



Herald of HOLINESS

May 20, 1959

Stand by Me

General Superintendent Young

Thou hast taught us in Thy Word, our Father, that the storms of life come upon all in varying intensity. Heretofore we have known only the shelter of Thy love. Now all is changed as the sudden fury of this blast has all but frightened us into panic. We are so perplexed because we feel helpless and alone. Be pleased to quiet our hearts with the serenity and poise of faith. Give us childlike trust for today and for all our tomorrows.

Some that we had counted on have failed and many of our trusted resources have been swept away. Thou knowest that our hearts are an open altar to Thee. Do search us out if perchance there should be any slight rebellion or pride lurking beneath our dismay. Only lead us in the way everlasting. This is our earnest prayer.

Save us from the gloom of despair, and let not a complaining spirit overwhelm us. May we not forget Thy loving-kindness and all Thy tender mercies. Our future hangs so dark and foreboding that we can scarcely throw off this depression. Be Thou our Rock and Guide, even unto death. This is our prayer in truth today:

*Keep Thou my feet; I do not ask to see
The distant scene; one step enough for me.*

Our former long-range plans have been suddenly demolished; but our hope is in Thee. Out of our helplessness build within us a new trustfulness and a ready obedience. Many things that seemed important yesterday appear trivial today. Grant that this new perspective born of our tears may abide, even when the shadows flee away.

We cling to Thy Word today. It is the Rock on which we stand. We are sure that Thou dost direct our path, that Thou dost love and care for us. Thy wisdom and Thy love are sufficient for today, and this is all we shall ever need to know. Stand by us and give us of Thy grace until our overflowing hearts shall sing again, "The Lord is good: blessed is the man that trusteth in him."

In Jesus' worthy name we pray. Amen.



LATE NEWS

Telegram . . .

Jackson, Mississippi—*Trebecca Nazarene College Board of Trustees in session at Nashville, Tennessee, April 29, authorized plans for immediate campaign to raise a quota of \$250,000 for Mackey Library fund. Sparked by the enthusiasm and challenge of Dr. John L. Knight, chairman, members of the Board of Trustees and of the faculty, and the students in chapel, in classes, and at the annual faculty-trustee banquet pledged \$28,000 to start the fund. Pledges embrace a three-year period. A wholesome atmosphere of cultural and spiritual significance is very evident on the campus of Trevecca Nazarene College. Reports of Dr. A. B. Mackey, president, and of his staff members indicate another year of excellent progress. Trevecca Nazarene College moves forward with the utmost confidence of her constituency.*—Otto Stucki, Secretary of the Board of Trustees.

In a service Sunday morning, May 3, First Church of the Nazarene, Kansas City, went over the top with an offering of \$2,500 for the "Lift the Debt" campaign for the Seminary.

LEWIS T. CORLETT, *President*
Nazarene Theological Seminary

Rev. Jard Deville, former pastor at Marksville, Louisiana, is now serving as youth director at First Church of the Nazarene in Boulder, Colorado, with Rev. Walter Vastbinder, pastor.


Rev. Merritt M. Mockler has resigned from the church at Sumner to accept the work of the church at Carson, Washington.

Rev. Dale R. Bissell has resigned as pastor at Tiltonville, Ohio, to accept a call to pastor the Colona Heights Church in Monaca, Pennsylvania.

Rev. Robert Ferris, pastor of First Church in Buffalo, New York, has been elected president of the Greater Buffalo Evangelical Ministerial Association.

Some may allow ungodly relatives to influence them; some may permit friends to entice them; others may allow selfishness to control their decisions. But the wise person has backbone; he is determined to do that which is "right in the sight of the Lord." Our lives will be fruitful and blessed only as long

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May 20, 1959
Vol. 48, No. 12
Whole Number 2456

- 1 Stand by Me, *General Superintendent Young*
- 3 Japan Journeys, *General Superintendent Benner*
Sonnet to Christian Friends:
Lyle Prescott
- 4 The Burning Question, *Mrs. J. C. Wallace*
- 5 My "Strip of Blue," *Professor Mel-Thomas Rothwell*
- 6 The Master's Consideration of His Mother, *Evangelist Chester D. Plummer*
A Promise for the Aged, *Fred E. Agee*
- 7 Let's Use the Bible More . . . ,
Evangelist E. E. Wordsworth
- 8 "Watchman, What of the Night?" *W. L. French*
- 9 News in Picture
Camp Meeting Blessings, *Mrs. Loyd Bowman*
- 10 Our Great Mathematician,
Evangelist H. T. Eastman
Let's Have a Talk with Ourselves, *Mark F. Smith*
- 12 Editorials, *S. S. White*

Next Week . . .

Articles presenting various phases of the work of the district superintendent

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

as we rule our lives in accordance with what is right, and seek for God's smile of approval.—MRS. HOWARD SYLVIA.

CHRISTIAN FRIENDSHIP—

*You are my friend if you can say
Christ lives within your heart today:
For when we look into the face
Of one who knows God's love and
grace,
A fire begins to burn within—
We know this stranger for our kin.*

*When I clasp your hand in mine,
Our souls are knit in love divine;
Though time and tide bear us
apart,
Your image lives deep in my
heart.
We'll meet to walk no more alone
When Christ returns to claim His
own.*

—CHRISTINE WHITE

INVESTMENT

By MARION B. SHOEN

*Cast your heart's love everywhere,
All around, here and there;
Listen to the call for kindness;
Heed the call for tenderness.*

*As you go upon your way
Loving others while you may,
You shall find the love that's yours
In happiness that endures.*

*All you spend, nor count the cost,
Will return when you need it most.
Each kind deed is a seed that's sown;
The need you meet may be your own.*

The stem must reach the water, or

The Rose Will Fade Too Soon!

By RUTH VAUGHN

The pink and gold of the rising sun was just beginning to tint the eastern sky. I stood looking out of the window, reveling in the beauty and wonder of a new day. When I turned to begin preparations for breakfast, I paused to caress the velvet folds of the roses on the table; they were so rich, so beautiful, so fragrant.

I leaned over to bury my face in their soft, creamy petals when I noticed that one large flower had begun to turn dark. Some of its petals had fallen off—its beauty had faded—it looked shriveled and old.

I looked at it curiously. Why, out of the entire bouquet, had this one rose lost its loveliness? Upon closer inspection I found the answer. The stem of this rose was shorter than the rest, and it could not reach the water which covered the others, preserving their life and beauty. This one rose was above the water—dry, ugly, dead.

Pulling the flower from the bouquet, I stood looking at its dark, faded petals and pondered a deeper meaning. How like some Christians who, in attempting to get to the top of the bouquet, pull their religious roots from the water of eternal life which Jesus promised to them who would follow Him! And these people, like this rose, shrivel and die when out of the water of eternal life!

There in the kitchen I prayed, "Lord God, help me to keep my religious stem long and reaching ever into the water of life which You have provided for us. May I never be as this rose and become so short-stemmed, so worldly-minded, so wrapped up within myself that I allow myself to lose contact with Thy living water and, as this flower, become dry, ugly, and dead to Thy power and Thy love."

Japan Journeys

GENERAL SUPERINTENDENT BENNER

The year 1959 marks the centennial of Protestant missionary activity in Japan. This, together with the Golden Anniversary of the Church of the Nazarene, celebrated in 1958, has made this two-year period a time of unusual significance to Japanese Nazarenes.

In connection with the centennial observance, each Protestant group has planned some special program of activity. For Nazarenes, in addition to appropriate emphasis during the district assembly, this took the form of a special tour of churches in leading cities, with surrounding congregations co-operating, much in the manner of our American zones. Such rallies were held in Kyoto, Osaka, Hiroshima, and Fukuoka, the latter being on the southern island of Kyushu.

All of these services were well attended and the blessing of God was manifest. In every service the emphasis was on scriptural holiness and soul winning, and without fail a goodly number of seekers responded to the invitation. The challenge to make this a year of revival in Japan was accepted seriously by both pastors and people. The whole attitude of response was most heartening.

In all of my ministry in Japan, I enjoyed the good providence of having my messages interpreted by Rev. Ross Kida. Brother Kida not only is equally fluent in English or Japanese, but is able to convey the spirit and intent of the preacher. His fellowship was a source of inspiration to me, and to his competence must be ascribed major credit for whatever there was of effectiveness in the ministry.

In an earlier article the strength and growth of our postwar Nazarene work was emphasized. Such a development could not possibly have been realized without the capable and sacrificial contribution of the members of the Mission Council. Working in harmony and co-operation under the leadership of Dr. W. A. Eckel have been Rev. and Mrs. Hubert Helling, Rev. and Mrs. Harrison Davis, Rev. and Mrs. Bartlett McKay, Rev. and Mrs. Merrill Bennett (on furlough), and Rev. and Mrs. Maurice Rhoden. Also working as a part of the Japan District are Rev. and Mrs. Doyle Shepherd on the island of Okinawa. All these are consecrated servants of God and the church and are completely devoted to the cause of holiness evangelism in the Japan District.

The high esteem with which these missionaries are regarded was clearly demonstrated when a leading layman arose in the assembly to plead for more missionaries to help the national pastors develop the possibilities of numerous closely situated centers of population. This seems to be an outstanding need, if the potentialities of our work in Japan are to be reached.

A significant recent advance has been projected in the field of radio broadcasting. In Brother

Sonnet to Christian Friends:

*A letter came from people far away
And from its sheets my heart refreshment finds
As I peruse the thoughts of kindred minds.
How glad am I for kindly things they say!
The letter read, I pause at close of day,
Aware that over every mile that winds
Across the gap between, His love now binds
Our hearts in one, and moves my soul to pray.*

*I thank Thee, Father, Source of light above
And Fountain rich with blessings here below,
For fellowship with friends in Christian love!
For them petitions soar and climb, as eagles go.
For them my thanks are singing, like a dove,
Because through Christ such folks I came to
know!*

—LYLE PRESCOTT, Missionary in Puerto Rico

McKay, God has given our Japanese work a man who is gifted in both the mechanics and the production of religious broadcasting. Already hundreds of contacts have been made through this medium. Unlike the situation in America, the radio rather than the television is the major broadcasting contact, and this will continue to obtain in Japan. Thus this outreach is vital and we must take advantage of every broadcasting opportunity.

Later articles will tell of our new work in Okinawa, and of places of particular interest in Japan, with special reference to our church in Hiroshima

It will pay us to heed—



The Burning Question

An editorial in the *San Francisco Chronicle* recently told a story about a Negro man named Cecil Poole, assistant district attorney, of that city. His little daughter came running into the house and cried out, "Daddy, there's a cross burning on our lawn! Daddy, why is it there?" Shock, resentment, bewilderment, regret, and many other mixed emotions must have run through his mind as he quietly answered, "Some Christian has lost his way."

After eighteen years of active ministry, I feel like saying with Cecil Poole, "Some Christians have lost their way." It is true they are not lost in the same sense as we often preach about. They are not lost as many sinners who indulge in sin and wickedness. They are not lost as the modern professor who joined the church by survey, telephone, or card signing. However, the fact that they have lost their way by other means will bring the same final consequence.

Many have lost their way in that they feel that Christianity is a side line. They want to belong to the church and have the same privileges other members have so long as everything is convenient for them. They feel that midweek prayer meeting has no place in their schedule. They resent any pastor or evangelist who touches on their easygoing religious life. They want to be left strictly alone to do as they please, how they please, and when they please.

There are those who are lost in their thinking. They have attended our churches for years and still contend that they do not understand heart purity. Many of them tell me that they are confused and bewildered as to the doctrine of entire sanctification. It is impossible to get them to attend sessions of any kind where this subject is being taught. No one has ever been able to get them to attend more than two or three nights of any revival meeting.

Another class that have lost their way are those who hold grudges and resentments against all who ever crossed their ideas in any way. In their self-centeredness they feel that God has called them to direct every phase of the church work. They will go to any length to prove that their way is the best way. They are not really happy unless there is confusion in the church. They will twist the truth to make their point or to hurt someone's influence. They often succeed in kindling a devastating flame from an unimportant event. They feel free to criticize the minister at any point, and insist upon tell-

ing him how to preach, just what points to emphasize, and what points he should go by.

Then there are those by multiplied numbers who have lost their God-given convictions. They must be lost because many of them say they no longer know what is right and what is wrong. There was a time when they stood for something. Today they stand for nothing. They use the term broad-mindedness as an escape mechanism to keep from facing the real truth. They have strayed so far from the narrow path that they are ready to accuse anyone of infringing on personal rights if he dares to preach any standard at all.

I can think of no sadder case of lostness than those who have come and gone from the place of the holy. Yes, they worshiped with us; many of them belonged to our churches, but time has brought a change in them. At first it was only a small beginning. Missing church was the first thing; holding back the tithe was second; criticism came next; and then lost convictions followed. Lack of prayer and devotion automatically came after these things. No amount of prayer and exhortation could arouse them until they were awakened suddenly to the fact that God had departed and they were not aware of it.

In the light of all these things the burning question now confronts us: *Why is it?* The inevitable answer comes ringing back to us: "Some Christian has lost his way."

We will all likewise lose our way if we don't arouse ourselves and turn our footsteps back toward God and holiness. The day is far spent; the night is at hand. We must work while it is day, for a long night is upon us. From the depths of my soul today I cry, *Why is it?* We have such a wonderful church, with mighty men of God as our leaders. These men have labored untiringly, literally giving their lives that another church would be established to spread scriptural holiness all over the globe. Why is it that our present generation will take these truths for which our leaders have died, and distort them until our people get lost and confused? It would be better for Nazarenes never to have heard the gospel than to take the great truths which are ours and treat them so lightly. Jesus himself spoke of removing the candlestick from an ungrateful crowd. If God gets tired of a rebellious, self-centered, pleasure-loving people, what will the end be for those that obey not the truth of the gospel? *You answer!*

My "Strip of Blue"

By PROFESSOR MEL-THOMAS ROTHWELL

Bethany Nazarene College, Bethany, Oklahoma

The average man's idea of reality is a "strip of blue" seen through human reason and understanding, like the two-toned piece of blue sky and water glimpsed through the porthole of an ocean-going greyhound.

Even a fragmentary view of a vast ocean fills the mind with awe and wonder; any sense of personal existence is overshadowed by the immensity of the seemingly boundless stretches of water and sky reaching to distant horizons, always beyond immediate comprehension. The field of view exposed to the eye through the limits of a ship's porthole is thus by one measurement "a glimpse of immensity"—as Lucy Larcom's poem describes it:

*My window keeps for me
A glimpse of blue immensity,
A little strip of sea.*

Immensity here, however, is related to "a little strip of sea," the visual grasp of the peering human eye. Actually this restricted visual area is but a small part of a vast whole, for stretching beyond the line of vision, "beyond the blue," an incomprehensible world lies, and beyond it other worlds. Then, even though my "strip of blue" is a "glimpse of immensity" it takes its dimension from the observer, not from real existence, the true immensity, most of which escapes the porthole view.

Hence my "strip of blue," by nature of the observer, limits the whole expanse of true existence which cannot crowd into my vision at any given point. No matter how vast the ocean, a teacup by its nature limits the immeasurable resources of that ocean, for the cup can hold only a "cupful" at any one time. As the cup limits the sea, so man limits the Eternal. Humanity is the "strip of blue," the terrestrial bounds of man's vision. As the focal point of reference, he determines the size of his existence: what he may experience as "immensity" is only a relative state occasioned by his own smallness. Even though he attempts to escape from himself, at the farthest reach of his flight in time and space he only encounters the further limitations of his human ways.

The "clipped-wing" existence may in some sense fascinate the curious soul in its upward-outward thrust, but it falls far short of the delight and enchanting transport of which that soul is capable in its unfettered, redeemed state. For the soul was created for life and communion beyond earth's

mundane sphere; its beatific satisfaction is found finally, and only, in fellowship with the Eternal. As Euripides wrote, it is the eagle's flight, "to which the whole of heaven is free." Sad, indeed, is the fate of the man who never discovers spiritual release from his needless imprisonment.

In the mundane confinement the soul is cut off from its higher and nobler purpose, held down by the fetters forged by human hands. To speak of true self-realization is futile, for the hope of purposeful self-realization is dimmed by man's self-centered "immensity." His happiest fate within these bounds is the realization of a self that ought not to be realized, a self inadequate for and inharmonious with true existence, a frail incipency, an existence begun but tragically incomplete.

Inasmuch as by human effort alone he is unable to transcend his earthly prison, man feels deeply Paul's sorrow when he cried: "O wretched man that I am!" The lamentation of Paul becomes the cry of every spiritually awakened soul. When the Spirit of God arouses man from the stupor of sin and the wretchedness of human incompleteness, he lifts up his voice in a cry of grief and regret, sensing and seeking the immensity of the Eternal.

Now, rather than peering horizontally through the porthole of a speeding, seafaring greyhound, restricted to the "strip of blue," the awakened traveler lifts his eyes vertically to the immensity of eternity, and his ransomed and released soul moves upward in widening spirals, like the unfettered eagle, to spheres and climes where time and space are lost in the timeless and spaceless freedom of eternal reality. The immortal soul, created by God, reaches back to Him and effects at last contact and communion with its Creator. What ravishment! What unspeakable joy!

Here is a vision of true immensity, escape from the restricting "strip of blue" glimpsed through the flesh-bound porthole of time. Here is the fulcrum of meaningful self-realization, the discovery of the authentic self. Here is the redeemed man lifting his eyes and soul from the perishing shores of this world to the realms of eternal life and blessed reality. No longer is he held by the conditions which once limited his life to a "strip of blue." Eternity is in his heart; eternity is in his future. The "strip of blue" has expanded to include both time and eternity.

The Master's Consideration of His Mother



Woman, behold thy son! . . . Behold thy mother!
(John 19:26-27)

Woman, behold thy son! marks the institution of a new family relationship. Jesus had hinted at this relationship on other occasions. *Wist ye not that I must be about my Father's business?* (Luke 2:49) and, *Whosoever shall do the will of my Father . . . the same is my brother, and sister, and mother* (Matthew 12:50). Yet He continued to renew family ties. But this time His expression indicated that His earthly relationship to His mother was closed forever. She must think no more of Him as a Member of the natural family, but as her spiritual Leader in God's family.

This third expression from the Cross shows that Jesus was tender toward His lonely mother.

How lonely she must have felt! Since Joseph was mentioned many chapters back for the last time, it is assumed that he long since had died; she must then lean on her eldest Son. Now as she looks at the quivering body of that Son, the widow's loneliness is made more desolate. But Jesus rises as a mighty Champion; He masters His agony, refuses His groans, and speaks compassionately to her.

By **EVANGELIST CHESTER D. PLUMMER**

Woman, behold thy son! . . . [Son,] Behold thy mother! was a balm in Gilcad for Mary's shocked and wounded heart.

As a devout religionist, Mary must have been shocked at the decision of the Sanhedrin to pronounce the death penalty upon Jesus; then came the confirmation of that decision by Pilate. From the Cross the contortions on the face of her Son drove the dagger of grief deeper into her shocked heart. Jesus knew that she would need someone to lean on when the announcement came, "He is dead." He gave this assignment to John, "Behold thy mother!"

This disciple was the proper one to choose, because John's mother, Salome, is believed to have been Mary's sister; consequently, kind consideration would be shown to her. Also, the Bible mentions that John's father, Zebedee, had ships, partners, and servants; thus he was financially able to provide a home for her. Furthermore, John was the beloved disciple, and love needs only a hint; so "from that hour that disciple took her unto his own home" (John 19:27).

A Promise

By **FRED E. AGEE**

Pastor, Erin, Tennessee

for the Aged

And even to your old age I am he; and even to hoar hairs will I carry you: I have made, and I will bear; even I will carry, and will deliver you (Isaiah 46:4).

Poor soul, art thou not only nearing thy journey's end, but perhaps at thy wit's end as well? Do men insult and Satan triumph over thee, until thou art almost drunk with trouble and intoxicated with affliction? Are they accusing thee of being a hypocrite; asking, Where is thy religion? and calling upon thee to bow down that they may go over thee? Do they impudently ask thee, "Where is thy God?" and perplex thee until thou art almost ready

to ask thyself the same question? Here thou hast an answer to all such questions from thy God himself. "I am he."

God formed thee, gave thee thy being, sustained thee a helpless infant, marked thine infant path with mercy, regarded thee, and brought thee safely over the slippery path of youth. He conducted thee in safety to manhood, led thee to maturity. "And even to your old age I am he." Though thy strength might decay, His love shall not diminish. Infirmities may load thy body but, "My grace is sufficient," saith the Lord. He not only made thee, but has redeemed thee; therefore He "will bear" thee; yea, and more than that, when thou canst not walk for old age and infirmities, He "will carry thee."

Art thou unfit for business? Let that give thee

no concern; "even to hoar hairs" thy bread shall still be given thee. Have thy friends grown weary of supporting thee? Still trust in Him; His friendship shall never grow old. Art thou desiring that some friend would come and deliver thee? "I am he" who hath brought thee thus far on thy journey through life, He reminds thee. He will not leave thee now when thou needest help most.

Thou mayest change often, but He changes

never. "Let not your heart be troubled." From all thy griefs and infirmities, He will deliver thee. Through this wonderful promise, God's grace comes shining through. Canst thou help loving and adoring so gracious a Master? He never turns His servants off to shift for themselves in old age; no, for when they are unable to either work or walk, He will keep them. Be assured of it, He will take good care of thee.

Let's Use the Bible More **In Our Altar Work**

By **EVANGELIST E. E. WORDSWORTH**

In a union revival campaign led by Merv Rosell in Tacoma, Washington, he consistently used the inquiry room. Trained workers were pressed into service with an assignment of one worker to each seeker. Each trained worker was instructed to point out to the earnest seeker at least one appropriate passage of scripture.

Frequently Merv Rosell came into the inquiry room and assumed general guidance for a few moments, and he often quoted to all, "That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved" (Romans 10:9). This was usually followed by the workers using more verses from the Word before prayer. I think the greater emphasis throughout was on the Bible promises for the seeker.

In the holiness ranks our tendency is to go to the other extreme. In our church revivals, camp meetings, and all evangelistic efforts the usual order after the sermon is to call the saints around the altar for prevailing prayer in behalf of the seekers, and that with an obvious omission generally of the Word of God. At camp meeting altars very seldom do we see God's illuminating Word pressed into service. Granted there is a definite place for prayer—the seeker and the worker must pray—nevertheless it seems to me we are neglecting the intelligent use of the Bible as "the sword of the Spirit" in helping souls.

I believe our Calvinistic brethren go to one extreme in their emphasis on faith, and that with little emphasis, if any at all, on repentance as the groundwork for the full exercise of faith. But we sorely neglect giving proper instructions to needy, seeking souls. We believe there is "a happy medium."

It has been the practice of the writer across many years of fruitful soul-winning ministry, on occasion, to use the blessed promises of God in leading souls to victory. With my New Testament in hand I

have had the seeker read verses pointed out such as John 6:37b; I John 1:9; Romans 10:13; John 1:12; Mark 1:15b; Acts 16:30-31, and others for the repenting sinner. And such verses as Romans 12:1-2; Acts 26:18b; John 7:37-39; Mark 11:24; Hebrews 11:6; I Thessalonians 4:3; 5:23-24 for the believer seeking entire sanctification. (Please read and mark.) On literally hundreds—yea, thousands—of occasions I have witnessed countenances illuminated, faith pressed into full exercise, and victory come to hitherto defeated souls.

I verily believe, my dear brethren, that by the wise use of the Word, as the Spirit may lead, many otherwise defeated souls can be helped. I do not mean to suggest such reading of verses as a substitute for prayer but rather as an aid to prayer. A physician or surgeon thoroughly diagnoses the patient before suggesting a remedy, and a wise altar worker ascertains the needs of the seeker, whether it be pardon, purity, or spiritual guidance and help in the Christian way. When the definite personal need is made clear, it is often very fitting to quote or read some appropriate Bible verse and to follow through with intercessory prayer on the part of the worker. The seeker also must pray for forgiveness or heart purity and until he receives the consciousness of grace received.

But a word of warning is needed. Too much talking and counseling may be a positive hindrance rather than a help. Be very brief and to the point and allow the convicted seeker to press his way into the kingdom of God. Don't drive conviction away by needless *talk, talk, talk*—we are dealing with precious, immortal souls. "He that winneth souls is wise" (Proverbs 11:30); and let us take enough time for souls to find blessed victory through the *Blood*. Amen. And don't sing too hastily or play organ music when a soul is in the very throes of awful conviction. Wait until the proper moment. *Let us be more careful with souls.*

In ominous days like these we ask again—

"WATCHMAN, WHAT OF THE NIGHT?"

By W. L. FRENCH

Superintendent, South Arkansas District

On August 1, 1914, or more than forty-four years ago, imperial Germany declared war on Russia, thus backing up Austria, which had declared war on Serbia just four days previously. That was the beginning of World War I, which sucked in more than a score of nations around the globe.

Allied victory crowned the war. Empires and kingships vanished. New republics appeared, but the world was not made safe for democracy. The League of Nations was established to foster amity among the nations and to prevent recourse to war in settling disputes, but the world was not made safe for people.

Dictators seized control of nations in Christendom and entered into concordats or compacts with religious authorities. World domination again became a burning issue. Aggressions took place as new and grander empires were coveted and aimed at. The League of Nations proved powerless, and within twenty-one years of the close of World War I a second world struggle cut a swath of death and havoc around the earth to surpass the destruction by any former war. The bombs made by atomic scientists climaxed and speeded up the complete end of the worst war in history. Thus, less than two months after delegates of fifty nations had finished their conference in San Francisco, California, and had signed the charter of the United Nations, the era of nuclear bomb and of the United Nations was born.

In the fourteen years since then, great blocs of nations have been formed and have disunited the world. Wars, cold and hot, have raged. Nationalism has run riot. The hydrogen bomb has been added to the arsenal of war. Efforts at international disarmament failed repeatedly, and the world is suddenly launched into the missile space age. The contest for world domination has been renewed. By all manner of means the Communist bloc seeks to wrest it from the democratic powers, and the general situation has become one of suspicion, tension, rivalry, and fear. The future becomes more and more ominous-looking. The people turn to their religious leaders for light, for direction, and for a trustworthy message of hope. It behooves us to turn to our Bibles and see what Jesus says concerning the signs of the times.

In Matthew 24:37-39 our Lord says, "As the days of Noe were, so shall also the coming of the Son of man be. For as in the days that were before the flood they were eating and drinking, marrying and

giving in marriage, until the day that Noe entered into the ark, and knew not until the flood came, and took them all away; so shall also the coming of the Son of man be." Here we see that Jesus predicts that conditions will come to pass again in the earth similar to those that prevailed in the days of Noah.

Now what were the conditions in the days of Noah? In Genesis 6:5 we read that "God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually." In II Timothy 3:1-5 Paul warned the Thessalonians that before the Lord came there would be a falling away first—that there would be a departure from the faith and from the truth. In the last days he warned that there would be a form of godliness, but denying the power thereof.

In the Book of Revelation, chapters two and three, there are seven letters to the seven churches mentioned there. These seven churches represent seven periods of church history during the past nineteen hundred years. The last letter is to the church of Laodicea and represents the final development of professing Christianity in the earth just before the Lord comes. The church at Laodicea is rich in worldly goods and feels itself in need of nothing. But it is poor and blind and miserable and naked as God sees it. It is lukewarm, neither cold nor hot, just sickening.

The falling away spoken of by Paul is here. The form of godliness without power is also here. The perilous times of II Timothy are here. The Laodicean period of church history is here. Yes, the apostasy of the last days is here, and it is a sign of the last days of this age and of the return of our Lord. Someday Jesus will say to His true and Blood-bought people as He said to John after He had spewed the Laodicean church out of His mouth, "Come up hither" (Revelation 4:1). Every true Christian believer will go up to be with Jesus forever and forever, and the whole mass of unregenerated religious performers will be left here to follow the Antichrist in his program.

Again I ask you the question, *Are you safe? Have you been washed in the blood of Calvary? Are you trusting Him and Him only to take you to heaven? If you have not done so, will you do so now? The signs of His coming multiply. We have not long to be here. I feel that those of you who are truly saved should be busy for Him in leading your loved*



News in Picture



THE CHURCH ADMINISTRATION CLASS OF THE NAZARENE THEOLOGICAL SEMINARY recently visited their Publishing House in order to have a better understanding of the place that the House fills and the contribution it makes to the total program of the church. Dr. L. J. Du Bois, professor of practical theology, and some of the fifty students who participated in the tour are pictured above.

ones and friends to Christ while the opportunity is here. Make use of every precious moment, and in the dark days that may be ahead until He comes,

keep your eyes on Jesus and trust Him for every trial and test you may face; for He is faithful and never fails.

One who found them spiritually precious tells of—

As camp meeting and assembly time came again last summer our hearts were stirred as we thought of how in our own lives God had worked in mysterious ways "His wonders to perform."

Having been brought up in a so-called "fundamental church" that did not teach sanctification, our hearts grew hungry for something that would satisfy. Praise His name, we have found it in the Church of the Nazarene!

Three years ago my husband fell while building a new barn on our farm and fractured his heel. He had to have bone surgery and was on crutches several months and unable to work. His sister and family, who have a cabin on our Iowa District Campground, invited us to visit them and attend an old-fashioned camp meeting.

We were eager to go, since from childhood I remembered my mother telling of old-fashioned camp meetings she had attended as a child, and the vivid pictures she painted impressed me a great deal.

The precious Holy Spirit was a reality in those services, and as we saw and heard some three thousand Nazarenes raise their hands and sing "He Never Has Failed Me Yet," we could tell from their expression that they meant it.

The following year found us back at camp meet-

Camp Meeting Blessings

ing again. Every speaker and his message were a challenge, and the Lord truly revealed through them our need of being sanctified.

At the Sunday afternoon service the Holy Spirit spoke to us and we both went forward and were wonderfully sanctified. Praise the Lord! He had supplied our need! The peace and joy we found that day are still very real and precious today.

Soon after that we joined the First Church of the Nazarene in Cedar Rapids, Iowa.

Our vacation plans this year will find us again at assembly and camp meeting, the Lord willing, with those precious folks called Nazarenes. Yes, we know now why the Lord permitted an injury to my husband. "And we know that all things work together for good to them that love God" (Romans 8:28).

Our prayer is that He will make us a blessing to the Church of the Nazarene as it has been to us.—
MRS. LOYD BOWMAN, North Liberty, Iowa.

Our Great Mathematician

By EVANGELIST H. T. EASTMAN

The cry of yesterday by our great leader, Dr. J. B. Chapman, was, "All out for souls!" It echoes today from our present leaders and thousands of Nazarenes. Up! This is our day! Up! Up! Let us follow our Conqueror, the Lamb of God. He is the world's Emancipator, our Great Mathematician, our Captain. His battle cry is, "Charge!" We are called for such a time as this. "Here we are, Lord," should be the response to His blessed call. He wants warriors with drawn swords, and terrible as an army with banners waving. As He stands on the neck of the enemy of righteousness, let us to the spoil.



love and zeal to do exploits. Give us the strength of Samson, the speed of Jehu, words of fire like Isaiah, the wisdom of Solomon, the fearlessness and ruggedness of John the Baptist, and the burning heart of John the Beloved. Dr. G. B. Williamson has said, "Only men of prayer are men of power."

Jesus is coming soon. We must be ready. Let Gabriel blow his wondrous horn while God slips the bolt of heaven's stables to release His restless steeds. See them as they are hooked to Elijah's chariot of fire. Watch them as they paw the mountains to cinders, eat the world into ashes, slake their thirst from a thousand seas, then swing into space powered like ten thousand saber jets, shaking their fiery manes among twinkling stars, and go dashing along the Milky Way, outstripping a million flying saucers, to catch His waiting bride away. See them as they flash back through the mighty constellations, rolling us up to God's four-square city, the skyscraper of the universe, just in time for the Marriage Supper of the Lamb, while the billowing fires of hell claim her sin-crazed victims in the endless, liquid lake of fire.

We serve Him because we love Him. We should do no less than add to the ranks of our Zion. Better still, let us multiply. We can with the help of our Great Mathematician.

I beg of you, my friends, fellow soldiers, Nazarenes, to the spoil by adding victory to victory for the ranks of the righteous! Yea, multiply by the hundreds and thousands. Our Leader did. Three thousand, five thousand by the mouth of a common fisherman, anointed with His mighty Spirit and power! God has the answer; let us give Him a chance.

Here am I, Lord; melt me; mold me (rerun me in the molds of God's refining furnace); fill me; use me; overflow me with Thy love divine, love excelling. Use us as Thou didst thine anointed of yesteryears. A double portion Lord upon Thy children! Shake us, press us, run us over with Thy

Soon the battle will be over. Not a death march then, not a day of shame, but it will be a day when the saints come marching home. Will it be a day of subtraction for you, my friend? It must not be. Up! Up! This is our day. Let us add, multiply, that we may divide the spoil.

*Onward, Christian soldiers! Marching as to war,
With the cross of Jesus going on before.*

With banners waving, let us follow our Great Mathematician.

Let's Have a Talk with Ourselves

By MARK F. SMITH

Pastor, First Church, Long Beach, California

I saw a lady talking to herself as she sat waiting at the stop light. I haven't the slightest idea what she was saying, but she was plainly having a conversation with herself.

Mark Twain was asked why he talked to himself. He said, "I have two reasons. First, I love to hear an intelligent man talk; and second, I like to talk

to someone who understands what I am talking about."

Talking is a big part of life. We work eight hours, sleep eight hours, and relax eight hours. One of old has said, "Thy words have upholden him." Words either help or hinder, strengthen or weaken our convictions. Therefore what we say

to ourselves is more important than what we say to others.

Now three people in the New Testament had conversations with themselves. The first was a woman who talked to herself about her limitations. She had been sick twelve years with an illness that handicapped her socially, consumed her entire fortune, and made her life useless. She could have had an emotional typhoon and said, "I'm through; I've struggled long enough; my dreams and ambi-

Do you want to learn to pray, as did the disciples of old? It will not come by accident. You must follow after the manner which Jesus revealed to His followers. "After this manner therefore pray ye . . ." —Selected.

tions are dead. I quit; I'm through; I give up." But she didn't say that. She turned her face toward the Master and said, "If I may but touch his garment, I shall be whole" (Matthew 9:21).

She was like a bumblebee I once saw in the fall of the year, on a cold, rough day when a high wind was blowing. There he sat on a big bull thistle trying to extract honey from the blossom. The wind blew that thistle every way, but the bumblebee stuck and got the honey.

That little, thin, frail, timid woman never would have made it through the throng if she hadn't first had a good, frank talk with herself about her limitations. She set her jaw; she made up her mind; she fixed her will; she turned her face toward the Master and allowed none of her handicaps to stop her.

The second person was a man (Luke 12:17) who talked to himself about his possessions. As he looked over his big barns and harvested crops, he stood leaning up against the fence, surveying all he saw, and said, "I'm satisfied; to be fortunate is to be happy. Soul, eat, drink, and be merry; these are my possessions."

Now he might have said, "God has been good to me over the years; He has sent the rain and sunshine and prospered me. 'What shall I render unto the Lord for all his benefits toward me?' I'll dedicate my fortune to Him. I'll recognize my stewardship to Him and honor Him with my substance through the channels of missionary giving, youth education, charity, and the local church."

Most people need to have a heart talk about the things called possessions. Maybe they are not great in abundance, but in proration they are as great as the millionaire's possessions and more than we will want to give an account for at the judgment bar of God. Remember, it is God who gives power to

get money. Think now! How did I secure this? Was I honest? Am I giving a substantial part of it to the support of the kingdom of God? These possessions I leave behind, am I making any provision in my will for God's work to be carried on after I'm gone? When I'm in eternity and in the presence of Jesus Christ, would I be embarrassed if I could see and hear the attorney as he reads my will to my relatives? O my friend, we ought to have a talk with ourselves about our financial resources and material possessions.

Now let us eavesdrop on a lad who talked to himself about wandering away from God (Luke 15:17). He could have said, "My father is a hard old fossil who never was very good to us boys. This mess I'm in is all his fault. I'll die here in this place; then he will regret it." However, he stopped kidding himself about life and became tremendously honest with himself and with God. He said, "I confess. I've brought this on myself, this is my fault. I've been rebellious, willful, and disobedient. I'm not worthy to be treated as a son. I've acted smart, rude, and arrogant. I will arise and go to my father. I've wandered away from the teachings of the church, the Bible, the home." This sincere and honest talk resulted in his restoration.

Three people talked with themselves: the sick woman, the covetous man, and the prodigal son. They faced limitations physically, mentally, socially, financially, economically, and spiritually. Talk with yourself sincerely and you will find that other people have had the same limitations that confront you, but they did not give up. They turned their faces toward the Master, who is the Master of limitations, and found help.

If in the grip of covetousness, talk with yourself. "What shall I render unto the Lord for all his benefits toward me?" (Psalms 116:12)

If you have wandered away from the church and God out into the darkness of spiritual poverty, if your life is scattered and wasted and adding up to very little, then have a talk with yourself. You will soon find that another will join your talk, and very soon you will be talking to God about your soul. It pays to be honest with one's self and it pays to pray clear through.

IS YOUR ALL ON THE ALTAR?

You have longed for sweet peace, and for faith to increase,

*And have earnestly, fervently prayed;
But you cannot have rest or be perfectly blest
Until all on the altar is laid.*

Is your all on the altar of sacrifice laid?

*Your heart does the Spirit control?
You can only be blest and have peace and sweet rest
As you yield Him your body and soul.*



EDITORIALS

Have You Taken Your Seminary Offering?

May is Seminary month! That means, as you already know, that during May we are going to raise the money to pay off the remaining debt on the Seminary building. This is not a large amount, and if every church will do its part, the full amount can be taken care of easily. If you haven't yet participated in this campaign, you still have time.

I am for this Seminary campaign because I belong to the Church of the Nazarene, and I am for every institution and organization in the church. I didn't join just a part of the church when I joined it; I joined all of it. I believe this is true of most of our people. We believe in the Church of the Nazarene and all of its institutions.

But there are other reasons why I am interested

in this campaign and want to have a part in it. I believe in Nazarene Theological Seminary as one of the most essential institutions of our church. I believe in its president and in its staff; I believe in its student body. I believe in its high ideals and spiritual emphasis. I believe in the standard of holiness which is a part of its very life.

I am confident that our churches will co-operate and lift this debt. I also feel sure their pastors and people are loyal, enthusiastic members of the Church of the Nazarene and will do this task gladly and with ease.

Have you taken your offering for Nazarene Theological Seminary? If not, be sure to do it as soon as possible.

Are YOU Honest?

Not long ago I was talking to a businessman and he said, "It's amazing how many people will beat you if they can." Then he went on to say that the Nazarenes he had known (he was somewhat acquainted with our church and its work) were far different from the average man. Perhaps this gentleman overstated the matter; nevertheless, the papers and magazines are full of facts which indicate that many people are losing their sense of true morality—of honest, sincere, righteous conduct. Too many people feel that it's all right for them to get what they can, regardless of how they get it. Therefore I am asking the question in my subject, "*Are YOU honest?*" Do you pay your debts? Can the people with whom you deal count on you 100 per cent? Are you determined to live

within your income and deal with every man, from the standpoint of finances, as you should?

But someone may say, There are times when all of us are hard pressed financially and cannot take care of our financial obligations as quickly as we should. In that case, do you face your creditors and let them know when you expect to be able to pay your debts? That's the only fair thing to do if you are honest.

The second question which I present is, *Do you tell the truth?* Are you sure that you are not a liar? When you are questioned about legitimate matters, do you misrepresent them? This man of whom I spoke above said, "You ought to know what some people say when they try to establish their credit for buying a car. They talk as if their

financial standing was the very best, but when you begin to investigate, you find that they have misrepresented the facts." They do this, even though they may be aware of the fact that it is a serious violation of the law. Do you stand up and knowingly lie when somebody asks you a question which he has a perfect right to ask you? Do you tell the truth? Are you honest from this standpoint?

By *Stephen S. White*

Third, *Do you keep the law?* According to J. Edgar Hoover, since 1950 the crime rate in our country has increased four times as fast as our population. Then he goes on to state that for every dollar our churches cost us, our crime rate costs us twelve dollars. Do you keep the laws of your country? How many times do you break the law when you take a trip across the country? Sometimes people who profess the highest type of Christianity are very careless about the laws of their country. Can we expect to develop the proper ideals of conduct in a country where many of us are careless about keeping the law? Also, what about the rules of your church? Are they only a scrap of paper? When you stood up before the preacher and took the vows of church membership, did you mean it, or was it only a joke? A man ought to keep the laws of his church because he promised to keep them when he joined it, if for no other reason.

Fourth, *Do you pass by obligations which you are sure you ought to live up to?* "To him that knoweth to do good, and doeth it not, to him it is sin" (James 4:17). Have you cut across your conscience so many times that it makes little difference any more what you do? We are living in an age when, if we are not careful, moral obligation will have little meaning. It is because of the "seared" consciences men are developing today that they are not clean and clear-cut in their living; they are not sensitive to what they feel is right or wrong. They go their way without caring much about standards of right and wrong—"To him that knoweth to do good, and doeth it not, to him it is sin."

A good conscience means that we pay our debts, tell the truth, keep the laws of our country, keep the laws of our church, and strive always to do the things we are sure we should do. In all of these realms we have to do with honesty; and honesty is one of the most precious possessions that a human being can have. A dishonest person not only

loses the respect of others, but he loses respect for himself. He may put on a good "show" outwardly, but inside he knows that he's dishonest.

Finally, I mention deceit—*Are you deceitful?* Some people have practiced deceit so long until they no longer know what honesty is. Deceit is an everyday affair with them; they live with it day by day. Jeremiah says, "The heart is deceitful above all things, and desperately wicked: who can know it?" (17:9) If I didn't believe in the sinfulness of human nature without God, I would believe in it because of the deceitfulness I meet or read about in people. Too many people think no more about lying or deceiving, and doing it intentionally, than they would think about eating a meal or lying down to rest.

We read in Acts that the brethren at Jerusalem were instructed thus: "Look ye out among you seven men of honest report . . .," to help the ministers in carrying on the work of the church. They wanted these men to be of *honest* report, laymen who not only were honest but who had established an honest reputation for themselves. Only such could be the proper assistants for those who constituted the ministry of the church.

Did You Ever See a Baby Smile?

A few days ago I saw a baby smile. It was attractive, intriguing, bewitching. A baby's smile is genuine; it isn't "put on." It isn't there to get attention. A baby doesn't smile just to make those about him think that he feels as he doesn't. A smile that a baby gives is a true manifestation of what is on the inside. It's an indicator of the joy within. The smile of a baby is not only genuine; it is spontaneous. It doesn't have to be worked up; it comes from the abundance of his soul, his personality. It isn't something that is forced or coerced; it's the bubbling over of a fountain of gladness, of good feeling, of joy. A baby's smile is free from care. The cares of life have not yet begun to crowd in upon him; responsibilities are not yet bearing down upon his shoulders. He has no sorrows; he is not heavy-laden.

A baby's smile is beautiful. I have in mind a youngster with sandy hair, light complexion, and a smile which will be worth a fortune to him and to others when he grows up, if he doesn't lose it.

A baby's smile is a little bit of heaven on earth. It helps to make us forget, for a time, the burdens and problems of life which press in from every quarter. **Did you ever see a baby smile?** Of course you have, and that experience has made life easier for you. Perhaps it made you think once again of home and God and heaven—at least it should have!



GOLDEN ANNIVERSARY CRUSADE 1956-60

Department of Evangelism

V. H. LEWIS, *Secretary*

At Least One

Over 11,200 Nazarene pastors and laymen have joined this witnessing program already. This means that every one of these is witnessing to "at least one" person each week. This is a fast growing group in the Church of the Nazarene.

The following are direct quotations from pastors who have enlisted and presented the challenge to their people:

"Yesterday I enlisted fifty laymen to join me in the denominational emphasis on witnessing. I had been wearing the button . . . first, to see how it would work for me in opening doors to witness; secondly, so my people would ask, 'Why the button?'"

"As to the first, I have prayed each a.m. that God would help to show me persons to whom I might witness—persons outside my regular constituents. And He has. Yesterday, for example, I had the privilege of witnessing to five persons. Among them were a city school superintendent, a high school principal, and a state representative.

"Now to the second, the people were anxious to get in on this. I spoke to them about my own need of something to open doors for me. For the past two weeks I have been telling of my own experiences. Then yesterday fifty of them enlisted and were consecrated for this very purpose.

"I thank you for this very practical manner in which our people can join the pastor to witness to the unsaved. We are praying that God will use it in our local church. From time to time I plan to give people opportunity to share any experiences they may have had as a result of wearing the button, and testifying. Enclosed is my card . . . the fifty laymen have their cards on file in our office."

REV. CARL B. CLENDENEN
*First Church of the Nazarene
Springfield, Ohio*

"I have pleasure in forwarding to you my witness card, joining you in a God-given covenant to witness to 'at least one' a week about the Saviour. It thrilled my soul to receive your circular. It is indeed a privilege to be in a church which is world-wide in its vision for aggressive evangelism."

REV. DAVID G. SPALL
*Birrong Church of the Nazarene
Sydney, N.S.W., Australia*

"Last night in our evening service I preached a message using the text, 'And

Andrew brought Peter to Jesus.' At the close of the service over forty people came forward and signed witnessing cards and took at least one pin. It was a service that warmed my own heart and, as I told my people, can and ought to be of great significance to our church and community."

REV. DAVID K. KLINE
*Calvary Church of the Nazarene
Nacogdoches, Texas*

"Our buttons and cards for personal witnessing arrived and recently we presented the idea to our midweek prayer group. It is a thrill to report that our people are responding to the call of personal witnessing and evangelism. Some of our teen-agers are finding the little red buttons very valuable aids. At the close of our service last Sunday night an invitation was made for all who wanted to become real soldiers and soul winners for Christ to come around the altar and front of the church for prayer. Before leaving the church we asked for the show of hands of all who had been working at the job of witnessing. My heart was thrilled to see the great number of hands raised. Surely our laymen are great and our God is

blessing every effort to win precious souls."

REV. J. R. SMITH
*Church of the Nazarene
Parsons, Kansas*

"Am returning one-half of the 'witnessing' covenant cards, and keeping the other half and *will witness!* I am ordering 100 buttons and 100 cards, and plenty of tracts. I believe in evangelism with all my heart."

REV. WINFIELD A. MUNDELL
*Church of the Nazarene
Sulphur, Louisiana*

"I have ordered 200 buttons and enrollment cards plus 1,000 tracts to get us started on the new witnessing program. The idea is great!"

REV. C. W. ELKINS
*Eastside Church of the Nazarene
Phoenix, Arizona*

"It is with a great deal of pleasure that I join hands with the 'brethren' in a continued 'all-out' effort to win souls. The training program 'Witnessing to Win' and the 'Week of Witnessing' were two of the most helpful experiences that I have had in my ministry. I am grateful for this program. I work better when I feel that I am obligated and that I am a part of a whole."

REV. DON L. NEWELL
*Church of the Nazarene
Winter Haven, Florida*



Foreign Missions

REMISS REHFELDT, *Secretary*

Missionaries on the Move

Rev. and Mrs. Reginald Jones are on furlough from Africa. They are in England at present, but will be visiting the States later.

Rev. and Mrs. Elward Green have moved to: Apartado 28, Coban, A.V., Guatemala, Central America.

missionaries are safe and unharmed and able to carry on their work.

Guatemala—In September, 1957, we requested prayer for Cynthia Green, daughter of our missionaries, who was suffering from appendicitis. She underwent surgery successfully and recovered quickly and completely.

Haiti—November, 1955, and December, 1955, we requested prayer for the construction of the Bible school. This building was completed, dedicated, and students were using it in January, 1958.

India—In 1957 we requested prayer for ten young men to be called to preach and enter our Bible school. In June, 1958, eleven young men testified to their call from God, and entered the school.

Japan—In October, 1953, we asked prayer for Nagoya, where we needed a church and pastor's home. By 1956

Some Answers to Prayer That May Not Have Been Published

Cuba—March, 1956, we requested prayer for two chapel locations, at El Cedro and Santa Clara. Both of these have been secured. The Halls report several preaching points opened around Santa Clara.

February, 1959, requested prayer that the unrest on the island would cease. The situation is now calm, and the

Servicemen's Corner



THE CHAPLAIN IN ACTION—"A pastor with the Bible under one arm and military regulations under the other"—perhaps this is some hint as to the work of the United States Army chaplain. The army chaplain is a pastor in "green," a man with the serious task of bringing the kingdom of God to a military community.

I have often been asked by well-meaning friends: "What restrictions does the army put on your preaching?" It is suspected that the chaplain is restrained from preaching certain doctrines, giving altar calls, or using other evangelistic procedures. The answer to the question is that there are absolutely no such restrictions placed upon the chaplain's activities. The chaplain is free to carry out any program appropriate to his situation.

The chaplain's ministry is almost exclusively directed to military personnel and their dependents. The majority of his parishioners are young men between the ages of eighteen and twenty-one. What a blessing it is that our government provides the opportunity for the Church to help shape the opinion of this impressionable group! The civilian pastor could not follow the serviceman to his distant assignments, but the pastor with a military commission follows him to the remotest meridian of the globe.

Aside from his preaching mission, the chaplain must also devote much attention to counseling the troops. This is one of the most time-consuming and *rewarding* services of the chaplain. Many of the problems are peculiar to a military situation and the spread of these problems defies description. Marriage difficulties fostered by separation and frequent moves comprise one of the most frequent counseling situations. Personality problems, vocational guidance, and spiritual difficulties are other problem areas. The romance of leading a soul to Christ, of placing a marriage on a firmer basis, or of consoling a soldier who has just been given the news of the passing of a loved one is one of the most treasured joys of the chaplaincy.

There is also the reward of serving one's country as well as one's God. It is a good feeling to know that you are spiritually backing up the men who are backing up our homeland. All in all, the preacher in "green" is fortunate indeed to have the opportunity to serve as a chaplain in the United States Army.

—CHAPLAIN (1ST LT.) KENNETH B. MATHENY

NAZARENE SERVICEMEN'S COMMISSION

London W. Gilliland DIRECTOR

a large two-story building was secured and the church was open with a kindergarten operating during the week, to draw in children and parents.

Nicaragua—February, 1959, we requested prayer for the new thrust into northern Nicaragua.

In March, 1959, the Sieverses located a home in Jinotega, and in April, Miss Hefflin found a good location for her medical work in the town of San Isidro.

Good-by America

This has been a wonderful furlough and we thank everyone for your many kindnesses and prayers and love. Also we praise God for journeying mercies in thousands of miles of deputation.

Now we go again to India for our fourth term. Good-bys are difficult for me. Good-by to a land that is prosperous and asks us no questions! Good-by to a church which has been good enough to give us a place of service, to our many friends and prayer partners, to our dear ones. Good-by to all. Please don't forget to pray—and to write. Our address will be: Mission House, Basim, Akola District, Bombay State, India.—JOHN AND MARY ANDERSON, *India*.

Assembly Report Philippine Islands

By REV. H. A. WIESE

Reports of the pastors showed that we have had a good year. Many spiritual battles were reported, and problems that drove them to their knees at times, but not one showed a spirit of discouragement. All were optimistic and enthusiastic over the possibilities.

The total membership if compared with last year's figure would indicate a small loss. But we discovered when checking this year that some of the pastors did not have an accurate roll of members at all, and therefore there were a number of errors in last year's report. When we made a careful check and revised our last year's figures to match the facts, we found we actually showed a small gain in membership this year. So, plus the fact that we have three churches to organize this year, and the added fact that all our churches have shown a healthy growth, we found ourselves rejoicing together and praising God for His guidance and help in the year past.

We organized 1 new church this year, giving us 8 organized churches and 11 unorganized churches. Our total membership this year by accurate count was

174, with 347 probationers. Our Sunday school enrollment was 1,619, with an average attendance of 1,088.

Time was taken out for special reports of revival fires in our churches. The people requested to have these reports. Some had appeared in our district paper, and the people wanted to hear the stories firsthand. All our people are eager for revival in their own churches and wanted to know the secret from those whom God had visited. This genuine hunger for revival has thrilled our hearts.

Our preachers' meeting followed the assembly and was a time of refreshing in the Lord. We closed with a message exhorting all to pray down revivals, and closed with a season of prayer around the altar. Praying continued over an hour with our hearts melted together as one. This was followed by testimonies that ran past ten-thirty. The meetings closed with notes of victory and optimism for the future.

Bembe Has Sought God

On Sunday we had a great thrill here at Stegi when nine souls came to the altar spontaneously, with no appeal having been made. Among them was old Bembe, our nearest neighbor, an induna (headman) and a well-known character

in this district. He is a fine-looking, white-haired old man with a soldierly bearing. He marched up to the front with real determination. He has been prayed for ever since the mission station was established over thirty years ago. Every effort has been made to win him,

but until a few months ago he remained adamant. The first break came about two years ago when his heathen wife was wonderfully converted. Her transformed life and the prayers of many have broken him down. He is a changed man.—H. K. BEDWELL, *Swaziland*.

lations or revisions of Bibles or Testaments are in process in twenty-seven languages.

New Zealand

The teen-agers of Hamilton, New Zealand, requested that other teen-agers and PAL groups pray for them. They are starting PALS.

Why not have your PALS write a letter to the PALS of New Zealand? Send your letter as follows:

PALS,
c/o Mrs. J. T. DAVIS
Church of the Nazarene
37 Nixon Street
Hamilton, New Zealand

Australia Reporting

There are some healthy signs of a good year ahead of us. A number of the societies have caught the vision of what it really means to use "Programs with a Purpose." The program is really working. There seems to have been a real consolidating of our societies, which is all to the good.

For the first time in our history, we are planning on holding a summer camp. This will be held in January and February of 1960. We have not attempted one before, since the distances in bringing people in from all over the district are very great with associated high transportation costs. However, despite this, we are going to launch out into the deep! We are trusting that it will be the first of what will become an annual event.

Colin J. Hearn
District N.Y.P.S. President
Australia

Nazarene Young People's Society and

Nazarene Junior Society

PONDER W. GILLILAND
Executive Secretary

American Bible Society

THE STEWARDSHIP OF THE CHURCHES

The active interest and faithful gifts of the churches in the United States during 1958 for the American Bible Society provided \$895,422. This represents an increase of \$43,595 over 1957. This total, however, is far short of the amount needed to meet the clamant need for the Holy Scriptures coming from all parts of the world. The goal set by the Advisory Council in 1955 to meet these demands is \$1,400,000!

TRANSLATION

The growth in translation and linguistic work of the Bible Society has been so rapid that the Translations Department is now processing 300 per cent more manuscripts than four years ago, which are related to well over 200 translation and revision programs. So that the quality of procedures may keep pace with the increased demands, more and more helps for readers (illustrations,

concordances, indices, and maps) and for translators (books on phonetics, language learning, communication, and translation) are being developed. In addition to this, training programs for translators in the field were held in Thailand and Guatemala.

One highly important undertaking is the sponsorship, in co-operation with the National Bible Society of Scotland and the Wurttemberg Bible Society of Germany, of a new edition of the Greek New Testament. This publication represents the first time in the history of Christendom that an international committee of scholars has been brought together to determine the most accurate possible text of the New Testament.

Translations or revisions have been examined, or linguistic help has been given, in seventy-nine languages. Scriptures in process of publication include twenty-four languages, and Scriptures in twenty-six languages have come from the press (two Bibles, two Testaments, and twenty-two portions). Major trans-



by **BERTHA MUNRO**

Dangerous Living

Monday:

Dangerous, just to get up in the morning—there are so many ways of being killed during the day. Yet more people die in bed than anywhere else! Dangerous to be alive! Yet, "Now that we are here, what are we going to do about it?" Stevenson says begin your folio even if you have only a week to live. Live dangerously, if that must be, but live productively. (James 4: 14b-17.)

Tuesday:

Any investment is dangerous. Yet unless you invest your talent it remains buried in the napkin. Battle is dangerous; but cold war is harder on the nerves. The "effortless average" is pretty drab. And the "lukewarm" are not worth much to God. (Luke 19:15, 20-23; Revelation 3:16.)

Wednesday:

Any action is dangerous. Your influence works when you don't know it. You don't know what share you have in others' sins through some unintentional error of yours.

Nor knowest thou what argument

Thy life to thy neighbor's creed hath lent.

(Romans 14:15-19.)

Thursday:

"The world is full of all sorts of things to do over; and do right." I must do my share. Responsibility is nontransferable. But to know when to conform and when not to? When to be a "good and responsible citizen" and when a "good and responsible rebel"—does the first sometimes involve the second? "Earn the right" (and accept the duty) "to think and act for yourself." Dangerous? And

"value the differentness of others." Difficult? (Mark 13:34; Galatians 6:4.)

Friday:

Dangerous, but demanded.

Oh, ne'er forget the trust He gave:

My laborers, falter not, be brave;

For I've a world for thee to save—

M. NEASE.

Perhaps here is a key. "The more a man takes the needs of others on his heart, the more he must take his heart to God." (Mark 16:15; Matthew 28:20.)

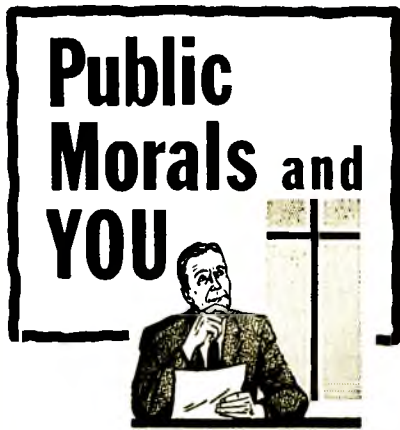
Saturday:

And this: "The uncommitted man is not to be trusted." By others, or by himself. Only a master loyalty will free one from "the tyranny of segments"—and the peril. Jesus said, "If therefore thine eye be single, thy whole body shall be full of light." (Matthew 6:22; James 1:8.)

Sunday:

So the prayer: "Give us wisdom to know Thy will, courage to do it, and Thy blessing on the work of our hands." —T. E. MARTIN.

And the promise: *I have put my words in thy mouth, and, I will guide thee with mine eye* (Isaiah 51:16; Psalms 32:8).



It is said that Dwight L. Moody was rebuked for taking a positive stand on a moral issue. His critic reminded him that, after all, Mr. Moody was a citizen of heaven. The famous evangelist replied, "Indeed I am a citizen of heaven, but at present I vote in Cook County, Illinois."

Certainly saved and sanctified Nazarenes have a responsibility for the things that go on in the society in which they live.

One of the things that should be disturbing to every Christian is the present lack of regard for the Lord's day. We must be on our guard lest we look lightly on the pagan use of Sunday. "Everybody," said one writer, "needs this holy day. We simply cannot manage life aright without it. We need it for ourselves. We need it because it gives us our best opportunity to teach religion. When we forget this day we are on our way to forgetting God. When we forget God, we turn our backs on life and lose our souls. Therefore, not as an end, but as a means to the high end of being and doing our best, we ought to remember the Sabbath to keep it holy."

There are times when we have the opportunity to vote on a Sunday issue. In our local communities there arise such matters as the "Sunday movie" issue. Christians ought not to be indifferent when opportunity comes to register one's concern on such moral issues. Too many times the secular forces win in the battle to make our Sunday pagan because professed Christians show little concern.

Then, too, there are other ways to vote on the Sunday question. We can teach our children right regard for Sunday. We can make an impact by our own respect for the Lord's day. Let us not be caught in the currents of the half-pagan practices of our day. Dr. A. F. Harper writes: "Let conscience be at ease only when we remember the Sabbath in a manner pleasing to the Lord of the Sabbath."

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

the Question box

Conducted by STEPHEN S. WHITE, Editor

At a united Lenten service preceding Easter, the speaker used this expression: "Remember that Jesus' death was not a propitiation but an expiation." So far as I know, the Bible does not use the word expiation, but the term propitiation appears in it several times. Please explain the difference between these two words.

You are right; the word expiation is not found in the Bible. But as you indicate, propitiation is found several times. Sometimes propitiate and expiate are used interchangeably. However there is a difference, if one is to speak carefully. Propitiate is to render the one who has been wronged, or sinned against, favorable. In the case of sin, this Person is God. On the other hand, expiate refers primarily to the offense, or sin, and means that it has been atoned for, or that sacrifice has been made for it.

Please explain Galatians 5:24.

Here are the words to which you refer: "And they that are Christ's have crucified the flesh with the affections and lusts." There is an ethical, or moral, dualism set forth in the New Testament. It is not the body contrasted with the spirit, or inner man. Rather, it is the sinful nature which is opposed to the nature of righteousness that is found in the regenerated man. This means that there is a civil war on within the born-again man. Such a condition, thank God, can be brought to an end

Please tell me how to believe, or have faith, for salvation. I pray much but seem not to get victory. I believe in Jesus. Have I sinned away my day of grace by unbelief?

I do not believe that you have sinned away your day of grace. You do not write like someone who is in this condition. If you have confessed your sins to God, repented of them, undone them, or made restitution for them insofar as you can, then not only believe that God saves you but begin to act as if He has done it. "Faith without works is dead."

In a Christian Service Training course we are using your book "Essential Christian Beliefs." On page 31 you discuss this question: "How can a holy person sin?" I believe that I understand your question and answer, but would like to ask one more question, "Why did Adam and Eve sin?"

Because they chose to. In the last analysis, the cause of sin is the choice of free moral agents. Man was created with the ability to sin or not sin—the responsibility for his sin rests upon him. Man was created with the "power of contrary choice," "with the power to choose uncoerced any motive within consciousness." He used this tremendous power wrongly. To go into the psychology of sin a little more, I would say that the danger point as to sin lies in giving attention to suggestions which have to do with the misuse of the power

What was the genesis of the sin-act in Eve?

Perhaps the words of the serpent, "Ye shall not surely die." This lie of the

As Dr. H. Orton Wiley says, "The wrath or displeasure of God is propitiated, the sin is expiated." (See pp. 294-95 in Volume II of Wiley's *Christian Theology* for an excellent discussion of the terms: atonement, satisfaction, expiation, and propitiation.) Each word has its place in describing the work of Christ, or the atonement, each from a different viewpoint. Nevertheless, for me, propitiation has the deeper and more significant meaning.

by the baptism with the Holy Spirit unto sanctification. Then we are in Christ, and the flesh with its affections and lusts—the carnal mind—has been crucified. This enables us to live a unified life of victory, but it does not mean that we have nothing left to do. The battle is not over. From then on, we must strive to make our lives keep step with the state of entire sanctification set up within the soul. As we do this, we will grow in grace.

Also, remember that salvation is not a matter of feeling; it is a matter of meeting the conditions, believing, and acting on your faith. Of course there will be feeling sooner or later, but that is not the important thing. "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ" (Romans 5:1).

of free choice. Whatever gets and holds our attention will sooner or later get our choice and action. Our only safety lies in refusing to entertain evil suggestions. Eve played too long with the idea of eating the forbidden fruit. The man who contemplates robbing a bank long enough will do it. I should add, too, that the way to keep from thinking about the wrong deed is to keep the mind full of good thoughts—thoughts which lead to good deeds. As a man "thinketh in his heart, so is he."

devil was probably the opening wedge.

The Sunday School Lesson

MENDELL
TAYLOR



Topic for
May 31:

We Are Not Alone

SCRIPTURE: I Kings 16:29-19:18
(Printed: I Kings 19:9-18)

GOLDEN TEXT: *The Lord is my light and my salvation; whom shall I fear? The Lord is the strength of my life; of whom shall I be afraid?* (Psalms 27:1) *

A Fiery Prophet: Elijah had become concerned about an invasion of the prophets of Baal into Jewish territory. The background for this importation of a foreign religion dates back to the marriage of Ahab to Jezebel. This was strictly a political marriage arranged by the parents of Ahab and Jezebel. Ahab's father, Omri, the king of Israel, wanted to work out some arrangement that would give his landlocked kingdom an outlet on the sea. This would bring a sudden spurt to a lucrative import-export exchange. The nearest seaport was Tyre, which was in the kingdom of Tyre. This area was ruled by Ethbaal. He had a daughter by the name of Jezebel. The two kings worked out a marriage and a trade agreement at the

same time. The upshot was that Ahab and Jezebel became husband and wife; also Israel was given free access to the harbor of Tyre.

When the Tyrian princess moved into Israel, she brought as a part of her entourage hundreds of priests of Baal. They started converting the Hebrews from the rigid standards of their religion to the low moral practices of the religion of Baal. The worship of Jehovah rapidly became corrupted. Such a drastic change caused Elijah to come forth and challenge the validity of the religion of Baal. A contest ensued, based on this principle: "The God that answers by fire shall be God." The test by fire was won overwhelmingly by the God of Elijah.

A Fleeing Prophet: Jezebel (we would probably spell it "Jazzy-belle" today) was disturbed by the beating her religion took at the hands of Elijah. In her wrath she declared she would liquidate Elijah at any cost. When Elijah realized that his life was in jeopardy, he ran to a place of safety. He found a cave that would offer protection until the storm of opposition passed.

A Forlorn Prophet: The moment Elijah settled down in his cell of solitary confinement, he started thinking over the past. Soon he was brooding about the way things were going against him. He could not figure out what he had done to deserve such treatment. Then he yielded to the temptation of self-pity. The only conclusion he could reach was that he was the only one who had courage enough to stand for his convictions and resist the inroads of worldliness. The mass of evidence that he

compiled in favor of his conclusion left him crushed and dejected. According to his feelings nobody cared for him, nobody understood him, so what? It made no difference anyhow.

A Fortified Prophet: While the prophet had his mind on his isolation, certain events transpired that reminded him how well insulated he was. The first sign that came to him to indicate that he was not alone was "a still small voice." The Lord came to fortify Elijah in the midst of his loneliness. "Be still, and know that I am God" was as meaningful as ever. Stillness often makes a contribution to life that noise and excitement can never make.

The Lord not only became a Companion of Elijah, but He also introduced some new evidence that made a difference. Elijah was informed of the fact that he was not alone in his stand for truth. Instead, he was fortified by the testimony and witness of seven thousand others who had not bowed to Baal nor allowed their lips to be corrupted by speaking for Baal.

When Elijah realized that he was supported by such amazing reinforcements, his outlook on life changed accordingly.

The confidence that comes by fellowship is just as important to us today as in the time of Elijah.

*CORRECTION: The Golden Texts as printed in the second quarter "Advanced Quarterly" and lesson leaflets are incorrect. The verse printed here is correct.

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NEWS of the Churches



Evangelist Calvin C. Privett writes: "Due to my physical condition I am having to leave the evangelistic field. God gave me a good slate, for which I praise Him, but I am now forced to cancel my meetings for the rest of the year. There seems to be no alternative and I am trusting Him to work all things together for good."

Bay City, Michigan—The Lord has given Faith Church a very wonderful revival with Evangelist C. V. Holstein. He was mightily used of God—his preaching and presentation of heart purity were the very best. The Lord honored his ministry with several new people finding God. We greatly appreciated the ministry of Brother Holstein with us. The revival spirit continues in our services.—ALLEN COBB, *Pastor*.

Owego, New York—After eight years of continual growth with the present pastor, the church has launched an expansion program of \$20,000, which in-

cludes an addition of forty feet to the present building. This will give us seating capacity for 100 more people, five new Sunday school rooms, and a junior auditorium. Our Sunday school average has increased from 86 in 1951 to over 132 this year, with a record-breaking attendance of 248 on Easter Sunday. Church membership shows a net increase of 10 for this year. God has blessed many of the regular services with seekers, and our people are united in advance for God.—JOHN L. MORAN, *Pastor*.

Hammond, Indiana—The first quarter of 1959 has been a glorious time of spiritual progress for First Church. January was devoted to special youth activities including a youth convention with Rev. Walter Graeflin, and a zone youth revival. A profitable revival in March with Evangelist Maridel Harding proved to be a source of spiritual blessing to the church. Her ministry will not soon be forgotten by those who at-

tended, and over sixty people sought and found victory in God at the altar of prayer. On Easter Sunday an excellent group was received into church membership, and twenty-seven juniors were graduated from the junior membership class. The Sunday school is averaging twenty-five over one year ago. The church continues to move forward under the leadership of our pastor, Rev. James R. Snow.—FRORI BAZAN, *Secretary*.

Little Rock, Arkansas—God continues to bless our ministry and the good cooperation of the people here at Cedar Lane Church. In October we had a good revival with Evangelist C. M. Whitley and wife. On October 31, I had surgery, and during the time of my convalescing our superintendent and pastors of the South Arkansas District filled my pulpit, for which I thank them sincerely. Due to a good doctor and the healing power of God, the operation was a complete success. During my illness I felt

God talking to me about starting a Sunday morning prayer meeting at the church and, since starting this, we have seen some outstanding results. God gave us a good youth revival with Rev. Wayne Moyer, ministerial student at Bethany Nazarene College. The church has given me the third raise in salary since my coming here about twenty-five months ago. During March we had an all-time high, in the record of this twenty-five-year-old church, in Sunday school average monthly attendance. Our Easter offering was the best in the church's history. On Sunday morning, April 5, President Cantrell and the Bethany Nazarene College quartet were with us, and our fine people pledged \$986 for the college debt reduction and improvement campaign. Both young and older people are praying through in our regular services. We give God all praise for every blessing. Wife and I love and appreciate the fine people here.—**N. BECTON CAIN, Pastor.**

Dayton, Ohio—Pastor and people of Glen Road Church are grateful to God and happy for His manifest blessings upon us. We returned to this church last August, having labored elsewhere for eleven years, the last five years with our good folk in Paulding. We have enjoyed two good revivals, with Evangelists Ralph and Connie Swisher and Evangelist Russell Bowman. God gave some wonderful victories, and we have received 14 fine people into the church, most of them on profession of faith. On Palm Sunday the church gave us a three-year call. On Easter Sunday, as a climax to a special week of services, the pastor doing the preaching, we had 237 present for the rally.—**VIRGIL H. FEW, Pastor.**

Sumner, Michigan—Sumner Center Church is enjoying a good revival spirit under the ministry of Rev. and Mrs. George C. Otto, who came as our pastors in August of 1957. Recently they were given a good recall vote for another year. Climaxing a week of activities for our youth we had a wonderful week-end revival with Rev. Harold Smith, pastor at North Star, as special speaker. About fifteen souls sought help from God at the altar. Adding these to the seekers in our regular Sunday evening services gives us a total of 63 seekers since January 1. Our young people's services are averaging more than 80 in attendance, with the Sunday school currently averaging 135. Nine new members have been added to the church during this assembly year. On Easter Sunday morning we enjoyed a wonderful message by District Superintendent O. L. Maish, and of the 195 present, 59 were teen-agers. A new nursery has been added to the church building, and we now have 57 names on our Cradle Roll. We thank God for His blessings.—**FRANCIS JOHNSON, Reporter.**

Peru, Indiana—First Church recently enjoyed a very successful revival meeting with Dr. A. L. Parrott, evangelist, and Rev. Virgil Meyer, singer. God blessed from the beginning as Dr. Parrott preached in the old-fashioned way and Brother Meyer sang with the anointing

Willard, Ohio



Dedication service was held on Easter Sunday afternoon for our new \$50,000 church, pictured here, with Dr. Harvey S. Galloway, district superintendent, as the special speaker. The church was organized December 7, 1941, with nine charter members. A basement unit was erected and dedicated on April 25, 1948, at a cost of \$12,000. The church has grown steadily; now there are eighty members, and the average Sunday school attendance for 1958 was ninety-six. Construction on the final phase of the church edifice began in June of 1958. Of modern architectural design, the building is of brick and block painted green on the inside; laminated beams and decking of Douglas fir form the

ceiling and roof. New oak pews have been installed in the sanctuary, which measures 34 x 58 feet. The floors are hardwood, and indirect lighting has been installed; the basement also has been redecorated. The cost of this construction work is \$22,000. Many hours of labor were donated by the laymen and the pastor. Considering the actual cost of the building along with the value of donated labor and material which was bought at wholesale, the building is well worth \$50,000. The church also owns a parsonage worth \$8,000. Our indebtedness is \$17,000. I have served as pastor here for six years, and am now enjoying my second unanimous three-year call.—**ELBERT R. SPECKIEN, Pastor.**

of the Spirit. Around one hundred seekers bowed at the altar of prayer, including several children, also nineteen new pupils. God moved upon us in a wonderful way. Five new members were received, making seventeen for the year. First Church is moving ahead, having recently purchased another parsonage, with plans to convert the old one into Sunday school rooms in a few days. The church is united and spiritual. The Bunker Hill Air Force Base is located six miles from the city. If you have friends here, write us and we'll be glad to contact them.—**RUSSELL SHALLEY, Pastor.**

Akron District N.Y.P.S. Convention

The Akron District N.Y.P.S. convention was held at Cleveland First Church, April 10 and 11, ably directed by District President Paul E. Baxter, Jr.

Rev. Fletcher Spruce, pastor of Canton First Church, was the special speaker. He endeared himself to all those present by his down-to-earth messages on the general theme "Facing Up to Life's Problems."

After a good report showing gains in every area of endeavor, Rev. Paul E. Baxter, Jr., and Rev. George Carrier were presented gifts of appreciation for

faithful service as president and secretary of the Akron District N.Y.P.S. Both of these men have reached the N.Y.P.S. retirement age.

Newly elected officers are: Rev. Edward Eichenberger, president; Rev. Arthur Brown, Jr., vice-president; Rev. J. O. McCaskell, secretary; Rev. Roy Watson, treasurer; Rev. Russell Metcalfe, teen-age supervisor; and Miss Janine Pringle and Bruce Baxter, teen-age representatives.

God is blessing the youth program of the Akron District. The district council is united under the leadership of God and our new president, Brother Ed. Eichenberger. "We Are His Witnesses" is not only our theme chorus, but also the determined purpose of each member of the Akron District N.Y.P.S. Council.—**ARTHUR BROWN, JR., Reporter.**

Rev. Charles and Emma Jean Rushing write: "After pastoring the Beacon Hill Church in Seattle, Washington, for two years, we feel led of the Lord to resign and re-enter the field of full-time evangelism. We are now available for revival campaigns; will carry the full program of preaching and singing, or if desired, only singing and music. We are registered with the Visual Art Department

Write us c/o our publishing house, P.O. Box 527, Kansas City 41, Missouri."

Rev. Robert Palmer writes: "After much prayer I plan to enter the full-time evangelistic field on August 1. I am an ordained elder on the Central Ohio District, and have pastored four churches. I have been conducting a few meetings and feel that God is definitely leading me into the field. I am making up my slate for this fall and next spring. Write me, 910 Broadway Street, Middletown, Ohio."

Grover City, California—We give thanks to God for His blessings upon this church in the past two years. Our people have had a mind to work and God has blessed their efforts. All budgets are paid, with a good gain in every department. The Sunday school record has been broken several times, with a goodly number added to the church membership. A new, three-bedroom parsonage has been purchased and the old one will be used for much-needed Sunday school rooms. We are near Vandenberg Air Force Base; if you have friends there, write us (Box 254), and we'll be glad to call on them.—ALVIN FARRIER, *Pastor*.

St. Louis, Missouri—The presence of the Holy Spirit was wonderfully manifested in the recent revival at South Side Church. The special workers were Evangelist David C. Erickson and the Singing Casteels (Clarence Casteel and wife). The soul-stirring messages of this Spirit-anointed, dynamic, young gospel preacher and the inspirational music of the singers, coupled with the faithful efforts and prayers of the church, resulted in a number of souls praying through to definite victory. The closing night was

a time of particular rejoicing as the altar was filled and souls found God. Eight members were added to the church, six by profession of faith; this included two fine young couples. The work is going forward under the able leadership of Rev. and Mrs. Odis James, who have served as pastors for fourteen years. Through the co-operative efforts of pastor and people the church sanctuary has been completely remodeled, and its beauty adds to the spirit of the services.—MRS. LOYD B. FORD, *Reporter*.

Fritch, Texas—The Church of the Nazarene was organized here on March 2, 1958, by District Superintendent Orville Jenkins, with sixteen charter members. In the first board meeting the church voted to become a "10 per cent" church. We started with twenty in Sunday school and a store building for temporary worship quarters, but the attendance increased steadily. All departments are organized, budgets paid, and new members have been added. Last December we had a good revival with Evangelist Joe Norton. In March the church celebrated its first-year anniversary with a ground-breaking ceremony. Plans call for a sanctuary seating two hundred, with Sunday school classrooms, educational unit, etc. Construction is progressing nicely with the pastor serving as general contractor and architect. In March we had a wonderful revival with Evangelist R. A. Isbell. We had capacity crowds several times with seekers in nearly every service; souls were saved and sanctified. Brother Isbell is a devout and powerful evangelist; he also assisted us with his valuable experience in church building. The meeting climaxed on Easter Sunday with a great time of victory. The pastor was given a ten-dollar-per-month salary in-

crease, and new members were received. There were shouts of victory in the camp.—DAVID A. HESS, *Pastor*.

Columbus, Ohio—The Frank Road Church closed its spring revival on March 8 with Evangelist Hugh Slater as preacher and Jack Hansher as singer. This was a real, Holy Ghost revival with many seeking and finding help from God at the altar of prayer. The attendance was good—an average of 94, with a record one night of 190. Brother Slater preached with the anointing of the Holy Spirit. It is revivals like this and God's continual presence that have given this church such phenomenal growth. Three years ago (April 28, 1956) we moved into our parsonage-chapel, and on our third Easter we had 270 in Sunday school and 307 for the following service. Sunday school average for the past quarter was 171. We give all praise to God.—LORAN STRAHM, *Pastor*.

Rev. Paul J. Stewart writes, "I will be available for revivals and camp meetings after June 1. Write me, Box 850, Jasper, Alabama."

Oil City, Pennsylvania—Our church recently had a very successful revival meeting with Evangelist C. T. Corbett. We thank God for the 125 seekers who came to the altar asking God for spiritual help. New people were saved, backsliders reclaimed, and the Christians were inspired to walk closer to God. The revival spirit continues in our midst and new members are being added to the church.—RUSSELL E. LEWIS, *Pastor*.

Covington, Kentucky—East Side Church recently had one of the greatest revivals in its history. Rev. and Mrs. Marshal Smart were the special evangelistic workers. God blessed and gave thirty-nine seekers, and the largest crowds ever to attend a meeting here, and the people have continued to attend the services.—ROY ADAMS, *Pastor*.

Revs. Joseph W. and Dortha Peters write: "At assembly time, July 29, we will be completing seven good years as pastors of our church in Virden, Illinois. The people have loved us and stood by us during these years. We have resigned as pastors to enter the evangelistic field on August 1. The church has given Rev. Glenn W. Hitt a unanimous call for pastor. Those desiring our services as evangelist or singer and musician may write us, P.O. Box 22, Virden, Illinois."

Evangelist E. C. Tarvin reports: "In April we had a fine meeting in Phoenix, Arizona, with Pastor Gatlin and his people. At this writing I am at Avondale with Brother Wilson, and from here I go back to Kentucky. Please pray for me as I labor for God in the winning of lost souls."

Evangelist Thomas Hayes reports: "Recently we closed a great meeting with Rev. and Mrs. E. P. Akin in San Antonio, Texas. Truly it was a wonderful meeting, with four services on the closing Sunday and three good altar



The Student Body of Nazarene Theological Seminary

There are 179 students currently enrolled in Nazarene Theological Seminary; 163 are married and 16 are single. They come from 37 different states. Ohio leads the list with 21 young people from that state; Missouri is next with 14; Kansas has 13; California and Indiana have 12 each. There are 7 students from Canada, 2 from the British Isles, 1 each from Argentina and South Africa. There are six other denominations represented in the student body besides the Church of the Nazarene, namely, Friends, Baptist, Church of God, Free Methodist, Methodist, Pilgrim Holiness. The young people come from 31 different colleges

besides those operated by the Church of the Nazarene.

There are 46 who will be graduating this spring, making a total of 580 who have completed work in the Seminary since its beginning. Many others have taken some work during the thirteen years of the operation of the Seminary.

All of these statistics have been made possible by the investment the church has made in the Seminary. This investment is being increased now as the churches are co-operating in the "Lift the Debt" campaign in May, 1959.

—LEWIS T. CORLETT, *President*

services during the day. People of all ages prayed through in this meeting, some who had been backslidden for years. I go next to Oregon, Illinois; then I have an open date in the summer and will be glad to use my large gospel tent. Also I have a fine young man from our Pasadena College who sings and plays for me. Write me c/o our publishing house, P.O. Box 527, Kansas City 41, Missouri."

Baldwin Park, California—Our Sunday school has shown a phenomenal growth during the past year: last year's average was 139. Beginning with a week of visitation one year ago, with Rev. Elwood Munger, the attendance "zoomed" to 504 in one week, and has not dropped below 304 all year. A high point of 551 was reached in March, with an all-time high of 692 present on Easter Sunday. Pastor Vernon Kutz, the Sunday school superintendent, and faithful teachers and members consistently carried on the follow-up work with fine success. God has blessed and given many souls and new members for the church through the work of the Sunday school.—*Reporter.*

Evangelist J. A. Russell reports: "It has been a privilege recently to labor with some of our finest Nazarene pastors in week-end revivals and Sunday-school-emphasis campaigns. God has met with us and blessed in the services—at Many, with Rev. Ray Atwood; at Alexandria First Church, where we served as acting pastor for Rev. Carl Bunch during his illness—he is now on the road to recovery; and at Ebenezer, Louisiana, with Rev. G. A. Pritchard, where we had 177 present in Sunday school on Easter Sunday. These are good days for Wife and me in the service of the Master, whom we love with all our hearts. Write me, 1934 Houston Street, Grand Prairie, Texas."

Cincinnati, Ohio—Lockland Church recently witnessed a great revival with Evangelist and Mrs. Maurice Finger, and our local minister of music, Brother Gene Keel, as the special workers. Brother and Sister Finger carried a great burden for the services and did a wonderful job of working around the altar. The gracious presence of the Holy Spirit moved upon us, filling the church with hungry hearts and bringing fifty-five seekers to the altar. Sister Finger worked patiently with the children each evening before the regular service. Seventeen new members were added to the church. Our pastor, Rev. N. C. McNelly, has been called for his fifth year with us. The spirit of the revival continues.—*SELMA CARSEY, Secretary.*

Larimore, North Dakota—In April this church had a wonderful, spiritual revival with Evangelist Ralph C. Wynkoop as God's anointed man of the hour. His loving manner and yet forceful holiness messages caused us all to want a closer fellowship with God. Attendance was very good in each service, and people of all ages bowed at the altar of prayer. God blesses the ministry of Brother Wynkoop.—*A. E. BELZER, Pastor.*

Miami, West Virginia—Recently our church enjoyed a wonderful revival with Rev. H. Erskine White as the special worker. His Bible-centered messages moved people to surrender to the voice of God. The spirit of revival continues with us.—*WILLIAM G. HILL, Pastor.*

Rev. J. A. Rodgers writes: "After eleven years of pastoring at the Jefferson and Alliance churches in Ohio, I feel it is in God's plan that I re-enter the evangelistic field. God gave wonderful victory in these two good churches. At

pardon and heart purity, with more than three thousand joining the Church of the Nazarene. I began my first revival meeting on May 6 at Ravenna, Ohio. Write me, R.D. 3, Beech Road, Alliance, Ohio."

Pastor John R. Donley reports: "After six years with the wonderful people in the church at Jefferson, Ohio, I have accepted the call to pastor our church in Columbiana, Ohio. We have seen a normal growth in all departments of the church, for which we praise God.

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Jefferson, the Sunday school increased to its highest average attendance, all budgets were paid in full each year, and the church membership was increased each year. At Alliance, the Sunday school average attendance was more than doubled, all budgets were paid in full, and the membership increased each year. For the past six years I served in Alliance without one negative vote. In both churches the people were wonderful to us. For the first twenty-seven years of our ministry we served as an evangelist and God gave us wonderful success in the States and in Canada; during this time God helped us to dig out forty-three new churches out of forty-six pioneer meetings. Also God blessed and gave over seventy thousand seekers for

Air conditioning was installed, a new Hammond organ and Kimball piano purchased; the church is debt-free and now making plans for a new educational annex in the future. The people cooperated wonderfully in all the goals of the general church."

Deaths

THEODORE F. DANIELS was born October 14, 1904, in Somerset, Pennsylvania, and died December 14, 1958, at the Somerset hospital. He was a good man, Sunday school superintendent and Bible school teacher for several years in the Church of the Nazarene at Boswell, Pennsylvania. He was true and faithful to the Lord and loyal to the church. He is survived by his wife and four daughters, also three brothers and one sister. Funeral service was conducted in the Boswell church by his pastor, Rev. Peter Tucker, with interment in the Beam Cemetery.

NEW

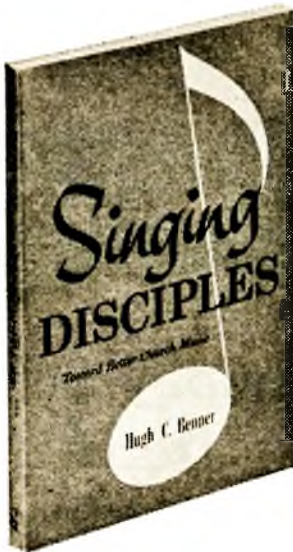
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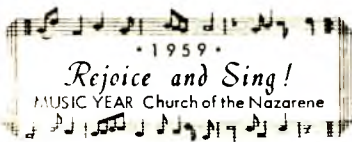
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NAZARENE PUBLISHING HOUSE

ALBERT OGLESBY died December 26, 1958, en route home from the hospital in St. Louis. He was a member of the Church of the Nazarene in Fairfield, Illinois. He is survived by his wife, Mary; a son, Charles, with the U.S. Navy; and a daughter, Cora Cony. Funeral service was held in his home church with Rev. John Eck officiating, and interment was in the Stokes Cemetery at Crossville, Illinois.

MRS. BESSIE ALICE BROOKS was born April 24, 1886, at Industry, Illinois, and died December 23, 1958, at Rock Island, Illinois. In 1919 she was united in marriage to Wm. D. Brooks. She is survived by one son, Frank; and three daughters, Mrs. Doris V. Woodward, Mrs. Louise L. Burnett, and Mrs. Mabel J. Courter. Funeral service was held at First Church of the Nazarene in Rock Island with Rev. J. W. Brown officiating. Interment was in Chippinock Cemetery, Rock Island.

MRS. NELLIE WALLICK, charter member of the Church of the Nazarene in Albion, Nebraska, died January 2, 1959, at the age of eighty-six years. She was born in Olin, Iowa, in 1872, and at the age of twelve moved with the family to Nebraska. In 1905 she was united in marriage to James F. Wallick. To this union were born four sons and one daughter. She joined the Church of the Nazarene in Albion in 1935, and was a faithful member as long as her health permitted. She was preceded in death by her husband and her oldest son, Raymond. She is survived by three sons: Clarence D., Ivan J., and Rev. James E.; one daughter, Mrs. Clarence Vollbrecht; also a brother, Rollo Munsinger. Funeral service was held in the Albion Church of the Nazarene, conducted by District Superintendent Whitcomb Harding, assisted by the local pastor, Rev. Jesse Lummas.

MRS. ELIZABETH HALEY (nee McComb) was born at Crosswell, April 18, 1878, and died at her home in Cass City, Michigan, on November 12, 1958. In 1900 she was united in marriage to John Haley; they celebrated their golden wedding anniversary in 1950. She had been a member of the Church of the Nazarene for several years. Besides her husband, she is survived by a son, James Arthur; two daughters, Mrs. Hazel Rusch and Mrs. Ethel O'Connor; also a sister and two brothers. Funeral service was conducted by her pastor, Rev. L. A. Wilson, with interment in the Novesty Cemetery at Cass City.

FRANK ROBINSON died December 12, 1958. Even at the age of ninety-six years his faith in Jesus was still strong. He had been active in the Point Township Church of the Nazarene at Mt. Vernon, Indiana, for twenty years prior to his loss of sight. He is survived by five daughters and one son. Funeral service was conducted by his pastor, Rev. Clinton Lamar, with interment in the Big Prairie Cemetery, near Carmi, Illinois.

FLOYD HUGHES, age sixty-five, son of the late Rev. J. E. Hughes, was born May 21, 1893, in Newcastle, Kentucky, and died January 10, 1959, at Greenfield, Indiana. Besides his wife, he is survived by a son, Floyd, Jr.; a sister, Mrs. Valera Nunley; and a brother, Guthrie. Funeral service was in charge of Rev. Stephen C. Johnson, assisted by Rev. Forest Crider, Rev. Paul Cable, and Rev. H. J. Rahrar, with interment in the Park Cemetery at Greenfield.

DONALD L. SNYDER was born May 12, 1944, near Kutztown, Pennsylvania, and died at his home in Kutztown on December 14, 1958, at the age of fourteen years. He had had an operation earlier in the year and had been confined to his home nearly six months. He, his parents, and his brother were charter members when the Church of the Nazarene was organized in Kutztown in January of 1955. He loved the Lord and was active in and faithful to his church; he was loved by all who knew him. He is survived by his parents, Mr. and Mrs. LeRoy Snyder; a brother, Wayne; and a sister, Karen. Funeral service was conducted by his pastor, Rev. Luke J. Brinker, assisted by the former pastor, Rev. Royce Spencer, with interment in Fairview Cemetery, Kutztown.

MRS. NETTIE McLEAN was born in Missouri, June 10, 1875, and died in Vassar, Michigan, November 10, 1958. In 1895 she was united in marriage to Mr. Whitley McLean; he died in 1943. She attended the Church of the Nazarene in Cass City as long as her health permitted. She is survived by a daughter, Mrs. Cyrus Johnson; also one sister and two brothers. Funeral service was conducted by Rev. L. A. Wilson, with interment in the Novesty Cemetery.

MRS. MARY JOSEPHINE MULFORD of Dinuba, California, died October 19, 1958, in a hospital in Fresno. She was born March 28, 1918, in Wilburton, Kansas. In 1936 she was united in marriage to Joseph Mulford; to this union were born

three children, a daughter preceding her mother in death. Mrs. Mulford was a faithful Christian. After joining the Church of the Nazarene in 1945 she left no department of her church without the imprint of her sacrificial labor. She touched hundreds inside and outside the church with the blessing of her vital faith and humble spirit. Besides her husband, she is survived by two sons: John, age nineteen; and Leslie, age four; also her parents, Mr. and Mrs. Fred Richardson; three brothers, Albert, David, and William; and two sisters, Mrs. Edith Reed and Mrs. Sylvia Hicks. Funeral service was conducted at the Dinuba Church of the Nazarene by her pastor, Rev. James Tubbs.

Directors

GENERAL SUPERINTENDENTS

HARDY C. POWERS

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

District Assembly Schedule for 1959

Alabama	May 27 and 28
Rocky Mountain	June 10 and 11
South Dakota	June 17 and 18
North Dakota	June 24 and 25
Northeastern Indiana	July 8 to 10
Michigan	July 15 and 16
Eastern Kentucky	July 23 and 24
Illinois	July 29 and 30
Kentucky	August 5 and 6
Joplin	September 2 and 3
Southeast Oklahoma	September 16 and 17

G. B. WILLIAMSON

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District Assembly Schedule for 1959

Canada Central	June 18 and 19
Eastern Michigan	July 15 and 16
Western Ohio	July 22 to 24
Southwest Indiana	August 5 and 6
Dallas	August 12 and 13
Northwestern Illinois	August 19 and 20
Indianapolis	August 26 and 27
South Arkansas	September 16 and 17
North Arkansas	September 23 and 24

SAMUEL YOUNG

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

District Assembly Schedule for 1959

Southern California	May 27 to 29
New Mexico	June 3 and 4
Albany	July 1 and 2
Maritime	July 9 and 10
Central Ohio	July 15 to 17
Pittsburgh	July 22 and 23
Wisconsin	August 6 and 7
Missouri	August 12 and 13
Northwest Indiana	August 19 and 20
Houston	August 26 and 27
Georgia	September 9 and 10
Mississippi	September 16 and 17

D. I. VANDERPOOL

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District Assembly Schedule for 1959

Nevada-Utah	June 3 and 4
Nebraska	June 10 and 11
Northeast Oklahoma	June 24 and 25
Canada West	July 8 to 10
Minnesota	July 16 and 17
East Tennessee	July 30 and 31
Kansas	August 5 to 7
Iowa	August 12 to 14
Tennessee	August 19 and 20
Louisiana	September 2 and 3
Kansas City	September 9 and 10
Southwest Oklahoma	September 23 and 24

HUGH C. BENNER

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District Assembly Schedule for 1959

New York	May 27 and 28
New England	June 17 to 19
West Virginia	July 2 to 4
Colorado	July 16 and 17
Chicago Central	July 22 and 23
Northwest Oklahoma	July 29 and 30
Virginia	August 12 and 13
South Carolina	September 16 and 17
North Carolina	September 23 and 24
New York	October 2 and 3

District Assembly Information

ALABAMA—Assembly, May 27 and 28, at First Church, 661 S. Broad St., Mobile, Alabama. Send mail, merchandise, and other items relating to the assembly c/o the entertaining pastor, Rev. Reeford L. Chaney, 659 S. Broad St., Mobile, Alabama. (Sunday school convention, May 25; N.F.M.S. convention, May 26.) Dr. Hardy C. Powers presiding.

NORTHWEST—Assembly, May 27 and 28, at First Church, Clinton and Alder Sts., Walla Walla, Washington. Send mail, merchandise, and other items related to the assembly c/o the entertaining

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pastor, Rev. C. L. Rodda, 701 Hobson St., Walla Walla, Washington. (N.F.M.S. convention, May 26.) Dr. Hugh C. Benner presiding.

SOUTHERN CALIFORNIA—Assembly, May 27 and 28, at Memorial Auditorium, 7th and Lemon Sts., Riverside, California. Send mail, merchandise, and other items relating to the assembly c/o the entertaining pastor, Rev. H. E. Burton, c/o Memorial Auditorium, 7th and Lemon Sts., Riverside, California. (N.F.M.S. convention, May 26.) Dr. Samuel Young presiding.

NEVADA-UTAH—Assembly, June 3 and 4, at First Church, 14th and Ogden, Las Vegas, Nevada. Send mail, merchandise, and other items relating to the assembly c/o the entertaining pastor, Rev. Carl Friesen, 125 North 14th, Las Vegas, Nevada. (N.F.M.S. convention, June 1; N.Y.P.S. convention, June 2.) Dr. D. I. Vanderpool presiding.

NEW MEXICO—Assembly, June 3 and 4, at First Church, 1223 Lead Ave., S.E., Albuquerque, New Mexico. Send mail, merchandise, and other items relating to the assembly c/o the entertaining pastor, Rev. Lawrence Holman, 1223 Lead Avenue, S.E., Albuquerque, New Mexico. (Sunday school convention, June 1; N.F.M.S. convention, June 2.) Dr. Samuel Young presiding.

NEBRASKA—Assembly, June 11 and 12, at First Methodist Church, 2201 Avenue A, Kearney, Nebraska. Send mail, merchandise, and other items relating to the assembly c/o the entertaining pastor, Rev. C. B. Johnson, 2516 Avenue A, Kearney, Nebraska. (N.F.M.S. convention, June 9; N.Y.P.S. convention, June 10.) Dr. D. I. Vanderpool presiding.

ROCKY MOUNTAIN—Assembly, June 11 and 12, at Rocky Mountain College, Poly Drive, Billings, Montana. Send mail, merchandise, and other items relating to the assembly c/o the entertaining pastor, Rev. Murray J. Pallett, 835 Alderson, Billings, Montana. (N.F.M.S. convention, June 9; N.Y.P.S. convention, June 10.) Dr. Hardy C. Powers presiding.

SOUTH DAKOTA—Assembly, June 17 and 18, at Church of the Nazarene, 714 S. Minnesota Ave., Mitchell, South Dakota. Send mail, merchandise, and other items relating to the assembly c/o the entertaining pastor, Rev. Howard Olson, 612 W. Havens, Mitchell, South Dakota. (N.Y.P.S. conven-

tion, June 15; N.F.M.S. convention, June 16.) Dr. Hardy C. Powers presiding.

NEW ENGLAND—Assembly, June 17 to 19, at Church of the Nazarene, 37 E. Elm Avenue, Wollaston 70, Massachusetts. Send mail, merchandise, and other items relating to the assembly c/o Rev. T. E. Martin, entertaining pastor, 12 E. Elm Ave., Wollaston 70, Massachusetts. (N.F.M.S. convention, June 15.) Dr. Hugh C. Benner presiding.

CANADA CENTRAL—Assembly, June 18 and 19, at Grace Church, 624 Annette St., Toronto 9, Ontario, Canada. Send mail, merchandise, and other items relating to the assembly c/o the entertaining pastor, Rev. Carlton P. Gleason, 29 Walford Road, Toronto 18, Ontario, Canada. (N.F.M.S. convention, June 16 and 17.) Dr. G. B. Williamson presiding.

NORTH DAKOTA—Assembly, June 24 and 25, at the Nazarene Campgrounds, Sawyer, North Dakota. Send mail, merchandise, and other items relating to the assembly c/o the entertaining pastor, Rev. Theo. Rosenau, Sawyer, North Dakota. (Campgrounds are one-fourth mile north of Sawyer; to get to campgrounds—Soo Line Train; bus lines from Jamestown—Minot.) Dr. Hardy C. Powers presiding.

NORTHEAST OKLAHOMA—Assembly, June 24 and 25, at First Church, South Delaware and East 12th, Tulsa, Oklahoma. Send mail, merchandise, and other items relating to the assembly c/o the entertaining pastor, Rev. L. A. Ogden, South Delaware and East 12th, Tulsa, Okla. (N.F.M.S. convention, June 22 and 23.) Dr. D. I. Vanderpool presiding.

Announcements

RECOMMENDATION—Rev. Charles Rushing, who has been pastoring our church in Beacon Hill, Seattle, Washington, resigned at assembly time (May 8) to enter full-time evangelistic work. He preaches, and he and his wife sing beautifully together. They are now available for evangelistic services, and I am confident that they will be used of God in the winning of souls. Write them c/o our publishing house, P.O. Box 527, Kansas City 41, Missouri—B. V. Seals, Superintendent of Washington Pacific District.

WEDDING BELLS—Miss Margaret Elaine Roberts of Queen City and William Boyd Metts of Atlanta,

Texas, were united in marriage on April 18 in the Atlanta Church of the Nazarene with Rev. Claud Burton officiating.

BORN—to Mr. and Mrs. Quinten Smith of Elkhart, Kansas, a son, Phillip Marvin, on April 17.

—to Mr. and Mrs. Bob Harmon of Nazarene Theological Seminary, Kansas City, Missouri, a son, Gregory Eugene, on April 16.

—to Robert and Lona (Miller) Seal of Nazarene Theological Seminary, Kansas City, Missouri, a son, Robert Brent, on April 10.

—to Rev. and Mrs. A. L. Lang of New Lothrop, Michigan, a daughter, Katherine Marie, on April 10.

—to Mr. and Mrs. Loren Loeber of Connell, Washington, a son, Leslee Ted, on April 8.

—to Dr. and Mrs. Carl W. Kruse of Bartlesville, Oklahoma, a son, Michael Wayne, on March 27.

—to Rev. and Mrs. R. B. Dowd of Dover, Tennessee, a son, Timothy Ray, on March 25.

—to Rev. and Mrs. Don Jenkins of Compton, California, a son, Timothy Daniel, on March 3.

ADOPTED by Rev. and Mrs. Eugene Smith ("The Singing Smiths") of Winnsboro, South Carolina, a girl, Carol Elizabeth; born April 1.

SPECIAL PRAYER IS REQUESTED by a lady in Ohio for a friend, that God might heal her body for His glory, also for a nephew who is having difficulty in his home, and for an unspoken request;

by a Nazarene mother in Oklahoma for her teenage daughter, just graduating from high school, to come back to the ways of God and righteousness and do His will—for a younger daughter, very "wild," to be saved and find a definite relationship with God, also for an unsaved husband, and that God will touch and help her in a physical ailment;

by a subscriber in Oklahoma for two men, in hospitals in different states, undergoing major surgery, both unsaved, that God will deal with their hearts and lead them to salvation—for a granddaughter and husband whose home is about to be broken up, that God will save them and their home.