M. L. Turbyfill sends word from Oklahoma City, Oklahoma, that Southside Church had an average of 288 in attendance in their recent vacation Bible school, with 501 present in Sunday school, breaking all records.

THE FRUIT OF KINDNESS

By NETTIE HUDSON

Be ye kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven you (Ephesians 4:32).

Have you ever noticed how quickly a poor, homeless dog from the street, that lives on stale bread and garbage from the cans of the back alley, will respond to kindness? Just a pat on the head, a kind word, and some crumbs left in your lunch pail and he will lick your hand, crouch at your feet, follow you home, and fight to protect you and your family. He is the first to greet you in the evening after your day's work. If you should die, he will follow your remains to the cemetery; and such a dog has been known to lie across his master's grave, grieving and refusing to eat, until dying of malnutrition.

Robert Ingersoll, in preaching his brother's funeral, quoted these words: "Always endeavor to make those around you happy. In doing so, if those for whom you have done some loving-kindness should each bring one blossom to your grave, you would sleep beneath a wilderness of sweet flowers."

*Boys flying kites haul in their white-winged birds;
You can't do that way when flying words. . . .*

*Thoughts unexpressed may sometimes fall back dead;
But God himself can't kill them when they're said.*

Let us study to sow more seeds of kindness for our reaping by and by!



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Eight-page "General Assembly news supplement" (No. 2) included with regular *Herald*

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

THE GIFTS

*If you can give a golden coin
To lift another's need,
Then you will harvest joy and do
A glory-shining deed.
But if you have no golden coin,
Then give a yellow rose
That blossomed by a little stream
Where sun-bright water flows.
And if you have no flower, then give
A smile, love-lit and fair;
And any time you give a gift,
Bestow a heartfelt prayer.*

—GRACE V. WATKINS

The words of the Lord are pure words: as silver tried in a furnace of earth, purified seven times. Thou shalt keep them, O Lord, thou shalt preserve them from this generation for ever (Psalms 12:6-7).

General Assembly News Supplement

This week and next the General Assembly News Supplement of eight pages will be added to the *Herald of Holiness*. This will enable our readers who were unable to attend our quadrennial gathering to know what's going on earlier than they otherwise would. Thus while much of the materials for these two issues of the *Herald of Holiness* was prepared before even the beginning of the General Assembly, the other was provided after it opened. We are able to do this by the special assistance of the Nazarene Publishing House under the direction of Dr. M. Lunn, manager; Mr. M. A. Lunn, assistant manager; and a committee which is working with the editor. This committee is composed of Mr. Joe Olson, chairman; Miss Velma Knight, secretary; Dr. Norman R. Oke, Rev. Fred Parker, and Rev. Earl Wolf. I am very thankful for the wonderful co-operation these persons and others have given.

STEPHEN S. WHITE, Editor

Life

CAN Be Beautiful!

By ELEANOR MCKINNEY

On my dressing table sits a beautiful bottle of once-fragrant cologne. When I chose this particular brand it was because of its lovely, fresh, springlike fragrance. I could close my eyes and dream I was in a lovely garden of lilacs with soft summer breezes bringing the full fragrance of each bud. Not only did I enjoy its beauty, but others remarked about its loveliness as well. But now something has happened! No longer does it have that flowery freshness, but instead, a stale, undesirable scent. The bottle is as attractive as the day I got it, but because I used it too sparingly, saving it for special occasions, I discovered it had completely lost its usefulness.

Can you not find in this a spiritual application? I asked myself these questions: Has my Christian experience lost its value? Is it still vital, fresh, and appealing, both to myself and others, or has it lost its excitement and its glow—taking with it all usefulness?

The inner man *can* and *should* develop into a thing of beauty, remaining endlessly fragrant and always fresh. This newness can be maintained only by daily contact with the Father and a quickening of one's spiritual senses. Though the physical man must grow old, yet the spiritual man may be renewed day by day. Oh, life can be beautiful! *Wake up and live!*

The Redeeming Life

By A. J. LOWN

Paisley, Scotland

And whosoever will be chief among you, let him be your servant: even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many (Matthew 20: 27-28).

The incident which provoked this definite and revealing statement concerning the mission of Christ was a sad and grievous one. Prompted and accompanied by their mother, the two sons of Zebedee—James and John—requested of their Master the honor of sitting, the one on the right hand of Christ and the other on the left in the kingdom that they mistakenly supposed would soon appear at Jerusalem.

The mother's attitude was correct; she came "worshipping him." Her zeal was commendable, for surely of all the disciples her two favored sons—the one privileged to lean upon the Saviour's breast and the other a member of the "inner circle"—were entitled to such honor and dignity. But her motive in asking was wrong.

Salome wanted her sons to occupy positions in which they would be "ministered unto"; positions of high authority in which others, including the jealous ten, would be under their "lordship." Immediately the apostolic band was in a ferment. The slighted ten, "moved with indignation," pressed their own claims for the coveted places of distinction. In the battle of words that followed, each pleaded his own merits and made odious comparisons of others, while the old idol "Me First" sat enthroned among the tumult.

It was then, when faces were flushed and voices raised, that "Jesus called them unto him," to remind them of—

THE RIVAL KINGDOMS

The kingdoms of this world, in which men covet greatness for its own sake, where power so often corrupts; kingdoms unenlightened by Christian democratic ideals, unleavened by the witness of the Church and the wonder of Holy Ghost revival, where the subjects exist but to serve the sovereign; where "the princes of the Gentiles exercise despotic dominion over the ruled." Kingdoms in which greatness means being waited upon and served by others; perhaps not to the degree that Eastern potentates exercise lordship and enjoy fabulous wealth, but a state of society in which position means power, privilege, homage, and service from others irrespective of a man's true worth; and without a corresponding sense of responsi-

bility, stewardship, and accountability toward God.

"It shall not be so among you," declared Jesus to the shamed twelve and Salome. In His kingdom, the kingdom of God, the only standard and measure of greatness is sacrificial service. He who would be great, let him minister to all; he who would be chief, let him be servant to the fellowship.

Then, almost incidentally, Jesus reminded them that this standard had ruled His life, and soon would be revealed in His death. The Son of Man had come to minister, to serve, to love, to give His life a Ransom for many. In life and death Jesus sought, not to be ministered unto, but to minister. As a Servant of God, He came to found—

A KINGDOM OF SERVANTS

Rightly, and reverently, we glory in His redeeming death, in the final sacrifice of a perfect, poured-out life; in the ransom paid by our divine Substitute to deliver our souls from death, our lives from sin, our future from judgment. "Ye are bought with a price" (I Corinthians 7:23); "redeemed . . . [by] the precious blood of Christ, as of a lamb without spot or blemish" (I Peter 1:18-19). Well may the ransomed soul glory in the cross of Christ.

It is one thing to exult in His redeeming death, but another to face the challenge of His redeeming life.

By nature, by training—or the lack of training—we count it our right that we should be ministered unto; that people, circumstances, even the weather should serve our plans and pleasure. When this does not happen we become peevish and cross, nervous and irritated, indignant, and perhaps critical and censorious.

If others will not minister unto us, then why should we minister unto them? The spirit that divides the nursery, creates school and family quarrels, is carried into the realm of Christian fellowship as it was among the disciples—tiffs spring up as mushrooms and the "miff tree" is thickly populated by offended place seekers.

How different we ourselves would be, how transformed the churches in which we live and serve, the atmosphere of fellowship, how many problems avoided, if we came not to be ministered unto, but to minister, to give ourselves! And how revolutionary this spirit in—

THE EVERYDAY LIFE

Experiences of feeling slighted or unrewarded are common to all; no one can avoid or escape

them. An employer, a friend, a minister, or a neighbor does not respect our position or recognize our abilities as we feel he should. Naturally we are grieved, even upset.

But why? Is it because we have been robbed of the privilege of ministering or because our feelings, our rights, our dignity, our importance have not been recognized? We have not been ministered unto in the degree we expected. The Samaritans slighted Jesus in this manner, but the reactions of the Master and His men were poles apart. The Spirit that came not to be ministered unto refused all bitterness and rejected all retaliation, and triumphantly pursued the path of sacrificial ministry.

Perhaps the chilling winds of ingratitude have reached the soul through some kindness or service unacknowledged, and seemingly unappreciated. How keen and human is the temptation to regret the trouble taken, to vow, "Never again"! If the service was undertaken only because it ministered unto our pleasure in the doing, because it suggested a legitimate opportunity of being well thought of, then the temptation will conquer. But if, like Paul, we come to minister, whatever the consequences or reward, then the more gladly will we spend and be spent for others though we be the less thought of.

So often the real explanation of laying down a position in the church or Sunday school, the resignation from a useful and essential task in the fellowship, is not that health has failed, that home duties are overpowering, or we are not wanted—the opportunity of ministering has not been withdrawn from us. The real reason, so often disguised, is that the novelty has worn off, tiredness has crept in. The work we thought would minister to us a full quota of pride and pleasure has become a routine which demands from us a ministering spirit, capable of rising above personal feelings and public discouragements.

It is this spirit which constitutes the driving force of the redeeming life, the determination to minister, to give one's life in sacrificial service to the end, remembering that—

WE ARE CHRISTIANS—NOT STOICS

The disappointments and setbacks, indifference or intense opposition faced will be felt, keenly felt, even unto the tears that Jesus and Paul knew. Sanctified personality and selfless living do not mean an inhuman "couldn't care less" about the attitudes and reactions of others. Neither does God intend that we should be continually slighted as permanent "doormats."

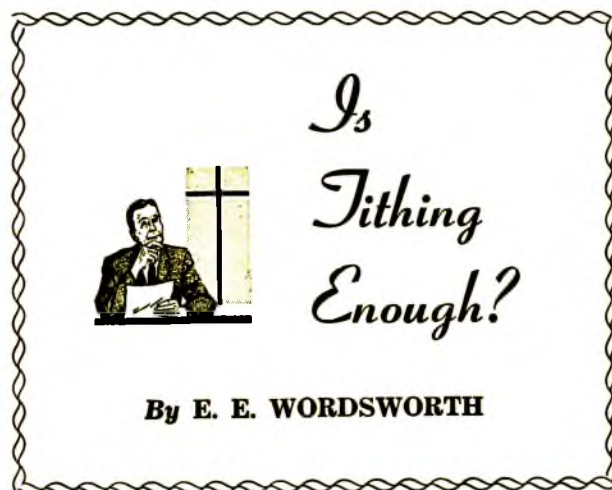
But when these things do come, those who come "to minister, and to give" are not upset to the point of taking offense or giving up. Welcoming the times when they are ministered unto by others—as Jesus was by ministering women, and Paul by

Aquila and Priscilla and the Philippian church—without coveting this as the first essential or a guaranteed right in life, they continue

*to give and not to count the cost,
to fight and not to heed the wounds,
to labour and not to seek for rest,
to toil and not to seek for any reward save that of
knowing that I do Thy will, O God.*

Old King Cole still has many descendants even among those who have a shallow conception of the experience of holiness whose motto in life is "to be ministered unto." The King who lived and died for others has too few followers who of deliberate choice come "to minister, and to give"; living and working each day in the spirit of—

"It is more blessed to give than to receive" (Acts 20:35).



*Is
Tithing
Enough?*

By E. E. WORDSWORTH

From time immemorial man has endeavored to discover and recognize his moral obligations to some Supreme Being. Life has real meaning and obligations. Gradually tithing emerged as a tangible means of acknowledging and paying one's debt to God.

It is highly probable, to say the least, that tithing began in the Garden of Eden. We do know that Abel brought the "firstlings" of his flocks to God. Does not this fact suggest the tithing system? We believe a careful study will be revealing, for many scholars relate this word to the tithing system. It seems to the writer that an all-wise God, who gave to Adam and Eve a clear conception of the Sabbath law for the spiritual nature of man, would not overlook the material aspect, the financial side, of man's responsibility to his Maker.

The idea of the tithe did not originate with the Jews. Long before the Old Testament was written, the Chaldeans, Egyptians, Carthaginians, Phoenicians, Greeks, and Romans employed some form of tithing. The ancient Hebrews practiced tithing with scrupulous regularity. It was a part of their law and faith. It involved far more than money

and taxes. It frequently demanded the first of their fruits and flocks and herds and families.

We must not think of tithing as a barter with God, though we believe by the law of averages tithers prosper more. But to tithe for profits, increase in business, financial advancement, and so forth seems to be a mercenary motive. It is not a mathematical formula for placating the wrath of God, nor a clever device for lining the coffers of the church. Tithing is essentially a testimony to faith in the creativity, preserving power, and goodness of God. It is an adventure in faith. Thus our gratitude becomes planned giving. It is proportionate giving. It is grateful giving. It is intelligent giving.

We know that Abraham tithed to Melchisedek five hundred years before Moses was born and the Mosaic Law was given. Jacob too followed his example. He was sure about giving his tenth.

Jesus did not abrogate the tithing law. He recognized tithing as the normal expression of stewardship in the Old Testament, so surely it should be excelled in these days of grace. The Cross must always loom high as the ultimate in Christian love, faith, and giving. To give only a tithe is to live in Old Testament days. Tithing must never be considered the ceiling, only the floor, in financing one's faith and love to Christ and His Church.

Tithing to some seems difficult while to others it is easy. We must merely regard it as a starting point in our faith pilgrimage. But tithing is an equitable starting point. Less than this is robbery of God. "Will a man rob God?" asks the prophet Malachi.

Do not think of tithing merely as Nazarene doctrine. It is such, of course, but remember that Presbyterians, Episcopalians, Baptists, Disciples, Assemblies of God, Mormons, Adventists, Lutherans, and many others also emphasize tithing.

Now a closing word: how much devotion is enough? The Christian must constantly examine himself at the point of loyalty to his Lord and Master. He must take frequent inventory and demonstrate his love. Do you conscientiously tithe regularly? Could you give two-tenths or more? If you are a businessman, a high-salaried man in some profession, a man of means, then I frankly say to you that mere tithing is not nearly enough for you to give to Christ. Do not be niggardly with God. Be liberal and give joyously and not grudgingly. Don't measure by others your amounts to be given.

Many of my readers could give large amounts to God. "Lift up your eyes, and look on the fields; for they are white already to harvest" (John 4:35). Soon your earthly pilgrimage will end. Then what will become of your stocks, bonds, bank accounts, houses, lands, and businesses? "Thanks be unto God for his unspeakable gift" (II Corinthians 9:15).

READ THE BIBLE ALLOUD

Reading aloud has been called reading with both eyes and ears. It is the best way to read at all times from the standpoint of learning well what we read. I know that in my school days when I wanted to get certain lessons as nearly perfect as I could I always studied them aloud.

When one thinks of books that are literature, reading them aloud becomes doubly important, since we read such books not only for their sense but also for the beauty of their language and their style. Many of the beauties of language can be had only by hearing its sound.

The first lesson we learn about the appreciation of poetry is that all good poetry is written to be read aloud. Since all true poetry is musical, only by reading it aloud can one fully perceive its musical qualities.

It will be easily seen from these general observations why I advocate reading the Bible aloud. It is all literature, and most of it is the greatest literature ever penned. This means that the language of the Bible is the loftiest and the most sublime ever published. Much of the Bible is great poetical literature. Indeed, Bible poetry sets the standard for all poetry in all lands.

Sometimes I read Job, the Psalms, Revelation, and other books of the Bible just to hear the magnificent and uplifting language of the writers. Many times when I do so as reverently and as prayerfully as I can, I feel that I must be getting a good idea of what the music of angelic choirs is like.

The British Broadcasting Company has long given time on its short-wave programs to faraway lands for the reading of great passages from the Bible. We tune in for these broadcasts at our house whenever we can and have been greatly helped.

Every Christian who makes himself a committee of one to enlist his friends in reading the Bible aloud will render a distinct service to his country and to the kingdom of God.

By NORMAN C. SCHLICHTER

RECHARGING DAY

By J. V. WILBANKS

This day is holy (Nehemiah 8:9).

Have you had the annoying experience of trying to start your automobile with a discharged battery? The remedy? It needs recharging. Sunday is recharging day for the Christian. Let us, for a moment, consider this "charging up" day.

Not long ago a friend expressed his opinion about the Lord's day in terms somewhat like these, "Should Christians meet on any day of the week for worship, it would make no difference to me, for I have no preference as to the *day* of worship; to meet and worship is the principal thing, and not the day."

The Christian boasts in his liberty of spirit, and well he should. Saints in the gospel dispensation are not bound to hard and unbending rules as the Hebrews were of old. Yet there are distinctions accorded to Sunday, the Christian Sabbath, by both God and man that are not given to any other day in the week.

In the beginning, God had a special regard for the seventh day. "And God blessed the seventh day, and sanctified it" (Genesis 2:3). Observe, He sanctified the *seventh* day; not the seventh day of the *week*. Now when God sanctifies a thing or person, He does it that He may *use* that thing or person. "A vessel unto honour, sanctified, and meet for the master's use" (II Timothy 2:21). Observe further that this consecration of one day in seven was made immediately after the works of creation and millenniums before the law was given on the mount of Sinai, thus signifying that God had a use for this holy day throughout all the ages and generations of the human race to come, so that, anterior to the written law, we find the Hebrews observing the Sabbath day (Exodus 16:23). The objection to a specified regular day of worship, as being one of the yokes of the law, is entirely without support of the Scriptures.

Then how does God use the Christian Sabbath today? The principal ministries of the Christian Sabbath remain about the same as in Hebrew history. One of its chief designs was to point out the fact of God's creating the universe in six days. We do well today to have this great truth ingrained into our lives, especially in this so-called scientific age of evolutionists and freethinkers. It is much

more reasonable to the mind and comforting to the soul to believe that God, by His almighty power, created all things than to wallow our minds around in mud puddles, searching for tadpoles to originate a creation!

Also God saw that man, constituted as he is, needs a regular period of physical and spiritual renewing. His body and soul need recharging—and he needs it regularly. Man is a being composed of body, soul, mind, and spirit. Back in Moses' day this complex being needed one day out of seven for refreshing. Can we say that he needs any less in this twentieth century of bustle and hurry? God therefore "sanctified" the seventh day.

True, there are erroneous teachings abroad in the land that would burden today's Christian with heavy yokes. The rigid observance of the Sabbath day is one of these. Such legalists accosted Jesus one day. They demanded to know why He was so lenient as to let His disciples pluck and eat a few grains of wheat. The Pharisees' great error was that their hope of salvation was founded on external observance and ritual. They made the Sabbath an end and not a means. Jesus, with a single verbal stroke, cut away the props they were leaning on. He said, "The sabbath was made for man, and not man for the sabbath" (Mark 2:27). God sanctified the day, not to be worshiped, but as a means to worship. Made for man? Yes, and for A.D. 1960 Nazarenes too.

God chose this day on which to raise our Lord Jesus Christ from the dead, thus sealing the great redemptive plan of salvation. It is therefore endeared to the heart of every Christian forever.

Jesus himself set this day as a precedent for Christian worship. "The same day at evening, being the first day of the week, . . . came Jesus and stood in the midst" (John 20:19). The apostles followed suit and set the example for the Church. "And upon the first day of the week, when the disciples came together . . ." (Acts 20:7). What "seemed good to the Holy Ghost" and the apostles, let us, as Christians, pursue.

Today is Saturday. We have labored all week for the material benefits of this life. Tomorrow is *Sunday*, the *Christian Sabbath*. We are glad it is. We look forward to it. It is family reunion

day, for "ye are no more strangers and foreigners, but fellowcitizens with the saints, and of the household of God" (Ephesians 2:19).

We plan, in glad anticipation, a day of fellowship with our Lord, for He has promised to be with us if only "two or three are gathered together" in His name (Matthew 18:20). How much more will His presence be felt where two or three hundred are gathered! Such fellowship and com-

munion will not only be joyful, but the holy exercises of praise and worship will strengthen the faith, comfort and enrich the soul of every saint. Our hearts will praise God for temporal blessings and spiritual riches that far exceed the value of this world's gold. Our souls will rejoice in hope of glories to come. God's refreshing Spirit will be there to bless us beyond description. *It is recharging day.* Don't miss out on it.

HIS PAINTING: *The Potter and the Clay*

By **HILDA LEE COX**

Missionary on furlough from India

The Bible has many vivid descriptions. These pictures are painted so well that there is little room for misunderstanding. They make the Word of God stand before us in striking clarity.

Each picture in this Biblical gallery shows two things: First, it gives a picture of God. He is always the focal image. Second, we see ourselves in proper relation to Him. We see His greatness, our littleness, and their beautiful relationship. This is all that is necessary.

Too often we overemphasize the results of this interdependence. We see the *experience* of holiness instead of seeking *the God* who can make us holy. In these pictures God is trying to fix our gaze upon Him and thus help us to understand the "nearness" He desires.

One of the Master Artist's greatest paintings is given in the story of the potter and the clay (Isaiah 64:8 and Jeremiah 18:1-6). In this picture the potter is God and man is the clay. As a Craftsman, God is creating something useful and beautiful. In His hands we are formed on the moving wheel of time. His fingers are gentle and tender as they mold and blend—taking off uneven spots here—filling in low places there. Sometimes the process is painful to us. We may cry if we wish, but the Potter seems not to listen. The wheel does not stop. The pressure of the fingers is there. But as we look into His face we see love and tenderness and, what is more, there is hope in the Master's expression. The image of what He is making us to be is ever before Him. In times of greatest pressure, if we keep looking at Him the exquisite pain will turn to a thrill at His demands upon us. We will realize that He finds great delight in that which He fashions.

The Potter's plans for the finished article are perfect. There are no errors. His skill allows no wrong movement to mar the creation. He does

not work by the trial-and-error method. The projection of the picture in His mind is "just right."

In most of the Bible references to the potter and the clay we find another idea—that of God's sovereignty. Its aim is to keep the clay in the potter's hand. His fingers—strong and firm—work to this end.

We are the clay—ugly lumps of clay which are to become creations of beauty. He who scrutinizes sinful man long will find himself abhorring mankind and doubting that God could really love us. The ugly lumps are unlovable. Only One is altogether lovely; we must gaze upon Him. As we continue to study our Lord we are thrilled to find that the love we've heard about is really true. He doesn't love me because it is a part of His nature, and He has to love me. His love is a living thing, warm and pulsating. He loves me because He chooses to. As the Artist He is delighted in me—seeing the finished product, that He is creating for himself.

We must know that we can be beautiful and we can be useful. We would slander God did we not believe it. Isaiah 29:16 warns us against disrespect of God's fashioning. When the pain of humiliation comes, know that God is interested in final beauty. He sees your perfected image now. As the loved of the Beloved say, "I am black, but comely" (Song of Solomon 1:5).

God's desire for us joined with His sovereignty would always result in a perfect creation if He had not chosen to leave the deciding factor with us. With the clay this is its yieldedness. We can refuse to be pliable and be marred right in the Potter's hand. But we can be wholly His and feel strength in His fingers, know the security of being in His hands, and come to be thrilled with His demands upon us.

God is not so interested in how good or bad you

This Crown I Choose!

*The crown of acclamation I fain would disavow,
But rather choose to share the thorns that ringed
His noble brow.*

*The crown of mocking ridicule He had to wear
alone,*

*As hanging there on Calvary, my vilest sins,
atoned.*

*Oh, let me count again the price so willingly He
paid—*

*Behold compassion, fathomless, that, even so, He
prayed,*

*“Forgive them, O my Father, for they know not
what they do”!*

*Oh, open Thou my blinded eyes and touch my
heart anew*

*’Til wealth and fame cannot appeal, nor crown by
mortals given—*

*Nor guilt and glitter hide the Blood poured out a
side that’s riven!*

*But, oh, that I might worthy be to share the
thorns He wore—*

*With joy and consecration take the cross that
once He bore!*

*And when He bids me home to rest beyond this
vale of strife,*

*He’ll give to me this crown I choose: crown of
eternal life!*

By JEAN M. LOW

were. He wants you to give up self-realization. He is the Creator of all good. Let’s give up all rights to ourselves. We can never change God’s ways, but we can mar ourselves; and, may I add, a lump of clay apart from the Potter is worse than nothing.

This day the Master Artist is molding. Some may feel the pain that comes from strong, firm pressure; some may be enjoying the tender touches. The Master finds delight in creating. Let us be pliable and yielded, meeting all the demands of His hands of love. We are being fashioned for His delight. Yielded, we nestle and hear Him say, “Behold, I have graven thee upon the palms of my hands” (Isaiah 49:16).

“Humility is one of the highest of all virtues. It is the opposite of pride and conceit. Our first approach to God must be characterized by humility, and we are sustained in this relationship by a constant attitude of humility. . . . It is an act of humility to repent of my sins; it is an act of humility to consecrate my all to Him; and humility is constantly maintained by faithfully ‘bearing my cross’ for Jesus’ sake.”—L. GUY NEES.



It takes

the nighttime

To See the Stars

By CLYDE W. RATHER

For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory, . . . for the things which are seen are temporal; but the things which are not seen are eternal (II Corinthians 4:17-18).

This passage is a wonderful study in contrasts. The Apostle brings out the strength and glory of his faith by comparing it with the things of sense and time. Nothing, it seems, is fully appreciated until we are confronted with its opposite. Is it not true that most of us do not value our blessings until we lose them? Possession is seen clearly and distinctly only in the light of loss.

Now this law of contrasts is brought out very clearly in this great, wonderful passage before us. There is first of all a contrast of conditions. On the one hand it is a state of affliction, on the other hand a state of glory; then the affliction is a light one over against the exceeding weight of glory. One is momentary, the other abiding. The Apostle is really doing this—he is weighing time as over against eternity.

Consider then the first contrast—our affliction. We cannot escape affliction. We must expect to “bear about in [our] . . . body the dying of the Lord Jesus.” “We are troubled on every side,” the Apostle says, “yet not distressed; . . . perplexed, but not in despair, . . . cast down, but not destroyed” (II Corinthians 4:8, 10). We must always bear in mind the essential connection between the suffering of time and the glories of eternity.

Weymouth’s translation of this verse stills my own quivering heart when he says, “For our light and transitory affliction is *achieving for us* . . . an eternal weight of glory.” The question is so many times asked, Why is there so much sorrow, pain, and tears? The answer is found only in that word “achieving.” You have seen wells—have you not?—in which one bucket going down lifts another bucket up. And that is the way with sorrow. Sorrow so adjusts the pulleys that like the birds’ wings its very weight becomes a lift.

Surely this is a wonderfully comforting thought to those who are down in the depths. There is

a compensation in every sorrow, and the sorrow is working out the compensation. We have a little bird in our home called "Bobby." He sings and chirps as if his throat would burst. He talks to himself as if he really felt free—but remember, he is caged.

Fanny Crosby could never have written that soul-inspiring hymn, "I shall see Him face to face," were it not for the fact that she had never seen the evening sunset or the kindly twinkle in her mother's eye. It is the tree that suffers that is capable of polish. When the woodsman wants some curved lines of beauty in the grain, he cuts down some maple that has been gashed by the ax and twisted by the storm and tapped for the syrup. Some one has said that out of David Livingstone's own arteries went the red blood which is today helping to redeem Africa.

Then our afflictions are light—the glory is heavy. "Worketh for us a far more exceeding . . . weight of glory." That is to say, the affliction is a light, trifling matter in comparison to the glory. I have heard it said that we stand heavy trials more easily than we do light ones. The reason why this is true is that we try to carry our little loads ourselves, but when some staggering weight is laid upon us, we feel so inadequate that it drives us to a Higher Power for help. In other words, when the heavy burden comes, we turn our eyes to the heavenly country and set our affections more on things above.

Further, the affliction is momentary, the glory is abiding. Sorrow tarries only for the night; "joy cometh in the morning." A thunderstorm is very brief compared to the long summer day. "His anger endureth but a moment; in his favour is life" (Psalms 30:5). We say, "I do not know why I have to suffer so. I see neither the wisdom nor

the justice nor the love. Why?" But He says to us, "What I do thou knowest not now; but thou shalt know hereafter" (John 13:7).

Finally, the things seen and the things unseen. The world is packed full of illusion. The earth looks as if it were flat, but we know it is not. The sun looks like it rises and sets, but we know it does not. There is an old saying that things are not what they seem; that is to say, our faculties are not infallible. The reason why men become worldly is not that they look at the world, but that they do not look deeply enough or diligently enough to see the permanent behind the fleeting.

Oh, it is a wonderful thing to see the invisible! Moses saw the invisible and he endured. Luther saw the invisible and out of the vision came the Reformation. David Livingstone saw the invisible and because of that fact Africa is circumscribed with light.

Let us cultivate the long look. "Looking [away] unto Jesus." Follow everything to its close and see how it will look from the last observation point and in the light of the glory land. The spiritual life is the life that rests on reality. It concerns itself with what a thing is, not how it looks. It pierces the thin veil of illusion and lays hold of the permanent, which is God.

The world looks so entirely different when it is dark. *It takes the nighttime to see the stars.* It is one of the laws of celestial optics that it takes the dark valley to show us more clearly the path of life. When our earthly lamp is extinguished, and the Sun of Righteousness arises with healing in His wings, then our spirits seem nearer to God.

*The Sun that glads mine eyes
Is Christ the Lord I love;
I sing for joy of that which lies
Stored up for us above.*

Why Should I Weep?

(to a beloved one gone "home")

*Why should I weep, my beloved,
Why should I weep for you so,
When heaven is so much better,
And you were so ready to go?*

*Why should I weep when your battle
Is over, your armor laid down?*

*Why should I weep when in glory
You're exchanging your cross for a
crown?*

By ALICE HANSCH MORTENSON

*Why should I weep for your sunrise
After the perilous night,
When you've reached the heavenly harbor,
Exchanging your faith for sight?*

*Why should I weep when the Pilot
Who guided you safely across
Is holding my hand in compassion
And sharing the weight of my loss?*

*Why should I weep o'er the rapture
Jesus has carried you to?
Why should I weep when tomorrow—
Heaven will burst on my view!*

They Adorned the Doctrine

(Titus 2:10)

By E. WAYNE STAHL

At the midweek prayer service my wife and I recently attended, our pastor had for the basis of his talk the fifteenth psalm. In this great scripture we have the shining picture of pure religion in everyday life.

As the listeners' hearts were being made to see the glorious ideal Christian presented in that psalm, the minister illustrated his message by relating an experience that had been his that very day.

He had stopped at a filling station to get some liquid nourishment for his gasoline chariot. The man who supplied the need said to him, "You are a minister, aren't you?" Finding his surmise correct, and having learned his customer was a Nazarene, the questioner commented in effect as follows: "I know a man who belongs to that denomination and, believe me, he has the real thing in religion."

Then he continued: "I studied him once when he was under tremendous pressure, and the way he demonstrated his Christianity was certainly wonderful!"

Would you want a finer tribute than that? The incident recalled to my memory verses four to seven, inclusive, of the thirteenth chapter of First

Corinthians, which passage I like to term holiness *in action*.

And I also think of an incident that took place at our General Assembly in 1956. A lady in attendance then was sitting at a table in a restaurant. As she was being served the waitress spilled some soup on the lady's dress. But the victim of that accident graciously and smilingly said, "It's all right! Don't feel bad about this."

It so happened that the proprietor of the place saw and heard what had taken place, particularly the lady's kindly words and her sweet reaction. She wore a badge showing she was attending the Assembly. His reaction was such that he sent a check for twenty-five dollars to the Assembly, letting it be known that he wanted to help an organization whose members gave such striking proof of the genuineness of what they professed.

Thanks be to God for a Bible experience of sanctification, which enables one to "triumph gloriously" in everyday living! What golden victory results in the midst of trials, both small and great!

And they that are without "take knowledge" that the triumphers have "been with Jesus" (Acts 4:13b), and that they can testify that I Corinthians 13:4-7 is their experience.

When we know the difference

THERE
IS
Hope

By WILBUR T. DODSON

Pastor, Fessenden, North Dakota

A few days ago I drove to the home of a prosperous young farmer and asked him an unusual question: "Can you tell the difference between a weed and a wheat plant?" His reaction was typical of one who takes pride in operating a good farm.

"Of course, I can!" was his reply. He went to great length in telling and showing how he keeps weeds out of his crops. First, he works the ground

thoroughly several times in order to destroy the weed seeds. Then the seed that is planted is the best. It has been "certified" or cleaned from all contaminating seeds.

In spite of every precaution, when the good seeds have sprouted, some weed seeds also sprout. It would be absurd to pretend that the farmer could not tell the difference between his crop and the tares. If that were so, it would be only a short while until the tares would outproduce the crop, and the planting of good seed would be useless. It would be equally ridiculous to say, "Some tares are beautiful flowers; let them alone, for, after all, we are not to judge."

Christ was aware that the servant who came to Him could discern between the tares and the seeds of righteousness. In fact He gave a norm for discerning the difference: "Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravaging wolves. Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles? . . . Wherefore by their fruits ye shall know them" (Matthew 7:15-20).

Christ not only taught His disciples what kind

of fruit one should grow, but also to expect a harvest. If one tries at all, and there are signs of a fruitful branch, "he purgeth it, that it may bring forth more fruit" (John 15:2). If the branch fails to produce, it is taken away and destroyed.

There is a difference between judging and pronouncing judgment upon an individual. Every juror, during a trial, becomes a judge, but the one in the judicial gown is the only one having the power to pronounce judgment upon the guilty. It is not proper for the juror to have judicial authority, but on the evidence shown, guilt or innocence can be established.

This prosperous farmer whom I visited also showed me a spraying machine that he made to destroy weeds in the fields without harming the crop. This sprayer had several spraying heads attached to a long pipe horizontal to the ground. Water which had been treated with 2-4-D was forced from a tank over a large area of both weeds and wheat. The tares that were threatening to destroy the crop and the harvest were removed and the harvest was saved.

God expects our church to be free from tares. If they are not recognized but are allowed to grow and reproduce their kind, it will not be long until the tares of spiritual lethargy and organized indifference will rule our churches. Christ wants us to pray for the Holy Spirit to cleanse the Church, that it might not have "spot, or wrinkle, or any such thing; . . .," but that it will be "zealous of good works," that these works might bring forth good fruit.

Anyone can tell the difference between grapes and thorns or figs and thistles, but only Christ and the Holy Spirit can remove the tares and the unproductive branches. As Christians, we are to be able to recognize evil and live our lives by the norm that Christ sets for us. We are to be as cities set upon hills. "Wanted, much wanted, bright Christians; may we all reveal the ugliness of evil by showing the beauty of holiness."

In Christ's parables the dresser of the vineyard knew that the tree had produced nothing for three years; also the servant knew that the tares were not supposed to be in the wheat. In like manner the true servant and gardener of today will say to the judge with the judicial cloak, "'Let it alone this year also.' It may be partly my fault for the nonproduction. Thy servant may have fallen asleep and the enemy sowed the tares. Thy dresser of the vineyard may have neglected to cultivate and nourish the barren fig tree."

Christ expects a discernment to be made between tares and wheat, between grapes and thistles. The decision for destroying the tares, pruning the dead branches, or uprooting the fruitless fig tree is in the judgment of God. Every Christian has a responsibility to the world to live a growing and fruitful life for the Kingdom.

MUSIC MEMOETTE

Why Not Sing of His Grace?

We trust today you belong to the household of faith and that you have not hung your singing and harps on weeping willows—for God gives us songs in the day and "songs in the night." Christianity—with songs mostly in major keys, perhaps interspersed with a bit of minor for beauty—sings not only at high noon, but in blackest midnight. Truly such songs recommend that "I'm on the faith line, the good old faith line," and these become great lubricators for the frictions of life.

The story is told of the preacher and hymn writer, John Wesley, that one day he was walking with a troubled man who was expressing his doubt about the goodness of God. The man said: "I do not know what to do with all my worry and trouble." Just then Wesley saw a cow looking over a stone wall and asked his friend, "Why is that cow looking over the wall?" "I don't know," said the man. Wesley then said: "The cow is looking over the wall because she cannot see through it. That is what you must do with your wall of trouble and worry—look over it and avoid it." Yes, faith in the grace of God enables us to look above circumstances and to our Christ. John Wesley wrote his praise thus:

*Jesus, Thy blood and righteousness
My beauty are, my glorious dress;
'Midst flaming worlds, in these arrayed
With joy shall I lift up my head.*

Despair, disease, disappointment, even death are doled out to the best disciples; but when God's children can meet these drastic dramas with light, life, love, and liberty, they have "singing grace." It was the hymn writer George Matheson who sang:

*O Joy that seekest me thro' pain,
I cannot close my heart to Thee;
I trace the rainbow thro' the rain,
And feel the promise is not vain
That morn shall tearless be.*

Fanny Crosby, with "blind eyes jeweled with tears," caroled her thoughts thus:

*Draw me nearer, nearer, blessed Lord,
To the Cross where Thou hast died.
Draw me nearer, nearer, nearer, blessed Lord,
To Thy precious, bleeding side.*

Yes, why not turn in your heart and hymnal and sing a song of His grace? You'll feel better for having done this!

By **OVELLA SATRE SHAFER**



EDITORIALS.....By Stephen S. White

A Look at the Pre-Assembly Preparations

The General Assembly meets every four years and "is the supreme doctrine-formulating and law-making and elective authority of the Church of the Nazarene, subject to the provisions of the Church Constitution."

The membership of the General Assembly this year is to be 679. The visitors to the General Assembly will be from ten to fifteen thousand different individuals. For instance, preparations will be made to serve 12,500 at the Communion service on Sunday morning, June 19.

To arrange for a gathering to meet for five or six days is no little task. Many pre-assembly preparations have to be made. It is these which we shall give you a glimpse of now.

Four general committees have been at work. The most important of these is the arrangements committee. "This is the over-all planning and arrangements committee appointed by the General Superintendents, as provided for in the *Manual*. It is responsible for directing all General Assembly arrangements, contracting for services, setting up policies and giving general direction in all matters." The members of this committee are Jarrette Aycock, chairman; S. T. Ludwig, secretary; John Stockton, treasurer; M. A. Lunn, Orville Jenkins.

Working under and with this over-all committee there have been three other general committees: the Publicity Committee, the Music Committee, and the Communion Service Committee.

In addition, eight local committees were appointed as follows: local arrangements committee, hospitality committee, hotels and housing committee, luncheon and dinner meetings committee, ushering committee, decorations committee, the registration committee, and the information center. All of these local committees work under the direction of the General Arrangements Committee, and Mr. R. R. Hodges serves as their co-ordinator. If they have questions, they are to check with him.

Each of these committees has a multiplicity of duties, and it would be difficult to estimate the number of man-hours given by them to the meeting of the Fifteenth General Assembly. The quadrennial gathering of the Church of the Nazarene could not begin to do what it is supposed to without the help of these committees. They also render valuable service to the pre-assembly meetings of the N.F.M.S., N.Y.P.S., and the Department of Church Schools.

Here are a few of the many interesting facts as to the pre-assembly preparations. The Publicity Committee has been very busy, and the city authorities are co-operating with it. Two thousand bumper stickers for cars have been distributed, and permanent markers as to the location of the Municipal Auditorium have been placed on or near all of the highways leading to Kansas City. Twenty-six big signs have been built—one at each of the Nazarene churches in Greater Kansas City and at the Headquarters, Publishing House, and Seminary locations. The Chamber of Commerce is putting up welcome signs to our people, and they will be welcomed by posters or display windows in the department stores. Spot announcements will be given over the radio from time to time, and our college choirs will be singing over the radio. As a climax, there will be a whole-page advertisement in color in the *Kansas City Star* about the General Assembly on Saturday, June 18. This will be the first church advertisement in color which has ever appeared in our daily paper. Finally, the city leaders are expecting this to be the largest convention—religious or otherwise—which has ever met in Kansas City.

The hotels and motels are co-operating heartily with the hotel and housing committee. Already reservations have been made through our committee for over one thousand more than for the last General Assembly. This means that the total number attending this convention will be considerably higher than that of four years ago.

There are many indications which point to a large increase of teen-agers in attendance at the

N.Y.P.S. Convention and the General Assembly. Families are coming more than ever before, thanks to the leadership of the N.Y.P.S., and others who have worked to the same end. The pre-assembly conventions and the General Assembly will make a great impact on our young people. It will be an experience which they will long remember.

More than 200 ushers have been provided for the Sunday services and 185 for the other meetings. With the Music Hall as an overflow auditorium, provision has been made for all to at least hear the proceedings, even though some cannot see them.

The Communion service is always held in connection with the Sunday morning service on the opening day (June 19) of the General Assembly. It will be one of the most significant features of the General Assembly. Many of the preparations for this observance have already been made (June 8). Seventeen thousand eight hundred Communion wafers have already been baked by Mrs. A. C. Watkins, a member of Kansas City First Church. She has served churches in this capacity for more than thirty years; in fact, her mother baked Communion wafers before her. These wafers have been placed in waxed paper cups in lots of forty each, ready to be transferred to separate plates on Saturday night, June 18. The cups will be filled with grape juice early Sunday morning, June 19. Plans have been made to serve from ten to thirteen thousand people in the Arena and in the Music Hall, where the overflow will be. Approximately five hundred elders will assist in the Communion service. All of the people will be served in fifteen minutes—a very brief time, indeed, compared with the hours and the work which it has taken to get ready for it.

There has been much prayer for this service as well as for all of the General Assembly as a whole. We are expecting God to make the observance of the sacrament of the Lord's Supper a time of fellowship and blessing.

I Was Challenged by the Quadrennial Address!

I have just read the Quadrennial Report of the Board of General Superintendents, which will have been read to the General Assembly, by General Superintendent Samuel Young, by the time this *Herald of Holiness* reaches you.

I was challenged anew by the vision and courage of our forefathers; by the foundations which they laid in doctrine, polity, and ideals of conduct; by their emphasis upon Christian experience and holy

living; by the progress which God has enabled our church to make since its founding in 1908. I was also inspired by the achievements of the past quadrennium, which were made possible through the help of God and the faithfulness of our people; by the leadership of our general superintendents, who have given unstintingly of their time and energy to our church. I was stirred by our age—the vast progress which is being made materially—with its dangers and possibilities; by the goodness and providences of God which have been ours during the past quadrennium; by the goals which have been set for our church for the coming quadrennium.

Along with this summary of the challenge with which this address confronted me, I give first some excerpts from it on our church's position as to doctrine, polity, Christian experience, and holy living:

“Our doctrinal standards have been firmly established and clear from the beginning days. We believe they are scriptural and reliable and that they must be confirmed in the experience of the Church with each succeeding generation. Historically, doctrine has always been built out of the Church's experience. Before the historic councils of the Church marked well the doctrine of the Trinity in the language of the theologians and philosophers, the believing Church had known God as Father, Son, and Holy Spirit in experience. We are committed to the proposition that our doctrines must be taught clearly and without equivocation to each oncoming generation, but we are sure that the truth is not made safe for the future until these doctrines become alive and personal in Christian experience. The supreme affirmation of the Apostles' Creed begins with, 'I believe'; it can never be reduced with safety to the impersonal, 'It is believed.' . . .

“Again today we would plead with our people to live lives of deeper devotion to God and to make the total resources of our lives available to God and His service during 1960-64. One of the most apparent fallacies in the history of the Church is the assumption that good organization or more organization alone will save us or provide us with the needed forward thrust for Kingdom building. The drive of the Church is usually a spontaneous and personal thing, born in the hearts of individual members. It comes through faith and is kept alive through the years by an obedient life of devotion and trust.

“We are never free to deny or ignore the disciplines of holy living. There is no divine strength without obedience to the divine will. We would avoid the perils and confusion of the legalistic

This address was written by Dr. Young in collaboration with his colleagues in the general superintendency.

approach to religion, but we need to be reminded constantly of the Word of God, 'If any man love the world, the love of the Father is not in him.' Nazarenes must be different if they would follow the meek and lowly Nazarene. . . .

"For more than a quarter of a century, the Church of the Nazarene has approached this quadrennial gathering with the feeling that we have found a settled polity. However, we are not adverse to necessary changes in our operations if they will improve in any way our service to God and the church. We feel that God himself has guided us in the selection of this ruling body with its happy balance between ministers and laymen. It helps us to keep close to the 'grass roots' of the church, for in the last analysis every assignment and every problem confronting us must be viewed and undertaken in the light of the average pastor and through the eyes of the typical layman."

In addition to these quotations, I present the closing paragraphs of this address:

"In 1931 while Dr. J. B. Chapman was presiding at the South Africa council meeting held in Bremersdorp, Swaziland, a veteran missionary as she gave her report testified of a recent period of earnest soul searching. She confessed: 'And during the time when these thoughts were passing through my mind in a general way, I found an old woman in a kraal near one of our outstations. She was below the average in intelligence and did not seem to have long for this world. But old and sick and ignorant as she was, I saw her as a soul for whom Christ died, and I very much coveted her for my Master and Lord. I sat by her and talked to her of Christ and His power to save. I sang Christian hymns to her and gave her my own testimony. But although she seemed to appreciate my visits and my interest in her, she did not show signs of spiritual awakening and did not truly repent and believe in Christ. But the more indifferent she was, the more I seemed to become burdened for her and desired to lead her

to Christ. Finally she became a challenge to me. I prayed for her much when I was away and sought additional opportunities to pray with her. At last she became such a care that I fell down before the Lord and said, "O Lord, I shall give my life for the soul of this benighted one for whom Thy Son gave His life. O Lord, let the light shine in somehow. Somehow help me to bring her the saving message." And I felt in that hour that if I could but win this one for Christ I would be glad I came to Africa, even if she were the only one I was able to save.'

"After recording this testimony, Dr. Chapman adds, 'I sat there that day and listened to this simple, earnest recital of a missionary's trials and triumphs, and felt that I was indeed among saints. I felt ashamed that I had ever computed the value of a soul in terms of social standing or that I had ever been influenced by numbers. I could not recall ever having looked upon a soul as desolate as that old, black, ignorant woman who sat in the sun outside of her kraal. Then I thought of the missionary who was willing to die for her salvation. I couldn't escape feeling that Jesus Christ looks upon souls that way. And—the meeting was left for a time without a chairman, while I sought a place to pray and to ask for a new burden and care for souls—souls for whom Christ died.'

"This spirit and this burden are the call of God and the call of the Church for you and me during 1960-64. This is our task. But His is the kingdom and the power and the glory today and forever.

"'Now the God of peace, who brought again from the dead the great Shepherd of the sheep, our Lord Jesus, by the blood of the everlasting covenant, make you perfect in every good work, to do his will, working in you that which is well pleasing in his sight through Christ Jesus; to whom be the glory for ever and ever. Amen.'

"'The grace of our Lord Jesus Christ be with you all. Amen.'"



REMISS REHFELDT, *Secretary*

Report from Nicaragua

One of the most vivid impressions of the recent "Evangelism in Depth" campaign which was conducted in Nicaragua took place on a Monday afternoon. That night crusades were getting under way in six strategic cities of the republic. Down in Rivas, in spite of their small numbers, the Christian forces, sparked by the fine leadership of

some Nazarene missionaries, had courageously decided to launch the campaign with a parade through the main street of the city—no light undertaking in Roman Catholic Latin America.

When we arrived that afternoon at the scheduled point of departure for the procession, there were only a few clusters of believers looking rather scared

and subdued. I was feeling butterflies in my stomach myself. But little by little groups from surrounding villages began coming in, carrying Nicaraguan flags, poster texts and slogans, and their church banners.

In a little while we started off, headed by a few cars, a small band on foot, some young flagbearers on horseback, and followed by hundreds of believers on foot with their flags and banners. We sang as we marched, past the central park and cathedral, by the army barracks, along the main streets of the city as soldiers, police, and citizens lined the sidewalks and looked on with amazement and respect. The band in front was doing its best with "On-

ward, Christian Soldiers" and those nearest were singing out the words in Spanish, "Firmes y Adelante."

Farther down the line we were singing the theme chorus that has swept the country: "Nicaragua Shall Belong to Christ." A block or so behind us they were singing something else, but all of us were singing, and it was an impressive sight never before seen in that city. I felt a thrill of pride to be walking beside those Nicaraguan Christians in their brave and dignified witness for Christ.

That night a great crowd was present in the plaza for the opening meeting of the campaign. What a joy to hear the gospel hymns ring out, and to hear the gospel preached simply and powerfully to the spellbound crowd!

In five other centers something similar was taking place, with almost a score of other consecrated evangelists and musicians.—Report from ROBERT STRACHAN.

It Costs to Be a Christian

Last night ended our tent meetings in the nearby location. The Lord blessed, and a number found victory.

Elizabeth, one of our Christian girls, came forward for prayer. She said that two of her sisters-in-law were at the morning service to make her go home. Her mother has been sick and the witch doctor has ordered each member of the family to be cut and rub his medicine into the cut. He said that if one member of the family fails, her mother will die.

Elizabeth is a Christian and he knows it. She has been severely beaten for refusing to worship the demons. She

said she will refuse to obey the witch doctor, which means more beatings. If her mother dies, she will be blamed for her death.

How little it costs us to be Christians in comparison to these poor people! Demon worship is all around them. The beating of the drums can be heard even while I'm writing this.

Keep praying for Africa. The need is tremendous, and the people live in terrible darkness.—MAE HETRICK, *Union of South Africa.*



ROY F. SMEE, *Secretary*

New Churches

Final reports of new churches organized during the 1956-60 quadrennium are coming in as this column is prepared. The complete total will be given in our report to the General Assembly and later in this column.

District Superintendent W. Shelburne

Brown organized two new churches on May 8. One is at Paso Robles, California, where property has been purchased and a building will be started soon. The congregation is worshipping temporarily in a Seventh-day Adventist church. Rev. Phillip Rupp has been appointed pastor.

The second church is at Thousand

Servicemen's Corner



With Appreciation

"The literature of the church has really been appreciated, and I want to take this opportunity to thank you once again. It seems that very few other churches can match up to what the Church of the Nazarene does for its servicemen. Thanks, again.

"I've been putting the literature down in the company reading room after I'm through with it—I have no promise that it will be read, but if it is, maybe it will do some good. May God continue to bless you, and all of the Nazarenes who make this possible."—SP4 WILLIAM E. GARNER.

From a Chaplain's Annual Report

"The statistics do not give the true picture of our work. The pleasantness of carrying the burden for souls that needed Christ and found Him cannot be described by mere words. We can look back and see where many families were helped by counseling, prayer, and the grace of God.

"Many times we were able to assist young GI's (18-22) that needed an extra boost over a temptation—to see them smile victoriously brings a reward beyond words. The blessings of God's presence in our worship service has been the basic factor for the increased attendance throughout the past year. I am convinced that military

folk desire to hear the Word and sense the presence of the Almighty. It is a constant challenge but we shall, by God's assistance, continue to compete against mere formalism.

"Personally, a high light of the year was the recent trip to the Holy Land. Crossing the pathways that our Lord made years ago was quite an emotional experience.

"My family and I do feel grateful to be able to serve our God, our church, and our country."—CHAPLAIN (1ST LT.) ROBERT N. SCHAPPELL, *U.S. Army.*

Discharged

"I would like to take this opportunity to thank you for the encouragement and spiritual guidance I have received from the Servicemen's Commission and the periodicals you have so graciously sent these past four years. Your services mean much to the servicemen, please keep up the good work."—SGT. M. P. GRAY, *Marine Corps.*

Our newest chaplain, Lt. JG Gerald W. Black, has finished his chaplain's school, and is now at the U.S. Naval Station, San Diego, California.—P. W. GILLILAND.

NAZARENE SERVICEMEN'S COMMISSION
Ponder W. Gilliland DIRECTOR

Oaks, with Rev. E. E. Mieras as pastor. Property will be secured immediately for this group. There are now fifteen new churches on the Los Angeles District during the quadrennium.

Two new churches were organized in May by District Superintendent Roy F. Stevens on the Minnesota District. These are at Moorhead, with Rev. Ralph Kallweit as pastor; and Merrifield, with Rev. S. A. Nyhus as pastor.

District Superintendent Raymond B. Sherwood organized a new church at Quincy, California, on the Nevada-Utah District.

On May 22, District Superintendent Paul C. Updike organized the Wheeling Avenue Church in Muncie, Indiana. The church was started as a project of the Muncie Zone. The District N.Y.P.S. and Church Schools also gave support. Lots have been purchased and a fine building is under construction. Rev. Melvin Taylor has been appointed pastor. There are nine new churches on the Northeastern Indiana District during the quadrennium.

District Superintendent Nicholas A. Hull organized the La Mirada church at the altar of the Brea church on Sunday morning, May 29. Rev. Dean Kerns, a graduate of Nazarene Theological Seminary, has been appointed pastor. This is the thirteenth new church on the Southern California District during the quadrennium.

A new church was organized at Cedarburg, Wisconsin, on May 22 by District Superintendent Donald J. Gibson. The American Legion Hall is being used temporarily for services. Rev. Jess Stamper has been appointed pastor. There are six new churches in Wisconsin for the quadrennium.

News from Overseas Home Missions

Tidal wave. Rev William Sever, pastor of our church at Hilo, Hawaii, reported that the tidal wave swept several blocks into Hilo with great damage and loss of life, but that no property of our people there was affected. Our church is located some distance from the water and was not in any danger. Some relatives and friends of Nazarenes lost their lives in the disaster. Pastor Sever wrote that adequate warnings had been given, but too many people ignored them, thinking they would be safe. The hotel in which Dr. and Mrs. Samuel Young stayed on a visit to the church at the time of the district assembly was severely damaged by the wave.

Rev. Jarrell W. Garsee wrote that the wave was about eight feet high at American Samoa, but came at low tide, so

the damage was not great. Two houses across the street from the Garsees were washed off their foundations and water was deep in the garage where they keep their car, but the car was not in it at the time.

New church in the Canal Zone. The Church of the Nazarene at Mount Hope, Canal Zone, was organized with eight members on Pentecost Sunday, June 5. Rev. James H. Jones is the pastor. This work was pioneered by Rev. Ralph Hysong. Our fine church building there, combining living quarters for the pastor, was made possible by Alabaster funds and a contribution from a foundation set up by a Nazarene layman in California.

Theft in Canal Zone. Rev. Fred Agee, pastor of the Ancon church in the Canal Zone, held a meeting in the Mount Hope church. One evening while he was in service, someone broke into the Ancon parsonage through a second-floor window and went through the Agees' personal effects. The Agees lost a typewriter, camera, projector, two radios, a wrist watch and a clock, a silver set and electric coffeemaker, and some canned goods. Nearly all of Brother Agee's clothes were taken.

Brother Agee preached his first sermon in Spanish on June 5 in the new Spanish work conducted by the Ancon church. God is blessing this effort among the Spanish-speaking people.

College church opens in Sydney. We have just received the announcement of the official opening of the new College Church building at Nazarene Bible College, Thornleigh, Sydney, Australia. Dr. Richard S. Taylor, principal of the school and pastor of the church, has labored long and hard for this thrilling event.

New Openings in Germany. "With the help of the Lord, some tangible progress has been made by the Church of the Nazarene in West Germany in the last few months. Pastor Schoonbroodt with his family has joined the ranks of our church because of his earnest conviction that he must preach holiness. They are now living in the city of Wuppertal, a large industrial city in the Ruhr Valley, and are beginning services for us there. An apartment has been secured for them there, as well as a rented hall in which to conduct services. They are getting off to a good start and there is reason to believe that God will give us a good work there.

"Very recently a revival campaign was conducted at the Kaiserslautern church that has resulted in the addition of some members. With the assistance of a very sizable gift from the First Church of the Nazarene in Wichita, Kansas, we were able to take a venture of faith in the purchase of a very fine piece of property. On this property is a lovely building, that is being converted to our

purposes and with a little expense will have every appearance, outside and in, of a church building. Pastor Schloz and his wife are doing a commendable job for us there.

"A revival campaign is scheduled to begin in our new Hanau location on Monday, May 23. We have a nice hall rented that is being converted into a lovely appearing chapel. Our prospects in this city are very good with several people already looking our way.

"Now that the Frankfurt congregation has a chapel in which to conduct services, quite a bit of tangible progress has been seen of late. There have been a number of people at the altar and several have joined the church. To go to church and experience the blessing of God has been the privilege of this congregation recently, and consequently more and more new people are looking our way."—JERALD JOHNSON.



by BERTHA MUNRO

What's the Issue?

Monday:

The incisive editorial in a current issue of *U.S. News and World Report* bearing this title has to do, of course, with the problems of an election year. Interesting, by the way, that the word issue is in the singular; the single issue is survival only by sound principles—shall the country save its soul alive? It is an honest bit of writing and I cannot evade an honest reading, for myself and for my church this other "election year." (II Corinthians 13:5.)

Tuesday:

Some questions the author* did not put into words I must ask myself. Do I think? Do I look below the surface to discover my reasons? Am I willing to analyze what I am doing day by day to myself, to others, to the issue of principle itself in my environment? Do I care to know, or would I rather be the head-hiding ostrich?

Wednesday:

Do I see? Do I recognize what principles are? That they are the structure on which a sound character and a sound society are built? Do I know the difference between doing a thing because

*David Lawrence.

it is right and doing it because it will get me ahead—or my friends—or my job in the Lord's vineyard even? Is my vision set on the lasting good of the whole?

Thursday:

Do I dare? Have I the courage to live by the principles I recognize? Have I the kind of confidence in right because it is right, which will give me strength to make a decision and stand by it when it demotes me, when it seems to lead to loneliness and suffering, when it robs me of the good opinion of those I care for most? After all, Jesus said something about being "persecuted for righteousness' sake." (Matthew 5:10-12.)

Friday:

But not for "notions' sake." Do I begin to understand the nature of Christianity's basic issue, the soul of the Kingdom? The kingdom of God and His righteousness. Jesus' own kind and definition of righteousness—something more than religiosity or churchianity. Something more than human high principles"; more even than doing "as I have done" (for while He was washing their feet they were quarreling over the highest seat). "Oh, to be like Thee!" even doesn't go far enough; Christ himself in us, as He promised, must be "made unto us . . . righteousness." "Without me ye can do nothing." (I Corinthians 1:30; John 15:5.)

Saturday:

Yet His promise was given after He had laid down the principles. No amount of praise for His indwelling presence can eliminate the responsibility to bear its fruit. Not self-interest, but Kingdom-interest; not show, but sincerity. Not to be a big churchman, but a humble child of God. To live by Heaven's ways, letting God take care of one's material needs according to His judgment. This takes perfect love, but perfect love was given for this. (John 15:4, 7-8.)

Sunday:

A weekly reading of the Sermon on the Mount might help us keep the planks of our constitution sound. Some of them: *sincerity*—the real thing as God sees you; *justice*—fair treatment of every other person, enemies as well as friends (not so simple as it sounds when you recognize the measure is "all things whatsoever ye would . . ."); *peace*—non-violence in act, word, or thought, not contending for your own way, not judging unkindly; *self-discipline*—control of physical desires by right thinking, not at the mercy of instincts, emotions, moods; *trust*—concern for the Kingdom first; effective, practical commitment to spiritual values.

"What is the issue?" To take the big dare of living by the principle of love—through His Spirit. (Matthew 7:12; Galatians 5:24-25; I Corinthians 13.)

the Question box

Conducted by STEPHEN S. WHITE, Editor

A book on the lost years of Jesus was given to my granddaughter. What do you think of such books?

After consulting with Dr. Ralph Earle, professor of New Testament in the Nazarene Theological Seminary, I would say that anything written on these years is mere guesswork; it is not authentic. What little the New Testament presents of the life of Jesus from

His birth to the beginning of His public ministry (usually thought of as thirty years) is all that we have which is reliable. I can't see any value in reading a book which is really fictional and yet claims to be factual.

In our study of your book "Essential Christian Beliefs" this question was raised, Is man basically good or evil? Following Paul, you speak of the body as the temple of the Holy Ghost. Man must be evil to begin with, or why would he have to accept God at all? Certainly he would not have to accept God if he were basically good. Besides, the Bible teaches that all men have sinned and come short of the glory of God. Thus there must be a little evil in all men, and there must also be some good in them. How then can man be either basically good or basically evil?

First, it seems that you are confused as to the body. In my book *Essential Christian Beliefs*, I emphasize the truth that the body, in and of itself, is not evil. The body is only the instrument of the inner man, and the inner man is not physical. The body is never to be thought of as good or bad; only the man who lives in the body is good or bad. I once heard of a young man in college who stole something, and when he was brought up for discipline, he said that his hand took the article, and not he himself. This kind of reasoning was not accepted by the committee. It was he, and not his hand, that stole the article. The hand was only the instrument of the man who lived in the body. If you'll read Genesis 1:24-31, you'll see that man was created good, holy, or in the image of God. When man was created, he was basically good. In the third chapter of Genesis we have the account of man's temptation

and fall. Ever since that time man has been born with a sin nature—he is basically sinful, and when he comes to the years of moral responsibility, he sins. This is what Paul means when he declares that all men have sinned and come short of the glory of God. Still, the body itself, although it has been marred by sin, is not sinful. It is the inner man that makes the decisions which are sinful. All of this means that man was created basically good, but since the Fall has been basically bad when he comes into the world. This made the life and especially the death of Jesus Christ necessary. Through the death of Christ, or the atonement, salvation was made possible for man. In this way provision was made for man—the inner man—to be saved and sanctified. Later, after death, the body or outer man of the Christian will be glorified—freed from the effects of sin.

Where was Jesus' spirit during the three days He was in the tomb?

I do not know, and no other man knows. After saying this, I call attention to I Peter 3:19, which you probably have in mind in asking this question. However, no one knows the meaning of this passage (I Peter 3:18-20). As Dr. J. B. Chapman well said, this is one of the most difficult passages in the Bible. According to some, Christ actually went to the world of spirits during this time (between His death and resurrection) and preached to the lost—not to offer them salvation, but rather to vindicate His triumph over sin, even to the condemned, or those who had died in sin. One authority tells us that I Peter 3:

18-20 means that our Lord preached by the Holy Spirit to the antediluvians through Noah. "They rejected the testimony and are therefore now in prison, that is, in Hades, awaiting the final judgment." Still another interpretation holds that Peter is referring here to disobedient sinners ("spirits in prison"). In this case the disobedient sinners, or spirits in prison, stand for the Old Testament saints who while they were sinners had been saved by faith in Jesus Christ. None of these explanations is satisfactory. We do not know for sure where Jesus' spirit was while His body was in the tomb.

Has paradise ever been in a different place from what it is now?

No, if you mean by paradise the place and state of the righteous from the time of death until the resurrection. Along with this, however, you should remember that the word paradise has been used with different meanings. Literally, paradise means a garden, and the Garden of Eden has been thought of

as Paradise. Heaven is sometimes spoken of as paradise. And then, paradise, as I have already stated, is also used to describe the existence of the righteous between death and the resurrection. It should be remembered, too, that this existence in paradise is one of conscious blessedness.

By WILSON R. LANPHER

The Moral Climate

Comment from the *Christian Century*, a leading liberal periodical, concerning our twisted scale of values, reminds us of the sound and consistent stand taken officially by our church concerning the cheap trash offered as entertainment. It would be well for all of us to remember that after much prayer and deliberation our church has placed in its *Manual* a statement deploring the moral confusion that is the atmosphere of our age, and challenging Nazarenes to control the television sets in their homes. Here in substance is the quote from the liberal periodical: "The young entertainer, fresh out of army khaki, may not have returned from overseas as a conquering hero, but his claim to dubious fame as America's sex idol is still intact, it would seem; he recently received no less than \$125,000 for one night's appearance on a network TV program. He did two wiggles and sang two songs, and for this received more than the yearly salary of the President of the United States and three times the yearly salary of the Chief Justice of the Supreme Court. An identical sum of money would pay the salaries of 25 schoolteachers, 42 ministers, or 63 farm hands in many of our states. It would provide a year's training for 30 or more nurses, would give 125 American young people a year in college, would stock 10 mission hospitals with elemental tools and drugs, would feed 3,000 refugee children for a whole year. The money paid the young entertainer was more than wasted. The evil effects which such performers leave in the minds of viewers are eventually paid for by every American citizen. They reveal the depth of decadence into which our scale of values has sunk. So long as we continue to tolerate and even to applaud such revolting exhibitionism, so long as we heap riches on those who degrade life, so long as we permit this medium of communication to pour such distasteful and pernicious programs into the home at the twist of the youngest wrist, we can blame nobody but ourselves when we come to the ruin which always awaits such a people."

Ministers Remove Swastikas

Seven Protestant ministers of Fort Wayne, Indiana, last month wielded paint remover, soap, and brushes on two red swastikas painted on a Jewish

synagogue. The vandals who painted the swastikas on the building and the front door of the B'nai Jacob synagogue also stole sacramental goblets and a charity box, then ransacked the offices. The pastor of the Congregational church of Fort Wayne noticed the swastikas on his way to his downtown church, and called some of his neighboring pastors for assistance. In a short time the ministerial cleanup squad had removed the swastikas and earned the gratitude of the Jewish congregation for this "expression of brotherhood."

"The Atheist's Pal"

Moscow radio said recently that the Soviet Government has published a handbook called *The Atheist's Companion*. It is intended for use by "lecturers,

propagandists and talks producers, all those engaged in atheistic work and combatting religious prejudice and superstitions." Among other things, the broadcast said the handbook "gives an exposé of the myths about Buddha, Moses and Jesus Christ, and the harm they cause working people."

Cause for Prayer and Work

Rev. Chester L. Barnett, director of Christian education for the Capital Area Council of Christian Churches, Washington, D.C., said recently that the Christian population of the world has dropped from about 33 per cent in 1950 to 25 per cent in 1960. "People are being born faster than we can win them to Christ," he declared. He said this trend resulted from the population explosion and "dwindling evangelistic zeal." In view of this, let us praise God that we have topped our goal of giving fourteen millions of dollars for world-wide evangelism this past quadrennium, and let us raise our giving during the next four years to keep pace with the ever-growing challenge.

The Sunday School Lesson

ROBERT L. SAWYER

Topic for July 10:

Amos Demands Social Justice

SCRIPTURE: Amos 2:6-8; 5; 8:4-6 (Printed: Amos 5:1, 10-15, 21-24)

GOLDEN TEXT: *Hate the evil, and love the good, and establish judgment in the gate* (Amos 5:15.)

The Old Testament does not differentiate between religion and ethics. If one did not act like a follower of Jehovah, he was an idolater. We must prove to the world we are pure by the way we live. The love we have for God must be demonstrated in our love for our fellow men. We must hate evil in every form. We must love the good, the pure, the holy, the right, and do them.

Injustice and oppression: The catalogue of the injustices and oppressions that Amos gives about the people of the Northern Kingdom of Israel is almost overwhelming. Certainly no one person was guilty of them all.

Here Amos, the country preacher,

lashes out against greed which sold out one's friends for a gain of money; that took advantage of the man with his back to the wall; false advertising and untrue weights and measures; taking and receiving bribes; even cruelty which manifested itself by discriminating against race and color; low social standards—wine drinking and sexual relations outside the marriage vow (alcohol and immorality go together), false social standards. All these the people were doing, while they were pretending to be faithful to the worship of Jehovah.

Righteousness and compassion: God refused to accept the burnt meal and the peace offerings, for these could not be offered until after the sin and trespass offering. Only without sin can we enjoy the blessings, the fellowship of God, the inner peace, and be completely devoted to God. Amos reminds the people that God hates their feast days and sacrifices because they have not repented of their sins and forsaken them.

The true worship of God can come only from the purified in heart. We may go through the forms of worship, but God will not accept them unless we are forgiven and cleansed from all sin.

Out of a purified heart flow qualities of generosity, mercy, justice, righteousness, and compassion. When these are the expression of our hearts and lives, then we can worship God "in spirit and in truth."

Judgment as great darkness shall come upon those who walk not in complete obedience to the will of God. As the Israelites were captured and taken captive within a generation after

Amos preached, because they would not repent, so the promise of eternal damnation is to those who make a mockery of serving God.

"But the path of the just is as the shining light, that shineth more and more unto the perfect day" (Proverbs 4:18). Oh, what a day that will be!

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NEWS of the Churches



Wapella, Saskatchewan, Canada—We have had a very good year; started a young people's group, a young people's choir, and a junior choir; also broke our Sunday school record on Palm Sunday and Easter, with seventy-six present and a large Easter offering. Following Easter, we had a good one-week meeting with Rev. Jessie Hopper as evangelist. God blessed and gave several definite victories, with two wonderful services—a real melting time in the Spirit. All budgets for the year are paid or overpaid. This church is not yet five years old, and we thank God for a good group of praying people.—E. V. SWARTHOUT, *Pastor*.

Monrovia, Indiana—Recently we had a wonderful revival with Rev. Jack Dulin as evangelist and the Wilson Brothers Trio. The Spirit of the Lord was manifest throughout the meeting. There was no preaching in either of the two Sunday morning services. God came, and souls prayed through for whom we had prayed a long time. The church as a whole was blessed and strengthened. We give God praise for this good revival.—RONALD E. FREELAND, *Pastor*.

Dover, Delaware—Our church has had a wonderful year of victory and soul winning under the leadership of our good pastor, Rev. James Bailey. There is evidence of progress on every hand. We had a good meeting with Evangelist W. N. Harrington and Song Evangelist Parry, and many souls were won for the Lord. Recently Rev. David Andrews was with us, and we greatly appreciated his ability to present God's truth to the edification of the church. We appreciate Pastor Bailey and stand 100 per cent back of him in his work for God.—*Reporter*.

Evangelist H. N. Dickerson writes: "Due to a change in my dates I have an open date in October that I'd be glad to give to some pastor and/or church between central Illinois and Fort Lauderdale, Florida. Write me, 5220 N.E. 20th Avenue, Fort Lauderdale, Florida."

Pleasant Garden, North Carolina—Recently we enjoyed a glorious two-week meeting with Miss Lala Sports as the evangelist. In the first week the average attendance was fifty-two, which increased to sixty-two for the second week. Souls were saved and sanctified in almost every service. People were drawn closer to the Lord, and there was a sense of the nearness in the Lord in the services. We thank God for this revival.—MRS. JOHN CHEEK, *Church Secretary*.

Fairfield Church, Eugene, Oregon



Fairfield Church was organized on September 7, 1958, at the altar of our First Church in Eugene. The new congregation began worship in its new building on the last Sunday of September, and has shown a steady increase in numbers. The first assembly year (which began six months after the organization of this church) the average attendance in Sunday school was an even 200. Entering the new sanctuary for the first time on Easter Sunday of 1960, the congregation numbered 330.

On Easter Sunday and the three weeks following, 185 seekers bowed at the altars of the church seeking God for forgiveness and entire sanctification. God has wonderfully blessed; average attendance for this year, to date, shows an increase to 225. Thirty-four new Nazarenes were added to the church roll in the first eighteen months of the church's existence. We give God praise for all the progress made.—JOSEPH D. WRIGHT, *Pastor*.

Rev. Charles E. Haden writes: "After serving as pastor of our church at Somerset, Kentucky, for the past year, I am re-entering the field of evangelism as of July 1. I am now making up my slate for the remainder of 1960 and on through '61; will be glad to go anywhere the Lord may lead. Write me, Sacramento, Kentucky."

Baker, Oregon—First Church recently enjoyed a "Deeper Life Crusade," with Rev. Mel Laws, evangelist, and Rev. Don Castle, song evangelist. In the first Sunday morning service the congregation was "saturated" with the precious presence of the Holy Spirit. At the close of the service the altar and front pews were lined with souls hungry for a deeper experience with God. Two men prayed through to Christ for salvation—the first time in their lives they had been saved. We are now in a building program; moved into the educational unit of the new church on Sunday, May 8. God is blessing our church under the ministry of Rev. and Mrs. Elmer G. Vevig.—MILLIE HAWK, *Secretary*.

Orangeburg, South Carolina—Coming to First Church here in July of 1959, we have had several revival meetings, all of which were of benefit to the church. In May of this year we had a wonderful meeting with Rev. B. F. Marlin, our district superintendent, as the evangelist. God certainly used Brother Marlin in presenting the great truths of the gospel. Five new members were added to the church, four adults and a junior girl. Revival fires have continued to burn since the close of this meeting. We had our recall recently, with a wonderful spirit, and a unanimous vote for the pastor to remain another year. We praise God for His blessings.—W. E. SARGENT, *Pastor*.

Bluefield, West Virginia—First Church recently enjoyed what members said was the best revival in its history. The pastor, Rev. Frank Spiker, did the preaching, the crowds came, and there was shouting in the camp. God came on the services and night after night souls prayed through at the altar. Things are on the upward move at Bluefield First Church.—MRS. NANETTE JONES, *Secretary*.

Nashville, Tennessee—McClurkan Memorial Church is enjoying the blessings of God under the leadership of our good pastor, Rev. Edward F. Cox, who came to us in 1953; recently we gave him another three-year call. Since Brother Cox came to us, both our Sunday school attendance and church membership have about doubled. Brother Cox is a God-fearing Christian minister, loved by the church and friends of the church. Recently we had a wonderful revival with Rev. Leon Chambers as evangelist. Under the deep, spiritual preaching of Brother Chambers, souls were drawn closer to God, and people prayed through at the altar in nearly every service. We believe this was the best revival our church has had in fifteen years. It looks now as if a new highway will come through our church property, which would mean we'd have to move our church. Pray with us that God will work out the situation for His glory. Both our pastor and the evangelist are products of Trevecca Nazarene College, and we appreciate our school. Also our ministers of music, Mr. and Mrs. Al Word, are from Trevecca; they are doing a good job, and have organized both senior and junior choirs. We have five missionary chapters in our church.—Reporter.

Pastor Denver B. Wood writes: "Four years ago we came to pastor our church in East Brewton, Alabama. With the help of the Lord, and members and friends of the church, we have brick-venered the church, added a seven-room Sunday school annex, and completely remodeled the inside of the church. In 1956 the Sunday school average was seventy; in 1959 it was eighty-eight. We have enjoyed pastoring our home church and have appreciated the help of our friends. We have now accepted a unanimous call to pastor our church in Cordova, Alabama. Please pray for us that we will stay in the center of God's will."

Rev. Harry J. Felter writes: "Having recently spent nine victorious months as pastor of our church in North East, Maryland, during which God gave us substantial increases along every line, I am now re-entering the field of evangelism. Mrs. Felter will be traveling with me, as formerly, assisting with the preaching, and giving special attention to the youth and Sunday school work, or serving as pianist. We thank the good pastors for the privilege of working with them in revivals, camps, and holiness conventions. If desired, we can travel with house-trailer. We have one date open for this fall and some good dates open for 1961; we will go wherever called. Write us, Box 87, Leesburg, New Jersey."

Revs. C. G. and Florence Weathers write: "We were commissioned as evangelists by our recent Florida District Assembly. We plan to be in the Midwest for three or four months and would be glad to conduct some revival meetings or holiness conventions. Write us, 414 E. State, Centerville, Iowa."

Highland, Indiana—Our church enjoyed the good preaching of Evangelist H. E. Hegstrom in a series of services recently. Brother Hegstrom is a Bible preacher and carries a burden for souls. We appreciated his good spirit. A goodly number of souls sought and found the Lord in salvation and entire sanctification. Finances came easily, and we closed out on Easter Sunday with a record Easter offering—\$412. We also broke all records in Sunday school attendance with 291 present. God is blessing with new people and good increases over last year. We are making plans to enlarge the facilities for our Sunday school and church, and recently the church gave us a good vote to stay for the fourth year. We have a fine group of people here with whom to work, for which we praise God.—L. D. Lockwood, Pastor.

New England District Assembly

"Old" New England is now two districts: Maine with forty churches, and "new" New England, with sixty-one churches, as voted by the delegates to the fifty-third annual assembly of the New England District held at Eastern Nazarene College, June 2 to 4.

Dr. D. I. Vanderpool, general superintendent, presided with grace, and preached with "an unction from the Holy One" as the manifest blessing of God was evident throughout the sessions.

Following an excellent report which reviewed his fifteen years of service as our leader, and pointed out gains in every area this past year, our beloved district superintendent, Rev. J. C. Albright, and his wife were given a generous pledge love offering of over two thousand dollars. (He plans to use the gift to replace his faithful Nash, which has traveled about one hundred thousand miles.) The report pointed out that 2 elders—Nyles H. Eaton, while pastoring in Derry, New Hampshire; and Charles A. Goldberg, in semiretirement—joined the Church Triumphant; 2 churches were organized: Wallingford, Connecticut, with Edison Grant as pastor; and Caribou, Maine, with John Hathaway; 6 churches were dedicated; and a new Easter Sunday school record was established with 11,700 present.

The "new" New England District claimed Rev. J. C. Albright as district superintendent with a very strong vote, before Maine elected Rev. Joshua C. Wagner of Skowhegan as their district superintendent on the first ballot.

Other elections, after the division, were: N.F.M.S. presidents. Mrs. J. C. Wagner for Maine, and Rev. Mrs. Brumagin for New England; N.Y.P.S. presidents, Rev. George Teague for Maine, and Rev. Howard Rickey for New England; advisory board—Rev. A. B. Sampson, Rev. I. A. Temple, Mr. Sherman Irvine (also treasurer), and Ralph Dunlop for Maine; Dr. J. Glenn Gould, Dr. T. E. Martin, Wesley Angell, and Herbert H. Pyne for New England. Delegates elected to the General Assembly were: Maine—Rev. J. C. Wagner, Rev. A. B. Sampson, Rev. D. R. Hardy, Mrs. J. C. Wagner, Mrs. K. E. Smith, and Sherman Irvine; New England—Rev. J. C. Albright, Dr. J. G. Gould, Dr. T. E. Martin, Rev. Arthur Hughes, Dr. E. S. Mann, Dean Bertha Munro, Leonard Spangenberg, and David Blaney.

Ordained as elders were: Dale R. Ames, John A. Brown, John S. Carlson, Jr., Robert E. Clark, Ronald Parsons, Everett Richardson, Tyler Wooster; and received as elders from other denominations were—Mr. and Mrs. Fred Hughes, Raymond H. Parks, and Oscar Siefken.—ALBERT D. STIEFEL, Reporter.

Pastor C. B. McCaull writes from Holton, Kansas: "Recently Pastor Ralph W. Jared and the fine folks of our Topeka First Church invited Mrs. McCaull and me over for the evening. They gave us an enormous pounding of provisions, a generous cash offering, and arranged to give me a new suit of clothes. We thank God for these good folks and their thoughtfulness."

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Wichita, Kansas—The Eureka Gardens Church had a wonderful revival in May, with Evangelists Dick and Lucille Law as the special workers. God blessed in the services with many backsliders reclaimed, and some new people converted. We appreciate the ministry of these wonderful evangelistic workers with us.—MRS. PEARL TOMBAUGH, Secretary.

**Canada Pacific District
Assembly, Conventions, and
Indoor Camp**

A spirit of aggressive optimism, rich fellowship, and evangelism was apparent throughout the assembly, conventions, and indoor camp services of the Canada Pacific District, April 26 to May 1, in First Church, Vancouver, B.C. This was a fitting climax to a good year of progress under the leadership of Rev. Bert Daniels.

Indication of the confidence in which the district holds its superintendent was shown when Brother Daniels was re-elected unanimsously for a one-year term, and only one negative vote for the three-year term. With consecrated effort and personal sacrifice our superintendent is providing effective leadership across British Columbia.

General Superintendent Hugh C. Benner directed the assembly with a warmth of spirit and an insight that both attracted and challenged. In a most impressive service he ordained John P. Dyck as an elder.

District Superintendent Daniels reported a 4 per cent gain in membership with one new church organized during the year. Total giving increased by an average of \$514 per month over the previous year. Almost one-half of the churches on the district achieved the "10 per cent" level for general giving.

Re-elected to the district advisory board were Rev. D. George MacDonald, Rev. Harold W. Hoffman, C. W. Bartram, and E. K. Olsen. General Assembly delegates elected were: ministerial—B. Daniels and D. George MacDonald; and lay—G. D. Fraser and C. W. Bartram.

Dr. V. H. Lewis, executive secretary of the Department of Evangelism, shared with the general superintendent in preaching responsibilities during the assembly and camp. His eloquent messages were God-anointed, and scores of people accepted a new burden for personal evangelism. Following one of his messages, \$1,500 was pledged for home missions. A great service, with Dr. Benner bringing the message, closed the week on Sunday night, with a wonderful altar service.

We appreciated the presence of Dr. Willard H. Taylor, president, Professor John Rosfeld, and "The Master's Men" quartet of Canadian Nazarene College. Dr. Taylor challenged everyone present in his message to the first annual district N.Y.P.S. banquet, with seventy-five present. Dr. Edward Lawlor, superintendent of Canada West District, was also a welcome guest.

In the conventions, Mrs. Bert Daniels and Rev. Wayne S. Munro were re-elected as president of the N.F.M.S. and the N.Y.P.S. respectively. Each reported a successful year.

Dr. Erwin G. Benson, field secretary

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for the Department of Church Schools, was a stirring speaker for the Sunday school service; he also served as the publishing house representative. Abbotsford was honored as "The School of the Year," and Mrs. F. S. Wright of Victoria was honored as "Teacher of the Year." Rev. John P. Dyck was elected district church school chairman.

The finest of hospitality was given by Pastor MacDonald, First Church, and the other churches of the area.

Our district continues to grow steadily, with real advances for God.—WILLARD B. AIRHART, Reporter.

Deaths

THOMAS EDWARD DUNBAR was born in Terre Haute, Indiana, February 8, 1888, and died December 14, 1959, at his home in Fitchburg, Massa-

chusetts. He joined the Fitchburg Church of the Nazarene in 1916, and served many years on the church board, and also as an usher. Cherished memories of his kindness and helpfulness will remain in the minds of his loved ones, and members and friends of his church. He is survived by his wife, Edith C. Dunbar. Funeral service was conducted by Rev. Curtis L. Stanley, a former pastor, assisted by Rev. R. Webb, pastor, with burial in Forrest Hill Cemetery, Fitchburg.

HARRY A. WILSON of Richmond, Indiana, died December 6, 1959, at the age of seventy-seven years. He was converted in 1914, and in 1916 became a charter member of the Church of the Nazarene. He lived a wonderful Christian life. In 1902 he was married to Viola Dill. To this union three children were born, one dying in infancy. His Christian influence will live on among his friends and the church. He is survived by his wife, Viola; a son, Ralph; and a daughter, Mrs. Ethel Beetley; also a brother, Charles; and two sisters, Mrs. Elizabeth Hagen and Mrs. Grace Edwards. Funeral service was held at Richmond First Church, Rev. C. R. Lee officiating, with burial at Palestine, Ohio.

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15th
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SAMUEL J. LUNG was born November 29, 1875, in Indiana, and died February 16, 1960, at Bonneville, Washington. In 1912 he located in Wind River Valley, Washington, and lived near that area for the rest of his life. He was converted less than a year before his death and lived a consistent Christian life. Funeral service was held in the Carson church with Rev. Merritt M. Mockler officiating. Mr. Lung is survived by one brother, Tom.

MRS. VIRGIL McCLUNG (nee Leona Belle Griffith) was born April 27, 1918, at Dilton, Oklahoma, and died August 12, 1959, at her home near Harmon, Oklahoma. In 1946 she was married to Virgil McClung; three children were born to this union. She was a member of the Harmon Church of the Nazarene and worked diligently in the church and community. She was a wonderful Christian, and a devoted wife and mother. She is survived by her husband, Virgil; three daughters: Virnita, age twelve; Marilyn, age ten; and Karen, age seven; also three brothers, Newton, Nelson, and Hezekiah Griffith; and four sisters, Mrs. Ellen O'Hair, Mrs. May Anderson, Mrs. Jean Andrick, and Gladys Griffith. Funeral service was held in the Harmon church, with her pastor, Rev. James Bailey, in charge, with burial in the Harmon cemetery.

MRS. BERTHA J. TREDER DIPPLE was born in Germany, August 13, 1871, and died February 5, 1960, at Elk City, Oklahoma. Coming to the U.S.A. when only a year old, she was married to Charles Dipple in 1890 at Gatesville, Texas. In 1918 they moved to Oklahoma, near Elk City. Joining the Church of the Nazarene, she was an ardent member for many years, faithful with her tithes, her interest, and her prayers to the very last. She was loved by all who knew her. She is survived by three sons and four daughters. Funeral service was held in the Elk City church, in charge of her pastor, Rev. Otto C. Perry.

MRS. JOHN HARRIS was born January 15, 1887, and died September 25, 1959, near Muncie, Indiana. She was a charter member of the Harris Chapel Church of the Nazarene, near Muncie, uniting on the day of dedication, March 17, 1918. The church was named in honor of her husband, John Harris, who preceded her in death by six years. She was a loyal and faithful member of the local church for forty-one years, giving unstintingly of herself and her possessions to missions and the furtherance of God's work. She was a devoted friend to the ministry. The testimony of her life is reflected through her posterity, having given birth to ten children, nine of whom survive her. Also there are thirty-five grandchildren and fourteen great-grandchildren, nearly all of whom are members of the church. One son, Emmett, is a minister; also a son-in-law, J. W. Burch. The surviving children are

Gordon, Emmett, Joseph, Johnny, Louise Burelison, Rosemary Windmiller, Robert, Virginia Burch, and Rachel Crisp. Funeral service was conducted at the local church by the pastor, Rev. Russell Wenger, assisted by Rev. D. A. Glaze, a former pastor.

JOSEPHINE SAWYER was born February 13, 1890, in Pittsburg, Kansas, and died there on March 16, 1960. She joined First Church of the Nazarene in Pittsburg in 1925, and was an active and faithful member until the time of her death. For over thirty years she was teacher of a women's Bible class. She is survived by two brothers, Leon and Hermann Hantz. Funeral service was conducted by the pastor, Rev. Floyd A. Hess, in Pittsburg First Church.

Directories

GENERAL SUPERINTENDENTS

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HUGH C. BENNER

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

District Assembly Schedule

Following General Assembly

Eastern Michigan	July 6 and 7
South Dakota	July 6 and 7
Maritime	July 7 and 8
Canada West	July 7 to 9
West Virginia	July 7 to 9
Northwestern Ohio	July 12 and 13
Michigan	July 13 and 14
Northeastern Indiana	July 13 to 15
Minnesota	July 14 and 15
Southwestern Ohio	July 14 and 15
Chicago Central	July 20 and 21
Central Ohio	July 20 to 22
Pittsburgh	July 20 to 22
Colorado	July 21 and 22
East Tennessee	July 27 and 28
Illinois	July 28 and 29
Northwest Indiana	July 28 and 29
Southwest Oklahoma	August 3 and 4
Kansas	August 3 to 5

Eastern Kentucky	August 4 and 5
Wisconsin	August 4 and 5
Dallas	August 10 and 11
Iowa	August 10 and 11
Kentucky	August 10 and 11
Virginia	August 10 and 11
Missouri	August 17 and 18
Northwest Indiana	August 17 and 18
Tennessee	August 17 and 18
Northwestern Illinois	August 18 and 19
Indianapolis	August 24 and 25
Houston	Aug. 31 and Sept. 1
Kansas City	Aug. 31 and Sept. 1
Louisiana	Aug. 31 and Sept. 1
Joplin	September 1 and 2
Georgia	September 7 and 8
Mississippi	September 14 and 15
South Carolina	September 14 and 15
Southeast Oklahoma	September 14 and 15
North Carolina	September 21 and 22
South Arkansas	September 21 and 22
Southwest Oklahoma	September 21 and 22
North Arkansas	September 28 and 29
New York	Sept. 30 and Oct. 1

District Assembly Information

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

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

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

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

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

NORTHWESTERN OHIO—Assembly, July 12 and 13, at the Nazarene Center, St. Marys, Ohio. Send mail, merchandise, and other items relating to the assembly c/o the entertaining pastor, Rev. O. V. Mewbuorn, 1001 Edwards St., St. Marys, Ohio; after June 30, to the Nazarene Center, Route 29, St. Marys, Ohio (to reach the Center—Route 29, 2½ miles west of St. Marys). (N.F.M.S. convention, July 11.)

MICHIGAN—Assembly, July 12 to 14, at the Nazarene Campground, Indian Lake, Vicksburg, Michigan. Send mail, merchandise, and other items relating to the assembly in care of the entertaining pastor, Rev. V. L. Ward, Route 2, Vicksburg, Michigan.

NORTHEASTERN INDIANA—Assembly, July 13 to 15, at the Nazarene Campground, Marion, Indiana. Send mail, merchandise, and other items relating to the assembly c/o the entertaining pastor, Rev. H. B. Hughes, 1215 Quarry Road, Marion, Indiana. (N.F.M.S. convention, July 11-12; Church Schools, Friday.)

MINNESOTA—Assembly, July 14 and 15, at Mission Farms, 3401 Medicine Lake Blvd., Minneapolis, Minnesota. Send mail, merchandise, and other items relating to the assembly to Mission Farms, 3401 Medicine Lake Blvd., Minneapolis, Minnesota. (N.F.M.S. convention, July 11-12; Sunday school convention, July 13; N.Y.P.S. convention, July 16.)

SOUTHWESTERN OHIO—Assembly, July 14 and 15, at the Nazarene Center, St. Marys, Ohio. Rev. O. V. Mewbuorn, 1001 Edwards St., St. Marys, Ohio, entertaining pastor. Send mail, merchandise, and

other items relating to the assembly c/o Rev. M. E. Clay, 8339 Winton Road, Cincinnati 31, Ohio; publishing house books should be delivered direct to the Nazarene Center. (N.F.M.S. convention, July 16.) To reach the Center, go three miles west of St. Marys, on State Route 29.

Announcements

RECOMMENDATION—After four fruitful years as pastor of our Johnstown church. Rev. George P. Woodward is returning to the field of evangelism. This will be welcome news to our churches everywhere that have been helped by the ministry of this good man. Brother Woodward is an excellent preacher and an exceptional chalk artist. His unusual method of illustrating the sermon as it progresses has been much used of the Lord. During his pastorate in Johnstown the church increased in all departments, and we on the Pittsburgh District appreciate his ministry very much. His present address is 1059 Franklin Street, Johnstown, Pennsylvania. R. B. Acheson, Superintendent of Pittsburgh District.

WEDDING BELLS—Miss Alice Schmidt and Leslie Dean Neufeld of Danville, Illinois, were united in marriage on April 30 at the Danville Westside Church with Rev. E. J. Neufeld, father of the groom, officiating.

BORN—To Rev. and Mrs. Carl Allen of Lansing, Michigan, a son, Brian Douglas, on May 23.

—to Rev. and Mrs. Harold Frodge of Pana, Illinois, a daughter, Christy Lynn, on May 23.

—to Dr. and Mrs. L. D. Whitsett of Kansas City, Missouri, a son, Jeffrey Clay, on May 14.

ADOPTED by Lee E. and Bethel Harrington of Chariton, Iowa, a baby boy, Mark Alan; he was born February 15.

SPECIAL PRAYER IS REQUESTED by a Nazarene lady in Illinois "that God will have His way in removing an ungodly in-law who is interfering in my daughter's home"—the need is desperate;

by a Christian mother in Pennsylvania for her son, stricken with polio on his eighteenth birthday in 1954, and is completely paralyzed from his shoulders to his feet, that God may undertake for his healing;

by a Christian lady in Iowa that "God will undertake to supply my every need physically, mentally, morally, and spiritually and defeat the devil in my behalf," and also for a silent request;

by a Christian lady and Sunday school teacher in Michigan for "a growing Sunday school class of adults, that souls may be won and 'eternal security' stamped out and true holiness accepted" and that they may see a real outpouring of the Holy Spirit, also for an unspoken request;

by a lady, a patient in a t.b. sanatorium in Illinois that God may touch and heal, also for a sister who thinks she has committed the unpardonable sin and yet is in agony of soul to get back to God.

Nazarene Camp Meetings

July 1 to 10—Thirtieth Annual Albany District Camp at Brooktondale, New York (eight miles east of Ithaca, N.Y.). Workers: Dr. V. H. Lewis, Rev. Fred Thomas, Mr. Paul McNutt; with Rev. Renard D. Smith, district superintendent and platform manager. For reservations write Mrs. Olive Dicoltt, 2 Boulevard Parkway, Rochester, N.Y.—John L. Moran, Camp manager.

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

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

July 11 to 17—Minnesota District Assembly, conventions, and camp meeting at Mission Farms on Medicine Lake, Minneapolis, Minnesota. Camp meeting nightly at seven-thirty. (To reach Mission Farms by car, drive west from Minneapolis on U.S. 12 or U.S. 55, three miles past the intersection of Hi-way 100 (Belt Line), turn north on County Hi-way 18, drive north one mile from U.S. 55 to County Hi-way 70, turn left one-half mile to Medicine Lake, turn right one mile to Mission Farms). Workers: Dr. Samuel Young, Miss

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Mary Scott, Rev. Curtis Smith, Rev. Bennett Dudley, and Professor Wannie Tippitt. Rev. Roy F. Stevens, district superintendent. For information, write to the camp secretary, Mission Farms, 3401 Medicine Lake Blvd., Minneapolis 24, Minneapolis.

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

August 5 through 14—Washington & Philadelphia District Camp Meeting, at North East, Maryland (between Baltimore and Wilmington, Delaware, on Route 40). Workers: Dr. L. T. Corlett, Rev. Paul Kindschi, Dr. Wm. Greathouse; Dr. John Cochran, missionary; Professor Paul Qualls, singer; Grace Bertolet, musician; Mrs. Wm. Snyder, children's worker. Dr. E. E. Grosse, superintendent of Washington District; and Rev. Wm. C. Allshouse, super-

intendent of Philadelphia District. For information write the camp manager, Rev. Boyd Long, c/o Nazarene Camp, North East, Maryland; or 305 Euclid Ave., Trenton, New Jersey.

August 8 to 14—Iowa District Camp, on the district campgrounds, West Des Moines, Iowa. Services each night at seven-thirty. Workers: Rev. Don Scarlett, evangelist; The Speer Family, musicians and singers. Dr. Gene E. Phillips, district superintendent.

August 18 to 28—Tabor Camp Meeting at Tabor, Iowa. Services all day. Workers: Rev. Roy Bettcher, evangelist; the Pierce Family, singers and musicians.

August 22 to 28—Abilene District Camp, Camp Arrowhead, Glen Rose, Texas. A trailer court is installed, full utilities available. Workers: Dr. Ralph Earle and Rev. Ted Martin, preachers; Professor Dick Edwards, singer. Rev. Raymond W. Hurn, district superintendent. For reservations, write Otto Lissenbee, Camp Arrowhead, Cleburne, Texas.

A Call to More Holy Living

16,500 Nazarenes Are Served Communion

World Lies in Need Is Message Keynote

A call to Nazarenes to live lives of "deeper devotion to God and His service during 1960-64," came in the quadrennial message of the Board of General Superintendents given this morning by Dr. Samuel Young.

An estimated 14,000 delegates and guests heard the keynote address, opening the 15th General Assembly of the denomination in the Kansas City Municipal Auditorium.

He said in part:

"The drive of the Church is usually a spontaneous and personal thing . . . It comes through faith and is kept alive through the years by an obedient life of devotion and trust."

Disciplines Cited

"We are never free to deny or ignore the disciplines of holy living.

"There is no divine strength without obedience to the divine will.

"We would avoid the perils and confusion of the legalistic approach to religion . . . But Nazarenes must be different if they would follow the meek and the lowly Nazarene. . . .

"Occasionally some have left us because they could not endorse our rugged simplicity or our steadfastness to the sure truths of God's Word; but we propose to keep on the highway of holiness, neither yielding to worldliness nor wildness.

"For more than a quarter century, the Church of the Nazarene has had a feeling that we have found a settled polity.

"However, we are not averse to necessary changes in our operations if they will improve in any way our service to God and the church."

"We do not claim to be the Church of Christ in any exclusive sense, but we would identify ourselves as a vital part of His great Church, and we are bold to lay hold of all the promises and face the responsibilities in the Word of God pertaining to the Church.

"No group in the world is more deeply obligated than the holiness people [to carry out the will of God], and no Protestant church of its size that we know of has a deeper sense
(Continued on Page 25)

Vanderpool Speaks To Record Crowd

Like a mighty army, more than 16,500 Nazarenes filled all three auditoriums in the Kansas City municipal building Sunday morning to hear a message by Dr. D. I. Vanderpool and to take communion together.

It was the largest crowd of Nazarenes to gather under one roof. Estimates on the total num-



NAZARENE GENERALS grouped around a world globe, (clockwise) G. B. Williamson, Hugh C. Benner, D. I. Vanderpool, chairman, Samuel Young, and Hardy C. Powers.

ber ranged to 20,000. Hundreds were turned away at the door by the order of the state fire marshal. The building superintendent said it was the largest attendance of church people in history at the building.

The communion service had been preceded by an international multilingual prayer meeting that set the spiritual tone for a great day in Zion.

New Missionaries Introduced

An estimated 10,500 attended the quadrennial missionary rally in the afternoon at which a class of 39 new outgoing missionaries was introduced.

At night, another capacity crowd of 11,500 heard an inspiring message by Dr. Hugh C. Benner on the subject, "Pattern for Survival"—a challenge to the church.

The strong possibility of a record-breaking throng on Sunday was seen Friday night when the 7,000-mark in registrations was reached and an estimated 1,500 more were present but unregistered. At the 14th General Assembly, in 1956, a total of 5,000 had registered on Saturday.

The elements of the sacrament were served by teams of pastors totaling 550 men. They worked from about 55 stations, or tables, located throughout the Arena and Music Hall. The smaller halls were connected with the Arena by means of the public address system. Dr. Hardy C. Powers was in charge of the sacrament and Dr. G. B. Williamson prayed.

Addresses Record Crowd

Dr. Vanderpool reminded the vast crowd that Christ laid down His life for His church because He loved it so much.

"Christ loved the peoples of every race," he said. "The church is like a golden pipe through which flows living water."

He expressed a hope that God, in answer to Christians' prayers, would intervene in the troubled world and he said he believed the Second Coming of Christ was near.

Rev. Earl Mosteller told the afternoon audience about the working of God in Brazil. He pleaded for holiness literature in Portuguese. Rev. Ross Kida brought a report from Japan saying that his nation had an open door to the gospel.

Outlines Survival Plan

Dr. Benner classed three things as "fundamental" for survival in the spiritual battle. These were: spiritual preparation, consistent Christian living and an understanding of one's purpose.

He said that a lack of devotion to God and a resulting distortion of values, in both secular and religious life, had weakened the nation.

Orchids and Salmon

Starting at noon today, the first 1,000 ladies visiting the Department of Home Missions display in Exhibition Hall will receive a free orchid shipped by air express from Hawaii. Tomorrow starting at noon, tidbits of kippered salmon from Alaska will be given away at Home Missions.

"We face pressures of paganism and materialism. These threaten our church. A vital faith in Christ and spiritual growth in Him are the answer to our need."

World Lies in Need Is Message Keynote

(Continued from Page 24)

of mission and of divine destiny than the Church of the Nazarene.

"Our doctrinal standards have been firmly established and clear from the beginning.

"We believe they are scriptural and reliable, and that they must be confirmed in the experience of the Church with each succeeding generation . . .

"Our faith is still strong that if we of the older generation will preach and exemplify our message of full salvation, the succeeding generations of our church will receive it and carry it on with enthusiasm.

"We believe that under God our church has spiritual life and power to reproduce itself in a Christian ministry and in a holy people whose witness shall endure."

Help at the Cross

"Our supreme desire for 1960-64 is to put God and His kingdom first and thereby give evangelism its rightful place of pre-eminence in winning the lost to Christ.

"The supreme assignment of the Church is to present the cross of Jesus Christ as God's answer to the world's sin and deep need.

"This effort must be purposeful, constant, and resourceful and must engage the world at every level of life."

Commenting on the nuclear arms race, he said:

"We cannot help but wonder if fear itself will ultimately be powerful enough to avert the impending holocaust with its inevitable self-destruction."

Dr. Young asked the entire church to enter wholeheartedly into the spirit of the new quadrennium. Among goals he recommended:

- A net gain of 70,000 members

- The organization of 800 new churches

- Enlistment of 100 new missionaries

- A net gain of 150,000 in Sunday school enrollment

- A total of \$18-million for general budget and missionary specials.

Reviewing the 50th anniversary year, of 1958, Dr. Young said he considered that the greatest single achievement of the church was in the Week of Witnessing when over 1-million people "heard our personal witness in a 7-day period."

Among achievements during 1956-60, he cited:

- A net gain of 31,500 members to a total of 311,300

- A net gain of about 500 churches, to 4,696

- A gain of 94,800 in Sunday school enrollment to 700,500

- Growth of the young people's society, including junior society, to a total of 137,648

- A gain of 53,355 in the foreign missionary society membership to a total of 173,825

- \$159-million raised for all purposes, a gain of \$30-million, nearly a 25 per cent increase in four years. Per capita giving of \$135.51 in 1959—an increase of \$9.92 over 1955.

- Total church properties were valued at more than \$200-million, a gain of about \$41-million in four years.

Into 42 World Areas

He also noted that the Nazarene missionary program reached an all-time high with 489 missionaries in 42 world areas (including overseas Home Missions) compared with 385 abroad four years ago.

He especially was gratified by the progress in proportionate giving for the general church and world missions. He said:

"In 1955, the general achievement of the total church toward the 10 per cent program was 7.01 per cent, whereas in 1959 it rose to 9.22 per cent.

"We are profoundly grateful for this remarkable gain, for in a practical way it speaks of an endorsement of the church's world enterprise.

"Surely we could climb to the 10 per cent mark for world missions during the first year of the new quadrennium and resolve never to fall below that level all our days."

Three Guest Holiness

Men to Give Sermons

In a move warming the hearts of all in the holiness ranks, three general leaders of sister holiness denominations will bring devotional messages to General Assembly sessions starting tomorrow at 8:45 a.m.

While there has been a practice to exchange fraternal greetings, this will be the first time that messages have been given by guest ministers. The visiting churchmen in order of appearance will be:

Tomorrow (Tuesday)—Dr. Harold K. Sheets, Marion, Ind., a General Superintendent in the Wesleyan Methodist church;

Wednesday, 8:45 a.m.—Bishop Walter S. Kendall, Salem, Ore., a leader in the Free Methodist church;

Thursday, 8:45 a.m.—Dr. William H. Neff, Indianapolis, a General Superintendent in the Pilgrim Holiness church.

Dr. Sheets, a native Kansan, graduated from John Fletcher College, and Phillips University, Enid, Okla. He was ordained in 1927 and pastored for 12 years. He then was called to his general church offices, where he has been secretary of youth work, and head of home missions and church extension. Houghton College conferred an honorary doctoral degree upon him.

Bishop Kendall was born and reared in Wisconsin. Called to preach, he pastored four years before being ordained in 1928. Among duties in the Free Methodist denomination, he was an evangelist 18 years and a district superintendent 8 years. He was president of the commission on missions for the church and was elected a Bishop on May 15, 1958.

Dr. Neff, a native of Pennsylvania, had high school and theological training in Cincinnati, Ohio. He joined the Pilgrim Holiness church when ten years of age. He was ordained in 1923 and has served his denomination as pastor, evangelist, and district superintendent before the present assignment.

Pastoral Relations High In Assembly Proposals

Of the 175 memorials to the 15th General Assembly that will go into committee hands today, all are of interest to delegates and members and many are of considerable denominational importance.

Judging from the large number of memorials on the subject, pastoral relations rates No. 1. A commission report on the subject may summarize many of the proposals, but some church leaders anticipate at least a half day of discussion when the memorials are reported out of committee later this week.

Nazarenes are known for their congregational form of church government, with each church electing a pastor for one to three years by a two-thirds majority vote of the members present on voting day.



Dr. Sheets



Dr. Kendall



Dr. Neff

Among the new proposals, one would make it possible to extend a pastor's call to five years; another would make it possible for a church to extend a call for an indefinite period.

Several memorials favor changing the present two-thirds majority provision to a simple majority, especially for smaller churches with 25 to 50 members.

Legislation proposing an increase of the 5-man board of general superintendents to six or seven also will go to committee.

Three memorials ask the establishment of a Bible college apart from the present accredited Nazarene colleges.

A time of heavy work is ahead of the 660 delegates this week.

African Work Grows In Spite of Tensions

In spite of recent National tensions, missionary work is opening up more in Africa now than ever, Rev. Elmer Schmelzenbach, veteran missionary, told 4,500 delegates and guests to the world convention of the Foreign Missionary society.

"We want to build a string of gospel lighthouse stations from the Cape to Cairo," he said.

Mr. Schmelzenbach is the son of Nazarene missionary parents, Harmon and Lulu Schmelzenbach, who opened the church work in Africa. He has lived all but 11 years in that continent.

At the quadrennial missionary rally on Sunday afternoon, he had the privilege of delivering the charge to an outgoing class of 39 new Nazarene missionaries including his son and daughter-in-law, Rev. and Mrs. Harmon Schmelzenbach, who are going to—Africa.

At the convention, Mr. Schmelzenbach described the work of the church in South Africa where 26 main Nazarene stations are maintained by about 100 full-time missionaries. There are more than 13,000 Nazarenes in an area where 20-million people live.

Dr. Samuel Young, who presided at the opening session, said that foreign

missions is the job of the whole church. He warned Nazarenes not to be "fifth amendment Christians."

Absolute commitment and an inner certainty are essential to a person aspiring to be a missionary, he said. Ordinary men, rather than geniuses, will perform the task of foreign missions. "It's not the 4-leaf clovers, but the 3-leaf variety that feed the cows and make the honey."

Committees Begin Work On Assembly Memorials

There will be some streamlining of the agenda of the 15th General Assembly not so much to get in line with the jet age as to insure that all the essential business of the denomination is carefully transacted.

Traditional devotional services—times of great spiritual blessing—will be held Tuesday, Wednesday and Thursday starting at 8:45 a.m.

Assembly committees will hold their first meetings at 2 o'clock this afternoon.

Tuesday morning, a memorial service for Nazarene elders who have joined the Church Triumphant during the last four years will follow the devotional period.

A special committee report relating to the proposed increase in the size of the board of general superintendents then will be submitted. After agreement has been reached, ballots will be spread for the office of general superintendent.

The quadrennial reports of general church executives will start Tuesday. The order will be: General Secretary, General Treasurer; Church Schools, Evangelism and Home Missions.

Other department reports will be those of Home Missions, Ministerial Benevolence, Publications, Education and the Seminary.

The election of other general officers will come either Wednesday or Thursday.

Delegates will bear down to handle the memorials on Thursday. A business meeting is scheduled at 7:30 p.m. Election of the 33-member general

board and other business will be transacted on Friday.

Three evening rallies: Tonight, 7:30, "The Challenge to Evangelism," Dr. Hardy C. Powers; Tuesday, Home Missions; Wednesday, rally sponsored by the Department of Education, Dr. G. B. Williamson, speaker.

Skiles, Snow Elected To Young People's Posts

Paul Skiles, 33, a popular, fine-favored Californian, became the first layman in denominational history to be elected general secretary of the Nazarene Young People's society.

Skiles, who has been director of youth activities on the Northern California district several years, was chosen on the sixth ballot. He formerly was music and youth director in four Nazarene churches on the West Coast.

A second 33-year-old man, Rev. James Snow, pastor of the Hammond, Ind., First Nazarene church, was elected national president.

Skiles succeeds Rev. Ponder Gilliland and Snow will succeed Rev. Eugene Stowe, Nampa, Idaho, who withdrew his name from consideration for secretary after the first ballot.

In an important change, the delegates voted to formally incorporate into membership the junior society whose sponsorship was assumed in 1956.

The N.Y.P.S. was divided into three divisions for administrative and programming purposes. They are:

Junior fellowship, ages 4-11; Teen-fellowship, 12-19; and Young Adult fellowship, 20-40.

A proposal to lower the maximum age to 35 was voted down. Delegates also rejected a proposal to enable the general secretary to serve one additional term after he had passed the maximum age.

Skiles is a graduate of Pasadena College, an artist on the trombone, and an able public speaker. He accompanied Mr. Gilliland on the last servicemen's retreat trip abroad. He also is director of the teenage choir at the convention.

Snow was runner-up to Skiles in the race for the secretaryship. He has pastored four churches in Indiana since completing theological training at Marion College, Marion, Ind.

Snow has served as president of young people's activities on two Indiana districts.

New members elected to the young people's general council, each representing a college zone, are: John Han-

cock, Huntington, W.Va., Trevecca; Dwight Millikan, Richland Center, Wis., Olivet; Reuben Welch, Long Beach, Calif., Pasadena. Three teen representatives elected at large were Ken Tippett, Nampa, Idaho, Justin Rice, Lawrence, Kansas, and Bill Greenelsh, San Luis Obispo, Calif.

Re-elected to the general council were Paul Wells, Quincy, Mass., Eastern; Don Peterman, Kennewick, Wash., Northwest; Charles Muxworthy, Red Deer Alberta, British Commonwealth; and Ray Lunn Hance, Wichita, Kansas, Bethany.

Teen Time Program On Assembly Slate

More than 600 Nazarene young people, from 12 to 18, from churches throughout the U.S., Canada and abroad, will have a "Teen Time" schedule of their own while parents and friends are at the 15th General Assembly sessions of the denomination in the Municipal Auditorium starting Monday.

The program will be geared closely to youth interests. It will be directed by the staff of the Nazarene Young People's society, Rev. Ponder Gilliland, secretary.

The schedule will include tours of places of civic interests and denominational offices, a chuck wagon feed, buzz sessions and a campfire devotional service.

Monday at 1:30 p.m., the young people will leave in buses from the auditorium and visit Truman library and other places. They will go to the Baptiste recreation grounds, One Hundred and Third and Hillcrest Road, Hickman Mills, and return to the auditorium at 6 o'clock.

Tuesday afternoon also will be devoted to tours followed by the chuck wagon feed at the Baptiste place at night and the campfire program.

Wednesday at 2 p.m., a youth sing will be held in the Little Theatre followed by a program.

Light Plane Carrying Five Nazarenes Lost

As a great family, more than 20,000 Nazarene delegates and guests to the 15th General Assembly on Monday were praying for five Nazarenes lost in a private plane someplace in Idaho.

The group, en route from Longview, Wash., to Kansas City for the assembly, was overdue since Thursday, June 16.

Those missing are: Rev. and Mrs. Paul Wordsworth, Ridgefield, Wash.; Rev. and Mrs. Gary Thompson, Woodland, Wash.; and Jack Ferguson, the pilot, of Longview, Wash.

Rev. and Mrs. E. E. Wordsworth, the parents of Paul Wordsworth, and John Wordsworth, of Seattle, Wash., and Earl Wordsworth, Spokane, Wash., brothers of the missing Paul Wordsworth, were attending the Nazarene convention.

Jack Ferguson, who owned and piloted the plane, a 5-place Cessna, was recently converted in the church of one of the pastors. The plane was last reported at 7:30 o'clock Wednesday morning, June 15, about 8 miles out of Boise, Idaho.

College Enrollment Up By Nearly 10 Per Cent

During the last four years, the enrollment in Nazarene educational institutions showed an increase of nearly 10 per cent, said Dr. S. T. Ludwig in a quadrennial report to the General Assembly for the Department of Education.

500-Voice Youth Choir Performs

Some 500 young people were molded into a splendid international teenage choir by Paul Skiles, secretary-elect of the Young People's society, and the choir made three fine appearances at the world convention of the society.

They were supported by a brass ensemble of 30 pieces. Alva Jean Mallory, Inglewood, Calif., was pianist, and Mrs. Eleanor Whitsett, Kansas City, organist. Skiles also contributed solo parts on the trombone.

The choir sang: "Called Unto Holiness," "Jesus Sets Me Absolutely Free," "In My Heart There Rings a Melody," and "The Battle Hymn of the Republic." Skiles arranged these numbers.

"This sharp increase indicates what we may expect in the next ten years," he said.

In the matter of campus revivals, Dr. Ludwig said that "some of the best revivals we have ever reported came during the last four-year period."

Like all educational institutions, Nazarene schools face the problem of finances. Dr. Ludwig said, "The only way we can offset increased costs is to have increased revenue, and for the next quadrennium the problem is going to get worse before it gets better.

"This means that we will have to find ways and means of getting more money for our educational institutions if we expect church colleges to survive in today's turbulent world. And survive they must!

"The late Dr. R. T. Williams, a general superintendent, said on one occasion, 'If we could stop all of our colleges for one year and nullify their influence it would be tragic. But if they were to drop out of the work and influence of the church for a period of three years, it would be fatal.'"

During the last four years, two educational conferences were held by Nazarene educators, the first at Olivet and the second at Trevecca. Also, for the first time, theology professors from the schools held a 4-day workshop at Bethany in 1958.

Total registration in all departments of Nazarene colleges and the seminary increased to 5,257 students for the last school year.

Among significant findings made by an educational survey in the spring of 1960 with replies from more than 2,500 of the 4,696 churches:

About 68 per cent of all Nazarene pastors and 44 per cent of all pastors' wives have attended a Nazarene educational institution.

The influence of Nazarene schools is indicated further by the fact that 70 per cent of all Nazarene missionaries and 52 per cent of all active evangelists attended Nazarene educational institutions.

Church School Affair Has Large Attendance

The Sunday school was described as the "open door to the church" by Dr. A. F. Harper, executive secretary, in greeting delegates and guests to the world convention of the Department of Church Schools.

More than half of the denomination's 4,696 churches were represented during the 3-day program of workshops and special features.

Dr. Hugh C. Benner, a general superintendent, said the Sunday school was an integral part of the Nazarene



M. Lunn

Dr. White

church, not a luxury. He said that major progress in the next quadrennium must come through a spiritual advance in the hearts of Nazarene Sunday school teachers.

In another address, Dr. William Greathouse, Nashville, spoke of the Christian home as founded on married love, parental discipline and Christian education.

"No home can be called Christian unless it is ruled by the love of Christ," he said. "Faith in Christ makes human love divine."

Rev. Orval J. Nease, Ontario, Calif., said the Sunday school is the best organized instrument in the church for soul winning. He urged Nazarenes to help their pastors increase the outreach and effectiveness of the Sunday school.

The opening session was a vacation Bible school workshop in charge of Miss Mary Latham, national director, who said that 44,000 children had had been saved in one summer of the program. "Countless children will never be reached any other way than through the V.B.S."

Four New C.S.T. Books Announced by Dudley

Rev. Bennett Dudley, in his first report as director of the Christian Service Training Commission, announced that four new books were being introduced at the assembly.

These were: "Let's Look at Our Church," by Dr. Howard Hamlin; "Adventures in Truth," by Dr. W. T. Purkiser, a Biblical youth catechism; "The Church Winning Souls," by Dr. V. H. Lewis; and "Records That Build the Sunday School," by Mr. Dudley.

Mr. Dudley said that, while there has been a consistent increase in the training completed, "we need to look at the record."

"In 1959, only 1,259 churches reported training. This means that 3,437 of the 4,696 churches reported no assistance given to the training of their workers or members.

"We must train for service and indoctrinate for steadfastness in the faith."

Lunn and White Cited As Great Churchmen

The outstanding contributions of two men to the Church of the Nazarene and its part in the work of the Kingdom will be recalled at the 15th General Assembly, which will mark their formal retirement. The two men are: Mr. M. Lunn, long-time manager of the Nazarene Publishing House; and Dr. Stephen S. White, editor of the *Herald of Holiness* since 1948.

In the quadrennial message Dr. Young saluted these prominent Nazarenes as follows:

"The entire church owes a debt of gratitude to Dr. M. Lunn for his long and efficient service. He has served God and the church through the Nazarene Publishing House for 47 years and has been manager for 38½ years. Also, during this period he has served as N.M.B.F. executive secretary for 16 years, 1940-56; and as general treasurer of the church for 19 years, 1926-45."

"Dr. White stands as the symbol of the tried and true in our church, for devotion to truth and righteousness has been the watchword of his 48 years of service as minister, teacher, and writer. He knows what we believe and why we believe it. He is coming to the close of 12 years of faithful and efficient service as editor of our official church organ. We are highly pleased that he plans to continue as a professor at our seminary here."

All five general superintendents headquarters executives and members of the Lunn family attended an informal dinner in honor of Mr. Lunn at the Fred Harvey restaurant on June 13. Each of the generals spoke a few words and Mr. Lunn responded. He was given a book of remembrance.

The outgoing General Board on June 17th passed resolutions of commendation for Mr. Lunn and Dr. White. They were voted gifts, respectively, of \$2,500 and \$1,000.

A dinner party of headquarters friends was held in honor of Dr. White last April.

Alumni Hold Reunions.

Two Nazarene college reunions will be held at luncheons today at 12:30, noon: Canadian Nazarene at the Hotel Continental, and Pasadena at Hotel President.

Two more will meet Tuesday, Northwest at 7 a.m. at Hotel President, and the Seminary, Hotel Continental, at 12:15, noon. Among other reunions in connection with the assembly, Eastern and Trevecca met this morning and Bethany and Olivet met on Saturday. An all-college faculty banquet was held Saturday.

Sunday School Climbs To More than 700,000

An increase of 119,000 in Nazarene Sunday school enrollment at home and overseas was cited by Dr. A. F. Harper, secretary of the Department of Church Schools, in a quadrennial report to the General Assembly. The total is above 700,000.

"Every 18 minutes a new pupil joined one of our Sunday schools somewhere during the last four years," Dr. Harper said.

"Although we are among the younger denominations, one out of every fifty-four Protestant Sunday school pupils in the United States belongs to a Nazarene Sunday school."

Nazarene Sunday schools raised a total of more than \$11½ million during the last quadrennium. "As would be expected," Dr. Harper said, "most of this money was spent locally for literature and supplies, for building, equipment, and other educational needs. However, substantial sums went to wider interests of the church. For example, \$821,000 was contributed by Sunday schools to district interests."

The department now publishes 29 Sunday school periodicals to guide the teaching ministry in the church. The first quarter of 1960, the department published 178,000 more copies than four years ago. This was a circulation gain of 15 per cent for the quadrennium.

Dr. Harper reported an enthusiastic response to regional church school conventions started by the department in 1957. A total of 14 were held in the last three years. These were attended by a total of 2,500 pastors, Sunday school superintendents, and other Sunday school workers.

"On the basis of this," Dr. Harper said, "a schedule of fifty conventions has been set up for the next four years. This series is aimed to bring help even closer to the local Sunday school worker. The plan will bring a convention within a half day's drive of most Nazarenes."

In Travels Abundant

In fulfilling one of the numerous duties of the office, to give supervision to the church, Dr. Young estimated in the quadrennial message that the five General Superintendents had traveled a total of more than 1,250,000 miles on church business during 1956-60. "For God's protecting care on these journeys we offer thanks."

Gains Cited in Stewardship

A "wholesome advance" in the number of churches that reached or surpassed the 10 per cent goal in giving for world missions during the quadrennium was cited in the quadrennial report by Dr. S. T. Ludwig, secretary of stewardship, to the General Assembly.

In 1956, the names of 701 local churches were on the 10 per cent list; in 1959, 1,156 churches had attained the goal.

During the quadrennium, Nazarenes gave a total of \$158,813,965 for all purposes. This was an increase of \$29,994,249, or 23.3 per cent.

Per capita giving increased from \$129.94 to \$135.51 during the quadrennium.

Alabaster Gifts Show a 40 Per Cent Increase

Some good gains, including an increase of more than 40 per cent in Alabaster giving, were achieved during the last four years by the Nazarene Foreign Missionary Society, according to the quadrennial report by Mrs. Louise R. Chapman, president.

Alabaster gifts during the last quadrennium totaled \$1,459,350, an increase of \$611,011 over the total of \$484,338 during 1952-56.

The society raised a total of \$8,242,416 for world evangelism during the last four years and Mrs. Chapman challenged members to a goal of \$10,000,000 during 1960-64.

A gain of 53,355 members to a total of 173,825 was cited. Of this number, 119,811 also are members of the Prayer and Fasting League within the society.

A Memorial Service

At an hour in the assembly program of the next few days, delegates and guests will hold a memorial service in memory of those who have joined the Church Triumphant during the last quadrennium. The list will be a long one. In the quadrennial message the names of three were mentioned: Mrs. R. T. Williams, Hal-dor Lillenas, and Al Ramquist.

A Student Fellowship

The General Board at its final meeting of the 1956-60 quadrennium last Friday approved a national fellowship for Nazarene students on campuses of non-church connected colleges and universities. The department of education will print a handbook and look into starting chapters at several universities.

Church School Awards

The three leading Nazarene church districts in Sunday school achievement during the last four years were honored at the closing meeting of the Church school convention.

They were: New Mexico district, first; Southern California, second; and Kansas, third.

Six other districts were cited for outstanding quadrennium gains as follows: Florida, Illinois, Washington Pacific, Northwestern Illinois, Arizona, and the Gulf Central States (colored).

Rev. C. E. Rowland, Wichita, was honored for 16 years as director of the church school work on the Kansas district.

Out of more than 50,000 Nazarene Sunday school teachers in the United States and abroad, five were cited for exceptional contributions. They were:

Mrs. Louise Bunker, Akron, Ohio; Mrs. J. D. Beck, Salina, Kas.; Mrs. Lela Hattou, Columbus, Ind.; Mrs. Madeline Garrett, Richmond, Calif.; and John D. Thrasher, Albany, Ky.

Dr. Swim Is Honored

Dr. Roy E. Swim, associate editor of church school periodicals, was honored upon completion of thirty-six years of service to the church at the rally sponsored by Church Schools in the Arena Saturday night.

A citation was read by Dr. Lawrence B. Hicks, Chattanooga, Tennessee, chairman of the department.

Dr. Swim has been at church headquarters for twenty-three years. Prior to that, he pastored churches in Montana, Wyoming, Missouri, and Kansas. He is the author of *A History of Nazarene Missions*, and a part-time member of the seminary faculty.

Among his contributions to the department program and the church has been an important part in development of the graded Sunday school curriculum.

Mrs. Chapman Is Named To Fourth 4-Year Term

Mrs. Louise R. Chapman was elected to a fourth 4-year term as president of the Nazarene Foreign Missionary Society after delivering her quadrennial message at the opening of the world convention.

Her election was nearly unanimous. She was first elected president in 1948 and since then the society has grown to about 175,000 members.

Listing the forces working to capture the souls of men abroad, Mrs. Chapman said:

"Heathenism is on the increase, Roman Catholicism is a threatening force, and Mohammedanism wins seven to every three we win for Christ. Communism now controls 45 per cent of the world's population."

"We are responsible for our generation," she said. "The door is open. We have no good reason for delay. We, who receive half of the total world income, must take the gospel to them."

Eight of the nine members of the general council were re-elected to 4-year terms. The new member is Mrs. George Coulter, Santa Cruz, Calif., representing the southwestern zone. Others re-elected:

Mrs. Edward Lawlor, Calgary, Alberta, Canada, British Commonwealth; Mrs. Paul Updike, Marion, Ind., and Mrs. Gene Phillips, Des Moines, Ia., central; Mrs. D. D. Palmer, Wollaston, Mass., eastern; Mrs. Gordon T. Olsen, Eugene, Ore., northwest; Mrs. D. S. Somerville, Louisville, Ky., southeast; Mrs. Remiss Rehfeldt, Kansas City, Mo., southern; and Miss Mary L. Scott, Kansas City, at large.

Young People's Society Increases to 137,642

A gain of nearly 18,000 members in the last four years by the Nazarene Young People's Society, making an enrollment total of 137,642, was cited by Rev. Ponder W. Gilliland, secretary, in a quadrennial report to the General Assembly.

Of the actual net gain of 17,798 members, more than half, or 9,241, came from the Junior Society, ages 4 to 11, which attained a total membership of 40,568 at the close of 1959. The Junior Society was placed under the sponsorship of the N.Y.P.S. by the General Assembly in 1956.

The N.Y.P.S. for ages 12 to 40, gained 8,557 members during the quadrennium for a total membership of 97,080.

Mr. Gilliland also spoke on the response by members to two special offerings, the N.Y.P.S. raising \$27,000 toward the opening of work in West Germany, and the Junior Society raising \$37,352 for work in American Samoa.

Conquest, the Nazarene youth magazine, increased its circulation from 27,600 to 42,000.

"Showers of Blessing" Now on 423 Stations

The Nazarene broadcast, "Showers of Blessing," celebrated its 15th anniversary on June 17, 1960, and at that time was being heard over 423 stations, including 46 abroad, it was reported by Dr. T. W. Willingham, director.

During the last quadrennium about 285,000 copies of radio sermons carried have been mailed out on request.

An identical program in Spanish now is being supplied to 46 stations in Central and South America.

Of the 423 stations carrying "Showers of Blessing," more than one-half, or 261, do it on a sustaining or free air-time basis.

Dr. Willingham estimated that the entire cost of the program for the last quadrennium, including air time, if paid, would be about \$1,500,000. The Nazarene Radio League and some sponsoring Nazarene churches pay about 30 per cent of this total amount, while radio stations contribute 70 per cent.

Best Report Ever for Area of Publications

"From the standpoint of sales, income, and distribution of the printed page, this is the most favorable report we have ever submitted," said Dr. M. Lunn, manager of the Nazarene Publishing House, in making his final quadrennial statement to the General Assembly for the Department of Publications.

In getting out the gospel by letter press and lithography, Mr. Lunn said that an advance came in 1959 with the publication in Braille of three books. Beginning with the January, 1960, issue of the "Holiness Evangel," the House started a quarterly publication for the blind.

His statistical report showed that the growth of the Publishing House has kept pace with the growth of the denomination. During the forty

years from 1912 to 1952, Nazarene Publishing House had a total income of \$21,744,211. Its income during the last eight years, from 1952 to 1960, totaled about \$20,500,000.

Mr. Lunn continued:

"While this represents our best efforts, it does not fulfill our hopes or measure up to our aspirations. We are not laboring under the delusion that success can be measured only by an increase in assets, an expansion of our market, and an upcurve in the index of sales volume.

"We are committed to the truth that evangelism, the spreading of the gospel, is the foremost mission of the Church of the Nazarene. We are convinced that one of the primary methods of accomplishing this is through the printed page.

"Your publishing house is looking forward with eagerness to full cooperation with the general church in its emphasis on evangelism during the next quadrennium. We have adopted as our slogan, 'Witnessing and Winning Through the Printed Page.'"

Williamson Attacks Christian Mediocrity

Mediocrity in the Christian life is as unsatisfactory to the individual as it is unnecessary, Dr. G. B. Williamson, a general superintendent, told the young people's convention. He gave one of three major addresses. The others were by Rev. Ponder Gilliland and Rev. Eugene Stowe.

Dr. Williamson challenged the people to "take the higher road of holiness" which he described as "a life of separation from the world, self-denial and self-discipline."

He cited four advantages held by those who take "the higher road":

"Christians have an unerring sense of direction, a dependable judgment of values, a compelling sense of mission, and a conviction of eternal destiny."

He counseled youth not to be influenced or to judge holiness by any "odd balls" found in the movement, but to watch the lives "of those who have fellowship of the Spirit."

Stowe urged greater effort at witnessing for Christ. He said a Communist won 25 to his cause while 25 Christians were winning one to Christ.

More than a comfortable conformity to church and moral rules is necessary to make a Christian an effective witness, he said. A Christian should take advantage of every opportunity to witness for Christ and he should not be sensitive to people's opinion of him.

Gilliland urged the young people to think of holiness as "an overwhelming positive rather than a gigantic negative."

He said, "Let not youth destroy

their bodies—His bodies—by evil habits, nor defile their minds—His minds—with trash of magazines and books which parade under the guise of literature.”

Foreign Missions Has Gains in Its Program

Steady and substantial progress in all Nazarene foreign mission districts during the last four years was cited by Dr. Remiss Rehfeldt, secretary, in his quadrennial report to the General Assembly.

During the last four years, the Foreign Missions program reached a record of 50,350 full and probationary members, he said.

There now are 400 missionaries on the fields for the department or on furloughs, not including new recruits.

Dr. Rehfeldt, who took office in 1948, said new mission fields opened by the denomination during 1956-60 included the following:

Formosa, Cape Province in the Union of South Africa, Nyasaland, Okinawa, Northern Rhodesia in Africa, and Brazil.

“The financial picture is heartening,” he said. “It is encouraging to note that general budget income to foreign missions increased from \$1,611,212 in 1955-56 to \$1,988,587 in 1958-59. This was an average increase of \$94,343 per year.

“Let us look forward to an even greater endeavor during the 1960-64 quadrennium, as the Holy Spirit fulfills in our midst the words of the prophet Isaiah, ‘One shall become a thousand, and a small one a strong nation.’”

Aid to Ministers Is On a Broader Base

In a quadrennial report for the Department of Ministerial Benevolence, Rev. Dean Wessels said the Church of the Nazarene now has a larger percentage of its ministers enrolled in social security “than any other denomination of our size or larger.”

He said that, by 1959, 149 Nazarene ministers were drawing social security benefits, receiving a total of \$168,800 annually.

“It is interesting to note that four quadrennia ago there were 168 retired elders and widows on the benevolence roll. Today there are 480 who receive assistance each month.

“For many years memorials to the General Assembly have requested that steps be taken toward the establishment of a retirement home for ministers. In the light of present day needs and government encour-

Seminary Burns Mortgage

Reporting for the Nazarene Theological Seminary, Dr. L. T. Corlett told the General Assembly that a total of \$95,097 had been given by Nazarenes during the last quadrennium toward the school’s “Lift the Debt” campaign.

“This sum has made it possible to pay off the mortgage,” Dr. Corlett said. “Any additional money that comes in will be used for capital needs, primarily for detailed plans on the construction of a library wing to the seminary building. No campaign is planned for the coming quadrennium, but the added space in the proposed wing will be needed within four or five years.”

agement by making available low-interest money for such projects, the time is now ripe for our church to study this area of service. The department has memorialized this General Assembly to appoint a commission to consider such a step.”

Bakes Communion Wafers

An indefatigable volunteer did an unusual assignment in connection with the quadrennial denominational communion service in the Arena Sunday morning.

Mrs. A. C. Watkins, a member of the Kansas City First Nazarene church and its Fidelis Sunday school class, baked 18,000 communion wafers at her home, 404 East Eighty-first street. She has been baking communion wafers for about 30 years, using her mother’s recipe. (Recipe on request at the Press Room).

See 326 Manuscripts

The book committee, of which Dr. S. T. Ludwig is chairman, reported that 326 manuscripts were reviewed during the last four years. This was the heaviest load of work of any 4-year period.

A total of 130 manuscripts was accepted for publication. Of these, 77 had been assigned to authors by the book committee or were sponsored by one of the departments or commissions of the church. The other 53 accepted came in unsolicited. A total of 196 manuscripts was returned to authors.

10,000 in Service

Nearly 10,000 Nazarene men and women are serving in the Armed Forces, according to a quadrennial report to the General Assembly by Rev. Ponder Gilliland, servicemen’s director.

The commission which he heads sends church periodicals free to all Nazarenes in service. He also reported on the servicemen’s retreats that have been held abroad.

Argentinian Educator Tells of Conversion

Among hundreds of delegates and visitors from foreign lands to the Foreign Missionary society world convention, Dr. Lucia de Costa, Mendoza, Argentina, visited with Miss Helen Temple, of the department’s magazine, the *Other Sheep*.

Dr. De Costa told of her conversion at the age of 15, under the ministry of Rev. and Mrs. Charles Miller. She has been teaching Sunday school and working in the Nazarene program since. She taught public school from 1923 to 1952. She is regarded as an outstanding national worker in the foreign missionary program.

\$15,000 to Panama

The possibility of opening missionary work soon in Panama was advanced by a special offering taken for that purpose by Mrs. Louise R. Chapman at the Foreign Missionary society world convention. She challenged delegates and guests to give at least \$5,000 and the response was \$15,000 in cash and pledges.

The News Supplement

This news supplement is “something new” at a Nazarene General Assembly. It was arranged by the Assembly publicity committee of which Dr. G. B. Williamson was chairman.

There will be a second issue of 8 pages like this one in size and format that will be available at noon on Thursday. It will carry a report on the principal elections.

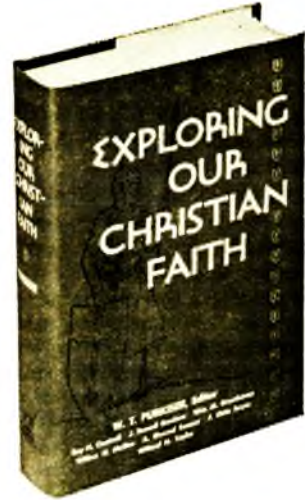
Both of these supplements will be included in succeeding regular issues of the *Herald of Holiness*.

Editors of these issues are Elden Rawlings, Bethany, Okla., and O. Joe Olson of the Nazarene Information Service. Contributing editors for the first issue included Miss Helen Temple, Norman Oke, J. Fred Parker, Earl Wolf, and Mrs. Dorothy Scott.

June 29, 1960



another volume in the popular "Exploring Series"



Exploring Our Christian Faith

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