

Herald of Holiness

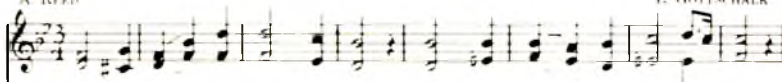
**EVANGELISM
FIRST**
1960-1964

Official Organ
of the Church of
the Nazarene

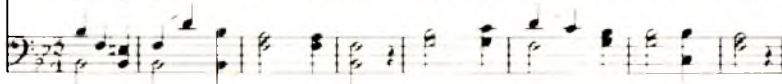
Holy Ghost, with Light Divine

A REED

L. GOTSCHALK



1. Ho - ly Ghost, with light di - vine, Shine up - on this heart of mine;
2. Ho - ly Ghost, with pow'r di - vine, Cleanse this guilt - y heart of mine;
3. Ho - ly Ghost, with joy di - vine, Cheer this sad - dened heart of mine;
4. Ho - ly Spir - it, all di - vine, Dwell with - in this heart of mine;



Chase the shades of night a - way; Turn my dark ness in - to day.
 Long bath sin with - out con - trol Held do - min - ion o'er my soul.
 Bid my man - y woes de - part; Heal my wounded, bleed - ing heart.
 Cast down ev - ry i - dol throne; Reign supreme, and reign a - lone.



Great Peace
See Page 2

Hymn of the Month
May, 1964

GREAT PEACE

CHRIST was called the Prince of Peace. God has promised His people peace.

It is interesting to note the frequency of biblical statements directly connecting holiness and peace, such as: "For the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost" (Romans 14:17); "The fruit of the Spirit is . . . peace" (Galatians 5:22); "The very God of peace sanctify you wholly; . . ." (I Thessalonians 5:23); "Follow peace with all men, and holiness, without which no man shall see the Lord" (Hebrews 12:14); "Now the God of peace, . . . through the blood of the everlasting covenant, make you perfect . . . to do his will" (Hebrews 13:20-21).

It is not surprising then that the Psalmist cried out of a full heart, "Great peace have they which love thy law; and nothing shall offend them" (Psalms 119:165).

The promise is only to those who love God's law; not simply those who endure it, but to those who love it. To love God's will for our lives until it becomes primary with us results in great peace—not just peace, but great peace.

George Morrison defined peace as "the conscious possession of adequate resources." This is one of the most

prominent characteristics of the sanctified life.

To love God's will and way means not only to obey it and hence to rejoice in this great peace, but it also brings exemption—"nothing shall offend them," or literally "nothing shall cause them to fall." This is the promise of constant victory conditioned on loving, accepting, and doing God's will for our lives.

How safe we are! What joy this great peace brings! Someone has suggested,

*General
Superintendent
Powers*



"Joy is only peace laughing." This is the heritage of the sanctified.

"Far away in the depths of my spirit
tonight

Rolls a melody sweeter than psalm;
In celestial-like strains it unceasingly
falls

O'er my soul like an infinite calm.

"Peace! peace! wonderful peace,
Coming down from the Father above!
Sweep over my spirit forever, I pray,
In fathomless billows of love."

HOLINESS

the "Clear Channel" Experience

By **J. W. SWEARENGEN**
Pastor, First Church, Peoria, Illinois

OUR WORLD has grown much smaller because of improved transportation facilities. However, the media of communication have been the outstanding factor. This was brought into focus on November 22, 1963, as the assassination of President Kennedy was known to the ends of the earth in a matter of minutes.

Occasionally an announcement is made by a broadcaster that his station is a "clear-channel" station. There are many factors which go to make such a statement possible and meaningful. To qualify as a "clear-channel" station, there is a frequency and power assignment given so that it reaches out farther without interference than other broadcasting stations.

There are many varying views, opinions, and interpretations of the doctrine of holiness. Even so, it is a precious truth and a satisfying experience to all believers seeking heart purity. There were those like Isaiah who, in the pre-Pentecost time, surely moved into this cleansing experience. In Isaiah we read the account of his Temple experience. He had already been inducted into the office of prophet. He received something in addition to what he had when he began his larger work: "Then flew one of the seraphims unto me, having a live coal in his hand, which he had taken with the tongs from off the altar: and he laid it upon my mouth, and said, Lo, this hath touched thy lips: and thine iniquity is taken away, and thy sin purged" (6:6-7).

Joel envisioned a day of the Spirit's fullness in outpoured blessings on all flesh: "And it shall come to pass afterward, that I will pour out my spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions: and also upon the servants and upon the handmaids in those days will I pour out my spirit" (2:28-29).

The assignment of special frequency and full power was made at Pentecost. Those who on that day received the mighty baptism of the Holy Ghost went out with inner cleansing as a result of full surrender and consecration, to bear witness to a critical and unfriendly world. What these received at Pentecost would not be deterred or defeated by what was said and done against them. The presence they found "cleared all channels" of their love, life, and loyalty so they were now sending forth the good news with no uncertain sound from a "clear-channel" experience.

The baptism with the Holy Spirit deals with the purging and cleansing of the carnal nature from the heart. Though carnality may show itself in certain ways more than others, yet it cannot be located as a pocket of corruption that can be removed by minor surgery without any noticeable effect on the whole body. Carnality has affected the whole nature of man. His will has been weakened, his affections polluted, his judgment impaired, his desires misdirected, and his entire nature warped and twisted. There is a time or crisis when the work of cleansing is accomplished by the Holy Spirit. Having removed the hindrances, we can enjoy spiritual health which is followed by growth.

Pride is dealt a blow so that we do not think more highly of ourselves than we ought. Our boasting will be of the Lord. Strife has been replaced by a desire to cooperate with the Holy Spirit and our brethren for the furtherance of the gospel. Jealousy is not allowed since we have come to embrace His will for our lives. We now rejoice that He counted us worthy of His grace and a place, however small, in the work of the Kingdom. Envy does not cloud our spiritual skies. We are grateful for the Lord's dealings with us. His favor and smile are most important. We have unsearchable riches through our Lord.

In a day of divided love and loyalty toward the Lord and the work of the Kingdom, let us wait upon God for the cleansing of our hearts so that we possess a "clear-channel" of power and blessing. This surely is God's will and provision. Undoubtedly this is the paramount need at this hour.

Shall we not only subscribe to the power which comes as our personal Pentecost, but receive it. If we have moved to the assigned frequency of Pentecost, then our lives and message will penetrate to the ends of the earth and it will be sounded forth in clear, unmistakable terms. Thank God for a "clear-channel" experience!

It is impossible to know all about God's creation. Much less is it possible to know all about the Creator. Yet we can know Him not only through His natural revelation in the world about us, but through His revealed Word, and our personal relationship with Him. All praise to the Creator God, who also is the Saviour God.—Selected.

And this is the victory that overcometh the world, even our faith (I John 5:4).

FAITH is the VICTORY

By SYLVAN F. STARKS, Nazarene Layman, First Church, Independence, Kansas

I REMEMBER a pastor in my early Christian life who usually greeted his parishioners with, "Do you still have the victory?" Although I sincerely testified in the affirmative, I'm afraid I had little knowledge then of what he was really talking about.

Theology has to be expressed in words, but how glibly terminology is oftentimes repeated in word or song without much spiritual impact, or enlightenment! It's so easy to conform to a creed or doctrine, familiarizing ourselves with its phrases, but knowing little of the theology it expresses.

"Victory" is faith in action—militant, aggressive, progressive. Some may think that they have the victory when they have periods of freedom from trials or tribulation. But victory is achieved only by overcoming or conquering a persistent foe, or opposition.

Most of our "victory" hymns are militant in theme and rhythm, perhaps leading some to believe that being in the Christian army entitles them to the "victor's crown." However, the Christian's warfare is a personal, individual conflict, as well as a cooperative struggle. The promise of the "hidden manna," and a "new name" written in "a white stone" is to "him that overcometh" (Revelation 2:17).

The overcomer shall also "eat of the tree of life" (Revelation 2:7); be "clothed in white raiment" (Revelation 3:5); become "a pillar in the temple of my God" (Revelation 3:12); and "sit with me in my throne, even as I also overcame, and am set down with my Father in his throne" (Revelation 3:21).

Faith thrives on opposition, for it is through opposition that faith triumphs in victory. Discouragement and faith are as incompatible in the life of a Christian as divine love and carnal hate. Discouragement is the forerunner of defeat, and it too must be overcome before victory can be claimed. Discouragements will come to all Christians—it's a part of the conflict—but the victory of faith makes the difference!

Now we come to the object of the overcoming victory of faith—"the world." What are we to consider as "the world"? Isn't there more specific indication of what is meant by this term? Jesus said in John 16:33, "In the world ye shall have tribulation: but be of good cheer; *I have overcome the world.*"

We are clearly told what the reference to "the

world" in I John 5:1 means, for we find in I John 2:15-16: "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world." This threefold aspect of sin is the same as presented to Eve in the Garden (Genesis 3:6), and to Jesus in the wilderness of His temptation. So it is in this world that we have our struggle with the temptation to sin; and this leads to the final and thrilling conclusion!

Do we overcome the world (sin) in our own strength, wisdom, or cunning? No; for "ye are of God, little children, and have overcome them: *because greater is he that is in you, than he that is in the world*" (I John 4:4); and "thanks be to God, *which giveth us the victory through our Lord Jesus Christ*" (I Corinthians 15:57).

"Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? . . . Nay, in all these things we are *more than conquerors through him that loved us*" (Romans 8:35-37).

"I can do all things through Christ which strengtheneth me" (Philippians 4:13).

*Oh, glorious victory
That overcomes the world!*

The Cover . . .

"HOLY GHOST, WITH LIGHT DIVINE" . . . prayer to the Holy Spirit. Notice the continuity: "Shine," "Cleanse," "Cheer," and "Dwell." Penned in 1817 by Dr. Andrew Reed, Congregational minister, through whose benevolent spirit and labor several hospitals and orphanages were established in England, this hymn seems to be growing in favor among Christians today. The hymn-tune, "Mercy," was arranged by Rev. Edwin P. Parker from a composition "The Last Hope," by the American pianist and composer Louis M. Gottschalk.—Floyd W. Hawkins, Music Editor.

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II. AT PENTECOST: People Become Personalities

Second of four articles on "Pentecost" by Brian L. Farmer, Pastor, Bristol, England

THE TYPEWRITER on which I am working at the moment has type composed of ninety characters. They are each distinct and easily recognizable the one from the other. If I allow this machine to get dirty, the pieces of type begin to lose their clear identity. C's start to look like e's, a's the same as o's, and m's hardly dissimilar to n's!

God is not interested in "personality cult," but He is interested in cultivating personality, in laying it bare in unsophisticated beauty. He rejoices in the individuality of His children and likes it to show.

A little girl opened the door one day to a man making a census. He wanted to know the size of the family. When the little girl began, "There's Mary, Grace, Bobby . . .," the man interrupted, "Don't tell me names; give me numbers." To this the little girl quaintly replied: "They ain't got numbers; they've got names." And so says the Lord.

But sin reduces the clear, open-faced personality to an inscrutable blob. Nathanaels in whom there is no guile are pitifully scarce, and little do people realize that their true attractiveness of personality—for all God's creation is attractive—is best seen only when they allow God to cleanse away the accretions of sinful sophistication.

Pentecost liberates personality from the uniformity of sinfulness.

Nowhere is an individual seen more distinctly than at the place of cleansing. Indeed, the distinctiveness of an uncluttered personality is seen only for the first time when the dirt of sin has been removed. Invaluable idiosyncrasies, those designed by God, appear as never before, and undesirable traits pass away. No one should fear that saintliness would dull the glisten of his personality; on the contrary, only the tarnish of sin is removed.

If you are beautiful, a personal Pentecost would enhance your beauty. If you are witty, your wit would be purified and sharpened. If you are talented, your talents would be elevated to a height you never dreamed of. Holiness is attractive. It is God's plan for all our lives.

Reading about what happened on the Day of Pentecost, we are struck by the person-to-person manner in which God dealt with the disciples.

Each disciple had to make a personal decision to tarry for the blessing. There was a number, but it was made up of names (Acts 1:15). Of 500 who saw Jesus after the Resurrection only 120 waited in

the Upper Room; 380 did not elect to seek God's highest.

Furthermore, this experience called for a personal consecration. The fact that they all became of one accord was the first miracle at Pentecost. It was a human miracle. They were anything but of one accord a few weeks previous! Then there had been arguments about who should be the greatest (Luke 22:24), and the allocation of work (John 21:21). So this agreement among the disciples can surely mean no less than that they each became prepared for self-surrender, which, says William James, the psychologist, always has been and always will be the vital turning point in the religious life.

Also, equally clearly, Pentecost issued in a personal sanctification. Thus, it was not only a question of individual personalities coming face-to-face with God; it was a question of God coming face-to-face with individual personalities. The cloven tongues like as of fire sat upon *each* of them. For all important intents and purposes the people at Pentecost were personalities that day. God dealt with them individually just as surely as if He had had each one of them like a lonely Elijah on top of Mount Horeb.

And afterwards?

Well, the type printed more clearly and distinctly than ever before.

Peter preached in the open air. Philip went quietly up into Samaria. Others stayed in Jerusalem; Stephen served tables. And to those round about, the power of these people—or should we say personalities?—in their respective pursuits was uncanny.

Yet God took these personalities, each with a tiny aspect of the divine spectrum glistening in himself, and they were fitly framed together in the overall purpose of building His kingdom.

"Because God so loved lost men, Jesus gave His life for ours. While we were yet enemies of God, the plan for our eternal salvation was provided. Now, through faith, we can know that God is reconciled to us and we are reconciled to Him. And not only for the present, but the justified shall be saved from eternal wrath. The justified lives by his faith!"—Norman W. Bloom.

The High Cost of TRANQUILITY

By MILO L. ARNOLD, Pastor, Richland, Washington

METHUSELAH must have found a way to live at peace with himself, his environment, and his contemporaries. He could not have lived so long if he had been at odds with the world about him. If living a long time is success, he made it; and if living at peace is effective living, then we will give him a good grade. However, history tells us that during the years he lived the world became steadily worse, moral conditions decayed, spiritual forces were pushed off the map, while no man rose to condemn sinners nor champion the righteous.

Can it be that he lived so long because he didn't live for much? Can it be that he lived so inoffensively and placidly that all he did was live? Can it be that he adjusted quietly to a world toward which he should have shown some antipathy? Maybe his longevity is a paltry honor gained at too high a cost.

There are times when tranquility is dangerous and contentment is a sin. Jesus could have lived a much longer life if He had adjusted comfortably to the situations of His day. John the Baptist could have lived long and happily if he had tempered his message sufficiently to make it safe. Stephen could have lived out his full life if he had conformed to traditions and complied with the grooved patterns of the synagogue board. Paul could have enjoyed a tranquil and lengthy life if he had not offended the religious leaders of his day by being so progressive as to be called liberal.

The other day one of my good friends scared me. He told me he didn't think I had an enemy in the world. I am sure that his research was too limited for so broad a statement, but anyway it sent me to prayer in a hurry. My friend had been most kind and I genuinely appreciated his compliment, but I am not sure that it was worth as much to me as he intended. I needed a long talk with the Lord about it. Maybe I have been too content, too easy to live with, too willing to adjust to the *status quo*, and too inoffensive to entrenched carnality or static holiness. I hope this is not the case, but I sincerely asked God to search my heart and life. I want to have convictions and stand for them. I want to find the truth and champion it in truly Christlike fearlessness.

There is no virtue in being offensive nor is there grace in being unkind. There is no value in being known as an individualist or campaigner,

but there is danger in seeking peace at the price of conformity to wrong. I admire people who can differ with others without losing their friendship. Surely we all regard men who like Barnabas can do more good than others while offending fewer people than most.

I want God to keep me from being offensive or irritating, but I don't want a life of Methuselah's tranquility, which has its only reward in lengthened tenure. I want to be loved without being a leaver. I don't want to needlessly disturb good men nor cause unrest in the household of the faithful. I don't want to divide between church members nor cause unrest among the faithful. I want to love and be loved, but I know that there is such a thing as creating a situation where both they and I will pay too great a price for tranquility.

There are times when silence is truly Christian and it is honorable for one to say nothing about things which are offensive to him. Sometimes true manliness of stature is evidenced by silence. Yet there may be times when a man may weaken his soul by silence and keep his friends at too great cost to them and to him.

Jesus didn't live long, and while He lived He knew few tranquil hours. "He came unto his own, and his own received him not" (John 1:11). He found it necessary to run roughshod over the Temple traditions and petty legalism of His day. He mocked the assumed authority of the high priests and preached a gospel which was radical in its unselfishness and contemporary in its demands. He said little about their cherished distinguishing trifles but was shockingly bold in

"Think for a moment today of the abundance of testimony concerning the faithfulness of our God. Sermon, song, testimony, and experience all verify His faithfulness. He is our eternal Refuge, our Rock in a weary land, a sure Foundation, and in Him is no shadow of turning. The blessings that are ours because we know God are our everlasting possession. . . . Father, in the dark days of sorrow and loss, help us to see that Thou dost never leave us nor forsake us: Thy covenant with us is an everlasting one."
—Kenneth L. Dodge.

condemning their love for money, prestige, and position. He did not compliment them for their long faces and broad phylacteries but did condemn them for their shallow integrity and selfish pride. He pointed in scorn at their narrow souls covered with broad garments. It was a dangerous thing to do and they saw to it that He paid the price in full. They complacently petted their sleeping consciences while nailing Him to the Cross.

Jesus knew that it was dangerous to disturb a sleeping religious institution. He knew that it would create confusion if deeply grooved traditions were adjusted to a temporary effectiveness. He didn't ask for a tranquil situation but for an effective life. The world of avowed sinners may strike back lightly if its conscience is disturbed, but if the conscience of a sleeping temple is annoyed it will possibly vent its full fury without mercy.

Nine hundred sixty-nine years of what? Obviously Methuselah had no ulcers, not much loss of sleep, not much overwork, not many enemies, and no broken heart. He succeeded in living a long time while the world went to the devil, the people of God became wedded to the people of the devil, and nobody spoke up to disturb the tranquil downstream flow. Maybe there was nothing wrong with him, and it is possible that I falsely accuse him, but one can't help wondering how so little residue could remain from so many years.

No Christian should make enemies over trifles nor offend his contemporaries over nonessential issues, but every man should have some convictions for which he should willingly die if necessary. He should, however, always remember that Christians should do their own dying. They should not try to destroy others for their convictions nor seek to save themselves at the cost of those who differ with them.

Jesus willingly died for His truth but made no effort to kill His enemies for it. Weak men condemn others to death in order to save themselves, but great men go uncomplainingly to their own crosses in defense of their great convictions without throwing their martyrdom into the face of their detractors. Jesus saved others; himself He did not save. He died *for* something at thirty-three, while Methuselah died of something—we know not what—at nine hundred sixty-nine. What price, tranquility?

Our denomination, our local churches, our pastors, our corporate groups of laymen or an individual Christian can possibly enjoy tranquility at the price of decay, and peace at the cost of failure. Tension, strain, unrest, and disturbance are never welcome and of themselves have no virtue. They are never to be sought after nor taken lightly, but peace at any price may be an unwholesome kind of peace.

A MOUNTAIN



for a Birthday Present

By **E. WAYNE STAHL**

Nazarene Elder, Lowell, Massachusetts

ACROSS THE VAST GULF of three and one-half thousand years I seem to hear a voice. It is that of Caleb. He is speaking to General Joshua, saying: "I am this day fourscore and five years old. . . . Now therefore give me this mountain" (Joshua 14:10-12); and with the eyes of my mind I seem to see him point in beautiful appeal to a snowy peak looming majestically in the far distance.

And he received that natal gift.

As did Caleb, I can use his words as to the number of years I have lived. But unlike him, I am not asking for a mountain, but am thanking God for the mountains He has given me.

First of all, I am grateful to my divine Donor for Mount Calvary. As the years increase for me I find the Cross enlarges in its beauty, glory, and wonder. In its crimson triumph I see a conquest more majestic by far than those of Caesar, Alexander, and Napoleon combined. It is the victory of One who "cometh from Edom, with dyed garments from Bozrah," glorious in His scarlet apparel, mighty to save (Isaiah 63:1).

Another mountain that thrills me is the Mount of Transfiguration (Matthew 17:1-2). There and then shone from Him some of the transcendent glory which He had with the Father before the foundation of the world.

We read that the three apostles on that holy height, after the celestial visitants, Moses and Elias, who had talked with Him there, had disappeared, "saw no man, save Jesus only."

And how life will be transfigured for us, ineffably, when we look unceasingly "unto Jesus the author and finisher of our faith" (Hebrews 12:2)!

Another reason for my birthday rejoicing is that I am a dweller on Mount Zion. For we are told that the inhabitants of that White Mountain—far excelling in its snowy splendor those summits of New England with that luminous name—"shall be called holy" (Isaiah 4:3).

God's sanctified ones are a mountain people living in the spiritual highlands, "away from the mire" and the clay of worldliness. However, it is not a monastic separation. They are "insulated" from the world, but not "isolated" from it.

As servants of the most high God, they minister to the needs of sin-debased souls in the lowlands, saying, each one of them, "My heart's in the highlands; my heart is not here."

Again, at the risk of becoming very personal, I can thank God on my birthday that I am on the mountain of matrimonial blessedness. I know Solomon's words are gloriously, beatifically true: "Whoso findeth a wife findeth a good thing, and obtaineth favour of the Lord" (Proverbs 18:22).

In the days of my bachelorhood I had said that, if I ever married, my wife must be a holiness woman. And God more than gave me my desire. He not only gave me such a helpmeet, but a Nazarene in addition. What a superlative Donor He is!

Not only is my retrospect blissful, but the prospect is "full of joy unspeakable." As I contemplate the "hope which is laid up" for me "in heaven" (Colossians 1:5), I stand upon the mountain of hope and envision the metropolis of the Blood-washed, the celestial Jerusalem. Oh, the "prospect is so transporting," as I think of boulevards of gold,

the orchards of life bordering the Crystal River flowing from the heavenly throne of dazzling whiteness, and the unspeakably beautiful rainbow of living emerald round about it (Revelation 4:3)!

But immeasurably surpassing all those splendors is the sight of the Lamb slain from the foundation of the world, whose crimson drops of death have been transmuted into the rubies of everlasting victory in the crown He wears to the "ages of the ages."

"Rejoicing in hope" of that El Dorado ("the Golden Country"), of reaching that land where we are forever done with clocks and calendars—and birthdays—I thank God for that mountainous magnificence I shall know as I stand with the Lamb on the heavenly Mount Zion and rejoice in the vigor of eternal youth. It was a young man the women saw in the empty tomb on resurrection morning (Mark 16:5). And the resurrection people know an eternal morning. Their Sun of Righteousness is He who said, "I am . . . the bright and morning star" (Revelation 22:16). And He promises the overcomer, "I will give him the morning star" (Revelation 2:28). Hallelujah!

*The bride eyes not her garment,
But her dear Bridegroom's face;
I will not gaze at glory,
But on my King of Grace;
Not on the crown He giveth,
But on His pierced hand; . . .
Where glory—glory dwelleth
In Immanuel's land.*

(Annie Ross Cousin)

The Time for **R**EPENTANCE

By JAMES SHRIDER

Pastor, Manhattan, Kansas

IN the twenty-third chapter of Luke, verses 39 through 43, we read of a man who faced up to life and sin before it was eternally too late. Of all the people at the Cross none received quite as much as this thief or malefactor.

There were probably as many personalities and reasons for being at Calvary as there were people present. This man was not there by choice, however, but by some act of fate or coincidence he found himself facing death beside the One who could give eternal life. He had been caught in a criminal act and was sentenced to die—justly so, he fully admitted.

At a time when he truly needed someone to minister to him, to understand him, to comfort and

advise him, he found Jesus, whom under other circumstances he might never have listened to or believed. Now facing death, he suddenly realized he was not prepared to die. Even more extraordinary was the fact he immediately recognized Jesus as the means of salvation. Others were still mocking from the foot of the Cross. His friend in crime railed at Jesus from the other side, but this man fully saw his hopeless situation and that Jesus had the power to overcome it.

From this incident, two main conclusions can be drawn. First, man needs salvation before dying. His cry, "Lord, remember me when thou comest into thy kingdom," can tell nothing but that he expected Jesus to have a spiritual Kingdom.

This was no time for idle chatter or speculation concerning any coming earthly kingdom. He had no dreams that some secret band would attack the hill and set Jesus free and place Him upon a throne. All hope of physical help had passed when that huge cross had been lifted aloft and allowed to drop into its place in the ground.

This man was facing death without hope of a miracle to save him and knew if his life was not somehow changed in an instant he would spend eternity in worse surroundings than now faced him. His "Remember me . . ." was true repentance mixed with faith. He fully believed the One to whom he was speaking was completely capable and able to forgive him and assure him of eternal bliss.

The second conclusion to be drawn from this incident: there is no set time or place for repentance. Jesus accepted the man's penitent plea and recognized his faith. He said, "To day shalt thou be with me in paradise."

How true Jesus was to His own teaching; for had He not told a parable of workers hired early in the morning, others at midmorning and noon, while still others were hired in late afternoon, but at evening all received the same pay? Jesus taught that the kingdom of Heaven would be similar, the first being last and the last being first. Though this man had waited until the last moments of his life, Jesus forgave his sins and assured him of a place in heaven.

Jesus had told the Samaritan woman at the well that the important thing was to worship God in Spirit and in truth, whether in Jerusalem, Samaria, or the mountains. Now He was accepting worship from this man on a barren hilltop. During this time of agony, when He was bearing the sins of the world, both past and future, He still was interested in this seemingly worthless piece of humanity who hung by His side.

Though Jesus might have been thinking of the far-flung regions to which His gospel would go, He was also interested in a never-dying soul, crying out for mercy, atop Calvary's hill. Jesus would later instruct His disciples to go into all the world, but He would also instruct them to start first, at home, in Jerusalem.

How desperately we need to grasp the implications of this incident in our world today! There is no set time or place to call upon God. He is not a God of the sanctuary or church building, alone. How often we try to restrict God's authority just to the church building! Jesus, in His dying moments, exemplified the fact that He is wherever man is, and has a need.

You can find salvation at your office desk, in your place of business, or on a crowded streetcar. Yes, we need the church for the strength we can receive from it and because we do find God there, but the church is not a substitute for Christ. If we

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Music Memoette
by OVELLA S. SHAFER

"I Can Hear My Saviour Calling"

*I can hear my Saviour calling,
I can hear my Saviour calling,
I can hear my Saviour calling,
"Take thy cross and follow, follow Me."*

*I'll go with Him thro' the garden,
I'll go with Him thro' the garden,
I'll go with Him thro' the garden;
I'll go with Him, with Him all the way.*

*I'll go with Him thro' the judgment,
I'll go with Him thro' the judgment,
I'll go with Him thro' the judgment;
I'll go with Him, with Him all the way.*

Chorus:
*Where He leads me I will follow,
Where He leads me I will follow,
Where He leads me I will follow;
I'll go with Him, with Him all the way.*

E. W. Blandly wrote this hymn-gem, and these appealing strains have been used for altar calls by gospel songsters for many years up to this present time. It appears in most hymnals under the title "Where He Leads Me."

The "garden" referred to in the second verse of this hymn of consecration is the Garden of Gethsemane, where, according to the biblical account in Mark 14:32, Jesus went for meditation and prayer just before His arrest which led to His death on the Cross. The "judgment" mentioned in verse three is the Saviour's trial before Pontius Pilate.

.....
want salvation we must find Christ, and He is not found exclusively in a church building.

This incident further shows us that not all missionary work is to be done on foreign fields. Too often in our desire to help others find salvation we lift our eyes to look over the ocean and fail to see millions dying untold at our very doorsteps. If we would follow the example of Christ, we will do all we can for the far reaches of the world and not neglect our home field. Neighbors, and those right at home, need the story of salvation as desperately as the natives of foreign lands.

The malefactor recognized his need at an unusual time and unaccustomed place. But Jesus comforted him with the knowledge that any time or place is the time for repentance.



MEETING OUR NATIONAL NEED

WHAT AND WHERE is the answer to our social, civic, home, political, and racial relationships where discord and disharmony, bitterness and strife, hatred and conflict abound?

Can it be found in education, legislation, eugenics, philosophy, Utopian environment, higher standards of living, better wages and finer homes, self-indulgent and undisciplined living with complete lack of moral restraint and Christian guidance found on biblical indoctrination? Nay, verily!

The answer, it seems to me, is found only in a Person, Jesus Christ, and His saving grace. Our blessed Master said to Nicodemus, "Ye must be born again." This is the answer for a wicked, unregenerate, morally depraved humanity. History proves the utter futility and worthlessness of man's substitutes for the regenerating grace of God in his heart and life.

Human reforms, minus Deity and saving grace, can never meet the needs of a fallen race, no matter how propitious and commendable they may be. It takes more than an external poultice to heal a malignant cancer. But a new creature (II Corinthians 5:17) enters a new realm of being, is transformed, changed, and becomes an ambassador of peace and reconciliation to God and man.

Here is the answer to the world's basic need—salvation through Christ. Christ truly said, "I am the way, the truth, and the life" (John 14:6); and Luke wrote, "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved" (Acts 4:12). Oh, that this poor lost world might know and grasp this truth!

Now the question is persistent: How can we bring the message of Christianity face-to-face with man's needs? The answer is not simple, but complex. We offer some points for consideration:

We could go much deeper, pray more fervently, intensify our devotion, enlarge our vision, and vitalize our efforts more Pentecostally and practically for the evangelization and salvation of lost humanity. We are asleep in harvesttime.

It is lamentably sad and true that thousands upon thousands of Nazarenes never so much as try to win a soul to Christ. I say, "Never try." Weeks, months, years, slip by with no serious effort in soul

winning. We must always be not only an evangelistic, but an *evangelizing*, church; a force, not a farce; a dynamic, Spirit-filled, outreaching people.

Unless we reach this generation, we are doomed. It will take passion and careful planning to arouse the church and organize our forces for a church-wide, soul-saving major effort to reach this age. Our general, district, and local leaders are concerned and burdened for intense evangelism. It is high time for our laymen everywhere to take this sacred responsibility seriously.

We must make calls, urge people to come to Christ, devote ourselves perennially to winning men to Christ. We are called to be fishers of men. Opportunities are everywhere to speak a word for Christ—the home, office, factory, mill, store, street corner, filling station, train, plane, bus, elevator, and a myriad other places. Let us take this responsibility to our hearts so that our lips will be no longer mute, but sanctified, anointed, and guided by the blessed Holy Spirit.

The writer was profoundly impressed recently in reading *A Quest for Souls*, a series of evangelistic sermons by the late Dr. George W. Truett. These soul-stirring messages were given in Fort Worth, Texas. What impressed me was that night after night before announcing his text he would give an urgent word to the Christian about winning souls. Hear him:

"I beseech you, that we strive together in prayers in the public services—and in private efforts; . . . Light your torches, then go out to bring light to others; . . . There is a program for you to carry out—a niche for you to fill—a task for you to face. . . . Won't you make it a point, from day to day, to do some definite religious visiting? All about us are people to be spoken to in the right way, concerning personal religion. Won't you dedicate yourself for an hour tomorrow, or half an hour, or ten minutes, for one minute, to speak to some human soul about personal religion?"

Thus the great preacher endeavored to pass on to others his great burden for the lost.

Let us pray that our coming General Assembly will be so divinely led in this regard that the entire membership of our beloved Zion will catch the vision of winning souls!

By E. E. WORDSWORTH, Retired Nazarene Elder, Redmond, Washington

EDITORIALS

By W. T. PURKISER

Remembering to Forget

Two ever-present perils of any individual or of any church are discarding the past and depending upon the past. To discard the past is to cut off the roots that nourish the life of the present. To depend upon the past is to cease to grow and thereby begin to die.

This is true in our personal lives. A person without a past would be a helpless infant, having to learn everything anew. But when we tie too closely to the past we get to the place where, as the man said of an acquaintance, "He has a glorious future behind him."

God has created us in such a way that we can remember. If we could not remember, we could not grow. We would be forever confined to an immediate present. We would be quite literally going around in circles, and very small circles they would be.

But God has also created us in such a way that we can forget. If we could not forget, we could have no future. We would be tied to the past in such a way that we could never get free. Nothing new could ever be seized and used.

There is then no contradiction between the command of the Psalmist, "Forget not all his benefits," and the testimony of the Apostle Paul, "Forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus" (Philippians 3:13-14). We must actually do both. We must remember. And we must forget.

SOMETHING AKIN TO THIS is true in the life of a church. It must not forget its past—its meaning, and reason for being. There have been entire denominations that have forgotten their identity. They have cut off their own roots. They have become so enamored with the future that they have attempted to capture it without "the weapons of our warfare." They have emptied their creeds of meaning and discarded their distinctives. The result has been chaos and impotence.

On the other hand, the church must not depend upon its past. It must be able to remember, and it must be able to forget. There have been entire denominations that have come to a dead end because they could not forget. The splendor of the "good old days" has blinded them to the fact that

God has some "good new days" for those who walk with Him. They have built their tabernacles on some mount of transfiguration and have made shrines of their past blessings. Meanwhile, the confused and needy crowd down below are as sheep having no shepherd.

As we look ahead to a new quadrennium, it would be well for us to ponder these facts. We can come to futility from either of two directions: by renouncing the past or by relying upon the past. We need or want no new gospel. The message of a new birth and holiness of heart and life is our identity. It is our name, our reason for being.

But we must remember that only God does not need to change. We dare not deny that we are creatures, and not the Creator. To confuse the unchanging message with the need for changing methods is to close the door to the work God has for us to do in the years ahead. Let us determine to make the past a steppingstone and not a stumbling block, a compass from which to chart the course and not a pier at which to dock the vessel.

Standby or Bystander?

Someone has said that all people are divided into two classes, those who divide all people into two classes and those who do not. At the risk of some oversimplification, one might well comment that there are two classes of people in the church: the standbys and the bystanders.

The standbys are those thoroughly dependable folk who can always be counted on. They may not be spectacular, but they are steady. They may not always be in the front, but they are faithful. You know they are not going to fall for everything because they have taken their stand for something.

On the other hand, there are the bystanders. They are interested, but seldom involved in the hard work of the church. They are friendly to the cause, but not always faithful to the claims of the gospel. Their ranks supply an undue proportion of armchair quarterbacks, quick to call the plays but not too much to execute them.

Ours has been called the age of the spectator. It is not only true in games, but in politics, in community concerns, and in the affairs of the kingdom of God. The stands are full, but the players few. The consumers are many, the producers scarce. There are many onlookers, not so many out in the battle line.

THE PROBLEM, of course, is to help the bystander become the standby. Two things are necessary here. The bystanders must be inspired with a desire to get into the action. This is the area of the motive, the purpose of the heart and life. This is where the dynamic of the Spirit operates.

The story has often been told of Napoleon Bonaparte on a hillside watching a troop of his soldiers put up a halfhearted fight with an enemy patrol. He ground his teeth and said to an aide, "If I could get myself inside those men . . . !" This is exactly what our Captain wants to do. He "gets himself inside" us when the Comforter, who is with us in regeneration, comes in to abide in His sanctifying fullness.

But to be a standby is not only a matter of motivation. The second necessity is training and leadership. Better to have the desire without the skill than the skill without the desire, to be sure. But better yet to have both motivation and method.

This is the two-pronged challenge of our day. We must pray until revival kindles the flame of holy passion, and provide the training and leadership which will channel spiritual desire into dedicated service. Only then shall the bystander become the standby, and the work of God among men go forward.

"You Are Being Followed"

This is not a line from a "cloak and dagger" drama.

It is a simple statement of the fact of influence: "For none of us liveth to himself, and no man dieth to himself" (Romans 14:7).

That such a statement might well be made about the prominent and outstanding "pacesetters" of the group is easy to see. But it is no less true of the

one who might think himself to be obscure and not very important.

Every human life, like Peter walking along the way (Acts 5:15), casts its shadow upon others. It may be quite unconscious on the part of both the person and those to whom the influence reaches, but it is real nonetheless. And it should be quite plain that each of us is responsible before God for the effects of this shadow.

Peter's shadow was a benediction. Not that it had always been that way. There had been a time when Peter was a sinful man, and the drift of his life had been away from God and righteousness. There had been a time when Peter was an unstable Christian, a follower of the lowly Galilean, but possessed of a spirit very different from that of the Master he sought to serve.

It was an Upper Room and the fullness of the Holy Spirit which changed all that. Were there no other evidence in the New Testament for the value of holiness of heart and life than the "before" and "after" pictures of the disciples of Christ, this alone should be sufficient to make every one of us a seeker for the fullness of the blessing of the gospel of Christ. Peter's shadow had been an uncertain quality before. After his heart was purified, it became a blessing wherever he went.

Happy indeed is the Christian who can honestly invite others, as did Paul, "Be ye followers of me, even as I also am of Christ" (1 Corinthians 11:1).

Fifty for New Guinea

Next Sunday is the day set for the "birthday offering" for the Nazarene Foreign Missionary Society. The society is fifty years old this year. Its General Council is asking us all to share in its birthday celebration by giving fifty for a new mission hospital in New Guinea.

New Guinea is one of our most recent and fastest growing fields. It was opened by Rev. and Mrs. Sidney Knox a little more than eight years ago. We have had a medical clinic there for six years, and are now operating two dispensaries. The need for a hospital to serve at least part of the three million inhabitants of the field has become increasingly apparent. Two missionary nurses are already on the field, and Dudley Powers, M.D., is under appointment and ready to go.

So we may all participate in this extension of missionary outreach by giving fifty. Fifty what? Well, that's between you and the Lord. Pennies, nickels, dimes, quarters, halves, dollars, fives, tens—go as far up the scale as your dedication and faith and means will reach. There's a level to suit every purse.

The basic need is \$150,000. It is important that your gift be as large as possible. It is more important that there be a gift: fifty for the N.F.M.S. Golden Anniversary offering—fifty for New Guinea.

Pour Out Thy Heart!

Psalms 62

*Pour out thy heart! God hears thy prayer!
He understands when none can care;
His love is real, so sure and warm—
The Rock that stands through every storm!*

*Pour out thy heart! He notes thy tears!
He heals thy wounds and calms thy fears;
Friends may fail, or turn away,
But He will be thy Strength and Stay!*

*Pour out thy heart! Hold nothing fast
Except His love—all else shall pass.
Make Christ thy Refuge in each test;
In Him alone are peace and rest!*

By FRANCES B. ERICSON

THE CHURCH AT WORK

MINISTERIAL BENEVOLENCE

DEAN WESSELS, *Secretary*

The following letter was received from an elder in the Midwest. He gave thirty years service in the active ministry. Now retired, he is on the N.M.B.F. roll:

Yesterday I received my first check in the amount of \$200 as my allowance for August and September. I only wish I could find words to express my thanks to you and to our great church. How glad I am that I was permitted to spend my life preaching holiness in this great church! I wish also to say many thanks for the birthday greetings and the gift.

Faithfulness in paying the N.M.B.F. budget makes letters such as this possible. Our retired ministers and their widows depend on your love and concern for help in meeting their daily needs. Thank you for standing by them.

*Department of
Ministerial Benevolence*

FOR CHRISTIAN ACTION

The former Chairman of the Federal Communications Commission, Newton N. Minow, constantly reminded the broadcasters about their responsibility to the listening public. On one occasion he challenged the broadcasters in these words: "There are some fine children's shows but they are drowned out in the massive doses of cartoons, violence, and more violence. Must these be your trademarks? Search your consciences and see if you cannot offer more to your young beneficiaries whose future you guide so many hours each and every day."

Certainly the broadcasters have a responsibility to their listeners. Viewers have a responsibility to demand of the broadcasters good and wholesome programming. Above all, in our homes discrimination should be used on our TV and radio diet. Perhaps the resolution adopted by the 1952 General Assembly bears reading and rereading:

"Since we are living in a day of great moral confusion in which we face the potential encroachment of the evils of the day into the sacred precincts of our home through various avenues such as current literature, radio, and the

more modern medium of television, it is essential that the most rigid safeguards be observed to keep our homes from becoming secularized and worldly.

"While we recognize these agencies are of great value in the propagation of the gospel and the salvation of souls, we do deplore the low moral tone of much current literature, comic magazines, articles and pictures of some magazines, and the contents of many books.

"We likewise deplore the sensuous appeal of many radio and television programs. We believe it to be detrimental to the welfare of our homes to listen to or view programs of the Hollywood type of movies or shows of the vaudeville level. We therefore call upon our leaders and pastors to give strong emphasis in our periodicals and from our pulpits to such fundamental truths as will develop the principle of discrimination between the evil and the good to be found in these mediums.

"We suggest that the standard given to John Wesley by his mother, namely, 'Whatsoever weakens your reason, impairs the tenderness of your conscience, obscures your sense of God, or takes off the relish of spiritual things, whatever increases the authority of your body over mind, that thing for you is sin,' form the basis for this teaching of discrimination.

"We especially recommend that the reading, listening, and viewing on the Sabbath day be consistent with our high standards of holiness, and that we do not allow any television program to become a substitute for church attendance" (*Manual*, pp. 331-32).

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

GENERAL INTERESTS Over 300 Laymen Leaders Will Be Delegates to the 16th General Assembly

By O. JOE OLSON
Director, Nazarene Information
DISTINGUISHED NAZARENE LAYMEN, representing every profession and virtually every specialized area of commerce, industry, and public service, will make up one-half of the approximately seven hundred delegates to the sixteenth international General Assembly of the denomination, scheduled for Portland, Oregon, June 22 to 26.

According to the articles of church government as found in the *Manual*, "ministerial and lay delegates in equal

number" are elected to the General Assembly.

On the basis of membership reported by districts in the last year, there will be 616 district delegates, of whom 308 will be laymen. In addition, there will be 35 delegates from the mission fields, and 27 ex officio delegates, which include the 6 general superintendents, college and seminary presidents, and department secretaries at headquarters.

A sampling of about one hundred layman delegates includes:

Physicians and surgeons—Dr. Paul F. Little, Los Angeles; Dr. Paul Macrory, Bethany, Oklahoma; Dr. Neel J. Price, Washington, D.C.; Dr. David H. Sutherland, Oakland, California; Dr. Lloyd G. McArthur, Indianapolis; and Dr. Wilbert E. Little, also of Los Angeles.

Dentists—Dr. Ralph E. Barton, Santa Monica, California; Dr. Paul H. Gray, Ashland, Kentucky; and Dr. Homer R. Gray, Uxbridge, Massachusetts.

Attorneys—F. L. (Bud) Smec, Visalia, California, son of Dr. Roy F. Smec, retiring secretary of Home Missions; and W. Delmore McDowell, Seattle, Washington.

In the public school area, Clarence C. Brown, Butler, Pennsylvania, is county superintendent of schools. Three school principals are: Myron C. Walker, Danville, Illinois; Byron M. Hunt, Wabash, Indiana; and Rex Weisinger, Lufkin, Texas.

In the postal service, Eugene C. Weber is postmaster at Walla Walla, Washington; Cecil Klein is superintendent of mails at Walla, Walla; and Blaine D. Proffitt is superintendent of a post-office station in Lincoln, Nebraska.

Other federal employees are Odie L. Page, Charlotte, North Carolina, air traffic control specialist at the municipal airport there; and B. Ostelle Smith, Savannah, Georgia, research associate with the public health service.

In the insurance field are: Jarrell W. Gunstream, Denver, general manager for New York Life; William G. Seal, Florissant, Missouri, district manager for State Farm; and W. Dallas Brooks, Chandler, Arizona, who manages his own realty and insurance business.

Accountants include Raymond A. Carr, Roanoke, Virginia, a certified public accountant; and Charles L. Flatt, Moscow, Idaho, a public accountant nineteen years.

In an imposing list of Nazarene delegates from the general field of engineering, Dr. W. L. Shevel, Jr., Peckskill, N.Y., is a top man with I.B.M.; while Dr. Robert E. Wilfong, Wilmington, Delaware, is director of nylon research with du Pont.

Others from engineering are: Raymond Reed, Bergenfield, New Jersey, with Bendix; Lewis K. Edwards, Ashland, Kentucky, with Armco; Richard

A. Ward, Charleston, West Virginia, with a telephone company; Robert F. Milburn, Lima, Ohio, with Westinghouse Aerospace; Marvin H. Gebhardt, Grand Forks, North Dakota, with an electric utility company; John E. Alderson, Peru, Illinois, with Illinois Power; Edward Mason, Oakland City, Indiana, with Whirlpool, Inc.; Fred A. Myers, Moncton, N.B., Canada, with Canadian railways; J. E. Fox, Victoria, Virginia, with a radio station; and James R. Davis, Findlay, Ohio, with Marathon Oil.

Plant superintendents and other top executives include: Harlan R. Heinmiller, Detroit, with General Motors, also a member of the Nazarene General Board; Lawrence W. Durkee, Akron, Ohio, with Goodyear, also on the church General Board; Charles L. Turner, Warren, Ohio, Republic Steel; Robert M. England, Sr., Charleroi, Pennsylvania, Corning Glass; Keith Peck, Pekin, Illinois, Caterpillar Tractor; James E. Oberlander, Bucyrus, Ohio, Timken Roller Bearing; L. Milton Durby, Sacramento, California, Pacific Telephone; David H. Blaney, Vernon, Connecticut, United Aircraft; John F. Chilton, Decatur, Georgia, American Tel. and Tel.; Paul B. Johnson, Salisbury, Maryland, Montgomery Ward; and Lawrence A. Whitcomb, Upland, California, Marquardt Corp.

Holding municipal positions are: Paul Freese, Washington, D.C., sanitary engineer for the District of Columbia; Paul W. Rice, traffic engineer for Corpus Christi, Texas; Paul S. Sutton, finance director for Kettering, Ohio; Harry Reimer, superintendent of the telephone system at Fairbanks, Alaska; Murray E. Belcher, supervisor in the Tulsa, Oklahoma, street department; Melvin R. Dorn, police lieutenant at Lincoln, Nebraska; and Clarence T. Wiley, electric meter superintendent at Frankfort, Kentucky.

In the construction field are: B. Dale Powell, Youngstown, Ohio, in his own company; Richard H. Thompson, Louisville, Kentucky, also self-employed; and John E. Wordsworth, Seattle, Washington, president of a floor contracting business and a member of the church General Board.

Among Nazarene delegates who own and operate their own businesses: John T. Benson, Jr., Nashville, Tennessee, and Russell Elliott, Garden City, Kansas, both publishers; E. H. Steenberg, Ashland, Kentucky, and E. Trevor Morgan, Sundre, Alberta, Canada, automobile dealers; and John A. Biggers, Sacramento, California, auto parts.

In the clothing business are: Howard F. Dunn, Long Beach, California; Eddie Anderson, Riverside, California; and Lee Burgner, Fort Worth, Texas. Bernard F. Farr, Modesto, California, has a department store.

Others in business include: Melvin R. Hansche, Racine, Wisconsin, mink farm, new member of the church General Board; Vernon V. Shumpert, West Columbia, South Carolina, laundry and cleaners; Oscar D. Wheaton, Jamestown, Tennessee, furniture; Stanley

Cornell, Howell, Michigan, lumber; and Ralph D. Dunlop, Skowhegan, Maine, farm equipment.

Virgil H. Scroggs, Fort Worth, Texas, heads a firm that manufactures vitamin supplements for livestock. George R. Garvin, Westchester, Illinois, is president of an electrical construction material concern. William T. Smith, St. Louis, is in the coal and coke business; Wayne Ogle, also of St. Louis, heads a fire extinguisher company; and Ned Thompson, Texarkana, Texas, owns an electrical business.

Stanley A. Bennett, Dallas, makes geophysical instruments for Mobil Oil. Sydney Cairns, Lisburn, North Ireland, owns a metal works. Richard A. Friesen, Los Angeles, is president of a recording company. Howard L. Smith, Des Moines, Iowa, heads a well drilling company; and Carroll J. Phillips, Waco, Texas, was president fifteen years of an advertising sign company.

Farmers and ranchers include: Bruce D. Pardue, Loving, New Mexico; I. E. Emmert, Texola, Oklahoma; Frank H. Dodge, Fallon, Nevada; M. K. Bingham, Lubbock, Texas; Norman Holms, Artesian, South Dakota; Donald W. Bartlow, Pomeroy, Washington; and Raman

Chandler, Dalhart, Texas.

Company or store managers include: W. J. Bryan, Guymon, Oklahoma, Western Auto; Harry J. Boese, Neosho, Missouri, Pet Milk; and J. W. Spiva, Panama City, Florida, president of Modern Water, Inc.

Two funeral directors are delegates: R. Roy Edwards, Hood River, Oregon; and H. Allison Vogt, Edmonds, Washington.

Dr. Paul W. Gamertsfelder is an optometrist in Columbus, Ohio; while Glenn A. McCollum, Chandler, Arizona, is an architect.

W. E. Eigsti, Hastings, Nebraska, is director of the Hastings museum; Ray Knighton, Sr., Chicago, is executive secretary of the Christian Medical Men's Association; and Kenneth I. Olsen, Newmarket, Ontario, Canada, is a plumbing contractor and a member of the church General Board.

Other delegates include: A. R. Motley, Carthage, Missouri, manager of a title and guarantee company; Kent E. Nisbet, Decatur, Illinois, secretary of the Wabash Railroad; and John F. Wilkerson, Hattiesburg, Mississippi, chief appraiser of the First Federal Savings and Loan Company.



Gene Hudgens Joins Church School Staff



REV. GENE HUDGENS is joining the staff of the Department of Church Schools effective June 1. He will be replacing Rev. Bennett Dudney, who has been released as director of Sunday School Administration to give full time to Christian Service Training. Mr. Hudgens will also be the new director of Christian Family Life, along with other responsibilities in the department.

Prior to his present pastorate at Oxnard, California, where he had a 45 percent increase in Sunday school during his first six months, he was associate pastor in charge of Christian education and youth work at Pasadena First Church with Dr. J. W. Ellis. During his eight years in this leadership, the Sunday school enrollment grew from 400 to 800 and the average attendance from 323 to 601. The average attendance among the youth grew from 55 to over 200. He played a major role in the relocation of the church and designing the highly functional education facilities.

Mr. Hudgens graduated with honors from Pasadena College, attended Naz-

arene Theological Seminary, and received his Master's degree in Religious Education from Fuller Theological Seminary. Another Master's degree is pending from Pasadena College. He has served with distinction on church school and N.Y.P.S. boards on the Los Angeles District, and has been active in the leadership of the Greater Los Angeles Sunday School Association. He is the past president of the Nazarene Directors of Christian Education Fellowship and edited their director's *Digest*.

The Sunday school clinic work Rev. Gene Hudgens has done on the West Coast has been outstanding. He will be heading up this work in his new position. He has also been a popular speaker and teacher at Sunday school conventions and training institutes. He will be spending about half of his time in this kind of field work for the department.

Mr. Hudgens, his wife, and three children will be moving to Kansas City after the General Assembly.—K. S. RICE, Executive Secretary, Department of Church Schools.



"SHOWERS of BLESSING" Program Schedule

May 3—"God Can Be Real for You," by L. Guy Nees

May 10—"Are You a Man of One World or Two?" by R. V. DeLong

May 17—"Unmerited Suffering Is Redemptive," by R. V. DeLong



DISTRICT ACTIVITIES

Uruguayan District Assembly

The second annual assembly and conventions of the Uruguayan District were held February 23 to 27 at our Pocitos church in Montevideo.

Reports showed increases in all departments—Sunday school, missionary society, young people's society, and church. There was a decided increase in giving, all churches giving 10 percent or more for the cause of worldwide missions.

Four men and one woman were given district license by the assembly; all are pastoring churches.

An evangelistic meeting was held in the evening with Rev. DiPietro of Argentina as evangelist. God moved on the scene and almost every meeting was crowned with seekers at the altar.

We are an infant district, and need the prayers of God's people.—MINA J. HUGHES, *Reporter*.

THE LOCAL CHURCHES

Evangelists A. E. and Pauline Miller report: "We are in our twentieth consecutive year in the field of evangelism, and God is giving days of victory. At this writing we are in a meeting in Henderson, Kentucky, with Pastor Marvin Appleby, and souls are being saved and sanctified. We have a few winter and spring dates available for 1965. We will be glad to go anywhere as the Lord may lead, carrying a program of preaching, singing, chalk artistry, music, and children's work. Write us, 307 S. Delaware Street, Mt. Gilead, Ohio 43338."

NEW PHILADELPHIA, OHIO—The Goshen Church recently enjoyed an outstanding revival under the Spirit-anointed ministry of Rev. Gene Clark. God came on the scene again and again, and victories were won at the altar of prayer. The church was strengthened, backsliders were reclaimed, and many new converts were won. We deeply appreciated Brother Clark's ministry with us.—SUE HILL, *Reporter*.

Rev. Harold L. Rains writes: "After serving for four years as pastor of our church in McAlester, Oklahoma, I have resigned to enter the field of evangelism in September. My slate is filled for the fall, but I have some open dates in '65, and will be happy to serve anywhere I am called. Write me, 721 W. Washington, McAlester, Oklahoma."

MONTEREY PARK, CALIFORNIA—A miniature camp meeting was enjoyed here, February 23 to March 1, in a glorious revival with our pastor, Rev. D. D. Lewis, as the evangelist. The Revelators, an outstanding gospel quartet, contributed greatly to the success of the meeting, as they combined a deep love for God and passion for souls with distinctive singing. It was a time of rich blessing from God. On the closing Sunday morning five new members were added to the church.—TWYLA M. GRAY, *Secretary*.

NOCONA, TEXAS—In February, God gave one of the best revivals this church has had, with Evangelist Henry C. and Mulqueen Thomas as special workers. Brother Thomas preached the gospel with the anointing of the Holy Spirit, and God gave forty definite professions for salvation or sanctification. Mrs. Thomas assists in the musical program, is a gifted and effective children's worker, and attracts the children. We appreciated the ministry of these fine workers. The church is moving forward under the leadership of Pastor C. O. Woldridge.—WINONA BRAGG, *Secretary*.

Mr. and Mrs. Lewis Welch celebrated their golden wedding anniversary on Sunday, February 16, at a reception given for them by their family, and held in the church annex, First Church of the Nazarene, Salem, Oregon. About one hundred fifty guests signed the book. They were married at Scholls, Oregon, on February 14, 1914. Two guests were present at this celebration who were at the wedding in 1914. The Welch's have been members of the Church of the Nazarene for thirty years, the last ten at Salem First Church. There are two daughters and three grandchildren; a son is deceased.

Dr. and Mrs. A. S. London report: "In February it was a delight for us to be present at the Western Oklahoma Sunday School Association convention in Cordell, Oklahoma, where we spoke five times during the sessions. The people were very responsive. Pastor Preston McDuff of our church in Weatherford is secretary of the association. We were with him on Sunday in three services. His building is being remodeled, and his school is going forward."

Evangelist Grant M. Barton reports: "Since the holidays, Wife and I have conducted a gracious revival at Bicknell, Indiana, with Pastor Carl Hansen; in Astoria, Illinois, with Rev. Robert Ireland, in their new church building; and at Dana, Indiana, with Pastor Eugene Dockery. God blessed in all these meetings in giving seekers at the altar. At this writing we are in a campaign in Brownstown, Indiana, with Rev. Floyd Farnsley and God is blessing. We have some choice open dates for this fall. Write us, 301 Lincoln Avenue, Bedford, Indiana."

IRONTON, OHIO—At the beginning of this assembly year Rev. Edwin E. Whipple came to pastor the Elm Street Church. Spiritual interest, attendance, and finances all have improved. The growth of the church has prompted immediate plans for expansion. Recently the church experienced a wonderful revival with Evangelist Asa Sparks. God came in a special way, forty-four persons prayed through (some in their homes), and on the closing Sunday of the meeting twenty-three people joined the church. This makes a gain of forty new members for the year, thirty-two of them by profession of faith. On Sunday, March 8, Pastor Whipple was given a unanimous three-year call.—MARLENE FERGUSON, *Reporter*.

TULSA, OKLAHOMA—University Church recently had a wonderful revival with Rev. and Mrs. Bob Lindley as the special workers. God honored in giving many victories. On the closing night Brother and Sister Lindley sang the glory down, and the altar filled with seekers, without any preaching. The preaching and singing of the Lindleys proved a real blessing to our people. Rev. Bob Lindley is the son of the pastor. Recently our church completed a new educational unit, and gains are being reported in every department.—R. F. LINDLEY, *Pastor*.

WATSONVILLE, CALIFORNIA—The revival with Evangelist Thomas Hayes was a memorable one for this church. God blessed the Spirit-filled ministry of this good man, which, combined with much prayer and fasting, resulted in some miraculous answers to prayer. Besides the regular prayer and fasting services, cottage prayer meetings were held two weeks prior to the revival. Bob Hildie sang and played the piano, and other music was furnished by our own people, including our Victory Notes youth band. We give God praise for this good revival and the many decisions made for Christ among both young people and adults.—*Reporter*.

Mrs. Wilma Geeding asks special prayer for her husband, Evangelist W. W. Geeding, who is in the St. Anthony Hospital in St. Louis, Missouri, with a heart condition.

Brother Dee Rushing, of the Rushing Family Trio, reports: "Our family has been blessed over the years in being privileged to work in the evangelistic field with some of our finest pastors and people. For the past two years we have enjoyed our services as minister of music with Rev. L. I. Weaver and church in Hawthorne, California. These were two of the best years of our life. We have now moved to Boise, Idaho."

ORLANDO, FLORIDA—There were 228 people in Sunday school on February 16, as Colonial Church celebrated its tenth anniversary on that day. The monthly average of 193 for February was the highest since the church was organized. Our people enjoyed the ministry of the Musical Bertolets in revival. Brother and Sister Bertolet are among the finest, and "tops" as evangelistic workers. Fifty-four seekers bowed at the altar of prayer during the February campaign. Rev. Charles Finney came to us as pastor two years ago, and since that time the congregation has built a beautiful new sanctuary.—*Reporter*.

District Superintendent E. D. Simpson of Missouri sends word: "After nineteen years as pastor of our Southside Church in St. Louis, Rev. Odis James received a three-year recall by a near-unanimous vote on March 15. This church has received twenty-four members on profession of faith in twelve months. Also they underwrote nearly \$2,000 for the Easter Offering for worldwide evangelism."

FORT WAYNE, INDIANA—Our Lord manifested His presence in a heart-warming, life-changing service on the closing Saturday night of the recent revival at the Grasmere Heights Church. Evangelist George Brannon and Mrs. Arthur Gould were the special workers. Brother Brannon pledged our people to a program of Bible reading and prayer. Before the regular service the Lord met with us in the Saturday night prayer-call meeting, and when the regular service began there was much praise to God, folks walking the aisles—the Lord took control and the altar filled. The service continued almost three hours. Sunday was a gracious day with seekers in both services, and more seekers at the altar on the following Sunday. We are revived!—RONALD C. BISHOP, *Pastor*.

THE BIBLE LESSON

By NELSON G. MINK

Topic for May 3:

Christian Principles in Daily Work

SCRIPTURE: Luke 12:13-34; 16:1-13; I Thessalonians 4:9-12; II Thessalonians 3:7-10; Ephesians 4:28 (Printed: I Thessalonians 4:10b-12; II Thessalonians 3:7-10; Ephesians 4:28; Luke 12:28-31)

GOLDEN TEXT: *Whatsoever ye do, do it heartily, as to the Lord, and not unto men* (Colossians 3:23).

Good Christians are good workers.

They learn to put conscience in what they do, in order to appreciate a personal reward for having wrought well. "He that watches the clock will remain one of the hands." There is a dignity to labor that associates it with serving the Lord. Blessed is the man that has honesty and a good conscience tied in with all that he does.

The pressure of financial success which our culture has brought about has injected peril into our work. False conceptions often befog our work, where the means looks bigger than the end. Someone has said, "One indication of rightness with God is to feel comfortable in His presence." This same principle goes along well with what we do.

Christians need to beware of these things. First, that there be no compromising of Christian principles in anything we do. We learn early in life that there are right and wrong ways of doing things. Second, we do have pressures from labor organizations, management, and other relationships. It is easy to get into bondage somewhere along the line and find ourselves in some questionable position.

Then, in the third place, we need to examine our attitudes towards our earning power. It is easy for a man to move his family clear across the state and settle down in some ungodly environment with his children and teenagers—away from any spiritual church—just because he makes a few cents more on the hour. Many a wrong move

has been made, based solely on the financial margin, but where the spiritual loss was tragic. How much better to keep the family active in the spiritual church than to risk upsetting this balance by taking on the job that would make it possible to add a few more fixtures to the home!

There are satisfactions which are more lasting than the paycheck. There is that vision of doing our work well. There is the management of our work program so that we find time for other things with our families. There is the examination of our attitudes towards our possessions and earning powers, so that we make our chief aim that of glorifying God.

One woman very confidently said, "I just live for my garden!" There are many who seem to just live for their work—or what they realize from it. Jesus taught us by precept and example that work is not to be the end in itself, but a means by which we can rightly serve man and God. He would have us to be so selective in our work that we may do it "heartily, as to the Lord."

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

Announcements

BORN

—to Rev. J. Wallace and Jeanette (Wilson) Cantrell of San Antonio, Texas, a daughter, Jana Cathleen, on March 31.

—to Mr. Ronald L. and Norma J. (Hill) Cardwell of Fostoria, Ohio, a son, Craig Alan, on March 20.

SPECIAL PRAYER IS REQUESTED

by a reader in California for a friend, once sanctified, but lost God under pressure and now seems in hopeless darkness, that God will bring deliverance;

by a Nazarene lady in Washington state "for my husband who has a serious heart defect following Asian flu";

by a retired Nazarene minister moving from the South back to the North, that God may undertake and give special help along every line.

Directories

GENERAL SUPERINTENDENTS

Office: 6401 The Paseo
Kansas City, Missouri 64131

HARDY C. POWERS

District Assembly Schedule—Spring, 1964
Philadelphia May 6 and 7
Sacramento May 13 and 14
Los Angeles May 20 to 22
Southern California May 27 and 28

G. B. WILLIAMSON

District Assembly Schedule—Spring, 1964
Alabama May 13 and 14
Florida May 18 and 19
Arizona May 28 and 29
New Mexico June 3 and 4

SAMUEL YOUNG

District Assembly Schedule—Spring, 1964
Abilene May 13 and 14
Canada Pacific May 21 and 22
Alaska May 28 and 29
South Dakota June 3 and 4

D. I. VANDERPOOL

District Assembly Schedule—Spring, 1964
Idaho-Oregon May 7 and 8
Washington Pacific May 13 and 14
Rocky Mountain May 28 and 29

HUGH C. BENNER

District Assembly Schedule—Spring, 1964
Central California May 6 and 7
Northern California May 13 and 14
Nevada-Utah May 20 and 21
Canada West June 4 and 5

V. H. LEWIS

District Assembly Schedule—Spring, 1964
British Isles South May 2 to 5
Mississippi May 13 and 14



Hymn of the month

HOLY GHOST WITH LIGHT DIVINE

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Feature

NAZARENE PUBLISHING HOUSE

Maine May 27 and 28
 New England June 3 and 4

Following General Assembly

North Dakota July 2 and 3
 Southwestern Ohio July 8 and 9
 Northeastern Indiana July 8 to 10
 Canada Central July 9 and 10
 Nebraska July 9 and 10
 West Virginia July 9 and 10
 Albany July 15 and 16
 Illinois July 15 to 17
 Michigan July 15 to 17
 Oregon Pacific July 15 to 17
 Colorado July 16 and 17
 Central Ohio July 20 to 22
 Eastern Kentucky July 22 and 23
 Eastern Michigan July 22 and 23
 Northwestern Ohio July 22 and 23
 Canada Atlantic July 23 and 24
 Pittsburgh July 23 and 24
 Northeast Oklahoma July 29 and 30
 Northwest Oklahoma July 29 and 30
 Akron July 30 and 31
 Chicago Central July 30 and 31
 East Tennessee July 30 and 31
 Iowa August 5 and 6
 Kansas August 5 to 7
 Dallas August 6 and 7
 Wisconsin August 6 and 7
 Southwest Indiana August 12 and 13
 Kentucky August 13 and 14
 Virginia August 13 and 14
 Gulf Central August 14 and 15
 Houston August 19 and 20
 Tennessee August 19 and 20
 Minnesota August 20 and 21
 Northwestern Illinois August 20 and 21
 Northwest Indiana August 20 and 21
 Indianapolis August 26 and 27
 Kansas City August 26 and 27
 Louisiana August 26 and 27
 Missouri August 27 and 28
 Georgia September 9 and 10
 South Carolina September 9 and 10
 Southeast Oklahoma September 9 and 10
 Southwest Oklahoma September 9 and 10
 Joplin September 16 and 17
 North Carolina September 16 and 17
 South Arkansas September 16 and 17
 North Arkansas September 23 and 24
 New York September 25 and 26

District Assembly Information

BRITISH ISLES SOUTH, May 2 to 5, Morley Church, Albion Street, Morley, Yorkshire. Pastor John Townend. General Superintendent Lewis. N.F.M.S. convention, May 1; N.Y.P.S. convention, May 1, and S.S. convention, May 1.)

CENTRAL CALIFORNIA, May 6 and 7, First Church, 18th and H Sts., Modesto, California. Pastor Grady W. Cantrell. General Superintendent Benner. (N.F.M.S. convention, May 5.)

PHILADELPHIA, May 6 and 7, Calvary Church, 4th and Centre Ave., Reading, Pennsylvania. Pastor Arthur M. Fallon. General Superintendent Powers.

IDAHO-OREGON, May 7 and 8, College Church, 504 Dewey, Nampa, Idaho. Pastor Wilson Lanpher. General Superintendent Vanderpool. (N.F.M.S. convention, May 5-6.)

ABILENE, May 13 and 14, Northside Church, 2101 Roosevelt, Fort Worth, Texas. Pastor W. S. Hanna. General Superintendent Young. (N.Y.P.S. convention, May 11; N.F.M.S. convention, May 12.)

ALABAMA, May 13 and 14, 1700 W. Jackson St., Pensacola, Florida. Pastor Jack Sanders. General Superintendent Williamson. (N.F.M.S. Convention, May 11-12; N.Y.P.S. convention, June 5.)

MISSISSIPPI, May 13 and 14, First Church, 603 W. Silas Brown, Jackson, Mississippi. Pastor Ford Boone. General Superintendent Lewis. (N.F.M.S. convention, May 12; S.S. convention, May 11.)

NORTHERN CALIFORNIA, May 13 and 14, Park Nazarene Camp, 1200 El Runcho Drive, Santa Cruz, California. Pastor Walter Hubbard. General Superintendent Benner. (N.Y.P.S. convention, May 13; N.F.M.S. convention, May 12; S.S. convention, May 13.)

SACRAMENTO, May 13 and 14, First Church, 915 Rose Marie Lane, Stockton, California. Pastor Robert M. Sutton. General Superintendent Powers. (N.F.M.S. convention, May 12.)

WASHINGTON PACIFIC, May 13 and 14, Central Church, 8100 Mill Plain Blvd., Vancouver, Washington. Pastor Don Coonrod. General Superintendent Vanderpool. (N.F.M.S. convention, May 11; S.S. convention, May 12.)



Conducted by W. T. PURKISER, Editor

Please explain what it means to make up the hedge and stand in the gap before the Lord for the land, lest He destroy it.

The verse quoted is Ezekiel 22:30. I believe it refers to what Abraham did as he stood before the Lord and prayed for the cities of Sodom and Gomorrah (Genesis 18:17-33). It is a sobering but scriptural thought that intercessory prayer may actually change the course of history. Our land may be spared if God's people pray. It may be destroyed if they do not.

Can you give scripture proving the need for two works of grace after the biblical account of Pentecost?

Gladly. Start with the Book of Acts. In the Samaritan revival, the people were converted and baptized under the ministry of Philip (Acts 8:5-13). They were filled with the Spirit under the ministry of Peter and John (Acts 8:14-17). The twelve at Ephesus were disciples, believers, and baptized in the name of Lord Jesus (Acts 19:1-5). After that, they were instantaneously filled with the Holy Spirit (Acts 19:6).

The Romans, although Christians, are urged to yield themselves unto God, and their members servants to righteousness unto holiness (Romans 6:13, 19). As those having tasted the mercies of God, they were to present their bodies a living sacrifice (consecration) and be transformed by the renewing of their minds (a second work of grace) in order to prove the good, acceptable, and perfect will of God (Romans 12:1-2).

The Corinthians were babes in Christ, and yet carnal (I Corinthians 3:1-3). They were urged to cleanse themselves of all filthiness of flesh and spirit, perfecting holiness in the fear of God (II Corinthians 7:1).

The Ephesians were saved persons (Ephesians 2:1-9) but they were to "put off . . . the old man, . . . and . . . put on the new man, which after God is created in righteousness and true holiness" (Ephesians 4:22-24). Christ "loved the church [not, in this connection, the world], and gave himself for it; that he might sanctify and cleanse it" (Ephesians 5:25-27).

The Thessalonians were worthy converts of the Apostle Paul (I Thessalonians 1:2-9; 2:13-14, 19). Yet Paul wished to perfect what was lacking in their faith (I Thessalonians 3:10-13), reminded them of the will and call of God to sanctification and holiness (I Thessalonians 4:3, 7-8), and prayed that they might be sanctified wholly (I Thessalonians 5:23-24).

If you remember that all the Epistles were addressed to Christians, you will see that such passages as the following refer to a second work of grace after conversion and subsequent to the Day of Pentecost: Colossians 1:28; Ephesians 5:18; Titus 2:11-14; Hebrews 4:9-11; 6:1-3; 12:14-16; 13:12, 20-21; James 4:8; I Peter 1:14-16; II Peter 1:4; 3:11; I John 1:7; 3:3; 4:17-18.

What about playing games with dice and cards? What of checkers and chess?

I know no better answer to this question than that given by Dr. J. B. Chapman when he was answering questions in the *Herald*. If the predominant ele-

ment in the game is chance or "luck," it is wrong. If the game is a game of skill, it is probably harmless.

Who was Melchizedek mentioned in Genesis 14 and again in Hebrews?

Melchizedek is introduced in Genesis 14:18 as "king of Salem," which is probably the city later known as Jerusalem. His name is derived from two Hebrew words: *melek*, which means "king"; and *tsedeq*, which means "righteousness." Hence he is called "king of righteousness" in Hebrews 7:2; also "king of peace," since Salem comes from a term which means "peace." He is mentioned in Psalms 110:4. Nothing more is said about him other than

that he was a priest of the most high God.

Melchizedek was an Old Testament type of Christ because his priesthood was independent of human ancestry and without successors ("without father, without mother, without descent"—Hebrews 7:3); and because, since he received tithes from Abraham, his priesthood was superior to that of Aaron, who was Abraham's descendant (Hebrews 7:4-17).

LATE NEWS

Mrs. Edith Taylorson Taken

Mrs. Edith Taylorson, wife of Dr. J. George Taylorson, pastor of Bresee Church of the Nazarene, Pasadena, California, died Saturday, April 4, after a lingering illness. The funeral was held in Pasadena Tuesday, April 7, with Rev. Frank W. Watkin, associate minister, officiating.

Dr. and Mrs. Taylorson have served Bresee Church for almost fourteen years, having previously pastored Spokane First Church of the Nazarene and San Francisco First.

Easter Offering Mounts

The first ten business days after Easter brought receipts of the Easter Offering in the General Treasurer's office to a total of \$509,059, a record \$16,103 ahead of last year at the same time, according to word released by Dr. John Stockton.

Prompt remittance of offerings from local churches is especially important this year because of the approaching General Assembly. It is anticipated that the offering will pass the \$1,500,000 mark.

Trevecca Physical Education Building Planned

The executive committee of the Trevecca Nazarene College Board of Trustees has voted to approve preliminary plans for a proposed education building for the campus, with construction to begin as soon as \$100,000 is raised toward the building.

The new structure will include classrooms, office space, a regulation-size gymnasium, locker room facilities, and a recreational area. Three-fourths of the funds raised from the newly organized Booster Club will go into an account toward the first \$100,000 needed. Club membership is expected to go to 10,000.

Mission Fields Report Great Blessing from Fasting and Prayer

Several early reports have been received in the Foreign Missions office of unusual blessing as a result of the three days of fasting and prayer during Holy Week in response to the call of the Board of General Superintendents.

Field Superintendent Elmer Nelson in Panama reported 90 percent cooperation among the people, some fasting and praying without any food at all during the three days. Results were seen in outstanding conversions during the Holy Week services held each night in each of the three churches and two missions in the Republic of Panama.

Rev. George Hayse, veteran Nazarene

missionary working in the Coloured settlements around Johannesburg in the Republic of South Africa, reports an outstanding week of fasting and prayer in all the churches, with great results in salvation and revival.

Every church in Central Africa cooperated in the three days of prayer and fasting, according to word received from Missionary B. Maurice Hall. Revival meetings have drawn crowds as large as 800 in local stations, with many being saved or sanctified, and backsliders reclaimed.

Nazarene Pastor in Stockholm

Rev. H. E. Hegstrom has been appointed as overseas home mission pastor in Stockholm, Sweden, according to announcement just released by General Superintendent Hardy C. Powers.

Paul Miller to Edit *Conquest*



A mail vote of the General N.Y.P.S. Council has elected Rev. Paul Miller as the new editor of *Conquest*, Nazarene youth monthly, according to an announcement released this week by Executive Secretary Paul Skiles.

Mr. Miller will assume office July 1, with October as the date of his first issue. He replaces Dr. Fred Parker, who resigned to become book editor of the Nazarene Publishing House. In addition to his *Conquest* responsibilities, Mr. Miller will continue as general director of the Nazarene Teen Fellowship, and will be office manager of the N.Y.P.S. office.

Mr. Miller is a graduate of Pasadena College, and served as assistant pastor of the East Oakland Church of the Nazarene while completing an M.A. degree at the Berkeley Baptist Divinity School. He served as pastor of the Cambrian Park Church of the Nazarene, San Jose, California, prior to coming to Kansas City as director of the Nazarene Teen and Young Adult Fellowships in April, 1962.

Nazarene College Faculties to Meet at General Assembly

An informal "coffee hour" is planned for all present and former faculty members of Nazarene educational institutions and their husbands and wives, Saturday afternoon, June 20, from 2:00 to 5:00 p.m. at the Sheraton Hotel in Portland.

The cost of refreshments will be thirty-five to fifty cents. The committee in charge asks all who are interested to send word to Dean Thelma B. Culver, Northwest Nazarene College, Nampa, Idaho, in order that adequate plans may be made.



of the
Religious World

"Serious Implications" Seen in Stand of Malcolm X

PRINCETON, N.J. (EP)—A "chasm" developing among American Negroes has been accentuated by the action of Malcolm X in breaking with Elijah Muhammad, leader of the Black Muslims, a prominent New York Negro clergyman said here.

Rev. Eugene S. Callender, pastor of the Presbyterian Church of the Master in Harlem, told a seminar at Princeton Theological Seminary that the militant, black nationalist philosophy of Malcolm has "much more serious implications than Muhammad and the Black Muslims ever had."

Malcolm, suspended by Muhammad as head of the Harlem Black Muslim mosque for a reference to the assassination of President Kennedy as "the chickens coming home to roost," since has announced formation of a political-oriented movement of Muslims, Christians, and nonbelievers willing to follow the black nationalist banner.

At a press conference in New York, Malcolm predicted heightened racial violence this year and said "Negroes on the mass level" were ready to act in self-defense.

Baptist Journal Asks Drive to Block Parochial Aid

ATLANTA, GA. (EP)—The *Christian Index*, Baptist publication here, urged its readers to "gird now for another battle or else the tax dollar will soon be paying the bills for parochial and other private schools."

The higher education aid bill, benefiting colleges and universities, passed by Congress in December, will serve as a precedent, states an editorial in the weekly published by the Georgia Baptist Convention.

"Tax dollars for church education are just as beneficial to the church as if appropriated directly to the church treasury," the editorial said. "The wall separating Church and State loses a brick here, a brick there, and before long there will be no wall. The danger signals are flashing from all directions. . . . It will take a miracle to get through Congress the proposed legislation allowing a court test on the higher education bill. It will take an aroused public, rebelling against tax dollars for church schools, to block further appropriations for parochial education."



God Prunes His Roses



THIS MORNING I went into the yard to look at my roses. For some reason the buds were small and had turned dark on one side. The leaves were yellow as if anemic. Upon closer examination I saw that some of the branches were dead. As I examined the sickly flowers, I realized how much the bushes were like Christians.

My roses needed pruning, spraying, and frequent watering. They needed to have the dead branches, so hard and thorny, pruned from the main stem. They needed an insect spray to rid them of the insects that were eating into the very core of the beautiful flowers they were supposed to bear. Life-giving water needed to be applied to furnish them the strength to fight the dry, scorching air about them. Without these things my flowers would surely die.

From my flowers I learned a lesson. In order to grow, a Christian must have the deadwood that saps his nature cut from the main stem by the Master Pruner. He must be cleansed of the things in life that eat out and destroy the beautiful flower he is to bear for Christ. He needs the life-giving water of the Holy Spirit to shield him from the dryness and heat of the sinful world about him. He must have a refilling to keep up his strength. Then he will bear the beautiful blossoms for Christ to be seen by others and to encourage them on their way.

God, the Master Pruner, prunes His roses. He cuts away the deadwood of sin, cleanses us from its sickness, and gives us the Water of Life, which helps us to become more beautiful and stronger in our Christian life.—Mary Hawks, Portales, New Mexico.

The Fee Is Double



THE Grecian flute player had the right idea. He always charged double fees of those pupils who had previously had an inferior instructor. It is often harder to unlearn than it is to learn, just as it is harder to undo a knot than it is to form it in the first place.

Sin charges a double fee. Its first demand is the toll it takes when first committed—the toll of wasted money, of foolishly expended time, of dissipated energy, of self-accusations and heart-aches and regrets; the toll of a grieved conscience, a misspent manhood, a lost soul.

Nor is its second fee any lighter burden. As remorse piles on regret, as the sadness of an empty life turns into the sourness and sorrow of a sin-shackled existence, there eventually comes a new awareness: the paralyzing realization that these chains cannot be broken! The prisoner wishes to be free—he should like to go his way irresponsible and guiltless, but the only choice he has is to pay the utmost farthing of the double fee.

Unless . . .

Unless he accepts and makes use of another double fee! For there is a Balm in Gilead—there is a healing for the seethings, the sores, the scars of sin! The first portion of the redemptive fee was paid on a Palestinian hill; the second part lies in the shedding of pride and pretense, in the anguished crying for succor—in taking the saving hand of the Son of God—in humble confession, “I have sinned against . . . thee.”

And, lo! the wonder: For where sin did abound, grace doth much more abound (see Romans 5:20)!
—REX OLSON.

Genuine Prospecting



WHILE reading my Bible during my devotional today, God's presence became very precious as I would discover some nugget of gold. The thought came to me of the real joy of prospecting, digging into the Word.

Those who in the early days found gold through mining in California were filled with greed for money—stealing, riotous living, and even murder were the results of their avaricious desires. The seeking of the vein of gold which runs through the entire Bible brings thoughts of “whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; . . .” (Philippians 4:8).

Then I remembered the lady evangelist who, in our young people's meeting, had said we must read our Bibles every day and try to understand as we read; also that it would be better to read only three verses and know what we read than to read a whole chapter and not know anything we read. She led to my prospecting the Word. The gold of the Bible becomes richer with each new nugget discovered. Its true value will never be known.

I wish to say that I truly find my life enriched as I read the Word each day and go forth to serve Him. My life is full—yes, full and rich indeed as I go from my prospecting to share this gold with those who have never learned the true value of the Scriptures.

“With reverence search the sacred page,
Best guide to man from age to age.

He will not falter in the strife
Who builds upon the word of life.”

(Anon.)

—Juanita Caldwell, Clearwater, Florida

at all these wonderful promotional aids for V.B.S. this year!



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Stimulate interest throughout the church with everyone attending the previous Sunday wearing this button. 1" diameter metal pin matching poster design. (NZ)

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