

Herald of HOLINESS



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Church of the Nazarene*

CANADIAN NAZARENE COLLEGE

"That Youth May Share the Truth"

August 30, 1961

EDITORIALS

By W. T. PURKISER

Otherworldliness

Otherworldliness has definitely fallen into disfavor. It has been identified with everything from the erratic and outlandish to the most unrealistic denial of the present life.

But otherworldliness expresses an important truth. When Paul in Romans 12:2 said, "Be not conformed to *this* world," his use of *this* is emphatic. There is no mistaking the meaning here. We are not to be conformed to this world because we are conformed to another world, "transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God."

The remedy for worldliness is otherworldliness. It is a sad thing to be out of joint with both worlds. But our salvation from the fads, fashions, and fancies of this world is to be conformed to the eternal principles of the other world, the divine and spiritual order which abideth forever.

Worldliness is a strange sickness of the soul, a creeping spiritual paralysis that ultimately leads to death. Although often confused with its symptoms, it is a malady that strikes at the heart. "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him" (I John 2:15).



The Cover . . .

Canadian Nazarene College is the outgrowth of Calgary Bible Institute, founded in 1920. In 1927

the school was moved to Red Deer, Alberta, and for two years operated as the Alberta School of Evangelism under the leadership of Rev. C. E. Thomson. Until 1960 the college served an educational zone comprising the four western provinces of Canada. In 1960 an All-Canada Zone was formed and steps taken to relocate the college in Winnipeg, Manitoba. The picture shows the commodious building in Winnipeg purchased for college purposes. Dr. Arnold E. Airhart is the president.

Worldliness is succumbing to the spirit of the age with its "lust of the flesh, and the lust of the eyes, and the pride of life" (I John 2:16). John Wesley defined it as "seeking happiness in visible things." Adam Clarke described "the lust of the eyes" as "inordinate desires after *finery* of every kind, gaudy dress, splendid houses, superb furniture, expensive equipage, trappings, and decorations of all sorts." He said "the pride of life" is "hunting after honours, titles, and pedigrees; boasting of ancestry, family connections, great offices, honourable acquaintance, and the like."

The story is often told of the Quaker grandfather whose little granddaughter asked, "Grandpa, what is *the world*?" His reply was, "My dear, the world is anything that coolth thy love for thy Lord."

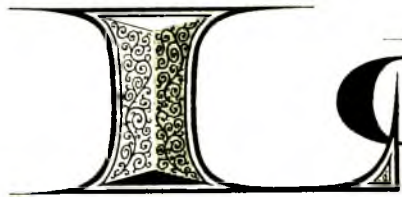
Otherworldliness, then, is the converse of this. It is the health of the soul. Love for God, "the expulsive power of a new affection," drives out love for the world. Otherworldliness finds its happiness in the invisible realm of the spirit. It has learned, with Paul, to be content in whatsoever state it may find itself (Philippians 4:11).

To be conformed to *another* world means to be ruled by its royal law, to cultivate its spirit and attitudes, and to find in its principles one's guide for life. Our Lord taught us to pray, "Thy will be done in earth, as it is in heaven" (Matthew 6:10). That will must be done first in the bit of earth represented by our individual lives here before it can ever be done throughout the whole earth. I may not be able to do much about the way others regard the will of God, but I can see to it that my own life is conformed to that will as it is made known to me.

Something some have never seen is that otherworldliness is really the best for life in this earthly sphere. This is because we are creatures built, not for time, but for eternity. Our destiny is not dust, but an eternal order of reality. We are not a little higher than the animals, but a little lower than the angels.

To see this is to understand why "man shall not live by bread alone." Exist, yes; but we live only by "every word that proceedeth out of the mouth of God" (Matthew 4:4). We live best, indeed we only live truly, when we live by the laws that govern our real being, not just the part of it which happens to be most clamorous during this earthly sojourn.

(Please turn to page 12)



Love THY NEIGHBOR



TENSION in human relations exists in all areas of life. It genders hatred among those of conflicting interests in industry and politics. National and racial hostility deepens until war seems almost to be inevitable.

The solution to these baffling problems is found in obedience to that commandment which Jesus said was second in greatness and like unto the first. "Thou shalt love thy neighbour" is a corollary of "Thou shalt love the Lord thy God." Man cannot love the unseen God while he hates his visible brother. Love of neighbor and love of God are so interdependent that they are inseparable. The love of God shed abroad in the heart by the Holy Spirit makes it possible to fulfill the command to love thy neighbor as thyself.

Love crosses all barriers of color, race, and social distinction. It disregards personal inconvenience and takes all necessary risk to give help that is needed. If one has what another needs, he proves his love by sharing. A Christian has no right to that which his neighbor has no opportunity to possess. Equality of opportunity does not imply equal capacity. Advantages gained by superior ability call for the open heart and hand to give as freely as the receiving has been. Love inspires gracious living and giving.

Love assumes a conciliatory position

when inescapable differences arise. It can never work ill to a neighbor.

Love is the cure for covetousness. It eradicates that root of evil which produces envy, theft, murder, and war. "Love thy neighbour as thyself." Adoption of this mandate and the application of it would eliminate the impasse which often deadlocks negotiations between management and labor. Those who represent the vested interests would fairly evaluate the contribution of labor and reward it adequately. Labor would serve the common good with honesty and diligence. Legitimate profit would be enjoyed by all and senseless loss suffered by none.

"Who is my neighbour?" A certain lawyer asked the Great Teacher this question. The parable of the Good Samaritan was His answer. Therein is the Magna Charta for a Kingdom of righteousness and peace.

*General
Superintendent
Williamson*



Telegram . . .

Hutchinson, Kansas—The fifty-second, God-anointed Kansas District Assembly enjoyed wise leadership and Spirit-filled messages of Dr. Samuel Young. Our greatly loved district superintendent, Dr. Ray Hance, who is serving on an extended call, gave an excellent report. Having given \$102,163 on General Budget, the district is 10.84 per cent; the N.F.M.S. attained "star" rating for the sixth successive year; record Easter rally Sunday school attendance of 13,505; 411 members received on profession of faith; and 12 churches included on Evangelistic Honor Roll. Sterling Wesley Williams, Bill Dean Gooden, and Doyle Eugene Ellis were ordained. A great spirit of unity and optimism prevailed. Outstanding camp meeting in progress (August 4) with Dr. B. V. Seals and Professor Warnie Tippitt as workers—D. E. Neuen-schwander, Reporter.

Superintendent R. B. Acheson of Pittsburgh District sends word: "We were all shocked during the N.F.M.S. convention (July 18) by the accidental death of Rev. DeWitt Dickson, pastor of our Seneca Indian work. Brother Dickson was killed in the line of duty; it was necessary for him to hold a job in order to minister to the Indian people, and the accident occurred on his way to work at 4:30 p.m. He is survived by his wife and five children, all at home."

Rev. John D. Rhame of Grace Church, Tyler, Texas, writes that he has accepted the pastorate of First Church in Sikeston, Missouri.

The five children of Mr. and Mrs. William Butler, 855 Barron Street, Redwood City, California, were hosts at a fiftieth wedding anniversary celebration on June 4, when they entertained at an open house for their parents at their trailer home. The children are Floyd, of Sunnyvale; Mrs. George Faulkner, of Oakland; Mrs. Vern Trujillo and Mrs. Lucille Emel, both of Redwood City; and Rev. James Butler, of Goodland, Kansas. The Butlers were married in Nebraska, July 2, 1911, and have lived in Redwood City for the past ten years. They have been members of the Church of the Nazarene for more than thirty years, and have helped to build five churches. Mr. Butler retired in 1959 from his position as custodian at Menlo School for Boys.

The most honest man in the world is the man who is honest with himself and God.—W. E. Isenhour.

Contents . . .

General Articles

- 2-3 Editorials
- 4 The Friend Indeed! *Donald V. Peal*
- 5 A Challenge to Our Faith, *J. B. MacLagan*
- 6 The Church the World Must See, *Delmar Stalter*
- 7 The Pre-Tribulation Rapture of the Church, *Leo C. Davis*
- 8 I Am an Astronaut! *Ruth Teasdale*
- 9 Christians and "File 13," *Arthur L. Allen*
- 10 The Privilege of Prayer, *R. W. Jackson*
- 11 Lord, Do It Again, *Dean Kerns*

Poetry

- 12 With Thee Today, *Flora E. Breck*

Departments

- 13 Foreign Missions
- Evangelism
- 14 Servicemen's Commission
- General Interests
- District Activities
- 16 The Local Churches
- The Bible Lesson
- 18 News of the Religious World
- The Answer Corner

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THE FRIEND

Indeed!



IN THE MEMOIRS of Talleyrand we read how the great Frenchman, hearing that there

was an American general stopping at a little inn, sought him out with a request for letters of instruction to prominent Americans. The story relates that, upon Talleyrand's request, a look of utter despair came into the face of Benedict Arnold as he replied, "I am perhaps the only living American who can honestly lift his hands to God and say, 'I have not a friend, no, not one, in all America.'"

What a statement! What a life! To be without a friend! We depend upon friends.

We speak often in this Christian life of fellowship. I have often heard it repeated that fellowship is "two fellows in a ship enjoying friendship." Emerson said, "The only way to have a friend is to be one."

I love my friends; I need my friends. To be without them I would be a failure in whatever I do. No man can live to himself.

Dorothy Retsloff said a friend is a person—

Who will help you in the hour of sickness;

Who will lend you a dollar without deducting the interest;

Who will help you uphill when you are sliding down;

Who will defend you in the hour when others speak evil of you;

Who will believe in your innocence until you admit your guilt;

Who will say behind your back what he says to your face;

Who will shake hands with you wherever he meets you;

Who will do all these things without expecting any return.

I have many friends across this country and some who are located in different parts of the world. I appreciate every one of my friends. I couldn't do without them; but if I had all of them and not Christ I would be lonesome. The song writer spoke the words of my friend when he said:

Friendship with Jesus!

Fellowship divine!

Oh, what blessed, sweet communion!

Jesus is a Friend of mine.

—DONALD V. PEAL, Pastor First Church Pineville, Louisiana

A Challenge



TO
OUR
FAITH

By J. B. MACLAGAN, Superintendent of British Isles South District

Where is the Lord God of Elijah? (II Kings 2:14)
SEVEN YEARS must have elapsed between the call of Elisha and the translation of Elijah. During the whole of that time we hear nothing of Elisha, but when that period had elapsed he reappears to become the most prominent figure in the history of his country.

Elisha was young, and as yet inexperienced, but he had learned that greater than Elijah was the God of Elijah. He evidently was of the fixed opinion that all that had been wrought by Elijah had been wrought in the power and in the might of his God. So in the hour of the translation of his master we find him crying, not for Elijah, but for the God of Elijah.

Dr. Ellicott says that "the question asked by Elisha on Jordan's bank is really a declaration of his faith." It is a proof of his insight. His vision was clear. He knew that God alone could accomplish the impossible and do for him what He had done for Elijah. He was sure "that what God had done He could do *again*, if only He could find a man through whom to do it" (Dr. E. M. Bounds).

So the young prophet, poor enough as yet in experience, but rich in faith, commenced his ministry by making full use of the resources of God, and by immediately bringing the mighty power of God into wondrous operation. Such a notable miracle was performed that the sons of the prophets needed no further proof that "the spirit of Elijah doth rest on Elisha" (II Kings 2:15).

What Does This Declaration of Elisha Mean to Us Today?

It ought to mean that we who are the children of God should be able to precipitate the power of God upon a lost world and bring things to pass in His name. Day by day we ought to be proving to a faithless and perverse generation that God is just the same today as He has always been—full of power, omnipotent, almighty.

But does it really mean this? We say Elijah's God is our God. In our enraptured moments we cry, "This God is our God for ever and ever" (Psalms 48:14). We are ready to prove to all who

challenge the fact that God is "the same yesterday, and to day, and for ever." We preach that all the resources of high heaven are at our disposal. We boast in a God who has wrought wonders in all ages, and call up a thousand glorious facts of history to prove that nothing is too hard for Him to do.

But while many of us are testifying and preaching so glibly, the world of 1961 is offering defiance to the God of holiness. A million voices re-echo the question that was first asked on Jordan's bank, "Where is the Lord God of Elijah?" "You say He is all-powerful. We do not believe it. We defy Him. We fear Him not. Show us what He can do and we will believe." In the face of this challenge we are helpless. It goes unaccepted. The enemy walks proudly, he talks boastfully, and God's people, with faces in the dust, wonder why.

Is it because we have no faith for achievement? A desperate, needy world is looking in vain for proof of the fact that Elijah's God is our God. What answer can the Church of the Nazarene give to the question which the world is asking? Skepticism, unbelief, scorn, and sheer desperation all combine in driving a world of needy souls to press the inquiry home. If our beloved Zion has come to the Kingdom for such a time as this, let us take up the challenge.

God's answer to every age of infidelity has been a revival. Let mighty things be done in Christ's name and through the Spirit's power, and men will come to believe in God and in the message we proclaim. When unbelievers say of God's people, "Where is their God?" (Joel 2:17), then it is time for us to overhaul our experience. When we see the church crippled by worldliness, and bereft of what we profess to have, namely, "*power, after that the Holy Ghost is come upon you*" (Acts 1:8), then it is time for us to raise the challenging cry, "Where is the Lord God of Elijah?"

God's Power Is the Same Today and Is Still at Our Disposal

Oh, that we could write it in letters of flame! The Holy Ghost has never been recalled. He is

with us still and, thank God, He is with us for the conquest of souls. We ought to be a holy, victorious people. We ought to be getting sinners genuinely converted, and seeing God's own people being sanctified wholly by the fiery baptism with the Holy Ghost. We ought to be enlarging our borders and extending God's kingdom upon this earth. *But are we? What answer can we give? When this question from Jordan's bank reaches us, what answer can we send back? Do we know the Lord God of Elijah?*

Do the ring of our testimony, the fruit of our ministry, and the result of our labors in the world prove that we know Him? If not, then thank God there is a way back to Him. Joel tells us that when those around us are asking scornfully, "Where is their God?" we are to return to Him with all our hearts, and with fasting, and with weeping, and with mourning, and, if we do, God will answer and will pour out His Spirit and work wonders as of old (Joel 2:12-32).

Therefore, whether it be an individual or a church that goes God's way, the result is sure. Shall we not then take God's way? Return in humiliation and brokenness of spirit to Him, and though it is humbling to flesh and blood, thank God, it will make an end of impotence and defeat.



THE CHURCH THE WORLD MUST SEE

By DELMAR STALTER

IT IS COMMON in our day to hear much about what is wrong with the "church" (our church, denomination, or other denomination). There are some justified complaints, but the stark reality confronting us is that very few people are really doing anything positive about it. It is one thing to criticize but quite another to apply the healing balm. It is possible to kill while giving the cure!

Christianity is more than a theory. Even a brief glimpse of the Scriptures quickly convinces us that it is far more than theory or even philosophy. Nor is it merely a system of ethics, but a portrayal of a way which searches the motives of the heart. Nor is it just a moral system, but rather from it a system of morals is produced.

Christianity is a fact. Its most certain presence is evident in the invisible body called the Church.

"For the body is not one member, but many" (I Corinthians 12:14). This is evident in several things.

This body of believers is an organism which has within itself life, which not only makes it function, but enables it to reproduce itself. This organism's life surges through it, producing at least a measure of activity in its members. Not all members have the same amount of activity, nor the same kind, but all members of the body are alive.

This living body is a joyful group, not a miserably forsaken group. Rather, it abounds in the work of the Lord, and is full of rejoicing, as Paul said, "Rejoice . . . again I say, Rejoice" (Philippians 4:4). It is "joy unspeakable," for the Redeemer has set us free. This joyful life has a certain effect on our world that men cannot deny; whether it be in history, education, politics, or business.

Christianity must be a vital force in our day. Our gospel is "the power of God unto salvation" (Romans 1:16). Christianity, via its "body," can be a powerful stimulus in our wicked day to halt the growing wave of wickedness and moral looseness. Our influence is needed, for instance, in politics. In Indiana, a bill extending the hours for selling of alcoholic beverages was passed by only one vote, the vote of a man who pledged himself against the bill, but under pressure voted for it.

Our hearts reach out to answer the unconscious SOS of the lost soul. We sense the reach of the soul for a joy and for purity such as we feel and know. This vital impulse has its basis in the Word of God, accompanied by the Spirit of revelation, which convinces men of sin.

Christianity is a victorious way (cf. Philippians 4:4-7). Note the true followers of Christ in the trials of life. They praise God for victory in the darkness of life's storms, their confidence steadfast in faith. It is victorious in service; the many who serve God are continually praising God for His protection, mercy, and victory. It is most victorious in its anticipations, a time when we are finally separated from the influence of evil unto the Lord Jesus Christ. It is a time of taking up our habitab with God forever. It is a time of possessing our inheritance, and the time for us to join our "family" in heaven.

Christianity is in our day a mighty fact, force, and a victorious way. We are part of the "great body" if we belong to the Lord Jesus Christ in redeeming power. What we are doing as individuals is influencing the total effect of Christ on a lost world. Are we making it less than it ought to be? Dare we make it less than what God wants it to be? We must obey Him—and enjoy real victory as born-again and sanctified Christians.

It is the blood of the martyrs (martyr means faithful witness) and not the ink of our theologians that is the seed of the Church.—John Paterson.

The Pre-Tribulation Rapture of the Church

By LEO C. DAVIS, *District Superintendent, Southwest Indiana*

THE FACT of Christ's second coming is firmly established in the New Testament. We believe that coming to be twofold in its aspect. The first aspect is His coming into the mid-air to call for and remove His Church from impending scenes of judgment and horror falling upon the nations of the earth as described in the Book of Revelation. This is commonly called the Rapture, or Christ's coming *for* His Church.

The second aspect of His coming is to the earth (His feet touching Mount Olivet, Zechariah 14:4), for the purpose of destroying the armies of Antichrist, delivering at long last the Kingdom to Israel, the conversion of the nations, and the setting up of the millennial Kingdom. This is commonly called the Revelation, or Christ's coming *with* His Church.

The tribulation era of seven years' duration, coinciding, we believe, with Daniel's seventieth week (Daniel 9:24)—"the time of Jacob's trouble"—falls between (not two "comings," please, but) two phases of His one coming. One phase is to be fulfilled *before* the tribulation of anguish and the other *at its close*.

There are some who declare that the Church is destined to go through the tribulation era. With charity and becoming consideration to all, we would affirm that such post-tribulationists do violence to truth, send us into a maze of confusion relative to prophetic teaching, and rob us of one aspect of our "blessed hope" (Titus 2:13). They would strike out the hope of deliverance through rapture and removal before the tribulation, and substitute an endurance contest of suffering and martyrdom, under the dominion of Antichrist, during the tribulation.

It is absolutely unthinkable that such judgments are to be poured out upon Christ's bride at the very hand of Christ, who breaks the judgment seals (Revelation 5:5), and at the hand of angels who pour out the vials of God's wrath (Revelation 15:1). "Shall not the Judge of all the earth do right?" (Genesis 18:25) In the same way that Noah escaped the Flood without getting even the bottoms of his feet wet, and in the same way that Lot escaped the burning cities without getting even his coattail singed, so the Church will be translated into mid-air immediately preceding the tribulation. Noah and Lot escaped *before* catastrophe;

they certainly could not have escaped *after* or during it! Jesus said, "Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, . . ." (Luke 21:36).

Not only is our "blessed hope" rendered meaningless by the post-tribulation viewpoint, but also the words "spare" (Malachi 3:16-17), "escape" (Luke 21:36), and "thief" (I Thessalonians 5:2) are used relative to Christ's coming. If post-tribulationists are correct, there is no sparing and no escaping. Further, such interpretation would have us affirm that His coming is not to be as a thief, unexpectedly and unannounced. Christ will come, yes, but first, it is said, He will present His calling card; He will arrive only after certain tribulation events take place.

Christ repeatedly taught His coming *for* His Church (the Rapture) to be unknown and unannounced by specific signs. "Ye know neither the day nor the hour" (Matthew 25:13). Only general signs will prevail. Concerning that aspect of His coming *with* the Church (the Revelation), however, it is noticeably different. Many specific signs are to precede it, such as the "abomination of desolation" set up in a rebuilt temple in Jerusalem, the signing of the covenant with the Jew by Antichrist, the breaking of the same 1,260 days before Christ's visible manifestation, the two witnesses slain and resurrected, the moon turned to blood and the stars of the heavens falling, the cosmic universe shaken by earthquakes, earth dwellers plagued with all manner of hideous phenomena, and the reign of the beast with no man buying or selling save those receiving his mark (see Daniel and Revelation).

Noticeable dissimilarities of facts taught relative to Christ's coming can be correlated best by the pre-tribulation view of the Rapture. It is the only key that fits into the prophetic lock! We list a few in couplets: Facts taught relative to the Rapture listed first; those taught relating to the Revelation listed second, respectively: (1) The Church translated (I Thessalonians 4:16-17); no translation at all. (2) Saints taken up to heaven (II Thessalonians 2:1); saints coming down from heaven (Jude 14-15). (3) Occurs before the day (period) of wrath (I Thessalonians 5:9); occurs to conclude the day of wrath (Revelation 19:11-

21). (4) For the Church only (Matthew 25:10); affects all mankind (Revelation 6:12-17). (5) Unseen by the world of transgressors (I Thessalonians 5:2); visible to earth dwellers (Mark 13:24-26; Zechariah 12:10); (6) Regathered and national Israel excluded; the Kingdom restored to Israel (Zechariah 12; 13; 14). (7) Without battle (Mat-

thew 24:36-41); Battle of Armageddon (Revelation 16:14-16).

We conclude with this fitting admonition, "Wherefore, beloved, seeing that ye look for such things, be diligent that we may be found of him in peace, without spot, and blameless" (II Peter 3:14).

I AM AN ASTRONAUT!

By RUTH TEASDALE, Nazarene Elder, Shelby, Ohio



HE DID IT! Those were the words in bold, black letters one and one-fourth inches high, spread across the top of the fifteen-inch-wide newspaper. Who? What? Where? Alan Shepard, of course! The famous astronaut had spent many months preparing himself to climb into

the ship and take that ride into space. Now he had accomplished it! He was actually back alive!

As he rocketed into the air at 5,100 miles per hour, a specially built spaceship made it possible for the human body to stand the high altitude, the pressures of gravity, and the sensation of weightlessness. He had been instructed and taught how to control every minute knob or button and how to interpret the slightest movement of every needle on the instrument panel.

In three minutes after he soared into space he radioed back, "What a beautiful sight!" A periscope in his capsule had protruded and the space pilot had a view of the earth.

When the cabin landed in the ocean, ships, planes, and helicopters went racing to recover him. Carefully, tenderly, respectfully, and almost reverently he was transferred to the aircraft carrier. The "Lake Champlain" was the flagship of the seven-vessel fleet sent to recover him. Not a crew member was allowed to speak to him for fear his story would be influenced by one word of coloring.

In gaiety and splendor he was taken to the White House to relate in his own, uncolored, uninfluenced words his whole story. I am sure historians have written down in detail everything he said he saw, every sensation he described, and every prediction and instruction for the future. Even now, scientists are poring over the information and are mentally calculating on where and how to improve the construction, the launching, and the recovery of spaceships carrying future astronauts.

As I glanced in the scrapbook today and reread those three words, "He Did It," I had a sudden

imaginary picture of another astronaut. I saw John being shot into space by a ship that God himself had prepared. I don't believe he had to watch dials and needles, for his was a special capsule. As he sailed into the heavens he went many times higher than Alan Shepard. Somewhat like a Dr. Jekyll and a Mr. Hyde, his body landed on the Isle of Patmos but his spirit landed in the heavenlies. As a periscope protruded from his spaceship he immediately radioed back, "What a beautiful sight!" Instead of his periscope pointing earthward it had pointed heavenward.

As he took in the sights of heaven he was overwhelmed. Lest his story be influenced by others, like Shepard, he was allowed to talk to no one but sat on the sacred isle all alone to write his story. Instead of giving it verbally he picked up his quill and manuscript and wrote his experience in full detail:

"I was in the Spirit on the Lord's day, and heard behind me a great voice, as of a trumpet, . . . I saw seven golden candlesticks; and in the midst of the seven candlesticks one like unto the Son of man, . . . His head and his hairs were white like wool, as white as snow; and his eyes were as a flame of fire; and his feet like unto fine brass, as if they burned in a furnace; and his voice as the sound of many waters. And he had in his right hand seven stars: and out of his mouth went a sharp twoedged sword: and his countenance was as the sun shineth in his strength" (Revelation 1:10-16). What a beautiful view!

As Shepard radioed back that he could see the outline of the entire east coast of the United States, so John beheld the coast line of the New Jerusalem: "And I saw a new heaven and a new earth: . . . the holy city, new Jerusalem, coming down from God out of heaven, . . . her light was like unto a stone most precious, even like a jasper stone, clear as crystal; . . . And the wall of the city had twelve foundations, . . . And the city lieth foursquare, and the length is as large as the breadth: . . . the building of the wall of it was of jasper: and the city was pure gold, . . . the foundations of the

wall of the city were garnished with all manner of precious stones. . . . the twelve gates were twelve pearls: . . . and the street of the city was pure gold, . . . And the city had no need of the sun, neither of the moon, . . . for the glory of God did lighten it, and the Lamb is the light thereof. . . . And the gates of it shall not be shut at all by day: for there shall be no night there" (Revelation 21:1-25). Then John concluded his story by saying, "And I John saw these things, and heard them" (Revelation 22:8).

Having read John's reports and records, I am preparing myself to be an astronaut. I have volunteered my services to the government of heaven. I am preparing my soul as Shepard prepared his body. When the next United States astronaut is shot into space his objective may be the moon, but my aim is higher. If I am the next astronaut chosen by the government of the skies, my objective is heaven! I want to see what John saw! I intend to land *inside* the gates. If I go first, if I am the one selected, I want to be fully prepared for the flight. I must have a specially built spaceship and

have a specially prepared capsule. But I have left that to God to prepare, for Paul says, "How are the dead raised up? and with what body do they come? . . . God giveth it a body as it hath pleased him" (I Corinthians 15:35-38).

As kind hands recover my earthly capsule, it will be only the body that contained the real "me." As it reclines in the casket, weep not, but rejoice, for the real "me" will have been given a real royal welcome at the White House of the skies. As I relate my experience to my President, He will say, "Well done, thou good and faithful servant."

As my pastor looks at the "capsule" and takes his text to preach, may it be, "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city" (Revelation 22:14); and, "Blessed are the dead which die in the Lord . . . that they may rest from thier labours; and their works do follow them" (Revelation 14:13).

What a view we have had! What a ride awaits us! I am an astronaut in preparation, anxiously awaiting my ride!

.....

Christians and

"FILE 13"

By **ARTHUR L. ALLEN**
Pastor, Yarmouth, Maine

THE OTHER DAY as I went about the task of sorting the mail, I was made to realize the importance of my wastebasket, or, as it has become popularly known, "File 13."

In the course of the year many pieces of mail come to my desk, as they do in the life of every pastor. As I looked over the new batch, I thought how useless much of this mail was to me; in fact, it would go into the wastebasket. Then I suddenly realized I was thankful for my wastebasket.

Some of the mail was "bulk rate" advertising, addressed to me as "Occupant" at my location. How impersonal and uninviting such mail seemed to me!

Some was addressed to me by name, but contained only standard form advertising from someone seeking my business.

Some came in an unsealed envelope, addressed with an addressograph sticker. As is the case in these busy days, this might have been a mimeographed letter to me as pastor informing me or



reminding me of various events in the church calendar.

Then, of course, some of the mail was just plain bills!

But occasionally there comes a letter written to me personally. When I pick up the stack of mail, I generally open these personal letters first. Why? Because these hold news and inspiration for me, which is what I feel I need periodically. Perhaps these letters come from a relative or a friend, but in all probability they will not be discarded soon. They will be read and reread because they have a personal message to me. They don't go very quickly into "File 13."

Every Christian, however, needs a "File 13." As I looked at this situation, compared it with our lives, and pondered, I thought how necessary it is that we sort out the things that come to us in life, filing some immediately, examining others briefly, and holding on to some, meditating on them over and over again!

Our Lord expects us to recognize the difference, and when that which is not pleasing to Him comes our way, He expects us to put it into our spiritual wastebaskets. The good He expects us to hold on to that we might examine it, ponder over it, and rejoice over it always to the enrichment of our lives and souls.

The Word of God is addressed to me. It will enrich my life, if I acquaint myself with it and hold it dear to my soul's well-being.

My wastebasket must be large to accommodate the flow of the unnecessary. My heart must be large also, to hold the wonderful truths that God sends my way each day.



The Privilege of Prayer

LIFE is often filled with self-imposed limitations, comparative inadequacies, and imagined inferiorities. But there is something that you as an individual can do as well as or better than a minister. It doesn't take a college education or specialized, formal training. Even a child can do it acceptably and effectively.

A little girl had lost her doll and came to her father and said, "Daddy, I've got just a little voice and yours is big and strong. Would you ask God to help me find my dolly? He might not hear me."

"Honey, you shouldn't think that way," replied the father. "God can hear you just as easily as He hears your daddy. Why, if it was necessary, God would even say to the singing choirs of angels, 'Angels, hush your singing! There's a little girl down on earth that wants to whisper something in My ear!'"

Prayer Overcomes Limitations

Prayer is the greatest privilege and the mightiest power that the Christian can personally exercise. True, life does have its limitations. Home base is necessarily limited in time and space and in some opportunities. You have no doubt at times wished you were twins or triplets because there were so many good lives you would like to live! You would like to be a home missionary and a foreign missionary, a teacher and a preacher. You would like to go and you would like to stay!

Well, in many cases prayer holds the answer! It breaks down the walls of seeming limitations. You

can stay at home faithfully and at the same time the hand of prayer can span the continents, reach across the rivers, and lay its soothing touch on the missionary out there in the fevered swamps of the most distant mission field. It can hold a light in the blackest corner of heathen darkness. Yes, you can live vicariously several lives and share in the rewards and triumphs of them all because you prayed! For Jesus said, "What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them" (Mark 11:24).

Prayer Described

Prayer is essentially petition. It is basically asking. But the asking is communion. For God is there! And the asking may also be sweetened with thoughtful remembrance of past blessings from previous prayers already answered. But prayer is more than this.

Remember that lonely man on the mountainside facing the setting sun and watching Joshua and Israel fighting the armies of Amalek in the valley of Rephidim? When his arms—symbolic of the spirit of intercession—held high the rod of God, then Israel prevailed! But when his arms and hands grew weary and dropped to his side, then Israel began to lose. So those faithful helpers, Aaron and Hur, held up the hands of Moses on either side until the sun had set and the battle was won.

So prayer has two correlatives that, like Aaron and Hur, hold the hands of prayer. They are fervent desire on the one hand, and envisioned

faith on the other. "What things soever ye *desire*, when ye pray, *believe that ye receive* them, and ye shall have."

Desire is an emotion, intense, persistent, and determined in its asking. "The effectual fervent prayer of a righteous man availeth much" (James 5:16). Prayer must have a burning desire.

Legend tells us that the early Spanish Armada was routing the British fleet because the cannon balls fired from the crude English cannons were ricocheting off the hulls of the Spanish ships that had been covered with green oxhide. However, a British admiral said, "White heat those cannon balls; then fire!" When this was done, the cannon balls no longer glanced off but stuck and burned and smashed their way to the heart of the stricken ships and set them afire! The Spanish Armada was defeated. So prayer must glow and burn and drive its way through every obstacle with the fervency of white-heated, consecrated desire!

"What things soever ye *desire*, when ye pray, *believe . . .*"

Envisioning faith is the additional definitive support that holds up the other hand of prevailing prayer. We must believe! Abraham believed God and it was accounted to him for righteousness. He was called the "father of the faithful." He left Ur of the Chaldees, an idol-worshipping, earthly city, and "looked for a city which hath foundations, whose builder and maker is God" (Hebrews 11:10).

Now Abraham had never seen the heavenly city with his human eyes, but every time he climbed a sand dune, crossed a dry valley, or climbed a mountain he expected to see the city on the other side, for in his heart and mind he had a picture of it. And sure enough, when he had crossed the last valley of shadow and climbed life's last mountain—there it was! The city at last! And the last time we read about Abraham, a beggar had just come home to heaven and Abraham was there in the city to welcome him.

For Abraham, seeing wasn't believing, but believing was seeing. The believing heart must hold the vision of prayer's fervent desire as clearly as though it were already attained. This is envisioning faith and it is a vital part of achieving prayer.

Asking Is Receiving

"What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have." Or again, "Ask, and ye shall receive, . . ." (John 16:24). What the consecrated heart desires and envisions and prays for, God in His infinite goodness proceeds to actualize and materialize in the realm of reality.

Soon the dream becomes reality, the solution is found where the problem was, and the place of our seeking that we had watered with our tears is now a garden of flowers fragrant with the perfume of fulfillment; for asking *is* receiving! "What

things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them."

However, in acknowledgment of God's sovereignty, wisdom, and love, it is always necessary in the consecration of prayer to add this postscript to every petition: "Not my will, but thine, be done" (Luke 22:42). For God in His infinite wisdom often has given us far better things than we in our limitations were wont to ask!



DO IT AGAIN

By DEAN KERNS

Pastor, La Mirada Church, Whittier, California

THE MOST INTERESTING STORY has fallen into my hands this last week and I would like to share it with others.

The story tells of a southern colored man who had heard of a great revival that had come years before down in Georgia. He wanted to visit the place where God had so graciously worked, in Augusta, Georgia.

So he packed a few belongings together and began his long trek from southeast Texas to Georgia. When at last he reached the church where this historic revival had been held, he asked the custodian for permission to visit the main auditorium. Permission was granted. His heart began to beat a little faster as he stood on the threshold of the sanctuary. Inside, the whole church, for the colored man, was clothed with the divine. Angels seemed to hover near. Tears began to chase themselves down his cheeks. Slowly he made his way down the aisle, up on the platform, and behind the pulpit. There he knelt, in the same spot from which the gospel had been preached with such convincing and convicting power, and with tears hot upon his face he lifted this petition to God: "Dear Lord, do it again! Do it again!"

Isn't this the earnest prayer of Christians everywhere? Has not the colored man, in this brief petition, expressed the desire of your heart? Do you not long to walk into the temple of God, as Isaiah did, and find it aflame and filled with God's presence; find there a live coal from God's altar that can be laid on your soul?

Do we not long to hear from the God who answers by fire? Would we not give everything to

walk the mountain of our day, as the disciples did in their day, and see Christ transfigured before our eyes? Do not our hearts cry out with the Psalmist, "My soul longeth, yea, even fainteth for the courts of the Lord: my heart and my flesh crieth out for the living God" (Psalms 84:2)?

"O God, rend the veil of this temporal order, step out from behind the curtain of time, and thrill our hearts with Thy awesome presence. O Lord, do it again! Do it again!"

Is this a wholesome desire capable of fruition, or a hopeless fantasy far removed from actuality? Is the God of the Bible tired with all the feats of history, or is He still "a mighty Fortress, a Bulwark never failing"? Has He sat down on the throne with His hands folded in sheer exhaustion, or is He still the One who "cometh from Edom, with dyed garments from Bozrah? . . . glorious in his apparel, travelling in the greatness of his strength? . . . mighty to save" (Isaiah 63:1)?

Oh, how our hearts cry out, "Dear Lord, do it again! Do it again!" It is His desire as well as ours. He is willing. He is capable. He is limited only by our indifference and prayerlessness. If we really desire it, desire it more than anything else, let us follow the principle laid down for its attainment, for it works with complete certainty: "If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land" (II Chronicles 7:14).

We desire God to "do it again"? Then let us pray. Let us diligently seek His face. Let us forsake our wicked ways, cast aside our selfishness, our flaunted egotism, our man-engineered methods, and wait before Him until He rains righteousness upon us, until He *does it again*.

WITH THEE TODAY

"Wait on thy God continually"
(Hosea 12:6)

*May we render day by day
Selfless service, Lord, we pray;
In the morning make us new
And refresh with heavenly dew.*

*On bended knee, with purpose high,
Selfishness should fade and die.
Make us Christlike; keep us pure.
Thou art strong—Thy Word is sure.*

*Help us walk as Christians should
In the valley, field, or wood.
Close beside us, come and stay;
We would walk with Thee today.*

—FLORA E. BRECK

If a man can sin every day in word, thought, and deed and still make it through to heaven, what does a man have to do to go to hell?—Howard W. Sweeten.

EDITORIALS

Continued from page 2

Here is the glory of a relationship with God which helps us rise above the flux and flow and restless change of the world. The otherworldly person has been brought into a connection with the abiding and eternal. He is able to judge the temporal because he has seen the eternal. He can thread his way through the changing and passing because he has found the changeless and abiding. He can adapt without undue tension and fret to the times through which he passes because he has a firm hold on the eternity in which he has begun already to live.

Would you escape the judgment of this world? Then live by and for the other world. Would you rise above bondage to appearance? Then seek the freedom of reality. Mr. Phillips' unforgettable translation of Romans 12:2 is, "Don't let the world around you squeeze you into its own mold, but let God remold your minds from within, so that you may prove in practice that the plan of God for you is good, meets all his demands and moves toward the goal of true maturity."*

*From THE NEW TESTAMENT IN MODERN ENGLISH, © J. B. Phillips 1958. Used by permission of The Macmillan Company.

Editorial Notes

Next Monday is Labor Day, with its long week end preceding. Death on the highway takes no holiday. Official figures show that 356,198 men of the American armed forces died in combat in World War I, World War II, and the Korean conflict. That is a terrible and grim figure. But the statistics also show that 502,562 people died on American streets and highways in the twelve years from 1947 to 1959, and the toll goes on at the rate of about 40,000 per year. "Slow Up and Live" is good advice for all drivers, particularly for those who must be on the highways next week end.

♦ ♦ ♦

The *Herald* next week will be the 1961 special, designed for community distribution, and emphasizing the forthcoming "Fourteen Sunday Nights of Evangelism." Plans for this special number were made by Dr. Stephen S. White before his retirement from the editorship of the *Herald*. Because of the size of the printing job involved in putting out the special, the work must be done well in advance. For that reason there are several recent changes in district leadership which are not reflected in the directory. The directory in this issue is up-to-date as of August 9.

THE CHURCH AT WORK

FOREIGN MISSIONS

GEORGE COULTER, *Secretary*

Missionary Conventions

During the month of October a series of two-day missionary conventions have been scheduled for strategic areas of the United States and Canada. These will be days of inspiration and challenge, with three missionary speakers at each convention and other leaders of the church sharing in the three services daily.

The meetings are scheduled as follows:

October 2-3, Nampa, Idaho

October 5-6, Calgary, Alberta, Canada

October 9-10, Bourbonnais, Illinois

October 12-13, St. Paul, Minnesota

October 16-17, Columbus, Ohio

October 19-20, Washington, D.C.

October 23-24, South Portland, Maine

October 26-27, Charlotte, North Carolina

October 30-31, Nashville, Tennessee

Watch for more details on these conventions in later issues. Plan to attend, and bring a carload from your local church.

Prayer Request—New Guinea

In the areas where some of our churches are located, the tribes have begun their sing-sings. These are tribal dances and rituals, some of which are so ungodly they cannot be described. The sing-sings will go on for about six months. It is a great temptation to many of our young church people to join in on these tribal functions. Much pressure is put on them by the rest of the tribe. Please pray much for our church and its people here in New Guinea. Pray especially that those who have professed to believe in God and are trying to follow Him will not be drawn back into these heathen practices.—WALLACE WHITE, *New Guinea*.

Missionary Address Changes

Rev. and Mrs. John McKay have returned to India. They are living at Mission House, Mehkar, Buldana District, Maharashtra, India.

Miss Marjorie Peel is home on furlough from Africa. Her address is R.R. 2, Ewart, Michigan.

Our missionaries from Haiti send in this notice: The official mailing address for the Church of the Nazarene in Haiti has been changed to: P.O. Box 1323, Port-au-Prince, Haiti, West Indies.

Any correspondence classified as urgent or important should be sent *airmail—registered*. Anyone desiring to send gifts of money to the missionaries on the field should channel them through the

Department of Foreign Missions in Kansas City, due to the risk of other mail being lost in transit.

The above address should be used for Rev. Harry Rich, Mr. Gene Smith, and Rev. James DePasquale. Rev. Paul Orjala is home on furlough and has a stateside address.

God Still Works

Recently we have been greatly encouraged by the power of God in what seemed a hopeless case. An old lady, Matilina, was brought in to the hospital here at Bremersdorp, paralyzed from her waist down. She was dirty, she had terrible pressure sores on her body, and she was cross and unpleasant.

She gradually regained the use of her legs, but she was very slow and reluctant to understand spiritual teachings. I almost despaired of ever winning her to Christ. But at last one day she broke down, gave her heart to the Lord, and was wonderfully transformed. When she came to say, "Good-by," as she was leaving the hospital, she showed me a letter from our pastor here, which she was taking to the pastor in the little church near the home where she was going. Her testimony to salvation was clean and bright.

It pays to hold on in prayer for the "hard cases." God's Holy Spirit is faithful. He continues to work, even when we cannot see any results.—IVIS HOPPER, *Swaziland*.

New Missionary

Dr. and Mrs. Donald Miller welcomed a new little girl, Judith Anne, into their home at Basim, India, on July 8, 1961.

EVANGELISM

EDWARD LAWLOR, *Secretary*

Evangelistic Honor Roll

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

qualifications standards are shown as follows:

GROUP	MEMBERSHIP	GAIN REQUIRED
I	1-24	4
II	25-74	8
III	75-149	12
IV	150-299	18
V	300 and above	25

Church	Pastor	Membership at Last Assembly	Gain
CANADA WEST			
Yorktown	G. Boyce	9	4
Camrose	H. Houseman	10	4
Winnipeg Beulah	M. Tucker	15	4
Beverly	G. Straiton	22	4
Edmonton First	D. Hildie	202	23
MAINE			
E. Millinocket	D. Ames	24	11
Caribou	J. Hathaway	27	10
Windham	W. Casey	38	12
West Poland	W. Heughins	15	4
Jackman	C. Wakefield	22	4
Dixfield	D. Arey	62	18
Bath	R. Fowler	100	17
NEBRASKA			
Crawford	H. Zerbe	28	12
Kimball	W. Shipman	27	9
McCook	E. Howland	12	5
Norfolk	L. Best	22	4
Cozad	D. Banks	23	5
North Platte	G. Mowry	117	13
SOUTHWESTERN OHIO			
Goshen	H. Wilson	0	10
Daytonview	M. Wickline	43	31
Dayton Kettering	W. Vastbinder	56	33
Blue Ash	D. Burris	29	14
Cin. Groesbeck	R. Grubbs	17	8
Fairborn	R. Taylor	38	15
Brookville	R. Wells	33	8
Hamilton Fifth	J. Dozier	41	9
Sardinia	M. Dewey	57	13
Cedarville	M. Snider	58	9
Radcliffe Hgts.	D. Cox	58	8
Felicity	W. Jackson	71	12
Cin. Chase Ave.	N. Sheldon	81	12
Eaton	K. Clay	85	12
Wrightview	R. Nash	169	32
Tuley Road	G. Moorman	104	14
Dayton Knollwood	W. Poole	140	15
Springdale	L. Watson	241	33
Maryland Ave.	N. McNelly	208	20
Trenton	A. Wilson	342	25
WEST VIRGINIA			
Madison	E. McDonald	11	16
East Bank	R. Burdette	14	8
Hooverson Hgts.	C. Grist	24	12
Rumble	R. Houston	12	4
Pineville	K. Maze	44	10
Institute	R. Cunningham	36	8
Wheeling Elm Grove	A. Kay	20	5
Webster Springs	D. George	38	8
Buckhannon	H. Smith	45	9
Chas. Loudendale	J. Hay	63	18
Princeton	J. Mathews	62	8
Welch	J. Hadlock	69	8
Chas. Elk River	L. Legg	132	27
So. Chas. Grace	H. Runyan	134	21
Huntington W. Hills	I. Fowler	137	22
Weirton	E. Hisson, Jr.	289	34
Parkersburg First	J. Way	247	23
Chas. Davis Creek	D. Baggett	353	29

DATES TO REMEMBER

October 1 through December 31
14 SUNDAY NIGHTS OF EVANGELISM

January 3, 4, and 5, 1962
CONFERENCE ON EVANGELISM

SERVICEMEN'S COMMISSION

PAUL SKILES, Director

Chaplain Honored

Chaplain (Captain) Robert N. Schappell recently received the Army Commendation Medal for his work in Germany, which covered a period of thirty-nine months. Congratulations, Chaplain Schappell!

To Those About to Enter the Armed Forces

Let me take a few moments of your time for some straight talk.

You are about to enter into a different phase of life, a phase that, it has often been said, will "make you or break you." It certainly will be a time of very real testing of your spiritual life, but it is a time of tremendous challenge and opportunity to be an effective witness.

First, I would urge you to be aware of the spiritual and moral pitfalls. A person who is afraid to admit there are problems cannot be much more effective than the proverbial ostrich that hides its head in the sand. You will enter into a life of close association with many types of fellows. You will be thrown into an environment where you'll hear filthy language and immoral talk. There is the inevitable "old salt" that has much to say about the standards of being a man (none of it conforms to actual fact). Equally dangerous will be the "sea lawyer" that has all kinds of schemes on how to get by with rule breaking of all kinds. (He usually ends up getting an undesirable discharge, bad conduct discharge, or even a dishonorable discharge from the service.) You will be lonely and tempted greatly to go with the wrong group "to have a ball." Above all, you will be away from home and left much to your own to choose your own way. Are you firmly grounded spiritually?

Secondly, I would want you to realize this is not the whole picture and that above all else you are not to brood nor become a hermit. You can't win souls by being withdrawn. Remember, Christ in His high priestly prayer requested, "I pray not that thou shouldst take them out of the world, but that thou shouldst keep them from the evil" (John 17: 15). You will always be able to find religious activity, whether it's led by a chaplain or in spiritual churches in nearby towns in the States and many foreign countries. You will be able in every place of duty to find wholesome friends and recreation. Participate in legitimate activities.

Third, and most important, I would want you to know your influence for Christian standards is desperately needed. It is estimated that there are about 15 per cent of the men in service that

seemingly can't (or won't) be salvaged. There are 15 per cent that are fairly well established and do not need help other than an occasional word of encouragement. That leaves 70 per cent that can be influenced for right or for wrong. This is where you come in. Live a Christian life seven days a week. Let the others see that it is not necessary to sin to enjoy life. Let them see by your lives that Christian living is a happy life entirely devoid of "morning after." Work hard to win them to Christ.

You, the *Christian serviceman*, are a very vital link in the Great Commission. It is never necessary to compromise your convictions in the service, and your influence will lead others in right paths.

Let me urge you to keep up your daily devotions. Trust the Holy Spirit to guide you and enter the service, not with a sense of misgiving, but with the thrill of entering a field of infinite challenge "white already to harvest."—CHAPLAIN VELDON B. DOBBS, *U.S. Navy*.

GENERAL INTERESTS

The Nazarene Directors' Fellowship is meeting this week (August 29 to September 1) in an annual conference in Colorado Springs. The conference is being attended by directors of religious education serving in local churches and professors of religious education from several of the colleges. Dr. Kenneth S. Rice, newly elected executive secretary of the Department of Church Schools, is the main speaker; and Rev. Bennett Dudney, director of Christian Service Training for the denomination, is the resource person.

New Faculty Assignments Seminary and Colleges

New full-time faculty appointments at the Seminary and colleges are reported as follows:

Nazarene Theological Seminary: Richard S. Taylor, Th.D., Associate Professor of Theology and Missions

Bethany Nazarene College: Elmer E. Davis, Jr., M.A., Mathematics and Physics; Mrs. Laura McNames Davis, M.A., Home Economics

British Isles Nazarene College: Rev. Jack Ford, Honours B.D., Senior Tutor in Bible and New Testament Greek

Canadian Nazarene College: Arnold E. Airhart, D.D., President and Department of Religion

Eastern Nazarene College: Rev. Grant Cross, B.D., Alumni Secretary and Development Associate; Ronald Gray, Ed.D., Assistant Professor of Education; Barbara Finch, A.B., Instructor in Commercial Subjects; Mrs. Patricia Foly, Mus.M., Instructor in Music

Northwest Nazarene College: Harrold T. Curl, M.A., Sociology; Howard L. Miller, M.S., Economics and Business; John C. Sutherland, M.D., Biology; and Lilburne E. Wesche, Ed.D., Education

Olivet Nazarene College: Stephen S. White, Ph.D., Professor in Religion and Philosophy; Leroy H. Reedy, M.A., Instructor of English; William Isaacs, M.A., Assistant Professor in History; David T.

Butts, M.A., Assistant Professor in Education; John Hanson, M.S., Assistant Professor in Chemistry; William D. Beany, M.S., Assistant Professor in Biology; Joyce Cox, M.A., Assistant Librarian.

Pasadena College: Robert M. Allison, M.S., English; Arden L. Bennett, A.B., Biology; James H. Carkhuff, M.Mus., Music; Frank G. Carver, Jr., Th.M., Religion; James C. Dobson, Art; Naomi W. Emmel, M.A., Spanish; James Robert Enemel, Ph.D., Speech; James Hamilton, Ed.D., Religion; Irene Imbler, M.A., English; Eldred Mac LaDue, M.S., Home Economics; Rose Marie Lyon, A.B., Physical Education; Ronald Macrory, A.B., Physical Education; Thomas Mylander, C.P.A., Business Manager; Keith A. Pagan, M. Mus. Ed., Music; Kenneth P. Smith, M.S., Sociology; Reuben R. Welch, B.D., Religion; David B. Whitcomb, M.A., Education

Trevecca Nazarene College: John Allen Knight, B.D., Philosophy and Religion; William Wade Jernigan, M.A. in L.S., Assistant Librarian

DISTRICT ACTIVITIES

New England District Camp Meeting

The 1961 New England District camp meeting, at North Reading, Massachusetts, June 30 through July 9, was a tremendous testimony to the fact that God still lives and answers prayer.

The heart-searching messages from God's Word by Evangelists C. B. Cox and Fred Thomas resulted in the altar being lined from end to end with seekers, night after night. Moved by the power of God's Spirit, hundreds of hungry hearts found spiritual help and peace in God at the altar of prayer. Time and again God's Spirit moved in an unusual way in the midst of His people. On at least one occasion seekers sought God at the altar before the evangelist brought his message.

Brother DeVerne Mullen served as song evangelist and, as usual, his ministry was richly blessed of the Lord. His marvelous voice plus his beautiful spirit contributed much to the success of the camp. Through the kindness and generosity of a friend, a Hammond organ was provided. Miss Nancy Borden served as organist, and Mrs. Wilfred Winget as pianist.

Again this year the crowds overflowed the tabernacle. As a result, approximately five thousand dollars was pledged for the enlargement of the tabernacle, the work to begin in the near future.

In addition to the morning and evening preaching services, Brothers Cox and Thomas shared the leadership of the morning "Bible Hour." A fine group of folks attended these helpful studies each morning.

Early each morning, before breakfast, a large number of people of all ages gathered for prayer in the tabernacle. During these times of intercession, God's presence was manifest and the faith of His people grew mightily. No doubt this early morning prayer service was one of the secrets of success in the camp.

Our district superintendent, Rev. J. C. Albright, always a leader at the early prayer meeting, carried his usual heavy burden for the spiritual life of those attending the camp.

Eighty teen-agers were entertained on a special plan during the camp, and many of these young people found definite spiritual victory in God. Rev. Howard Rickey, district N.Y.P.S. president, and Rev. James Baker, assisted by a group of counselors, efficiently worked at supervising the lives of these young people. Rev. Robert Clark directed the young people in a large choir which sang at a number of the services.

Mrs. Mildred Maybury conducted a very successful vacation Bible school. It was well attended and a special hour-long program, on Friday night prior to the evangelistic service, revealed the accomplishments of the week.

Surely this was one of the greatest camps North Reading ever has known. The unity and spirit of the camp were especially notable. All of the workers co-operated in a most wonderful way, and it seemed easy for God to bless His people. The victories were many. Once again we have witnessed the mighty moving of God's Spirit.—DUDLEY C. HATHAWAY, *Reporter*.

Arizona District

Boys' and Girls' Camps

Arizona District is enjoying growth, and our challenge is tremendous as we endeavor to keep up with "traveling" Nazarenes and "uprooted church members" looking for a place to worship.

Our boys' and girls' camps are reflecting this opportunity. The 1961 camps were directed by Rev. Glenn A. Roberson, pastor of our Coolidge church. He has been doing a splendid work with our boys and girls each year now for many years. Each year the spiritual and academic work done comes very close to the ideal given us by our general department of Caravans and camps.

For our boys' camp the registration total was 140-70 Braves and 70 Trailblazers. Our girls' camp literally exploded. We were ready for a peak crowd of 160, and we had a record registration of 214. But with the capable guidance of our director, we made a place for them all, and the well-planned schedule took care of all who came.

As a result, 137 boys and girls were converted, and 75 were sanctified; 109 expressed a desire to join the church; and 188 wanted to be baptized.

Rev. Fred Reedy, pastor of Yuma First Church, was the efficient and spiritual chaplain for the boys; and Mrs. Jack White, of Fucson First Church, chaplain for the girls. These folks did excellent work. A closely related and important work of the camp was good, constructive training in craft directed by Rev. and Mrs. Hugh Russell, pastors of our Glendale church. Rev. Bill Young, pastor of Yuma Grace Church, provided just what the boys and girls wanted and needed in the way of an athletic program.

We are thankful for the opportunity of serving Christ among our boys and girls of the Arizona District.—WAYNE C. YOUNG, *Dean*.

Nevada-Utah District Assembly

The seventeenth annual assembly of the Nevada-Utah District was held June 7 and 8 at First Church in Sparks, Nevada.

Dr. D. I. Vanderpool was the presiding general superintendent. His timely and Spirit-anointed messages were an inspiration and a challenge to all those present.

All departments reported substantial advances, and District Superintendent Raymond B. Sherwood reported the district as a whole moving forward. The Nevada-Utah District was one of the districts that met all of their goals in last year's fall and winter emphasis.

Superintendent Sherwood received an almost unanimous vote for a one-year term and a very fine vote for three years. This district has had a constant growth under his fine and selfless leadership, and prospects for the future have never been brighter.

At the N.F.M.S. and N.Y.P.S. conventions, held just prior to the convening of the assembly, Mrs. Raymond B. Sherwood, wife of our district superintendent, was elected as the N.F.M.S. president, and Rev. Wilfred Stukas was re-elected as the N.Y.P.S. president.—W. DON JONSTON, *Reporter*.

Colorado District Assembly

The fifty-third annual assembly of the Colorado District was held July 20 and 21 at the District Center in Denver. Dr. G. B. Williamson was the presiding general superintendent. He challenged and inspired the hearts of all with his messages on holiness.

Encouraging reports of progress were highlighted in the report of Rev. E. L. Cornelison, as he completed his first year as district superintendent. He was given a nearly unanimous vote for a one-year call, followed by a three-year call. The Kingdom is advancing in Colorado under the godly leadership of Brother Cornelison.

Mrs. C. K. Helsel was re-elected N.F.M.S. president, and Rev. Bill Sullivan was unanimously re-elected to direct the work of the district N.Y.P.S. Rev. Ray Hawkins was elected as church school board chairman.

Dr. Kenneth S. Armstrong, vice president, very effectively presented the program of Pasadena College. Dr. James Hamilton, Mrs. Bob Allison, and Rev. Kenneth Smith are joining the college faculty this September from the Colorado District.

God is blessing and the work is going forward under the guidance of Brother Cornelison and the capable district leaders.—GEORGE O. CARGILL, *Reporter*.

New Mexico District N.Y.P.S. Convention and Youth Camp

The 1961 New Mexico N.Y.P.S. convention was held on the opening day of youth camp, Monday, June 26, at Mountain Park campgrounds, Capitan, New Mexico. Rev. Bob Lindley, district president, presided and was re-elected to serve another year with a nearly unani-

mous vote. We of New Mexico District feel honored to have this godly man as our president. The achievements of the societies and the district show evidence of this fine leadership.

The youth camp which followed, under the direction of Rev. Ron Rodes, was a great blessing to all who attended. Under the inspirational singing and leadership of Rev. and Mrs. Darrel Moore, and the wonderful Bible preaching of Evangelist James Crabtree, we saw ninety-nine young people bow at the altar of prayer, finding their souls' needs satisfied in God. Of this group, several testified to having received a call into the ministry or to the mission field.

It was a great time on the mountain-top—because those present obeyed God, and God was present in His fullness and power. We give Him praise.—DON JONSTON, *Reporter*.

Annual N.Y.P.S. Convention Northwest Oklahoma District

Under the anointing of the Holy Spirit, the thirteenth annual N.Y.P.S. convention of the Northwest Oklahoma District convened on July 25 in Bethany First Church.

Rev. Don Wellman, pastor of Trinity Church in Oklahoma City, inspired and challenged the hearts of the youth of the district with his message.

The "space report" of Rev. Carl Powers was enthusiastically received by the convention, and he was given a splendid vote to continue another year as district president.

Other officers were elected as follows: Bill Draper, vice-president; C. W. Schardein, secretary; Harold Blankenship, treasurer; Mrs. Roy Darden, Junior Fellowship director; J. Reynald Russell, Teen Fellowship director; Ronnie Minkler and Jamie Hubbert, teen-age council members at large; and Jess Waits and Jim Gardner, young adult council members at large.

Northwest Oklahoma Nazarene young people love and appreciate their district president, their district superintendent, Rev. J. T. Gasset, and, above all, their God. They are vitally interested in revival and manifest a determination to continue to be "HIS"!—J. REYNALD RUSSELL, *Reporter*.

Eastern Kentucky District Assembly

God's presence and the leadership of the Holy Spirit were evident as the tenth annual assembly of Eastern Kentucky District convened at Ashland First Church, July 26 and 27, under the tender guidance of Dr. D. I. Vanderpool, the presiding general superintendent.

The report of Dr. D. S. Somerville, district superintendent, was received with much thankfulness for God's blessings upon us during the past year. Dr. and Mrs. Somerville were given a generous love offering in appreciation for their labors with us. Dr. Somerville is serving on a three-year call.

The reports showed a total of over \$484,000 raised for all purposes.

Prior to the assembly, during the N.F.M.S. convention, Mrs. Somerville

was given a unanimous vote to serve as district N.F.M.S. president for her tenth year. She also serves on the General Council.

The climax of a great assembly was on Thursday evening when three candidates were ordained by Dr. Vanderpool. Those receiving elder's orders were: Norman A. Richie, William Riley James, Jr., and Thomas A. Spaulding. The credentials of Frank Shepherd were recognized, and he was granted elder's orders in the Church of the Nazarene.—LEON G. COOK, *District Secretary.*

THE LOCAL CHURCHES

Dr. and Mrs. A. S. London report: "First Church, Hattiesburg, Mississippi, has certainly erected a beautiful \$150,000 building, after forty years of history. It stands as a monument to the leadership of Pastor M. L. Turney, and the faith, courage, and sacrificial giving of the people. It was a joy to be with this people for ten days. Visitation, agitation, co-operation, and salvation marked the happy times we had together, with the mayor and chief of police, with their wives, with us in the Sunday morning rally. Pastor Turney led this people for two years in the erecting of this beautiful edifice, with a sanctuary that would do credit to any city."

Dr. Richard S. Taylor writes: "After returning from Australia last September, Mrs. Taylor and I had the privilege of evangelizing for almost ten months. We conducted campaigns in fifteen churches, from the Atlantic to the Pacific, and were pleased to work with as many wonderful pastors. If these fifteen men are representative of our pastors everywhere, then our church is in safe hands. We are now settled at 6946 The Paseo, Kansas City 31, Missouri. My seminary duties will permit Sunday preaching and week-end meetings within a reasonable distance, if pastors are in need."

Evangelist C. W. Roedmueller writes: "God has been good to us, and Wife and I have been busy in revivals in Minnesota, North Dakota, Montana, Idaho, Oregon, Washington, California, and up into Canada. Souls have prayed through to conversion, and believers have been sanctified. We have enjoyed our labors among our fine pastors and lay people. We love our Zion and our leadership, and want to win souls for the Kingdom. Because of a cancellation, due to conditions in the local church, we have two dates open in the late fall—November 15 to 26, and November 29 to December 10. We'd like to slate these on the West Coast, or in the Northwest, if possible. Also we have some open dates in '62. We can care for the full program, if desired, and have our felt-scenes and color slides of the Bible lands. Write us, 908 Fifteenth Ave. South, Nampa, Idaho."

Evangelist Bernice L. Roedel reports: "Of my twelve years as a commissioned Nazarene evangelist, this year (1961) has prospects of being a record one. During the first seven months it has been my privilege to conduct thirteen revivals, including six youth meetings; also I

have supervised three vacation Bible schools. God has blessed in all these campaigns, and has given seekers in every revival with one exception. I have found it a real joy to labor with and for some of our finest Nazarene pastors and laymen on the Indianapolis, North Arkansas, Southwest Indiana, and Washington districts. I have some time available in the fall and also for next spring; will be glad to slate as the Lord may lead. Write me, 423 E. Maple Street, Boonville, Indiana."



"SHOWERS of BLESSING"

Program Schedule

September 3—"The Price of Discipleship" (IV), by T. W. Willingham

September 10—"The Price of Discipleship" (V), by T. W. Willingham

September 17—"The Price of Discipleship" (VI), by T. W. Willingham

September 24—"Faith's Forgiveness," by Orville W. Jenkins



THE BIBLE LESSON

By J. W. ELLIS

Topic for September 3: Timothy: Disciplined for Service (Temperance)

SCRIPTURES Acts 16:1-5; 17:14-15; Philip-
pians 2:19-23; I Timothy 1:1-5; II Tim-
othy 1:1-8, 2:1-5, 22 (Printed: Acts
16:1-3; Philippians 2:19-23; II Timothy
2:1-5, 22)

GOLDEN TEXT: *Be not thou therefore
ashamed of the testimony of our Lord,
nor of me his prisoner: but be thou
partaker of the afflictions of the gos-
pel according to the power of God*
(II Timothy 1:8).

Young he was, and hopeful; and keen. But he appeared to stand always at a crossroads. His mother (evidently a very fine woman) was a Jew; his father (apparently a good man) was a Greek. A man of two communities! From the appearance of things, it seems that this young man was bent on succeeding so that he would be accepted in both.

Or could it be done? The question was still unanswered when a short, stocky man with a high and lofty message entered town. And before the little man left, Timothy had become a believer in his big message: Jesus Christ, the Saviour of the world!

An interesting thing happened. The crossroads disappeared within Timothy. In the community of Christ all persons were citizens. This was a beautiful revelation to him. However, he saw the crossroads still clearly marked in the lives of others. And thus his task in life was defined. He must bring all people to the Saviour.

Paul, the short man with the tall message, not only was thrilled by Timothy's conversion; he instantly recognized the call of God upon the young

man and set about to make him effective in the Kingdom. From that moment on, Timothy became Paul's "son in the faith."

Timothy's life was without spot. While pastoring at Ephesus, Paul wrote him saying, "Let no man despise thy youth; but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity" (I Timothy 4:12). There is nothing to indicate that Timothy failed in the admonition.

One might ask why he did so well. Don't rule out his early training. Paul reminded him that "from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus" (II Timothy 3:15). His childhood training made him a strong man.

Add to his training his personal knowledge of Jesus Christ as Lord and Saviour. This happened under the preaching of Paul. No amount of good training substituted for salvation. He met the Christ—and a difference was made in his life!

Now add courage. This he had above the average. He was unafraid when it came to proclaiming the gospel. Let the chips fall where they may. At the same time, like Paul, he was gentle and kind. And he could follow instructions! Brother, he is to be complimented for that!

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Directories

GENERAL SUPERINTENDENTS
Office, 6401 The Paseo, Box 6076
Kansas City 10, Missouri
District Assembly Schedules

HARDY C. POWERS: _____

G. B. WILLIAMSON: _____

SAMUEL YOUNG:

Southeast Oklahoma September 13 and 14
Joplin September 21 and 22
North Arkansas September 27 and 28

D. I. VANDERPOOL:

Georgia September 13 and 14
Southwest Oklahoma September 20 and 21

HUGH C. BENNER:

South Arkansas September 20 and 21

V. H. LEWIS:

South Carolina September 13 and 14
North Carolina September 20 and 21
New York September 29 and 30

District Assembly Information

GEORGIA, September 13 and 14, at First Church, Tenth Ave. at Thirty-first, Columbus, Georgia. Rev. B. D. Radebaugh, pastor. General Superintendent Vanderpool. (Sunday school convention, September 11; N.Y.P.S. and N.F.M.S. conventions, September 12.)

SOUTH CAROLINA, September 13 and 14, at First Church, 401 Catawba Ave., Columbia, South Carolina. Rev. J. H. Eades, pastor. General Superintendent Lewis. (N.F.M.S. convention, September 12; Church Schools convention, September 11.)

SOUTHEAST OKLAHOMA, September 13 and 14, at the church, 11th and Market, Shawnee, Oklahoma. Rev. Ralph Simpson, pastor. General Superintendent Young. (N.Y.P.S. convention, September 11; N.F.M.S. convention, September 12.)

NORTH CAROLINA, September 20 and 21, at First Church, First Avenue West, Hendersonville, North Carolina. Rev. W. H. Gentry, pastor, P.O. Box 1143. General Superintendent Lewis. (N.F.M.S. convention, September 19.)

SOUTH ARKANSAS, September 20 and 21, at First Church, Maryland Avenue and Battery, Little Rock, Arkansas. General Superintendent Benner. (S.S. convention, September 18; N.F.M.S. convention, September 19.)

SOUTHWEST OKLAHOMA, September 20 and 21, at First Baptist Church, Elk City, Oklahoma. Send mail to Nazarene pastor, Rev. Charles Tryon, 816 W. Sixth, Elk City. General Superintendent Vanderpool.

JOPLIN, September 21 and 22, at First Church, Broadway and Division, Springfield, Missouri. Rev. Loy Watson, pastor. General Superintendent Young. (S.S. convention, September 18-19; N.F.M.S. convention, September 20.)

NORTH ARKANSAS, September 27 and 28, at the church, Faulkner and Scott Sts., Conway, Arkansas. Rev. Clyde Montgomery, pastor. General Superintendent Young. (N.F.M.S. convention, September 25-26.)

NEW YORK, September 29 and 30, at First Church, Elmendorf St. at Wiltwyck Ave., Kingston, New York. Rev. Willis Scott, pastor. General Superintendent Lewis. (N.Y.P.S. convention, September 8-9; N.F.M.S. convention, September 15-16.)

District Superintendents

ABILENE—Raymond W. Hurn, 3515 43rd St., Lubbock, Texas
AKRON—C. D. Taylor, Nazarene District Center, 8063 Columbus Rd. N.E., Louisville, Ohio
ALABAMA—L. S. Oliver, 5401 Tenth Ave. South, Birmingham 6, Alabama
ALASKA—Bert Daniels, 106 W. King Edward Ave., Vancouver 10, B.C., Canada
ALBANY—Renard D. Smith, 5216 South Salina St., Syracuse, New York
ARIZONA—M. L. Mann, 6801 East Coronado, Scottsdale, Arizona
AUSTRALIA—A. A. E. Berg, 89 Grenfell St., Mt. Gravatt, Brisbane, Queensland, Australia
BRITISH ISLES NORTH—George Frame, 126 Glasgow, Garrowhill, Ballieston, Glasgow, Scotland
BRITISH ISLES SOUTH—J. B. MacLagan, 48 Loxley Road, Wandsworth Common, London, S.W. 18, England
CANADA ATLANTIC—Robert F. Woods, Box 234, Oxford, Nova Scotia, Canada
CANADA CENTRAL—Bruce Taylor, 31 Prospect St., Newmarket, Ontario, Canada
CANADA PACIFIC—Bert Daniels, 106 W. King Edward Ave., Vancouver 10, B.C., Canada
CANADA WEST—Herman L. G. Smith, 2236 Capitol Hill Crescent, Calgary, Alberta, Canada
CENTRAL OHIO—Harvey S. Galloway, 4100 Maize Road, Columbus 24, Ohio
CHICAGO CENTRAL—Mark R. Moore, 1394 Blatt Blvd., Bradley, Illinois
COLORADO—E. L. Cornelison, 1765 Dover Street, Denver 15, Colorado
DALLAS—Paul H. Garrett, 2718 Maple Springs Blvd., Dallas 35, Texas
EAST TENNESSEE—Victor E. Gray, 4000 Sunset Avenue, Chattanooga 11, Tennessee
EASTERN KENTUCKY—D. S. Somerville, 2717 Iroquois Ave., Ashland, Kentucky
EASTERN MICHIGAN—E. W. Martin, 450 Eileen Drive, Pontiac, Michigan
FLORIDA—John L. Knight, 2115 Hawthorne Trail, P.O. Box 464, Lakeland, Florida
GEORGIA—Mack Anderson, 927 S. McDonough St., Decatur, Georgia
GULF CENTRAL—Warren A. Rogers, 7429 Wykes Ave., Detroit 10, Michigan
HAWAII—Melza H. Brown, 2311 Ala Wai Blvd., Honolulu, Hawaii
HOUSTON—W. Raymond McClung, 525 Hohldale, Houston 18, Texas
IDAHO-OREGON—I. F. Younger, 324 Holly Street, Nampa, Idaho
ILLINOIS—Harold Daniels, Box 1705, Springfield, Illinois
INDIANAPOLIS—Luther Cantwell, 4930 S. Franklin Rd., Indianapolis, Indiana
IOWA—Gene E. Phillips, 1102 Grand Ave., West Des Moines, Iowa
JOPLIN—Dean Baldwin, 911 S. Garrison, Carthage, Missouri
KANSAS—Ray Hance, 457 Lexington Road, Wichita 8, Kansas
KANSAS CITY—Jarrette Aycock, 2923 Troost Ave., P.O. Box 527, Kansas City 41, Missouri
KENTUCKY—D. D. Lewis, 2230 Alta Ave., Louisville, Kentucky
LOS ANGELES—Shelburne Brown, 1601 E. Howard St., Pasadena 7, California
LOUISIANA—T. T. McCord, 1611 Henry St., Pineville, Louisiana
MAINE—Joshua C. Wagner, 72 Purinton Avenue, Greenwood Acres, Augusta, Maine
MICHIGAN—Fred J. Hawk, 734 Griswold, S.E., Grand Rapids, Michigan
MINNESOTA—Roy F. Stevens, 6224 Concord Ave., S., Minneapolis 24, Minnesota
MISSISSIPPI—W. Charles Oliver, 2008 Wisteria Drive, Jackson 4, Mississippi
MISSOURI—E. D. Simpson, 12 Ridge Line Drive, St. Louis 22, Missouri
NEBRASKA—Whitcomb Harding, 803 North Briggs, (Box 195) Hastings, Nebraska



Next Stop College

Bethany Nazarene College
Bethany, Oklahoma
British Isles Nazarene College
Manchester 20, England
Canadian Nazarene College
Winnipeg, Manitoba
Eastern Nazarene College
Quincy 70, Massachusetts
Nazarene Theological Seminary
Kansas City, Missouri

Northwest Nazarene College
Nampa, Idaho
Olivet Nazarene College
Kankakee, Illinois
Pasadena College
Pasadena, California
Trevecca Nazarene College
Nashville, Tennessee

NEVADA-UTAH—Raymond B. Sherwood, Box 510, Fallon, Nevada
NEW ENGLAND—J. C. Albright, 19 Keniston Road, Melrose, Massachusetts
NEW MEXICO—R. C. Gunstream, 215 57th Street, N.W., Albuquerque, New Mexico
NEW YORK—Robert Goslaw, 1115 Woodrow Road, Staten Island 12, New York
NORTH ARKANSAS—J. W. Hendrickson, 1922 Jefferson, Box 907, Conway, Arkansas
NORTH CAROLINA—Lloyd B. Byron, 1240 Pinecrest Ave., Charlotte 5, North Carolina
NORTH DAKOTA—Harry F. Taplin, 302 W. Thayer Avenue, Bismarck, North Dakota
NORTHEASTERN INDIANA—Paul Updike, 840 Kem Road, Box 987, Marion, Indiana
NORTHEAST OKLAHOMA—I. C. Mathis, 6502 West 51st, Rt. 9, Box 656-C, Tulsa, Oklahoma
NORTHERN CALIFORNIA—E. E. Zachary, P.O. Box 67, East Santa Cruz Station, Santa Cruz, California
NORTHWEST—Raymond C. Kratzer, 4305 Snow Mountain Rd., Yakima, Washington
NORTHWESTERN ILLINOIS—Lyle E. Eckley, 116 W. Beverly Court, Peoria, Illinois
NORTHWEST INDIANA—Arthur C. Morgan, 60 Northview Drive, P.O. Box 350, Valparaiso, Indiana
NORTHWESTERN OHIO—Carl B. Glendenen, Jr., Box 286, St. Marys, Ohio
NORTHWEST OKLAHOMA—Jonathan T. Gasset, 4505 N. Donald St., Bethany, Oklahoma
OREGON PACIFIC—W. D. McGraw, Jr., P.O. Box 5205, Portland 16, Oregon
PHILADELPHIA—Wm. C. Allshouse, 26 Ridge Road, West Chester, Pennsylvania
PITTSBURGH—R. B. Acheson, Castle Heights, Box 367, Butler, Pennsylvania
ROCKY MOUNTAIN—Alvin L. McQuay, 346 Wyoming Ave., Billings, Montana
SAN ANTONIO—James Hester, 434 Furr Drive, San Antonio, Texas
SOUTH AFRICA—(European)—C. H. Strickland, 83 Honeyball Ave., Discovery, Transvaal, South Africa
SOUTH ARKANSAS—A. Milton Smith, 6902 Briarwood Dr., Little Rock, Arkansas
SOUTH CAROLINA—Otto Stucki, 635 Glenthorne Road, Columbia, South Carolina
SOUTHERN CALIFORNIA—Nicholas A. Hull, 1235 E. Madison, Orange, California
SOUTH DAKOTA—Albert O. Loeber, 715 W. Haven, Mitchell, South Dakota
SOUTHEAST OKLAHOMA—Glen Jones, 1020 East 6th, Ada, Oklahoma
SOUTHWEST INDIANA—Leo C. Davis, 228 Westwood Drive, Edgewood Addition, Bedford, Indiana
SOUTHWEST OKLAHOMA—W. T. Johnson, 7313 S. Douglas, Oklahoma City, Oklahoma
SOUTHWESTERN OHIO—M. E. Clay, 3295 Glendale-Milford Road, Cincinnati 41, Ohio
TENNESSEE—C. E. Shumake, 1342 Stratford Ave., Nashville 6, Tennessee
VIRGINIA—V. W. Littrell, 710 Prosperity Avenue, Fairfax, Virginia
WASHINGTON—E. E. Grosse, 144 Clearview Road, Hanover, Pennsylvania
WASHINGTON PACIFIC—B. V. Seals, 12515 Marine View Drive, Seattle 66, Washington
WEST VIRGINIA—H. Harvey Hendershot, 5008 Virginia Ave., Charleston, S.E., West Virginia
WISCONSIN—D. J. Gibson, 5709 Pleasant Hill Rd., Madison, Wisconsin

Foreign Mission Districts
NORTH AMERICAN INDIAN—G. H. Pearson, 4229 North 16th Drive, Phoenix, Arizona
SPANISH EAST, U.S.A.—Harold Hampton, 16-09 Georgia Street, Fairlawn, New Jersey
SOUTHWEST MEXICAN—Ira L. True, 1490 North Wesley Avenue, Pasadena 7, California
Texas-Mexican—Everette Howard, 1007 Alametos Street, San Antonio 1, Texas

Announcements

RECOMMENDATION

I am glad to recommend Mr. and Mrs. Willis Baldrige, 24 Sharilane Drive, East St. Louis, Illinois, who will be entering the evangelistic field beginning October 1. Brother and Sister Baldrige are talented musicians and can take full charge of the musical program in any revival meeting as song leader, pianist-organist, or vocal musicians. They have served in a number of our churches as ministers of music and spent a number of years in gospel radio work. The Baldriged are effective Christians and dedicated to the work of evangelism in the Church of the Nazarene.—S. T. Ludwig, General Secretary.

WEDDING BELLS

Miss Donna Meyer of Bonfield, Illinois, and Mr. Merritt Lawson of Richmond, Indiana, were united in marriage at the Grand Prairie E.U.B. Church, Bonfield, on July 10 with the pastor, Rev. Andrew Noxon, officiating.

Miss Goldie Mae Baker and Mr. Eugene Barwegen of St. Anne, Illinois, were united in marriage on June 17 at First Presbyterian Church, St. Anne, with Rev. Forrest W. Nash, pastor of College Church of the Nazarene, Bourbonnais, officiating.

BORN

—to Lee and Marilyn (Krick) Millsbaugh of Spencer, Indiana, a son, Gregory Lee, on July 31.
 —to Jerry and Jacquelyn (Munroe) Free of Bourbonnais, Illinois, a daughter, Sherry Lynn, on July 23.

ADOPTED

by Clinton W. and Joyce (Purkiser) Ingram of Walnut Creek, California, a baby boy on August 1, named Eric Taylor; he was born July 12.

SPECIAL PRAYER IS REQUESTED

by an Oklahoma grandmother for a daughter, seriously ill in the hospital, that God may restore her to health and to her family, also that a granddaughter and her husband may find God in salvation—she believes God does hear and answer prayer;
 by a Christian worker in Maryland, whose preacher husband has gone on to heaven, that God will help her in carrying on the work in the mission there;
 by a Christian brother in Ohio, "that a big problem may be solved to God's glory, and that I may be a victorious soul winner";
 by a "Herald" reader of many years, in Kentucky—almost lost the sight of one eye, that the condition may clear up if it be God's will;
 by a reader in Oregon that a dear friend may turn away from crime and return to Christ—he seems to want to, but is greatly tempted, being without money or job;
 by a Christian worker in Ontario, Canada, that God may undertake for a loved one who has suffered great injustice, and in despair has taken to drink—that God may undertake and help and give deliverance.

the  ANSWER CORNER

Conducted by W. T. PURKISER, Editor

Nazarene Doctor in Peace Corps

Dr. John Cashman, Nazarene physician serving with the Public Health Service in Washington, has been transferred to the Peace Corps of the Federal government, in connection with which he will help administer medical services to peace corps volunteers here and abroad.

Name Successor to Dr. Bonnell

NEW YORK (EP)—Dr. Bryant M. Kirkland of Tulsa, Oklahoma, has been called to the pulpit of the Fifth Avenue Presbyterian Church here, succeeding Dr. John Sutherland Bonnell, who filled the post for twenty-six years and became one of New York's best-known clergymen.

Dr. Kirkland will begin his duties on February 1. Dr. Bonnell, known nationally as a radio preacher, announced in May he would retire on January 31, 1962.

Pastor of the First Presbyterian Church of Tulsa since 1956, Dr. Kirkland, forty-seven, previously held pastorates in Willow Grove and Narbeth, Pennsylvania, and at Haddonfield, New Jersey. He was an army chaplain during World War II.

C.B.A. Protests Drift Toward World Church

PORTLAND, ORE. (EP)—At their annual meeting here, members of the Conservative Baptist Association adopted a resolution opposing the "obvious trend of Christendom towards a world Church."

The association, representing 1,300 local churches, said it saw the trend toward "ecumenical inclusivism" as a "threat to the sovereignty and freedom of our churches."

In another section of the same resolution, the Conservative Baptists said they were concerned over the "agitation from ecclesiastical sources for combining in the federal aid program, giving financial assistance to parochial schools."

Crime Rate in U.S. Shows

"Relentless Trend Upward"—Hoover WASHINGTON, D.C. (EP)—FBI Director J. Edgar Hoover has reported here that the crime rate in the United States is continuing its "relentless trend upward."

In the most discouraging report he has ever made on the nation's battle against a wave of crime and violence, Hoover said that the crime rate for the first quarter of 1961 showed an over-all increase of 10 per cent in serious offenses over the same period in 1960.

Preliminary reports from 617 police departments in cities of over 25,000 population shows that the number of murders increased by 9 per cent, forcible rape by 2 per cent, and aggravated assaults (stabblings, etc.) by 3 per cent, all setting new records.

At a recent "Family Night" gathering at our church, a "mock wedding" with an all-male cast was performed. To me a wedding is a sacred rite, ordained by God, and not to be taken lightly. Which of our sacraments will be degraded next? baptism? Communion? What do you think of a church presenting such a program? What of men dressing as women? Doesn't the Bible speak against this?

I thoroughly share the sentiments implied in the question. I am unable to think of any excuse for such a performance. While Protestants do not think of marriage as a "sacrament," it certainly is a sacred rite, ordained by God, and neither to be entered into unadvisedly nor taken lightly.

I don't think there is any serious

In Joshua 2:15 we read about the location of the house of Rahab "upon" the town wall. Then in 6:20, the walls fell down "flat." If Rahab and her relatives were in the house when the walls fell flat, how was her rescue effected?

The word in the Hebrew translated "upon" also means "against," "among," "at," "beside," "after," and "touching."

On this basis, Dr. Adam Clarke believed that Rahab's house was built against or next to the wall, but with

doubt but that women masquerading as men and men masquerading as women is "an abomination unto the Lord thy God" (Deuteronomy 22:5). It is my personal conviction that we can get along without "entertainment" of that sort. I can only hope it never happens again.

Was the crucifixion of Christ predestinated before Christ was ever born, or could He have set up an earthly kingdom if the people had accepted Him?

I believe the crucifixion of Christ was foreknown and part of the "determinate counsel and foreknowledge of God" (Acts 2:23). This does not mean the people involved acted as robots. It means

a window which looked out over the top of the wall. This would seem to me to be a reasonable explanation, which would clear up any sense of contradiction between these two verses.

Can one be made pure in heart and yet be unrighteous in self? Is it that we have to die daily to self—be crucified daily with Christ—to be able to live victorious over self? Peter was sanctified at Pentecost, yet later he had trouble with the gentile issue. He emerged victorious, but was he learning to walk in the Spirit with an unceasing increase of love in a purified heart, or was he yet unrighteous in self, having to die daily to self? What did Paul mean when he said, "I die daily"?

Since most of these questions depend on the answer to the last, let me "back into" it. Few verses of scripture have suffered more, and been made the basis of more bad theology by being lifted out of their context, than has this phrase from I Corinthians 15:31, "I die daily." Just to read it in its setting shows clearly what Paul meant. It is part of his defense of the doctrine of the resurrection and the future life against those in Corinth who denied it. If there is no resurrection, he says, "Why stand we in jeopardy every hour? I protest by your rejoicing which I have in Christ Jesus our Lord, I die daily. If after the manner of men I have fought with beasts at Ephesus, what advantageth it me, if the dead rise not? let us eat and drink; for tomorrow we die" (I Corinthians 15:30-32). This has to do with the constant jeopardy of physical death in which the apostle lived, and not any "daily dying" to a sinful self.

Then "self" is a difficult term. It is sometimes used as practically equivalent

to the carnal nature, or inner sin in the soul, as in "self-willed" in II Peter 2:10, or when we speak of "selfishness." But again, it is used of the real person, purged of sin and given to God as in II Corinthians 8:5. In this sense it is used of Jesus in I Peter 2:24.

In view of this, then, I should say that one cannot be pure in heart and unrighteous in self. When the Scriptures speak of our "old man" being crucified with Christ, it is a once-for-all death and not a daily dying which is in mind (Romans 6:6; Galatians 2:20). There is a discipline and control of the human which is absolutely essential to a holy life (I Corinthians 9:27), but to call it a "daily dying" is not scriptural. Peter's problems over the gentile issue would better be described, as you have, as "learning to walk in the Spirit with an unceasing increase of love in a purified heart" rather than as the result of being "unrighteous in self, having to die daily."

Many acts and attitudes

which pride themselves that they are religious tolerance are in reality the offspring of apathy and disinterest. Ernest Lefever spoke pointedly to this problem in an article which examined the religious views of some current politicians. "The emptiness of much American tolerance," he wrote, "recalls Gibbon's observation on ancient Rome, 'The various modes of worship . . . were considered by the people as equally true; by the philosophers as equally false; and by the magistrates as equally useful.'"

To insist that there were acts or attitudes about which Christ was intolerant seems baldly profane to some. Nonetheless this is a conclusion to which the Word of God inevitably draws us.

Christ was intolerant about the way of salvation. There is a saving bluntness about John's enunciation of this position: "He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him" (John 3:36). Indeed there are

two roads, but one leads to life and one to destruction.

Christ was intolerant toward hypocrisy. Some of His sharpest words were reserved for those whose outward piety covered an inward sham. "Woe unto you, scribes and Pharisees, hypocrites! for ye make clean the outside of the cup and of the platter, but within they are full of extortion and excess" (Matthew 23:25).

While Jesus was patient with the erring sinner—"long-suffering to us-ward, not willing that any should perish" is Peter's helpful expression of it—throughout His ministry **Christ was intolerant of sin.** Every reference to the Cross underlines this position.

There are strident voices in every age whose counsel is to forget this firmness of commitment to truth and principle whose outward, public expression has been given the name "intolerance." In this day the failure to conform like putty to transient standards of conduct is, we are told, a sin against society. In the church world one becomes divisive if he fails to support ecumenical movements whose level of agreement must often come at points which deny or disregard fundamentals of the faith. This kind of tolerance, Robert J. McCracken points out, has its roots not in faith but in a deep-seated skepticism.

Our success in effectively witnessing for Christ will depend in no small measure on our Spirit-led ability to discover and loyally support those truths and principles which allow no tolerance for change.

CHRISTIAN INTOLERANCE

By James F. Ballew, Pastor, First Church, Monrovia, California

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