



HERALD OF HOLINESS

SPECIAL ISSUE 1960

THE LIFE TO COME



BEHOLD, I SHEW YOU A MYSTERY; we shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory? The sting of death is sin; and the strength of sin is the law. But thanks be to God, which giveth us the victory through our Lord Jesus Christ. Therefore, my beloved brethren, be ye stedfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord.

—*I Corinthians 15:51-58*

Life has its source in God.
The Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul.

(Genesis 2:7)

“LIFE that shall endless be”

By G. B. WILLIAMSON
for the Board of General Superintendents

IN THE WISDOM OF GOD man's mortal life is a probation. In this present world man prepares himself for another. With good and evil, life and death before him, one chooses his way. He decides the level of his living, the direction in which he travels, and his final destination. God does not by arbitrary judgment award to some the blessedness of heaven and to others the torments of hell. Judgment is implicit in the conduct and character of men. "Whatsoever a man soweth, that shall he also reap," is an inexorable law of life.

Life on earth is related to the life to come as seedtime is to harvest. To live for one world at a time is not possible. What man will be, he is now becoming. Here we condition ourselves for the hereafter. We are confronted with a choice. We must believe that man is merely dust and will to dust return or that he is a creature of eternity. The Christian faith declares that God has set eternity in every man's heart. Paul made this clear distinction. God "will render to every man according to his deeds: to them who by patient continuance in well doing seek for glory and honour and immortality, *eternal life*: but unto them that are contentious, and do not obey the truth, but obey unrighteousness, *indignation and wrath, tribulation and anguish*, upon every soul of man that doeth evil" (Romans 2:6-9). Dr. George Buttrick affirms, "To live in the one choice invites hell: we have seen hell on earth and ought not to insult one another's intelligence by suggesting there can be no judgment beyond this world. To live in the other choice is heaven here and hereafter; and the only way to heaven is through heaven."¹

Eternal life is the gift of God through Jesus Christ our Lord. In truth, eternal life is not a fu-

ture bestowment; it is a present experience in Christ. *Eternal* lays emphasis on quality, not duration; on depth, not length. It is now a fellowship and communion with God. We have the Son and therefore we have life. We are citizens of two worlds. As we pass through this one we declare plainly that we "desire a better country, that is, an heavenly." Our personal relation to Christ is the guarantee of immortality.

Jesus said, "I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live: and whosoever liveth and believeth in me shall never die." Those we call dead are still alive. God is the God of the living, not of the dead. We possess the risen life in Christ, a present, immediate, permanent experience.

Of the life beyond we know only a little. We do know that we enter by the door of death unless we are among those who are alive and remain to meet the Lord in the air. That is a possibility pleasant to anticipate, but if ours is the lot of those who already rest from their labors, we know that death is swallowed up of life. "O death, where is thy sting? O grave, where is thy victory? . . . thanks be to God, which giveth us the victory through our Lord Jesus Christ."

Earthly language can but poorly describe the wonder and the glory of our eternal home. We read of a house of many mansions and of streets of gold. These figures of speech must be intended to convey the thought that the privations of poverty will be forever past. That there "they shall hunger no more, neither thirst any more," must mean that pain and sickness and death never sadden the soul in the home over there. That there is "no more sea" suggests that the mists and clouds and darkness and separation caused by the turbulent waters of the world are not a part of that blessedness that shall be ours forever.

But the most thrilling, rapturous prospect is in the fact that when Christ shall appear we shall be like Him, for we shall see Him as He is. And the climax of all His attractive promises is in His assurance, "Where I am, there ye may be also."

The life to come will be a challenging adventure in proving "what is that good, and acceptable, and perfect, will of God." It will be the realization that we are increasing eternally in likeness to Him who washed us from our sins in His own blood.

*O Cross that liftest up my head,
I dare not ask to fly from Thee;
I lay in dust life's glory dead,
And from the ground there blossoms red
Life that shall endless be.*—George Matheson.

¹George Buttrick, *So We Believe, So We Pray*, pp. 117-18.

HE CAME—



AGAIN
HE COMETH*

By KATHRYN BLACKBURN PECK

He came to fill a manger bed;
He came rejected and despised;
He had not where to lay His head—
He walked alone—unrecognized.

He came to heal the hurt—distressed;
He came to share man's common lot,
With mercy for the poor—oppressed—
And yet His own received Him not.

He came to walk the weary road
That led through dark Gethsemane;
And fainting 'neath the heavy load,
He bore a cross to Calvary.

He came a shameful death to die,
That He the sons of earth might save;
And when He breathed His last faint sigh,
They laid Him in a borrowed grave.

But when He shall return again,
He shall be clothed with majesty;
The hosts of heav'n shall be His train—
And kings of earth shall bow the knee!

He cometh soon! Oh, hope divine!
He cometh soon, His own to bring!
Be steadfast then, O soul of mine—
Watch for the coming of thy King!

*From *Golden Windows*; used by permission.

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Christ is

IN THEIR WRITING and preaching the early apostles regarded the second advent of Christ as fundamental. Not less than 316 times is this vital theme mentioned in the New Testament. In fact, it runs like a golden thread from Genesis to Revelation, and is proclaimed by patriarchs, prophets, apostles, and angels. Therefore, to despise this sacred truth is folly indeed, and betrays a sad ignorance of the Scriptures. Furthermore, such an attitude ignores one of the great incentives to holiness of heart and life. The Apostle John declared that every person who has within him the burning hope of Christ's appearing "purifieth himself, even as he is pure" (I John 3:3).

Three inescapable questions arise as we ponder this subject. First,

What Is Meant by Christ's Second Coming?

The very same Christ who came to earth nearly two thousand years ago is going to return personally, visibly, and in glorious power. Three scriptures, taken from among many others, must suffice to prove this.

First, the angelic pronouncement: "This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven" (Acts 1:11).

Second, Paul's affirmation in the Thessalonian Epistle: "The Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God" (I Thessalonians 4:16)

Third, John's declaration in Revelation, "Behold, he cometh with clouds: and every eye shall see him" (1:7).

Our Lord will return in a threefold manner, to accomplish a threefold purpose. He will come again as the Heavenly Bridegroom, to translate His waiting bride to the marriage supper of the Lamb. Paul tells us that, at the sound of the advent trump, "the dead in Christ shall rise first: then we which are alive and remain shall be caught up . . . to meet the Lord in the air: and so shall we ever be with

Coming back again!

By MAYNARD JAMES

Editor, the "Flame," British Isles

the Lord" (I Thessalonians 4:16-17).

A shout! A trumpet note!

A glorious Presence in the azure sky!

A gasp, a thrill of joy,

And we are with Him

in the twinkling of an eye!

But Christ will come also as a Warrior-Judge to overthrow the forces of Antichrist, to chain Satan in the bottomless pit, and to establish equity on earth. Paul's First Epistle to the Thessalonians emphasizes the effect of Christ's return upon the saints. His Second Epistle, however, stresses its impact upon the ungodly. "The Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ" (II Thessalonians 1:7-8).

As soon as the saints are removed from this earth at the appearing of Christ in the sky, the wrath of God will fall upon impenitent sinners below. Jesus said that "the same day that Lot went out of Sodom it rained fire and brimstone from heaven, destroying them all. Even thus shall it be in the day when the Son of man is revealed" (Luke 17:29-30).

Christ's third role when He comes again will be to reign over this earth. His purging judgments will prepare the way for His rule over the nations, and the Bible clearly states that the resurrected saints will share in that reign (Revelation 20:6).

Only then will men beat their swords into plowshares and learn war no more. Only when Jesus reigns below will this earth be filled with the knowledge of the glory of the Lord as the waters cover the sea. When He comes back again, then indeed shall the Lord be King over all the earth (Isaiah 2:4; Habakkuk 2:14; Zechariah 14:9).

When Will Christ's Second Coming Take Place?

The actual date of Christ's return is a secret locked up in God's heart. Nevertheless the Master

gave His apostles certain major signs which would indicate the nearness of His second coming. Then He added: "When these things begin to come to pass, then look up, and lift up your heads: for your redemption draweth nigh" (Luke 21:28).

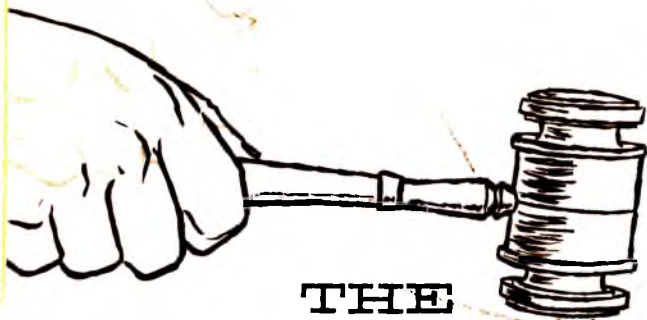
We are living in days when signs of our Lord's near return are everywhere to be seen. In the hearts of saintly men and women all over the world is the conviction that the climax of the ages is upon us. In the Middle East, two million Jews are back in Palestine as a nation, and surrounded by a hostile Arab world sworn to exterminate them. Nearby is the mighty Soviet Union, bent on domination of this most strategic area in the world. Surely the stage is being set for the predicted Armageddon.

The discovery and use of nuclear energy have given man the awful power to wipe out all human life. The second coming of Christ in the near future is imperative if such a catastrophe is to be averted. We have now reached that stage in history when, unless the Lord shortens these days, no flesh shall be saved. But, true to His promise, the Lord will shorten the days by coming again in power and glory, to take the reins of human government into His own hands (Matthew 24:22).

Who Will Be Translated at His Appearing?

There has been much dispute over the vital question, Who will be translated when the Lord appears in the air? One thing is sure—only those who have made themselves ready will enter with Christ into the marriage supper of the Lamb. We read in Revelation, chapter 19, that the "wife of the Lamb" is she who has prepared herself for the climactic event of the ages. "To her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints" (v. 8).

Seeing that without holiness "no man shall see the Lord," we do well to heed the admonition of the Holy Ghost in Peter's Second Epistle: "Be diligent that ye may be found of him in peace, without spot, and blameless" (3:14). ●



THE CERTAINTY OF A FINAL JUDGMENT DAY

The subject of this article has been assigned. It calls for the consideration of but one truth—the certainty of a final judgment day.

In our consideration of the subject, we shall omit arguments drawn from reason and rely wholly upon divine revelation. If the certainty of a final judgment day can be firmly established by revelation, it needs no other support; and if it cannot thus be established, other arguments for it cannot be conclusive.

A Judgment Day Implied

A final judgment day is clearly implied in Paul's letter to Timothy: "Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: . . ." (I Timothy 4:8).

The judgment day is also implied by the writer of the Book of Hebrews when he refers to ". . . a

certain fearful looking for of judgment . . ." (Hebrews 10:27).

That there will be a judgment day is clearly implied by Peter in his message to the household of Cornelius: ". . . he commanded us to preach unto the people, and to testify that it is he which was ordained of God to be the Judge of quick and dead" (Acts 10:42). Peter repeats the same thought in his first letter when he warns evildoers that they ". . . shall give account to him that is ready to judge the quick and the dead" (I Peter 4:5).

The judgment day is again implied in the prayer of the sainted souls beneath the altar: ". . . How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth?" (Revelation 6:10)

It was repeatedly implied by Jesus in such statements as, "It shall be more tolerable for the land of Sodom and Gomorrhah in the day of judgment, than for that city" (Matthew 10:15; see also Matthew 11:22, 24).

St. Paul strongly argued it before Felix when ". . . he reasoned of righteousness, temperance, and judgment to come, . . ." (Acts 24:25).

A Judgment Day Clearly Affirmed

What we have pointed out as being clearly implied we now set forth as being definitely stated—the judgment day is certain.

Paul emphatically declares it: ". . . for we shall all stand before the judgment seat of Christ" (Romans 14:10). He reaffirms this truth in his second Corinthian letter (II Corinthians 5:10).

The Apostle Peter twice affirms it in his second letter. He reminds evil men that it is God's plan ". . . to reserve the unjust unto the day of judgment to be punished" (II Peter 2:9); and ". . . the heavens and the earth, . . . are . . . reserved unto fire against the day of judgment . . ." (II Peter 3:7).

Jude speaks of fallen angels that "he hath reserved in everlasting chains under darkness unto the judgment of the great day" (Jude 6). He also warns that "the Lord cometh with ten thousands of his saints, to execute judgment upon all, . . ." (Jude 14-15).

John the Revelator gives us a vivid picture of the judgment day: "And I saw the dead, small and great, stand before God; and the books were opened: . . . and the dead were judged out of those things which were written in the books, . . ." (Revelation 20:12).

Jesus, speaking of the final judgment, says that ". . . before him shall be gathered all nations: and he shall separate them one from another, as a

shepherd divideth his sheep from the goats" (Matthew 25:32).

The judgment is not a human hope but a divine appointment. "It is appointed unto men once to die, but after this the judgment" (Hebrews 9:27), and Paul points out the futility of man's attempt to escape: "... thinkest thou this, O man, that ... thou shalt escape the judgment of God?" (Romans 2:3)

Not only is the fact of a final judgment established but the very day has been set by God: "... he hath appointed a day, in the which he will judge the world in righteousness by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead" (Acts 17:31). This divine statement not only affirms the certainty of the final judgment in no uncertain terms but it announces the name of the Judge and guarantees His judgeship in that God raised Him from the dead to life and immortality. The resurrection of Jesus Christ from the dead is not only the basis of our hope that we

too will live again but it is also God's announced proof that Jesus will be present to judge the world. While yet in the flesh, Jesus had declared, "The Father judgeth no man, but hath committed all judgment unto the Son" (John 5:22). The resurrection of Jesus substantiates that commitment.

Both the Day and the Judgments Will Be Final

The judgment day is at the end of time. Jesus, speaking of the judgment day, said, "... the word that I have spoken, the same shall judge him in the last day" (John 12:48). Speaking of the destinies of the two classes judged by Him at the last day, Jesus calls them "everlasting punishment" and "life eternal." The final judgment is as certain as God's Word and the verdict as lasting as eternity.

*There's a great day coming, . . .
There's a great day coming by and by,
When the saints and the sinners
shall be parted right and left.
Are you ready for that day to come?*



TESTIMONIES of dying saints

Compiled by EARL C. WOLF

Dwight L. Moody

It was on Friday, December 22, 1899, that Dwight L. Moody entered that "land that is fairer than day." After some restless hours he fell into a quiet slumber, from which he awakened saying, "Earth recedes. Heaven opens before me. . . . If this is death, it is sweet. There is no valley, here. God is calling me and I must go. This is my triumph—my coronation day."

General William Booth

William Booth, the founder of the Salvation Army, passed away on August 20, 1912. For three or four days before his death he spoke only with the greatest difficulty. He said hesitatingly to his son, emphasizing with his hands almost every word, "The promises—of—God—are sure—are sure if you will only believe." These were the last words with any consecutive meaning that the great general spoke.

Orval J. Nease

Orval J. Nease, Jr., writes of his father's departure on November 7, 1950: "Oh, the intense desire to talk to him once more; to counsel with him concerning those problems that only he could answer; even just to say good-by and, 'I love you!' But his only words, in one brief moment of articulation in which he expressed the very center of his life, were, 'God, God, God!' I held his hand as the angels of heaven took his soul."

"THE WICKED SHALL BE TURNED INTO HELL"



UGLY AND OMINOUS, THE WORD "HELL" animates the Biblical expression, "The wicked shall be turned into hell, and all the nations that forget God" (Psalms 9:17), which is my text.

The simple, doctrinal statement on destiny set forth by the Church of the Nazarene in its *Manual* is: "We believe that glorious and everlasting life is assured to all who savingly believe in, and obediently follow, Jesus Christ our Lord; and that the finally impenitent shall suffer eternally in hell."

Old Testament Teaching

To the cheerless, discomfoting term "hell" gather all the traditional, false, and misleading implications which have emerged in its long, contentious history. There are more than fifty direct references to hell in the Bible. No fact of existence, here or hereafter, is more plainly and positively stated in God's Word. The Old Testament word for hell is "Sheol," which becomes "Hades" in the New Testament. Both refer to "the abode of the dead or departed spirits." Whether "Sheol," the Hebrew word, or "Hades," the Greek term, is translated "hell," "grave," or any other term implying destiny, the meaning is the same: a place, region, or state of the dead.

New Testament Teaching

In the New Testament, however, a new word, more graphic and descriptive, appears. It is *Gehenna*, which means "the valley of Hinnom," a place near Jerusalem formerly used for the abominable sacrifices in which the Jews offered their children to Moloch, a Semitic deity. The Jews designated the place as hell, the place of the damned, the place of extraordinary contempt and punishment. Undoubtedly this is the meaning given to hell by our Lord in Matthew 23:33, "How can ye escape the damnation of hell?" and in Mark 9:43-44, "... to go into hell, into the fire that never

shall be quenched: where their worm dieth not, and the fire is not quenched."

Whereas no definite character or condition is identified with "Sheol" and "Hades," other than that they are "the unseen state or region of the dead," a different situation obtains in respect to "Gehenna." "Gehenna" is indicated as a place of damnation, of eternal torment and suffering. To argue that Gehenna is the grave is gross misrepresentation, an inexcusable semantic fallacy. To deprive hell of eternal torment is to attack the Master's analogy, for He declared that hell is like Gehenna, "where their worm dieth not, and the fire is not quenched."

Analogy explains the unknown by the known, and Christ's analogical reference to Gehenna is without question an attempt to impart spiritual meaning by the use of concrete, material form. To say the qualities of Gehenna, continual, burning, torment, do not obtain in hell is to reject the analogy. Inasmuch as Christ is committed to a definite concept of hell sufficiently like Gehenna to warrant His comparison, further elaboration by anyone risks the error of human opinion. No one can safely speculate on the character of hell beyond His simple illustration, nor can one honestly reduce hell to a nondescript place or state.

The Important Question

A prudent, forthright consideration of the problems of hell will not, however, place the emphasis on its character, as important as that may be. By all odds, the greatest issue at stake is whether I as an individual am headed in that direction. Attracted by secondary issues regarding destiny, one falls into a comfortable rationalization which rejects the painful, the just, the compensatory. The prime question is, Am I prepared to meet God in peace? When this question is properly settled, the problem of hell with all of its accouterments, its tabs and trappings, loses its significance.

Too often the force of argument is turned against the character of hell, whether it be a place of eternal torment, and the more important issue of eternal destiny is overlooked. Hence the secret to the solution of the problem of eternal destiny is, not the best argument, but the best preparation. "Repent ye therefore, and be converted, that your sins may be blotted out, . . ." (Acts 3:19). Again, "Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven" (Matthew 18:3). The wise answer to the disturbing problem of hell is scriptural preparation for heaven. "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you" (Matthew 6:33).

By Mel-Thomas Rothwell

Professor of Philosophy, Bethany Nazarene College, Bethany, Oklahoma



Editorial / by STEPHEN S. WHITE



GREAT-HEART, CHRISTIANA, and STANDFAST . . .

“WHEREFORE, good Mr. Standfast, be as your name is; and when you have done all, stand.”

These are words of commendation from Great-heart to Standfast, because the latter had resisted the wiles of Madam Bubble. Her wiles were many and full of temptation, but Mr. Standfast, with God's help, had turned them down.

As the story continues in Bunyan's immortal *Pilgrim's Progress*, we are brought to the land of Beulah. Here the pilgrims gathered before they crossed the River of Death. It was a goodly land in itself, but the pilgrims enjoyed it chiefly because it brought them so near the hour of their final triumph.

Of those in this particular company, the summons to cross over the River of Death came first to Christiana. Immediately she called for Mr. Great-heart, her guide, and told him how matters were. He rejoiced with her over her home-going and said that he would have been glad if he had been told that his time was at hand. Then Christiana asked for advice as to how all things should be prepared for her journey. This Mr. Great-heart gave in detail and added, “We that survive will accompany you to the river side.”

As the day drew near when Christiana must go, the road was full of people to see her take the journey. “But, behold, all the banks beyond the river were full of horses and chariots, which were come down from above to accompany her to the city gate. So she came forth, and entered the river, with a beckon of farewell to those that followed her. The last words that she was heard to say were, ‘I come, Lord, to be with thee and bless thee!’ So her children and friends returned to their place, for those that waited for Christiana had carried her out of their sight. So she went and called, and entered in at the gate with all the ceremonies of joy that her husband Christian had entered before her.”

Soon after the departure of Christiana, the call

for Mr. Standfast came. He was told that he must prepare for a change of life, for the Master was not willing that he should be so far from Him any longer. After having set things in order under the direction of Mr. Great-heart, his guide, the time having come for Mr. Standfast to hasten away, he also went down to the river. He found the river very calm, and when he was about halfway in, he stood awhile, and talked with his companions who had come with him to the water's edge. And he said, This river has been a terror to many; yea, the thoughts of it also have often frightened me, but not so now. “I see myself at the end of my journey; my toilsome days are over. I am going to see that head that was crowned with thorns, and that face that was spit upon for me. I have formerly lived by hearsay and faith; but now I go where I shall live by sight, and shall be with him in whose company I delight myself. I have loved to hear my Lord spoken of; and wherever I have seen the print of his shoe in the earth, there I have coveted to set my foot too. His name has been to me a civet-box; yea, sweeter than all perfumes. His voice to me has been most sweet; and his countenance I have more desired than they that have most desired the light of the sun. His words I did use to gather for my food, and for antidotes against my faintings. He hath held me, and hath kept me from mine iniquities; yea, my steps hath he strengthened in his way.

“Now, while he was in discourse, his countenance changed; his strong man bowed under him: and after he had said, Take me, for I come to thee, he ceased to be seen of them.

“But glorious it was to see how the open region was filled with horses and chariots, with trumpeters and pipers, with singers and players upon stringed instruments, to welcome the pilgrims as they went up, and followed one another in at the beautiful gate of the city.”

“Let me die the death of the righteous, and let my last end be like his!” (Numbers 23:10b) ●

1. Rev. and Mrs. Arthur O. Little discuss with Mrs. Werner, Cradle Roll supervisor, plans for Baby Day at First Church, Ludlow, Kentucky. On that Sunday 70 of 119 babies on the church's Cradle Roll were present and 36 of them were dedicated. The emphasis on babies has helped the entire Sunday school of this church to grow, but particularly the Nursery Department and the Young Married People's Class, taught by Mrs. Little. The average attendance increased 42 in one year. The church shared in this growth, with 55 new members received in a year, 52 of them by profession of faith.

2. This year "Showers of Blessing," the radio voice of the Church of the Nazarene, celebrates its fifteenth anniversary. It is heard weekly on over 365 stations in the United States and 26 other countries. From such short-wave transmitters as that of the Far East Broadcasting Company at Manila, Philippine Islands, seen in this picture from the air, the program is heard around the world. Its sister program, "La Hora Nazarena," is heard throughout most Spanish-speaking countries. Dr. Russell V. DeLong has been the principal speaker and Professor Ray Moore has directed the radio choir since the beginning.



The Church in the N

3. Native girls arriving for an annual Patulhas meeting in Portuguese East Africa. On their heads they carry their food, sleeping mats and covers, and other personal possessions they will need during the few days' camp. During the meeting the girls, who have walked in as far as fifty miles, have classes in drawing, personal hygiene, sewing, and other subjects, with pins and awards similar to the Caravan program. They learn to read through the Laubach methods. Daily evangelistic services bring them the message of the gospel. Miss Mary Cooper has been reaching the girls for Christ through these Patulhas camps.

4. General Superintendent Hardy C. Powers brought the address last year at the dedication of the new science building at Eastern Nazarene College, Wollaston, Massachusetts. This major construction project, representing a total cost, including furnishings, of \$485,000, is representative of the building program on all six of the Nazarene college campuses in the United States, as these colleges endeavor to provide for the rapidly increasing enrollment. At the same time, Canadian Nazarene College in Red Deer, Alberta, and British Isles Nazarene College (formerly Hurlet Nazarene College) have been in the throes of relocation problems. In this picture at the science building dedication are Dr. Edward S. Mann, president of Eastern Nazarene College; Mr. Amelio Della Chiesa, mayor of Quincy, Massachusetts; General Superintendent Hardy C. Powers; and Dr. E. E. Grosse, chairman of the board of trustees.

5. Missionary societies have responded to calls for in mission fields around the world. This congregation in Stabia, Italy, happily hold up clothing for the American Nazarenes.

6. An annual banquet has become a feature of Nazarene Young People's Society on many of the M. Greathouse, pastor of First Church, Nashville, when 1,050 young people gathered in Long Beach Southern California District banquet. Rev. Paul of the N.Y.P.S.

7. The Calvary Church in Amherst, Nova Scotia, from the General Church Loan Fund in 1955. The church had succeeded in purchasing a parsonage but could not handle \$4,000 in building debts church and parsonage. The mortgage holder would take care of these bills. The Church Extension loaned at lower interest and the church was placed. The Division of Church Extension has now loaned churches since 1955 from the General Church Loan more than 300 churches since 1947 from the short





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7



I AM THE RESURRECTION, and the LIFE”

By PAUL T. CULBERTSON

Dean of the College, Pasadena College, Pasadena, California

THE WORDS

“I am the resurrection, and the life” were spoken by the Lord Jesus Christ to a cherished friend, Martha. She was grief-stricken because her brother, Lazarus, had died. Her sorrow was increased by her belief that Lazarus would not have died if Christ had been present. At last when Jesus came, His reassuring words to her were, “Thy brother shall rise again.” Martha impulsively responded, “I know that he shall rise again in the resurrection at the last day.” To this affirmation of faith Jesus gave one of the greatest statements about himself, “I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live: and whosoever liveth and believeth in me shall never die. Believest thou this?” (John 11:25-26)

Jesus Christ, in declaring that He was “the resurrection” and “the life,” was dealing with themes that are timeless and timely. All men in all times and in all places have been concerned with them. And never in any age have these issues been more relevant than in the present atomic era with its threats of widespread loss of life.

I AM THE LIFE!

An ancient book in the Holy Bible raises the universal and age-old question, “If a man die, shall he live again?” (Job 14:14) It is a long time from the day of Job to the twentieth century. Yet a thoughtful modern scholar centers his attention on the very issue with which Job was concerned. This scholar insists that the *will* is the most pervasive and distinctive feature of every individual’s personality. What, he asks, is the ultimate and final frustration of every man’s will? It is the grim and

inescapable fact of death, with its ominous mystery and absolute certainty. Consequently, the “will to immortality”—the urge to live on and on—is a major motive of every normal person’s life. The teachings of the Word of God, from beginning to end, tend to support this conclusion.

Our Lord Jesus Christ, the eternal Son of God, became man; lived a flawless, sinless life; spoke words of incomparable truth, beauty, and authority; died a vicarious, atoning death for the sins and sin of every man on Calvary’s middle cross; and arose from the dead that all men might, by faith in Him, have eternal life. He declared that He came that each of us “might have life, and . . . have it more abundantly” (John 10:10).

This eternal life is a gift of God. It is not a mere extension of man’s natural human existence. Eternal life is vastly different from the organic life which man shares with all living organisms. It is *qualitatively different in kind*, and is a *present possession* of each one who places his faith in the Lord Jesus Christ as Saviour and Lord. And this eternal life will endure forever as we continue in faithful and obedient relationship to Him.

Yes, our Lord Jesus Christ came to fulfill the “will to immortality” in every man’s life. He conquered death, and “brought life and immortality to light through the gospel” (II Timothy 1:10). Satan, who wields the power of death, is a defeated foe; and Christ has made ample provision to “. . . deliver them who through fear of death were all their lifetime subject to bondage” (Hebrews 2:14-15). Indeed, our Lord Jesus Christ is *The Life!*

I AM THE RESURRECTION!

But not only so; He is also “the resurrection.” His own resurrection from the dead is the guarantee of the resurrection of all who die trusting in His

saving grace. He became the "firstfruits of them that slept" and "so in Christ shall all be made alive" (I Corinthians 15:20-23).

The resurrection of the body and the reuniting of body and soul is one of the unique purposes of God revealed in the Christian faith. All forms of pantheism, in contrast to Christianity, have as a major aim the loss of individuality and the dissolution of personality. Each individual person, pantheists say, is to be absorbed into some great impersonal cosmic force as a drop of water is lost as it falls into the ocean.

Such a view regarding the final outcome of man's personal existence is in complete contrast and opposition to the Christian view. Created as persons and as individuals by God, it is His purpose that we shall all be increasingly fulfilled as persons, and as individuals, throughout all eternity. In deeper and deeper fellowship and communication with Him, and with one another, each Christian shall be increasingly conformed to the image of God's dear Son, our Saviour.

But by what means shall we be able to fellowship with Him and with one another forever? How shall we be able to find increasing fulfillment of God's purposes for our individual lives? The answer: We shall have redeemed, glorified bodies as instruments of unending fellowship and enhanced capacity for communication. Thus, deeply united in fellowship around those values which ultimately matter most and which will last forever, and in conscious, personal fellowship with our living Lord

and one another, we shall be increasingly transfigured into the divine image from glory to glory. This is the "end" for which each faithful follower of our Master confidently and expectantly lives.

JESUS IS THE ANSWER!

During the Middle Ages a curious combination of science and philosophy known as alchemy excited much interest. The alchemists had three goals. They sought for, first, a "philosopher's stone" by which lead might easily be changed into gold; second, a "universal solvent" which could dissolve insoluble substances; and, third, an "Elixir of Life," which would insure perpetual youth.

These goals of the alchemists signify three of man's basic needs: a solution to the problem of sin, some means of resolving problems in interpersonal relationships, and satisfaction of the will to immortality.

In Jesus Christ alone is found the answer to these irreducible needs of every man. Only through the merits of His atonement can guilt be remitted, and our sinful natures be cleansed of their defilement. In Christ's incomparable teachings are found the principles which will resolve every problem in human relationships. And the gift of eternal life and the living assurance of resurrection from the dead, based on His triumph over death, hell, and the grave, guarantee a glorious and unending future. *Christ is the Elixir of Life!* He is the Resurrection! He is "the life." What, then, is your response to His persistent question, "Believest thou this?" (John 11:26) ●



TESTIMONIES of dying saints

Compiled by EARL C. WOLF

George Fox

Death came to George Fox, the famous Quaker, in London on January 11, 1691. He met death with an undisturbed faith and heroic spirit. Just a little before the end he said, "All is well; the Seed of God reigns over all, and over death itself."

John Wesley

On March 1, 1791, John Wesley spent his last evening on earth. Friends were gathered around his bed. He gave careful directions for his funeral, and after lying silent for a while he whispered, "The best of all is, God is with us." Then, raising his hand, he cried once more, like a soldier shouting in an hour of victory, "THE BEST OF ALL IS, GOD IS WITH US." The silence of the night hours was broken by words of praise. On the morning of March 2, 1791, John Wesley concluded his earthly journey.

By E. W. MARTIN
Pastor, First Church, Berrien, Michigan



The Christian's
.....
GLORIOUS
HOPE

What a meaningful phrase is the theme above! The very words have a ring to them; there is about them the very atmosphere of approaching radiance and light after the darkness of the long night is past.

In Titus 2:13 the Apostle Paul describes the Christian as "looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ." The picture is of the watcher waiting for the long night to end, and for the break of day to come: the sufferer on the couch, the watchman on the wall, the sailor on the sea, looking hopefully, perhaps desperately, for darkness to give way to dawn.

Finally, the first probing fingers of rose and amber reach up and caress the clouds; the velvet dark shades first to gray, then rose-pink; soon the master of the sky—the sun—leaps above the horizon and begins his circuit of the heavens, and with the new day come new courage, new strength, and bright promise.

Darkness Still Holds Sway

The day of God's kingdom has not yet dawned; the prince of darkness still holds sway. Sin, violence, crime, and cruelty stalk the land and the terror of darkness is on every side. Someone has pictured life as a seashore littered with the wreckage of broken hopes and dreams. If one could indeed take a spaceship to the moon and look back on earthly scenes, what would he see? The horror of warfare and hatred—the bitterness of man's cruelty to man—the injustice of prejudice and dis-

dain for others—the fear of dread new weapons of destruction—the complete failure of man's attempt to extricate himself from the maze of his own blunderings.

How utterly have men failed in the crisis of our days! Within the lifetime of the writer have been fought two wars to end war, and numerous lesser trials by combat. Despite all our efforts and propaganda slogans, the world is now in the icy grip of a cold war that can erupt any instant in the holocaust of total war, perhaps the first war to end war because no warriors can survive. Science can produce more highly efficient forces of destruction, but science cannot produce better men. Men of great knowledge can release the atom, but who will release man from the perils of his own depraved nature! Comforting thought that a madman, or a boy, at the controls of a jet bomber can trigger the destruction of mankind!

Our cities and our civilization are models of efficiency, and we have a gadget for every challenge. We push buttons and great, shining genies of industry, travel, and programing rise up and go to work for us. Despite the conveniences and comforts of the day, we consume aspirins and tranquilizing pills by the thousands of tons annually, and yet the world still has a gigantic headache and a shattering case of cosmic jitters.

We have more college students than ever in the history of our nation, and we spend more billions on youth every year, while juvenile delinquency multiplies apace and every generation goes beyond

the past in disrespect for law and common decency.

Great revivals of popular religion make the headlines, but there is no less crime to report, and the divorce rate ever increases while home life breaks down more and more. Church membership is on the increase, but so are per capita liquor consumption and the publishing of literary filth.

Sustained by the Glorious Hope

The child of God knows all this and more. He is still not daunted, for his head is high and his eyes are still looking far above earthly horizons; he is "looking for . . . the glorious appearing of the great God and our Saviour Jesus Christ." Sustained by that glorious hope, he has courage to endure, peace in the midst of chaos, and power in the hour of temptation.

He does not divorce himself from the common woes of man; in fact, he is subject to every test that life imposes. "Man is born unto trouble, as the sparks fly upward," cries Job. In the hospital ward of a great city where I had gone to pray with a dear child of God suffering from a malignant cancer that the doctors could not cure, I was blessed immeasurably as she smiled and chatted with her doctor in complete serenity of soul. A brilliant specialist in his field, he told me of his high regard for her Christian testimony and the sweet spirit that made her life a benediction to all about her. She was sustained by our "glorious hope."

Long ago Richard Baxter said, "You can shut us up in prisons, shut us out of your church and kingdom, but shut us out of heaven if you can—we can kill our bodies, but try whether you can reach our souls."

Sustained by our glorious hope, the Christian has serenity of soul when all about him is the frenzy of worry and fear. "My peace I give unto you," said Jesus. What peace and serenity did the Son of God manifest! Unflustered, unhurried, the Son of God went quietly on His way, performing His mission of redemption. We too, with a sense of mission and a sure faith in God's providence, are kept in peace despite the chaos of our day.

There is strength in the hour of temptation. Believing in the glorious hope and anticipating His coming, there is strength to resist, power to endure. In these days of great stress on "go-power" the child of God has "no-power." He can say, "No," to expediency, dishonesty, impurity, and trickery. His is the power to say, "No," that is engendered of a blessed hope. Jesus may come today! Would I be found doing an unworthy thing, traveling a forbidden way? Living "soberly, righteously, and godly, in this present world," says Paul, comes of "looking for that blessed hope, and the glorious

appearing of the great God and our Saviour Jesus Christ."

The Glorious Hope Realized

The day is coming, declares the child of God, when the nations of the world will learn war no longer. The day is coming when "Holiness unto the Lord" shall be on the bells of the horses; yea, every pot in Jerusalem, and "in Judah, shall be holiness unto the Lord of hosts." I see a day coming when Jesus, once despised, hated, and crucified, shall be acknowledged as King of Kings and Lord of Lords.

*Bring forth the royal diadem,
And crown Him Lord of all.*

In the Old Testament days it was the custom for the heralds to stand upon the Mount of Olives, straight east from Jerusalem and the Temple site across the valley of Kidron, and watch for the new day to begin the Feast of Trumpets and usher in the new calendar year. In the Temple area the priest waited for the first clarion call of the trumpets before offering the first sacrifices of the new year. On the high eminence of the Mount of Olives, the heralds watched over the hills of Moab for the break of day. Even before the sun appeared, the light of his appearing would touch the face of the mistress of the skies, the moon, and a perceptible change took place "in the twinkling of an eye." Then sounded the blast of the trumpets and the priests announced the dawn of a new year.

That is precisely what Jesus said in the New Testament. "He shall send his angels with a great sound of a trumpet, and they shall gather together his elect from . . . one end of heaven to the other" (Matthew 24:31). "In a moment," said Paul, "in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed" (1 Corinthians 15:52).

"For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore comfort one another with these words" (1 Thessalonians 4:16-18).

That is the glorious hope of the Christian. When the shadows of evening fall, the parching fevers of life are past, the clamor of earth's voices forever hushed, our last bit of work done, we shall see the king in all His beauty, and hear from His lips as we stand before Him, face to face: "Well done, thou good and faithful servant: . . . enter thou into the joy of thy Lord." ●



*"Not every one
that saith unto me,
Lord, Lord . . ."*

Don't Be MISLED

By George W. Privett, Jr. Pastor, Huffman Church of the Nazarene, Birmingham, Alabama

ANON-CHRISTIAN, whose business was the manufacture of various soap products, was walking down the street with a minister. The businessman said, "The gospel you preach has not done much good in the world. I see lots of wickedness and wicked people." The preacher made no immediate comment, but the two soon passed a child that was playing in a yard, making mud pies. He was very dirty, his chubby hands and face smeared with black earth. The preacher then said to his friend, "Soap hasn't done much good in the world, I see, for there is still so much dirt and many dirty people." "Oh, well," answered the manufacturer, "soap is useful only when it's applied." "Exactly," was the minister's reply; "so it is with the gospel we proclaim."

Many Will Be Misled

Jesus plainly teaches us that many who have failed to apply the gospel to life and conduct will experience a rude awakening in the day of judgment. His penetrating words, "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven, . . ." (Matthew 7:21), explode the modernistic notion that a loving Lord will not condemn any of His creation to everlasting punishment. Many talented, influential, but deceived persons will desperately plead their cause in the last day only to hear, "I never knew you: depart from me, ye that work iniquity" (Matthew 7:23).

The sainted General Booth prophetically said: "I am of the opinion that the chief dangers which confront the coming century will be a religion without the Holy Spirit, Christianity without Christ, forgiveness without repentance, salvation without regeneration, politics without God, and heaven without hell." Many today recite popular Christian phrasology while their lives are disgustingly devoid of genuine piety. They dwell in the

shadowy suburbs of the Kingdom, "having a form of godliness, but denying the power thereof" (II Timothy 3:5). Skirting all unsavory ethical requirements and bent on "keeping up appearances," they reduce the dynamic gospel to an empty sentimentality. Even though such a person renders valuable services to the Christian cause, his gifts will not save a soul, and the righteous Judge will reveal his life to have been a disgraceful sham—that he has been a wolf in sheep's clothing.

You Need Not Be Misled

However, we need not be misled about our relationship with God (II Timothy 2:19). If we honestly dig down in justification and go deeper into entire sanctification, we shall build our lives on the Rock, Christ Jesus. With this foundation of faith in and obedience to His Word, the will of God will become our supreme concern. We learn that His will is good, acceptable, and perfect (Romans 12:2) because He wills our salvation (John 6:40), our sanctification (I Thessalonians 4:3), that we be thankful (I Thessalonians 5:18), and that we make it to heaven (John 17:24). If things are dark to us spiritually, it is because of disobedience to His will.

Does your religion meet the entrance requirements of the Kingdom? The passport to paradise is not a profession or a procession but the possession of a living faith in a living Person—the Lord Jesus Christ. This is a life-changing experience, for we believe that "when a man is a Christian, even his cat and his dog know it" (Joseph Newton). The dedicated disciple will walk in the "more excellent way" of perfect love toward God and his fellow man. His God-given power for good and his impact on others will inspire them to exclaim: "When he took his leave, I found God's footprints on my floor!" (Tagore, a poet of India.) ●

Agreed STATEMENT OF BELIEF



1. That there is one God—the Father, Son, and Holy Spirit.
2. That the Old and New Testament Scriptures, given by plenary inspiration, contain all truth necessary to faith and Christian living.
3. That man is born with a fallen nature, and is, therefore, inclined to evil, and that continually.
4. That the finally impenitent are hopelessly and eternally lost.
5. That the atonement through Jesus Christ is for the whole human race; and that whosoever repents and believes on the Lord Jesus Christ is justified and regenerated and saved from the dominion of sin.
6. That believers are to be sanctified wholly, subsequent to regeneration, through faith in the Lord Jesus Christ.
7. That the Holy Spirit bears witness to the new birth, and also to the entire sanctification of believers.
8. That our Lord will return, the dead will be raised, and the final judgment will take place.

—MANUAL, pages 35-36, Part Two

REUNION

I think I know what joy 'twill be
To finally see my Saviour's face—
Like trudging through a long, dark night,
And then His smile—His warm embrace!
So many things we'll talk about
Veiled by the years from human eye,
And all that seemed a heartbreak here
Will be so trivial by and by.
My "God shall wipe away all tears";
His presence shall transform each pain
That marked my way in this old world
Into sweet, everlasting gain!

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The Eastern Gate.



It was in the year 1905 that Dr. Beece, founder of the Nazarene Church, said to me on one occasion, as I was bidding him good bye. — Bro. Martin "we Nazarenes are planning on meeting one of these mornings just inside the Eastern Gate; Remember we'll be looking for you to join us, so keep it in mind. The suggestion got tangled up in my thinking and out of the beautiful thoughts that clustered about his suggestion grew the words and music of my song "The Eastern Gate".

J. G. Martin



See the song
"The Eastern Gate"
on back cover

The Eastern Gate

I. G. M.

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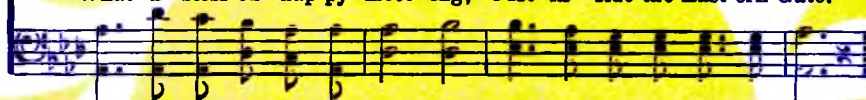
Arr. by I. G. Martin



1. I will meet you in the morn-ing, Just in-side the East-ern Gate,
2. If you has-ten off to glo-ry, Lin-ger near the East-ern Gate,
3. Keep your lamps all trimmed and burning, For the Bridegroom watch and wait,
4. O the joys of that glad meet-ing With the saints who for us wait,



Then be read-y, faith-ful pil-grim, Lest with you it be too late.
For I'm com-ing in the morn-ing, So you'll not have long to wait.
He'll be with us at the meet-ing, Just in-side the East-ern Gate.
What a bless-ed hap-py meet-ing, Just in-side the East-ern Gate.



CHORUS



I will meet you (in the morn-ing), I will meet you (in the morning), Just in-



side the Eastern Gate o-ver there (o-ver there); I will meet you (in the morning),



I will meet you (in the morning), I will meet you in the morning o-ver there.

