

# Herald of HOLINESS



*Official Organ of the  
Church of the Nazarene*

**Nazarene Theological Seminary**  
Kansas City, Missouri

*May 3, 1961*

# EDITORIALS

By W. T. PURKISER

## **Only Love Can Make Him Grow**

The Phillips translation of I Corinthians 8:1 puts a new slant to an old truth: "While knowledge may make a man look big, it is only love that can make him grow to his full stature."

There is no necessary conflict between knowledge and love. God puts no premium on ignorance. It was no accident that Jesus was addressed as a "teacher come from God," for He taught the things which be of God.

Indeed, knowledge ought to minister to true humility. For the more a person really knows, the more clearly he recognizes how much there is to know which yet lies beyond him. Men of great learning are almost without exception humble men.

But there is a kind and degree of knowledge which makes a man not only look big, but feel big. This is fatal, not only to spirituality, but to the further growth of knowledge itself. There are two kinds of people who are essentially unteachable. One is the person who is satisfied with ignorance. The other is the person who thinks he knows it all.

In contrast to knowledge, the apostle sets love. "Knowledge may make a man look big, it is only love that can make him grow to his full stature."



### **The Cover . . .**

**The beautiful and commodious building of the Nazarene Theological Seminary is located on**

**the campus adjoining the International Headquarters property at The Paseo and Meyer Boulevard in Kansas City. Completed in 1954, the property is now valued at \$750,000 and is free of indebtedness. A total floor space of 36,000 square feet provides chapel, classrooms, offices, and library. A library wing is planned for future construction and will complete the present building. Dr. Lewis T. Corlett has served as president since 1952.**

Knowledge without love may be dangerous, just as love without knowledge can be futile.

The New Testament has two words for love. One of these, used most often to describe human love, is the kind of love which depends on the excellence of its object. It almost carries the meaning we apply to the term "like." For example, it is never used to speak of love for a person or object unworthy of love. It is a love or "liking" drawn from us by the worth or value of the object of the affection.

The other New Testament term for love is very different. It is used for love which springs, not from the value or excellence of its object, but from the very nature of the one who loves. Perhaps our English word "care" or "caring" is as close as we can come in a single word. It is, above all, "God's kind of love."

This is the kind of love God shows toward people who are in themselves all unworthy of His concern. It is the kind of love which drove Him to give His only begotten Son, that whosoever believeth in Him might not perish, but have eternal life (John 3:16). It is the kind of love which caused Christ to give himself that He might sanctify the Church (Ephesians 5:25).

Moreover, it is this kind of self-giving, self-sharing love which is shed abroad in our hearts by the Holy Spirit, who is given unto us (Romans 5:5). It is this kind of love, God's kind of love, which is made perfect within so that we may "have boldness in the day of judgment: because as he is, so are we in this world" (I John 4:17). It is this kind of love which is the fulfilling of the law (Romans 13:8-10), the royal law of liberty which is both the freedom and the sweet bondage of the saints (James 2:8).

For love is both liberating and binding. It frees from the torment of insecurity and fear, for there is no fear in love (I John 4:18). Yet it binds with cords stronger than death. It is by nature exclusive. It shuts out all competing interests. It does away with alternatives, not by the power of grim law, but by "the expulsive power of a new affection."

I have often watched college young people "in love with love." A lad may date several girls off and on, until he meets a certain one. Then something strange and wonderful happens. He loses interest in all his former dates. He need not be lec-

*(Please turn to page 12)*

# SPRINGS of Loneliness



General Superintendent Benner

**THE WORLD** knows more than its share of loneliness. Some are lonely because they have not cultivated friendships. Others have experienced the deepest and richest of love and companionship only to have these contacts broken by separation or death. And there are those whom providence, calling, or assignment has led into lonely ways.

Loneliness is not to be measured necessarily in terms of the number of people immediately in the circle of one's consciousness. It is possible to experience a deeply satisfying fellowship in the presence of one individual, or to be utterly lonely in the midst of a multitude.

Springs of loneliness pour their brackish waters into thousands of human souls. If we have hearts to sense them, we may find the lonely all around us. There is always the loneliness of those in sin, estranged from a loving Heavenly Father and without Christian fellowship. But there is also the problem of loneliness for children of God.

What is the answer, the solution, the cleansing agent that can heal the bitter

waters and cause life to be sweet and purposeful again? First, there is healing in divine fellowship. "They wandered in the wilderness," declares the Psalmist, "in a solitary way; . . . Hungry and thirsty, their soul fainted in them." But soon he is exulting, "Oh that men would praise the Lord for his goodness, . . . For he satisfieth the longing soul."

"There is still more sunshine than shadow," writes Mrs. Rhea Miller in her 1960 Christmas letter. Her husband, Dr. H. V. Miller, honored general superintendent of our church, entered "the more excellent glory" in 1948 and doubtless she has known much of loneliness during the intervening years. But her heart still knows sunshine. What a beautiful witness to the sufficiency of God!

Again, there is healing in service. Our Lord knew much of loneliness, from His earlier years to the climax of devastating desolation on Calvary. But time after time He found new strength and satisfaction in the consciousness of achieving His redemptive mission.

Even as the salt from Elisha's hand healed the waters at Bethel, so divine companionship and devoted service can sweeten the springs of loneliness.

## CHRIST, OUR LODESTAR

By JESSIE WHITESIDE FINKS

*When the Lodestar of life is the Lord Jesus Christ  
And we come to the end of ourselves.*

*When our eyes are on Him and we see nothing else  
And He to our innermost delves . . .*

*We are purified, clean, and rid of all dross.  
A set-apart vessel to serve*

*Wherever we're placed, if it is His will:  
From duty, then, never we'll swerve.*

*When the Lodestar of life is the Lord Jesus Christ  
And we come to the end of this life,*

*The problems we've met, the sorrows we've known.*

*The joys, yes, even the strife.*

*Will all be forgotten when'er we reach home*

*And look on His dear, blessed face,*

*Together with those who've gone on before—*

*What joy at the end of life's race!*

*When the Lodestar of life is the Lord Jesus Christ*

*And we have reached home over there.*

*Enjoying forever Elysian fields—*

*The gardens, and beauties so rare,*

*The river like crystal, and the tree of life*

*By this stream which flows from God's throne—*

*How glad we shall be that as we trod earth*

*That Christ, our Lodestar, led us on!*

## Telegrams . . .

**Santa Cruz, California**—Rev. **Virgil B. Smith, pastor, Turlock, California, and two laymen, Fred Coder and Wilford Coder, were swept to their death when their small craft capsized in breakers off Monterey coast, Monday, April 3. Prayer is requested for the families. Friends may contact Mrs. Smith at 533 Sunnyside Drive, Turlock.**—**E. E. Zachary, Superintendent of Northern California District.**

**Wichita, Kansas**—**Easter Sunday school record broken on the Kansas District under the leadership of the church school board chairman, Rev. W. A. Strong. District Easter goal was 12,500; Easter attendance was 13,515, breaking the record by almost 2,000. Pastors gave 100 per cent co-operation in reporting.**—**Ray Hance, Superintendent of Kansas District.**

**Tacoma, Washington**—**The Washington Pacific District broke all previous Sunday school attendance records in their recent spring push with weekly averages as high as 2,061 above the previous year's average. Easter attendance was 11,053; 4,321 above last assembly year's average.**—**B. V. Seals, District Superintendent.**

Rev. Don Hughes, associate pastor, sends word from Pasadena, California: "Bresee Church responds to world evangelism appeal with sacrificial Easter offering of \$10,358.68 while pastor, Rev. J. George Taylorson, on world missionary tour. This offering is in excess of General Budget previously overpaid. God's blessing in strong evidence as Bresee continues to keep 'Evangelism First.'"

Rev. and Mrs. L. C. Brown celebrated their golden wedding anniversary on April 4 in Omaha, Nebraska, where Raymond, the eldest son, lives; Lyle is in Olney, Illinois; and Dale in Columbus, Ohio. Brother Brown was ordained in 1917 by Dr. H. F. Reynolds, and his first Nazarene pastorate was at Morse, Saskatchewan, Canada, he being the first pastor of the church. They were on the Chicago Central District thirty-three years, and held the pastorate at Le Mars, Iowa, until retired by illness last June. They pastored over forty-one years in the church.

Pastor W. E. ("Bill") Varian reports: "The Howell [Michigan] church gave over one thousand dollars again in the Easter offering. This church has been over a '10 per cent' church for years.

## Contents . . .

### General Articles

- 2-3 Editorials
- 5 Liabilities of an Unsanctified Heart, *James W. Tharp*
- 6 Statistics . . . Our Stethoscope, *Milo L. Arnold*
- 7 And Then New Guinea, *General Superintendent Young*
- 8 A Hesitant Pastor . . . Finds a Family, *L. Guy Nees*
- 9 Prisoners of Plenty, *Ralph Earle*
- 10 Double Need . . . Double Cure, *E. W. Lawrence*
- 12 "Showers of Blessing," *W. T. Dodson*

### Poetry

- 3 Christ, Our Lodestar, *Jessie Whiteside Fink*
- 4 "Call unto Me," *Marian L. Knorr*
- 11 The Glow That Lightens Burdens, *Pearl Burnside McKinney*

### Departments

- 13 Foreign Missions
- Home Missions
- 14 Servicemen's Corner
- Public Morals and You!
- The Sunday School Lesson
- 15 News of the Churches
- 18 News of the Religious World
- The Answer Corner

# Herald of HOLINESS

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The attendance was 459, making our average for the past three weeks 409."

Evangelist L. C. (Lec) Hopkins writes that he is leaving the field to accept the responsibilities of full-time associate pastor at College Church, in Nampa, Idaho, with Rev. Eugene Stowe, as of September 1.

Pastor James A. Taylor sends word from Ottawa, Ontario, Canada: "First Church underwrites thirty-six minutes of Nazarene missions with largest missionary offering in church's history. God's people gave \$216, more than triple last year's offering of \$62.50."

Rev. Nathan D. and Lillie Essley will celebrate their sixty-third wedding anniversary on May 4. They were married on May 4, 1898, in Buffalo County, Nebraska. They have had three children; a son, Arthur, died in 1945. Two children—a son, Everet; and a daughter, Marie—are living. Brother Essley pastored for over twenty years in Nebraska and Arizona; then retired and moved to Van Nuys, California, in 1933. The Essleys are now eighty six and eighty

three years of age, but still have fair health and attend most of the church services, testifying to full salvation. Their address is 6710 Greenbush, Van Nuys, California.

## "CALL UNTO ME"

By **MARIAN L. KNORR**

*Call unto Me in your anguish;  
Call unto Me in your woe.  
I will give rest to the weary,  
Balm for the bitterest blow.*

*Call unto Me when you're heartsick;  
Call unto Me when you're tried.  
I will give beauty for ashes;  
I will be close by your side.*

*Call unto Me when in trials;  
Call unto Me in each test.  
You will find I have the answer;  
My way is always the best.*

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Follow peace with all men, and holiness, without which no man shall see the Lord: looking diligently lest any man fail of the grace of God; lest any root of bitterness springing up trouble you, and thereby many be defiled; lest there be any fornicator, or profane person, as Esau, who for one morsel of meat sold his birthright (Hebrews 12: 14-16).

# Liabilities

## OF AN UNSANCTIFIED HEART

By JAMES W. THARP, Pastor, Rushville, Indiana

One cannot determine his worth merely by summing up his assets. Any business may go bankrupt if its liabilities offset its assets.

This business principle is no less valid when carried over into Christian experience. When we are born again we receive through Jesus Christ our most priceless possession—eternal life. Our transgressions are forgiven and we cease our sinful practices.

But at the time of our conversion to Christ the problem of the innate corrupt nature is not fully solved. We discover even after the glorious experience of the new birth another law warring against the will of God. This upsetting, besetting force must be dealt with or it will bring our Christian experience to bankruptcy.

The writer of the Book of Hebrews mentions three “lest” (liabilities) of an unsanctified heart in this passage.

First, we have the liability of *backsliding*: “Lest any man fail of the grace of God.” Christian living will always meet with opposition. But since carnality triggers backsliding, the one with an unsanctified heart is more liable to spiritual failure than is the purehearted believer. If the new convert would completely surrender to God, pray and believe for cleansing from inbred sin, and allow the Holy Spirit to completely possess him, the amazing results would be stability and power! These two factors of the sanctified experience are desperately needed at this hour.

Religious inconsistency, though we detest it, will continue to blight our experience until we get rid of our carnal nature. It is a liability that only the experience of holiness of heart can dispose of.

Then we have the liability of *bitterness*: “Lest there be any root of bitterness.” A bitter heart, as the apostle tells us, will branch out in two directions: first, it will spring up and trouble the individual; second, in springing up, it makes defiling impact on others.

It is no laughing matter what bitterness can do to one’s own personality. It is a stream of poison flowing through the mind and heart polluting the

whole inner man. It destroys peace and kills good will. It dethrones reason and stimulates carnal impulse. If left alone, this carnal enemy of the soul can turn a radiant, beaming personality into a hostile, malicious maniac. How personality-dooming, how life-destroying, how soul-damning, this carnality!

But a bitter spirit not only troubles the individual; it also touches the lives of others with a defiling contact. I have seen a carnal heart ruin entire families. And then it gets out into churches, schools, and communities.

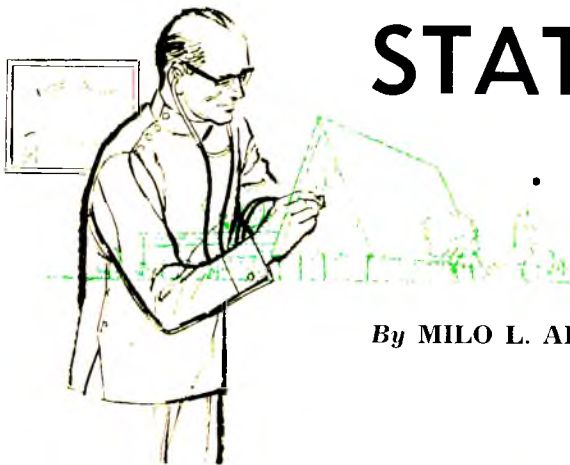
There is only one cure for the carnal nature, and that is the cleansing blood of Jesus Christ applied by the Holy Spirit. “If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness” (1 John 1:9).

Finally, we have the liability of *spiritual failure*: “Lest there be any fornicator or profane person, as Esau.”

Esau is a type of the convert who had the birthright and was on the road for the blessing. But addicted to sensuality, he put a “for sale” sign on his birthright, choosing rather to enjoy the pleasures of a full stomach for an hour than to press on into the presence of his father for the blessing. The moment Esau sold out he profaned his priceless heritage and insulted his name forever.

Remember, a Christian can sell his birthright. He can bargain for a cheap price. He can lose his most priceless possession. Despite the fact of repentance, bitter tears, and much seeking, Esau’s birthright was never restored. In one trifling moment he sealed his destiny.

Invariably when believers who possess their spiritual birthright draw back from the experience of holiness, they are tempted to sell out that which they have already experienced. But let us take heed. There is only one safe direction to travel, and that is on into the presence of our Heavenly Father, where He awaits to destroy from our nature our carnal enemy and give us in its place the glorious experience of heart holiness.



# STATISTICS

## . . . Our Stethoscope

By MILO L. ARNOLD, *Pastor, Moses Lake, Washington*

WHEN the annual reports come out in the *Herald of Holiness*, I read them eagerly. Those statistics are our stethoscope by which we study the heart-beat of the church. When the figures for 1960 came out this January, I dug out a page from the *Herald* of 1937 which had statistics for 1936 and compared the figures over six quadrennia. It was exciting, interesting, encouraging—and discouraging.

We now have 4,740 churches, whereas then we had 2,339. That is encouraging. In 1936 we raised for all purposes only \$3,820,613, while in 1960 we raised \$15,346,965. That is exciting! In 1936 our headquarters and publishing house property was worth only \$413,790, whereas today it is worth \$1,406,237. Isn't that wonderful? Think what this means in improved literature, improved administration, and efficient operation. In 1936 our schools and colleges had a value in excess of indebtedness of \$1,012,972. In 1960 this had risen to \$10,011,816. This means abler, better trained people. In 1936 we didn't even list district property because we had very little. In 1960 we have district property valued at \$7,846,288. This means district camps, youth facilities, parsonages, and equipment for a more adequate program.

Let's look at six quadrennia in the local church situations. In 1936 the average per capita giving was \$28.02, while in 1960 it was \$142.33. That is wonderful! In 1936 the average local church raised for all purposes the sum of \$1,632, and in 1960 this has risen to \$9,566. In 1936 the average church had property, church and parsonage, in excess of indebtedness amounting to \$3,398. In 1960 this had risen to \$31,115. This means better facilities, more room, finer equipment, and larger opportunity. In 1936 when a member joined the Church of the Nazarene he became, as one member, a user of property worth \$65.50, while each member joining in 1960 was made holder of property around the world worth a total of \$545.50. This means added opportunity, responsibility, and privilege.

Now, let's look at our local progress. In 1936 the average Nazarene Sunday school had an average attendance of 68, while in 1960 this had risen to only 87. This is not a great gain in attendance when one puts it down beside the increased property values.

However, the thing that hurts most is that in 1936 we had an average church membership of 58, while in 1960 it is only 66. Our churches average having eight more members after twenty-four years of work. We have gained one member every three years in our local churches. Ouch! That hurts! Oh, yes, we're glad for that gain, for it represents people with souls. But why are not our churches getting larger? Actually when we consider that we are receiving children much younger than in 1936 and retaining absentee members longer, it is obvious that our gains are actually less than the one in three years.

Our members and our churches are better educated, better equipped, and wealthier than they used to be, but our average church size is quite static. *Why?*

Our doctrine is good and, rightly presented, will meet the need of a larger per cent of the people in our communities. Our preachers are good men with dedicated talents. Our laymen are dedicated and splendid. There is no question of our integrity. Obviously our churches are widely respected.

It could be that in some communities we have been small so long that we have accepted smallness as our lot. This can in some cases account for the static status.

In some communities we may labor under the illusion that nobody loves us because we are more godly than they want to be. This is untrue basically, but for us to think it will close the doors to the persons we want to reach.

It could be that in some cases we conduct our church services after a manner which satisfies us who are familiar with the pattern but doesn't appeal to the people who come to get acquainted with the church or visit our services as guests. Any-

# AND THEN NEW GUINEA

MRS. YOUNG AND I have just completed (April 3) our second assignment in this overseas trip; we have spent a week in New Guinea. We enjoyed every moment of our visit and especially the fellowship with the Max Conders, the Wallace Whites, the Wanda Knoxes, and Rev. William Bromley.

Rev. Max Conder is our district superintendent, who has carried the burden of this work since Sydney Knox's departure. He has shouldered his task bravely and well. His former years in Haiti have proved useful in guiding this pioneer project in New Guinea.

Mrs. Conder is our nurse and carries a burden for the physical and spiritual needs of these people. She stands by her husband in every project.

Rev. and Mrs. Wallace White are our newest missionaries. They are fitting into the work like veterans already. Their faith, energy, and devotion abound.

Mrs. Wanda Knox, whose name has become a synonym for New Guinea to Nazarenes everywhere, is back on the job again, happy and enthusiastic, with vision and faith for the future.

Rev. William Bromley is the bachelor and veteran pioneer of the Nazarene contingent. It was the writer's privilege to visit our most primitive church in the Jimi Valley, where he serves. I shall write in some detail about this later on in an article for the *Other Sheep*.

Our evening devotionals at the mission headquarters were times of refreshing from the hand of the Lord. The writer always feels a sense of unworthiness in

ministering to the spiritual needs of the missionaries themselves, but God's manifest presence was ours through the Holy Spirit in our daily services together.

The spiritual assignment in New Guinea is a long, slow, hard pull. It will take God's grace and time. Patience and persistence will be rewarded. I checked concerning the original group of boys who began their schoolwork under Sydney and Wanda Knox five years ago, and some twenty-three are still with us. There is also a need for a girls' school if suitable pastors with a Christian home life are to be provided.

The doors are also open to meet some of the physical needs of the people. We are hoping to send a medical doctor within the next two years and establish a modest but suitable hospital. Boys could be trained by our doctor and minister to thousands of needy people hidden in "bush" territory now untouched, and thus open hearts to the gospel preacher and teacher.

Yesterday I preached in two of the Sydney churches, at Birrong in the morning, and at a rally of three churches at Northmead at night. Birrong is our oldest church in Australia. They warmed my heart as they received their offering for world missions. The pastor, Rev. H. L. R. Madder, had announced a target of \$225 (100 Australian pounds), and at the close of the service announced with great joy that \$270 (120 pounds) had been received. Today my heart is believing that the needed \$1<sup>1</sup>/<sub>4</sub> million will be received by April 30.

*General Superintendent Young*

thing which does not appeal to a stranger will effectively arrest the growth of a church.

In some cases it might be that the sermons are easy for our own people to understand but terms and expressions used are not understood by persons without a Nazarene background. Thus we hold our own without reaching new people.

We cannot blame the people we are not reaching. The only thing to do is to study our own

techniques and improve our outreach. Our churches cannot be fully effective and not become larger than sixty-six members. If we stop growing here, we will soon become diseased and decay at heart, like a tree which reaches its limit and hollows out in the heart by the decay of what was once solid tissue. Yes, those statistics are both exciting and discouraging. They give us something to work on.

# A HESITANT PASTOR

## ... Finds a Family

By L. GUY NEES, Pastor, First Church of the Nazarene, Los Angeles, California

"PASTOR, I think we ought to go back across the street and try that house again," said Brother Elwood Munger as we were about to get into our car.

The crudely written sign had warned,  
NO PEDDLERS,  
NO AGENTS,  
NO JEHOVAH WITNESSES,  
NO ANYTHING ELSE.  
BABY ASLEEP, DO NOT DISTURB.

The sign was so weather-worn and old that the baby must have had sleeping sickness if still asleep.

Earlier that morning Brother Munger had said to me: "Pastor, I'll go with you and get you a family." We had started out cruising around in the neighborhood near our church looking for "signs" of children—tykes, bikes, and trikes, or any little playthings and indications that there were children in the home. We saw this place and noticed several "signs," so decided to stop.

As we stepped up on the unpainted porch of a rather modest home, we heard the sound of a vacuum sweeper and quickly noticed the forbidding announcement. I hastily retreated to one foot on the lowest step and the other on the sidewalk, ready to leave at the first threat, while Brother Munger knocked lightly on the door. Not arousing anyone, we went across the street to some other calls and then started to get into our car to drive away when Brother Munger suggested we make this return visit.

I must admit my own reluctance in the matter. It seemed to me that the best we could hope for was a courteous "No" and that we had a good chance of antagonizing the people. But I didn't want to show my feelings nor "throw cold water" on the project, so I "trailed" along and once again took my favorite place of quick escape on the bottom step.

Now there was no sound of the vacuum sweeper—only that of a small child at play. For all we knew the baby was still asleep. Brother Munger gingerly rapped on the door and in just a moment a little boy about four or five years of age looked out from behind the locked screen. "Is your mommy home?" was the polite question. Turning around, the little fellow unceremoniously yelled out, "Mom, there's a man at the door."

In just a few moments a lady, presumably in her thirties, with quite a severe appearance, stretched her head around the door and demanded, "Yes, what do you want?" I stood nervously at my position, poised, ready for flight at the first shot. Brother Munger, undisturbed, started his low-pressure appeal. "Good morning. We have nothing to sell; we don't want to come in; we don't want to bother you, just want to leave a little announcement and be on our way." The tension eased a little—I breathed once again as the lady, now with a trace of humanity in her voice, asked, "What announcement?"

As she moved around the inside door a little and reached for the latch on the screen door, Brother Munger extended one of our special Sunday school announcements and continued with his words concerning the nice church just a few blocks away. By now my courage was rising. I regained my composure and stepped up on the porch, with both feet, and was ready to join in the invitation.

Soon the lady was out on the porch with us, asking about the program, finding out about the Sunday school and our special day.

"What age children do you take at your church?"

"Oh, we take them most any age," was my enthusiastic response. "We have classes for everybody."

"Well," she said, "we have not lived here long. Not even long enough to clean the place up and paint or anything. [I guess she hadn't even put up that sign.] I have this little boy and a girl that is in school. Yes, they will come—in fact, I'll bring them. It won't be necessary to send a car for us—I have a car and we'll make it fine."

And they came—not only that Sunday, but they are still coming, one of the most faithful families from our outreach program.

As we drove away, Brother Munger said to me, "See how easy it is?" I sighed deeply and replied, "Yah, real easy."

That week our church folks found over eight hundred "star families" (any family or person who agrees to visit our Sunday school sometime) within a radius of not over three miles from this downtown city church. The following Sunday we doubled our previous year's average attendance. That



was Thanksgiving Sunday, 1959. The program shows no indications of letup. Though our Sunday school is not the largest in the Church of the Nazarene, we're coming up. In 1958-59 we averaged 362; 1959-60, 425; and this year we are well on our way to 450 to 475. For several Sundays now we have been over 500.

Best of all, many of these new families have

found the Lord and many others are coming to our services regularly.

In succeeding weeks I want to tell you about some of our wonderful "car pastors" and visitors, which is the greatest demonstration of lay activity and success I have ever had as a pastor.

New people can be reached, even if the pastor is a bit jittery at times!



## PRISONERS of PLENTY

By RALPH EARLE

*Professor of New Testament, Nazarene Theological Seminary, Kansas City, Missouri*

LIFE IS WONDERFUL! We have everything—big cars, beautiful homes, central heating, air conditioning, electric refrigerators, deep freezers, hi-fi, radios, television, telephones, electric stoves, dishwashers, disposals, automatic washers and dryers, supermarkets, and drive-in banks—everything to make life easy and pleasant.

But wait a minute! Where has God gone? The radio has been on all day; so I haven't had time to pray. Watching television all the evening; so we didn't manage to have family worship. Talked for an hour and a half on the telephone—just harmless gossip, you know—so I didn't get around to talking to God.

Gadgets versus God—that is the conflict in too many lives today. We boast of the new freedom that our gadgets have brought us—and then, gradually, we discover that we are "prisoners of plenty." Things have hemmed us in, crowded us over into a corner, crushed out our spiritual life by the sheer preponderance of physical plenty. We wake up in a prison cell.

In our modern cities we have skyscrapers but no sky. The simple Psalmist in primitive Palestine has a word for us, but we cannot hear it. "The heavens are telling the glory of God" (Psalms 19:1, Berkeley Version). But they say nothing to us because we cannot see them. A shepherd boy sat out in the open field and gazed at the gleaming

stars above. What an eloquent story they told him of the greatness and goodness of God—a loving Heavenly Father who, when He drew the curtains of night, hung out a thousand lanterns to tell His children below that He was watching over them in the dark. No wonder that lad's soul stretched and stretched until he became the sweet singer of Israel and her greatest king.

Isaiah became the prince of ancient prophets because he saw God. He heard the seraphs surrounding the throne cry out: "Holy, holy, holy, is the Lord of hosts: the whole earth is full of his glory" (Isaiah 6:3). But, ah, how few have eyes to see, and ears to hear, and hearts to feel! It is all around us, but we are oblivious to it. Dead of spirit, insensitive of soul! The whole earth is full of God's glory, but how little gets inside us!

Things, things, things—plenty of things! But where is God? We need to throw open the shutters of our souls and let the sunshine of His love stream in. We need to stop in our mad rush and take time to look at a gorgeous sunset—stay there until a little of God's glory, a little of His sacred beauty, has been absorbed into our souls. We need to bend over the blooming flower until in its fragrance and beauty a door is opened for us into the presence of its Creator. Once in a while we need to get up early enough to catch the wonder of the fresh dawn—a thrilling experience that some dead souls have never discovered. Have you heard the first liting

notes of a cardinal or a robin as it greets the new day at its birth? Have you sat by a babbling brook or the sounding surf? Have you heard the wind sighing softly through the trees, or the quiet whispers of a still night?

No, city lights keep us from seeing the sky. City noises shut out the beautiful singing of the birds. Gadgets in our home leave us no time for God.

Meditation and prayer—we have forgotten how. Plenty for our bodies, but our souls are starved. Imprisoned by time, we have lost sight of eternity.

How can we escape this prison? By taking time to be holy. By giving priority to the spiritual rather than to the physical. By pushing *things* aside and seeking God's presence. In an infinite God there is freedom for the finite soul.

## DOUBLE NEED . . . DOUBLE CURE

By E. W. LAWRENCE, *London, England*

. . . a fountain opened . . . for sin and for uncleanness (Zechariah 13:1).

A TRUE UNDERSTANDING of the real nature of sin is a vital necessity for every seeker after God's salvation. Our views of the atonement that God in grace has provided are dependent on and determined by our conception of the sin that made necessary the sacrifice of Christ's cross. Defective views of sin always lead on to defective views of privilege, and "*what we think of the atonement*" says Thomas Cook, in his classic volume *New Testament Holiness*, "*depends greatly on our views of the evil that made it necessary.*"

Every heresy under the face of the sun is the result of defective views of sin, be it the Christian Scientist (so-called), who denies sin's existence; the modernist, who explains it away; or the humanist, who excuses and makes light of it.

Sin manifests itself in a variety of ways. Definitions of sin are legion. But however elaborate our definition of sin and varied its manifestations, sin is in short a twofold problem, that of *wrong doing*, and of *wrong being*, and the last named should really have been given first.

"Sin is lawlessness," say the Holy Scriptures. That is a much better definition than "Sin is the transgression of the law." It is a state of the heart, of man's inner being. It is a fountain of corruption which pollutes the entire life stream. It manifests itself in "wrong doing."

We speak of sin as being *actual* and *inbred*, of guilt and depravity, as an act in the life and a state of the heart. One, of course, determines the other. In Mark 7, the Lord Jesus said the things which defile a man are those that proceed "from within, out of the heart." Already present within, they work themselves out into the "day by day."

"A man is not a sinner because he sins," said one teacher, "*he sins because he is a sinner already.*" In his epic poem "The Everlasting Mercy," John Masfield makes his principal character, Saul Kane,

testify to "the sin I did in being me." You can rightly criticize the grammatical construction, but you cannot get around the truth of his words. Oswald Chambers used to define sin as being "*my claim to my right to myself.*"

Whatever sin is, as we have stated above, determines the remedy that God's grace provides. Sin presents a *double need*, and grace declares a *double cure*. The Puritan hymn writer, A. M. Toplady, had this in mind, in his immortal "Rock of Ages"—

*Be of sin the double cure,  
Cleanse me from its guilt and power.*

In some of our hymnbooks Cotterill's alternative version is given.

*Be of sin the double cure,  
Save from wrath and make me pure.*

A double cure is thus our need!

The Bible speaks much of the disease of leprosy, and the stories of Naaman and of the leper in Matthew 8 have often provided us with sermon material. Leprosy is a disease, and is a perfect counterpart to the carnal mind, the depraved state of the heart. The unregenerate individual is like a drowning leper. First, he must be rescued from a watery grave; then he must be delivered from his diseased condition. The sinner must first seek God's forgiveness, and so receive His justifying mercy. But that fails to deal perfectly with the inbred malady within. He needs therefore a radical touch of the Spirit of God that will deal with "inbred sin" and purify the heart inwardly.

"No one professing to be a Christian at all could possibly have had a more *wandering, sinning heart history* than mine has been these many years. O that He would purify me indeed, and make me white at any cost." So confessed Frances Ridley Havergal, many years after her conversion. In her case it was not until twenty-two years after her conversion that she came into the deeper experience of heart cleansing or entire sanctification.

Not long after his own conversion, Oswald Cham-

bers came to a real knowledge of the cancer of his own heart. "The sense of depravity and bad motiveness of my nature was terrific," he wrote. "I knew no one who had what I wanted. In fact, I did not know what I did want, but I knew that if what I had was all the Christianity there was to have, then the whole thing was a fraud." Then it was that the gentle Spirit of God took his case in hand, revealed to him the double nature of sin, and enlightened his mind concerning the "double cure" of grace. For "if we confess our sins, he is faithful and just to forgive us [for] our sins, and to cleanse us [our hearts, that is] from all unrighteousness" (1 John 1:9).

In his book *Perfect Love*, J. A. Wood points out that, if you examine a flake of snow under a microscope, you discover little pieces of dirt that the snowflake has picked up in its descent through the atmosphere. So in the heart of the born-again believer there remains this "infection of nature" known as carnality.

A deeper, a second, an additional work of grace is needed. As justifying grace deals with the problem of committed sin (since repented of), so sanctifying grace deals with "sin as a hateful intruder," the inbred malady within; and the heart which is already *as white as snow* is then made *whiter than the snow*.

This was David's need, the "royal sinner" of the Old Testament. He erred greatly and disappointed God grievously. He sinned against Bath-sheba, then against her husband. He tried to cover up the initial sin by committing another. God found him out; and to give David his due, he acknowledged his sin to be sin, and went to the Lord with a penitent heart.

He asked for forgiveness, and he received it. "I have sinned," he said. "Have mercy upon me, . . . blot out my transgressions" (Psalms 51:1). The Lord put away his sin.

David asked for restoration grace. It was given. "Restore unto me the joy of thy salvation," he said.

He went further in his request, and pleaded for a drastic dealing, by God, with the heart, those secret springs within. "Create in me a clean heart, O God; and renew a right spirit within me. . . . Purge me with hyssop, and I shall be clean: wash me, and I shall be whiter than snow" (Psalms 51:1-7).

The Bible promises forgiveness and cleansing, pardon and purity, regeneration and sanctification, deliverance from outward transgression and from inbred pollution: a double cure, to meet sin's double nature.

The Hebrew prophet spoke (Zechariah 13:1) of a fountain opened *for sin* and *for uncleanness*. John says the Eternal Son was manifested *to take away sins* first, and then *to destroy the works of the devil*—and inbred sin is just that.

## The Glow That Lightens Burdens

*The burdens on the shoulder  
And the worries on the heart  
Have a way of seeming lighter  
In the glow love can impart.  
The weight of burden bearing  
Is not measured by the load.  
But by the way it's carried,  
And who shares the toilsome road.*

*The glow that lightens burdens  
Must come from deep within.  
And it cannot shine its brightest  
From a heart that's filled with sin;  
For sin has selfish motives  
And knows not the joy of love,  
Or the sweet abiding presence  
Of the Spirit's gentle dove.*

*Oh, the love that God can give us  
For another here below  
Is akin to Heaven's loving  
That the Christ himself would show!  
Your burdens may be heavy,  
But love can peace impart.  
The glow that lightens burdens  
Can shine out from in your heart!*

By PEARL BURNSIDE McKINNEY

Both works of grace appear side by side in one verse—I John 1:9. Christ will *forgive us* for our sins, and then *cleanse from* all unrighteousness. The words "forgive" and "cleanse" there are both in the Greek aorist tense, that denotes a finished work. G. D. Watson used to call it "God's lightning tense." Cleansing, like forgiveness, may be timed and dated. It is an instantaneous action on the part of God that is referred to. Of the healing of the leper, the New Testament says, "Immediately his leprosy was cleansed."

Having been *made clean*—instantaneously—we must now be *kept* clean, as moment by moment we pass through the wilderness of this world, rub shoulders with earth's citizens, and meet sin and temptation at every turn of the road. The Bible again supplies a perfect cure: for "if we walk in the light, as he is in the light, . . . the blood of Jesus Christ his Son cleanseth us from all sin" (I John 1:7). The word "cleanseth" is in the present continuous tense, and a moment-by-moment, continuous deliverance is implied.

This fountain was opened when the Saviour died, but its cleansing virtue is efficacious as ever. It flows today, divinely clear, for me, for all, for YOU.

# "Showers of Blessing"

By W. T. DODSON, *Pastor, Fessenden, North Dakota*

"FOR the kingdom of heaven is as a man travelling into a far country, who called his own servants, and delivered unto them his goods. And unto one he gave five talents, to another two, and to another one; to every man according to his several ability; and straightway took his journey" (Matthew 25: 14-15).

The Church of today has much in common with the men in this parable of the talents. God calls His servants and gives each a measure of talents and the ability to use them. To some He may give great responsibilities; to others, those of a lesser nature. But who can say that the prophet is more important than the teacher, or the ear is of greater value than the ear? All are needed to produce a spirit of harmony so the task of evangelism can be worked out into the fringe area of the Church. The "highways and byways" all can be traveled by the saints witnessing for Christ and the Kingdom.

One of the important thoughts of this parable is that most of the servants of the Kingdom receiving talents went to work. It is very difficult for anyone who invests money to make 100 per cent on each dollar invested. It takes time, ability, and

study to invest money wisely. These stewards may have had to invest numerous times and work countless hours; but they were faithful to their responsibility to the Kingdom of Heaven. Their only desire was to please their Master and increase His goods.

The spirit of evangelism can be seen in the desire each servant had to carry out his obligation of investing for God. God gives to each person talents and the commands: "Go work to day in my vineyard" (Matthew 21:28), "Go ye into all the world, and preach the gospel" (Mark 16:15); and we must "work, for the night is coming . . ." If these are carried out, a spirit of evangelism will prevail and revivals will burst forth. Our investments will increase "some thirty, and some sixty, and some an hundred" (Mark 4:8).

To bury talents brings down the wrath of God upon us. "How shall we escape, if we neglect so great salvation?" Using our talents in testifying to "what hath God wrought!" and investing our time and efforts in Kingdom building will create an atmosphere in our services where sinners will be convicted, and our altars will once again be marked with stains of tears from penitent seekers.

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## Editorials, continued from page 2

tured and scolded and warned to stay away from other girls. His love for the one excludes interest in all others.

In a very similar fashion, love for God expels and purges away every unworthy motive and emotion. What formerly gave delight suddenly loses all its attractiveness. Love is so exclusive that John can say, "If any man love the world, the love of the Father is not in him" (I John 2:15), even as Jesus had said, "If ye love me, ye will keep my commandments" (John 14:15, A.R.V.).

"Only love can make him grow to his full stature." In this kind of love, the soul expands. In this kind of love, the Christian realizes his full possibilities. In this kind of love is the distilled essence of holiness, for "love is of God" and "God is love" (I John 4:7-8).

John Wesley wrote to Mr. Coughlan in 1768: "You never learnt, either from my conversation, or preaching, or writings, that 'holiness consisted in a glow of joy.' I constantly told you quite the

contrary: I told you it was love: the love of God and our neighbour; the image of God stamped on the heart; the life of God in the soul of man; the mind that was in Christ, enabling us to walk as Christ also walked."

If there is one thing for which this old world of ours is dying, it is God's kind of love—love that springs from the nature of the lover, and not from the excellence of the object. The finest and most enthusiastic of promotional projects will eventually grind to a halt unless it be lubricated with liberal quantities of the oil of love.

The Salvation Army used to sing (and perhaps still does) a little chorus the words of which go:

*Except I be moved with compassion,*

*How dwelleth Thy Spirit in me?*

*In word and in deed,*

*Burning love is my need;*

*I know I can find it in Thee.*

"While knowledge may make a man look big, it is only love that can make him grow to his full stature."

# FOREIGN MISSIONS



GEORGE COULTER, *Secretary*

## Pray for Nelsons and Panama

The Elmer Nelsons plan to leave for Panama around June 1, to open a new work among the Spanish-speaking people of that republic. This will not be in the Canal Zone, where our home missions churches are located, but in the republic itself.

Pray for this new venture, that God will guide in the securing of a church site, and that He will give responsive hearts to those who come to hear the gospel message.

## Note from New Guinea

These people are precious. I long to show them Christ but feel so inadequate. Daily we are reminded that it is not by might, nor by power, but by His Holy Spirit. How we pray that His presence in our services will bless the feeble words and burn them on the hearts of the listeners! A few Sundays ago we felt His presence so close in the service that at the close we asked if anyone wanted to say anything. A few women testified. Then we dismissed the others and called those who had testified around the altar and we had prayer together. It was a great blessing to see the tears in their eyes and hear them pray for their husbands and friends.

This field is so white unto harvest! Help us pray that we may lead many to Him.

God is working. We see the evidence here and there. Just a while ago one of our schoolboys came to the door and said he wanted to pray, because he wanted to be a Christian true. I went over and got the Whites and Max Conder—Mrs. Conder was busy and was not able to come—and our helper, Billy, who was doing the dishes came in and we had prayer. Billy has been a Christian for several years. He feels that God wants him to go out to the "bush" each evening and talk to the "lines" or clans about Jesus. He feels that they might listen to him and talk to him, since he is one of them. Like so many others in the world, they often feel our words are fine for white men but do not really apply to black men.

Billy is in Mr. Conder's class which he is preparing for baptism. After that initial step, we are praying that we may be able to send him out some to talk with his people.

Pray with us also that the men will understand and respond to the gospel.

The women seem to be more responsive and find it easier to believe the gospel; but we need to win the men in order to build a strong leadership among the New Guinea people.—WANDA KNOX, *New Guinea*.

## "Home" Again

It is wonderful to be back on the field and at work again. We have fifty-five nurses in training, and I am fortunate to have a registered African nurse to assist with the teaching. She is a

graduate of our Bremerstlopp hospital. We are planning for a nurses' revival in the near future.

On Sundays I travel to Violetbank and London with African helpers to hold services under the trees. In three weeks we plan to open a third service at a place called Rolle. We have a site there and have money ready to build a church but have not had transportation to get a worker out there for services. Now that I have a car I can open work there on Sunday afternoons, after we finish the other two services.

There are many open doors right now, and we are anxious to get in and plant the seed of the Word of God wherever we can while we are still allowed to serve among these people.

Pray with us that we shall be able to win thousands more of these needy African people to the Christ, who can satisfy their deepest desires and transform their lives.—RUTH MATCHETT, *Union of South Africa*.



ROY F. SMEE, *Secretary*

## Rural Life Sunday

Sunday, May 7, is Rural Life Sunday. While often not widely observed, there is an emphasis here worthy of consideration, especially for the rural and small town church.

This Sunday in the spring is a time for the farm family to remember its dependence upon God, even in this day of mechanization, and the joy of being a worker together with God on the land of His creation. The fact is, rural life is not far from all of us, and in every city congregation there are many who have their roots in rural soil.

The Bible refers to the city, but it is predominantly a rural Book. Some of the great, decisive events of Biblical history took place in rural settings. The altars of Abraham dotted the countryside, and he chose the less favored mountains, leaving the plains near the cities to Lot. It was on a remote mountain-top that Abraham stated forever his allegiance to God in the test with his son of promise, Isaac. The turning points in Jacob's life were at Bethel and Peniel, where, out in the countryside alone, God had a chance to get through to him in the great issues of life. And so, throughout the Bible there were great leaders like Elijah, David, Amos, and others who gained their stature from their early training in rural life.

In these settings their character and God-consciousness were built.

Jesus himself was born in a stable in the little town of Bethlehem, and shepherds from the hillsides first received the announcement of His birth. His Messianic ministry was introduced by John the Baptist, whose home was in the wilderness and who preached by the riverside. Jesus' messages were full of illustrations and parables from rural life as He talked about the sower, the lilies of the field, the shepherd, and the mustard seed.

Perhaps many of us need a closer touch with, and greater appreciation of, rural life. Hemmed in by asphalt and concrete, we rush along life's way and miss the quiet altar, the Bethel vision, the Peniel wrestling with God to which God would call us from our busy life. Let us be thankful for the great contributions to our heritage from those whose lives have been molded on rural soil.

## New Churches

District Superintendent Warren A. Rogers has sent news of the organization, on February 15, of a new church on the Gulf Central District, to be known as First Church of the Nazarene, at Goulds, Florida. Nineteen were received as charter members. Rev. Frank Brvant is serving as pastor.

The Mississippi District has sponsored a new church at Batesville, Mississippi. Dr. Otto Stucki, district superintendent, reported the official organization took place on January 27.

Rev. Roger Young has been appointed

pastor of a new church at Junction City, Oregon. The church was officially organized on February 12, with three members coming from Eugene First Church and families transferring from Fairfield Church in Eugene. In reporting the organization, District Su-

perintendent W. D. McGraw wrote that they anticipated a real growth in this new work.

The church at Wuppertal, organized on February 19, became our third church in Germany.



### Announcing New Printing of the Church Directory Near Military Bases Around the World

Each year we prepare a directory of our churches near military bases. This directory is mailed to all of our military men around the world. It is also put in our Servicemen's Kit, which goes to each person from your church when he enters the military.

This directory lists the churches by states, and also the locations of our mission stations.

#### How Does Your Church Get Listed?

You, as pastor, must request that your church be listed. In so requesting, you agree to serve as a post pastor. As post pastor, you will receive a list each month of all Nazarene military per-

sonnel at the base near you. You and your church are to be faithful in seeking ways to contact and minister to these in the military.

If you would like to have your church listed, please send us the following information:

Name of Church .....

Address .....  
Street City State

Pastor's Name .....

Address .....

Your response must be received by June 1 if your church is to be listed.

**NAZARENE SERVICEMEN'S COMMISSION**  
*Paul Stiles* DIRECTOR

## Public Morals and YOU!



Another factor that disturbed the brewery industry was the declining per capita consumption of beer. In 1960 the per capita consumption was down to 15 gallons. This is a part of a continuing downward trend since 1945, when 18.4 gallons of beer were consumed.

The brewing industry will endeavor to offset this slump by increased efforts to expand their markets. If the brewers are able to see the increase in beer sales that they hope for, the barrage will come very near to the ninety million mark in 1961.

It was John Wesley who said that the making of alcoholic beverages was a poor use for good grain. According to the January 15, 1961, issue of *Concern*, the United States uses over three hundred million pounds of "good grain" per month for beer alone.

America needs to repent for this use of "good grain" in the making of beer when it might be used to feed earth's undernourished and starving.

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

Sagging beer sales in 1960 have bothered the brewery industry. According to *Printers' Ink* (The Weekly Magazine of Advertising and Marketing), the total beer sales for 1960 did not measure up to earlier expectations. In 1960, 87,600,000 barrels were sold. The all-time high in beer sales was in 1959 with a record of 87,622,800 barrels.

## THE SUNDAY SCHOOL LESSON



By J. W. ELLIS

Topic for May 7:

### Out of the Heart

SCRIPTURE: Proverbs 3:1-8; 4:20-23; Luke 6:43-45 (Printed: same)

GOLDEN TEXT: *Keep thy heart with all diligence; for out of it are the issues of life* (Proverbs 4:23).

Confused am I. Not knowing whether

to weep or laugh always shakes me. May be that a bit of both would be fitting. Weep because I have not come sooner to this portion of scripture; and laugh because I finally made it.

I feel like a fellow just rescued from a traffic jam by helicopter and set down in a quiet valley where green grass grows, red cows graze, white clouds float, blue birds sail, and where the creek, lazy and twisting, gently flows. And, friend, I don't desire to be blunt, but if you are thinking about joining me, just take off your big old boots and come on tiptoe.

Easy now—relax—rest your head on the sod—close your eyes—listen! It will take a while for you *not* to hear the telephone, the doorbell, the ice cream man, the siren—keep listening! Hear it now? the symphony of nature—and the

harp of heaven played by the water against the rocks in the lazy creek.

Wonderful, isn't it? And the best is yet to come. Not sure am I that you hear it, feel it, or sense it, but suddenly and surely you *know* it—relationship with God! My son! My daughter! My child!

Funny thing about an experience like this. Makes you think more about your heart than your ulcers. It makes a long life more important than a long day. It makes peace more satisfying than a day off. It makes rest more important than the race.

The tight fist relaxes into mercy—and again you want to bawl like a baby even though you are big like a man. The sudden release from tension makes you feel weak, but you somehow realize strength and a clean kind of honor.

You could whip a tiger if the occasion demanded but you would much rather stroke a purring kitten.

Sham and pretense flee. And after them go shame and guilt. Truth, dressed in whiteness, steps off a bending cloud, moves across the quiet meadow, and joins company with you. The amazing thing to your heart is that he is welcome. You feel comfortable in his presence.

Trust rises from your heart. Self-dependence is laid aside. It is God you want: His love, His way, His favor, His guidance.

Back to the city you are now ready to go—in God, for God, with God!

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



## News of the Churches

Rev. and Mrs. Wm. Thompson, evangelist and singers, write: "We thank the Lord for His wonderful blessings, and the privilege we have of preaching the gospel. We have been busy ever since last September. We have worked with fourteen wonderful pastors, and have seen over five hundred at our altars, in meetings in Illinois, West Virginia, Kentucky, Missouri, and Indiana. At this writing we are with Pastor O. O. Mills in Mineral City, Ohio. We will be in St. John, New Brunswick, Canada, June 1 to 11, with Pastor Albert H. Lewis; then have an open date, June 14 to 25, which we'd like to slate in New York or Pennsylvania; but will go as the Lord may lead. Also we have some fall dates open. Write us, 3223 Foltz Street, Indianapolis, Indiana."

Topeka, Kansas—Auburndale Church is on the march, and growing so rapidly that we have moved our parsonage family into new quarters to make way for classrooms for our growing Sunday school—recently we had 230 in attendance. The church has now purchased a new building site, composed of four acres on high ground which commands an imposing view of surrounding areas. It is in the midst of a rapidly growing area, and near several main arteries of traffic. Our ultimate plans are to build a great holiness center which will serve the present and future generations. This achievement has been brought into being by the vision and prayers of our beloved pastor, Rev. Richard S. Schumann, and his consecrated wife, whose leadership we gladly follow. Recently we enjoyed a gracious revival with Evangelist J. T. Dye. Unity and vision prevail, and God is with us—RUTH W. CROOKS, Reporter.

Waco, Texas—Trinity Heights Church recently had a good revival with Rev. and Mrs. H. F. Crews as evangelists and singers. The attendance was good in every service, and many souls were saved and sanctified. Brother and Sister Crews are among our best evangelists, and we appreciated their ministry with us. If you know of servicemen stationed at the James Conally Air Force Base or at the headquarters for the 12th Air Force located here, write me (3113 Live Oak), and we'll be glad to contact them.—B. J. GARBNER, Pastor.

Rev. H. E. Oxford writes: "After serving churches in Oklahoma and Arkansas for several years, and the past two and one-half years at Konawa, Oklahoma, I have resigned as pastor, and am now working full-time in the evangelistic field. I am open for calls for meetings anywhere; week-end holiness conventions, or as supply. Write me, 6325 E. Tecumseh, Tulsa 15, Oklahoma."

San Francisco, California—Sunday, February 5, was a historical day for San Francisco First Church. After eight years of effort on the part of pastors and people, the dedication of the sanctuary and educational facilities, in a prime location in this great city, finally took place. Located in the geographical heart of San Francisco, the building, being of unusual and particularly attractive architecture, has already been the object of widespread attention. It is surrounded by high stone cliffs and overlooks Mount Davidson, one of the landmarks of the city. Built for a total cost of \$140,000, including all furnishings, the building contains over seven thousand square feet of floor space comprising a sanc-

tuary with seating, including overflow, for over three hundred, church offices, and a completely departmentalized Sunday school. During these years of preparation the Lord has richly blessed the people of First Church, and His presence is unusually manifest in all the services. Already the ministry of the church is broadening and, with God's help, a new era for the church in its evangelistic outreach will be realized. Rev. Ira Paul Dumas has the deepest appreciation of the people for his untiring leadership and great vision in bringing the church into this great endeavor, even though ill health made it necessary for him to resign the pastorate before construction of the building could begin. (See picture on page 19.)—GLENN A. CHAFFEE, Pastor.

Chinook, Montana—After six months of morning prayer meetings, God has given this church the greatest revival in its history. Evangelist Ralph Round was mightily used of God as he preached and sang with the unction and power of the Holy Ghost. The altar services were marked with definite victories as souls prayed through for saving and sanctifying grace. During a healing service a number of people were definitely touched by God and healed. One precious woman was raised from her deathbed, and doctors and nurses marveled at her testimony to the power of God. She attended the services of the latter part of the meeting, bringing several relatives who prayed through to victory. All have been amazed at the mighty power of God manifested in our midst. We appreciate the spiritual leadership of Pastor Fred W. Reed, and trust God for greater victories as we continue our morning prayer meetings—JEANIE KIRKREIDE, Reporter.

Ann Arbor, Michigan—The "lights shine bright every Sunday night" at First Church here, and the attendance is increasing. Recently our church closed one of the greatest revivals in its eighteen-year history. Dr. A. L. Parrott was the evangelist, with the Darm Twins as singers. God gave sixty seekers with the greater part being teen-agers and young married people, with one outstanding conversion of a man seventy years old. We rejoice that fifteen of these united with the church. God is truly blessing our church in the "Evangelism First" program and the people are working at the job. Rev. Collins E. Thornton is serving faithfully, and is in his sixth year as our pastor, with a vision for the future. Plans are in process to expand the educational unit of our church.—*Reporter.*

### Joplin District Preachers' Convention

The Joplin District preachers' convention met in the First Community Church, Joplin, Missouri, March 20 to 22, under the efficient leadership of our esteemed district superintendent, Rev. Dean Baldwin.

Dr. Hugh C. Benner was the special speaker. His Spirit-anointed messages were both practical and inspirational, and our hearts were greatly challenged by his ministry. Rev. and Mrs. Warren Rogers of Detroit, Michigan, were the special singers and musicians, and endeared themselves to the entire convention through their ministry in music. The practicality of the day services and the inspiration of the night services combined to add impetus to the theme of "Holiness and Evangelism."

Dr. Roy H. Cantrell, president, gave an interesting review of progress at our Bethany Nazarene College. Rev. Dean Wessels represented the Department of Ministerial Benevolence and presented the work of the General Stewardship Committee. Mr. Elvin Hicks capably represented the Nazarene Publishing House.

An interesting series of panel discussions, prepared under the direction of Rev. Dean Baldwin, dealing with all aspects of the church—local, district, and general—were enthusiastically received and added spice and variety to the morning and afternoon services.

A fellowship banquet was held Tuesday evening at the Drake Hotel in Carthage. The high light of the occasion was the presentation of engraved plaques to Rev. L. A. Boletjack, pastor at Oswego, Kansas, and Rev. E. N. DeBoard, pastor at Cherryvale, Kansas, for over fifty years of devoted service in the ministry of the Church of the Nazarene. Following the banquet, a reception and "open house" was conducted at the new district parsonage in Carthage. A lovely linen shower was presented to the Baldwins from their "district congregation." The Baldwins are greatly loved and appreciated by pastors and laymen across the district.

Rev. M. Alsobrook and Rev. John Roberts, host pastors, with their fine laymen, did an excellent job of entertaining the convention.

The times of spiritual refreshing,

## TIFFIN, OHIO



This church was organized on October 22, 1931, by Rev. C. A. Gibson, then district superintendent, as the result of a tent meeting. There were 11 charter members, only one of whom is now left. Rev. Lester Meyer was appointed as the first pastor. A lot was purchased and a building moved and placed on the lot. Rev. A. J. Laird came as pastor in 1939, and during his seven-year ministry the East Davis Street property was sold; the church membership was 30. Rev. Gordon B. Maywood came in 1946, and during his four-year ministry the membership increased from 30 to 61, and the Sunday school attendance from 33 to 106. Under the three-year ministry of Rev. Cecil Hayes, the church membership increased to 81. Rev. Clare St. John served as pas-

tor from 1953 to 1957, during which time the present parsonage was purchased, and the former parsonage remodeled into an educational annex. The building fund had reached about \$1,800 when Brother St. John left in July of '57. Since the present pastor, Rev. A. E. Pusey, came in 1957, the parsonage mortgage of \$6,000 has been paid off. In September of 1960 the former First English Lutheran Church building (pictured here) was purchased by the Nazarenes, and since then nearly \$7,000 has been spent for church improvements. The newly purchased building was dedicated on last January 29, with Dr. H. S. Galloway, district superintendent, giving the dedicatory address.—*Reporter.*

wholesome fellowship, and practical instruction will not soon be forgotten. At the close of the final service on Wednesday, God's presence was manifested and keenly felt by all who gathered at the altar for a closing prayer service as we all dedicated ourselves anew to the task of "Evangelism First." ROBERT L. LEE, *Reporter.*

### Washington District N.Y.P.S. Convention

The fourth annual Washington District N.Y.P.S. convention was held in our church in Bel Air, Maryland, with Rev. John North as host pastor.

Rev. John J. Hancock, pastor of Central Church in Huntington, West Virginia, and member of the General N.Y.P.S. Council, was the special speaker. In the morning session he brought to the delegates and friends a dynamic message.

Greetings were brought to the convention by our much-loved district superintendent, Dr. F. E. Grosse. Rev. Neil F.

Hightower presented his report as district N.Y.P.S. president. Under the leadership of this capable man of God the youth program for the past four years on our district has moved ahead to unprecedented victories.

Brother Hightower asked the convention not to consider him for re-election; and Rev. John S. Wagner, Jr., pastor of Baltimore Dundalk Church, was elected as the new district president. Other officers elected were: Rev. Joseph Biscoe, vice-president; Rev. Frank Kish, secretary; and Rev. Harold Berrian, treasurer.

The afternoon session was highlighted with a challenging message by our guest speaker, Brother Hancock. The Lord broke in on the service, and one young person came forward and claimed victory in Jesus' name.

The general N.Y.P.S. theme, "HIS," was maintained throughout the day's activities. The young people of the Washington District are "HIS" in the truest sense—J. WILSON CHAMBERS, *Reporter.*



## Michigan District Preachers' Convention

The Michigan District preachers' convention was held in First Church at Saginaw, March 27 to 29. This is a new edifice built by Pastor Joseph Nielson and his people. The spacious and beautiful sanctuary helped to create a worshipful atmosphere. All sessions were well attended by the pastors of the district, and the people of the tri-city area (Saginaw, Bay City, and Midland).

District Superintendent O. L. Maish presided with gracious and efficient leadership. Dr. Maish is loved by all on the district, and appreciated for his dedicated life.

The opening message was given by Dr. D. I. Vanderpool to a filled church, with Mrs. Joseph Nielson directing the tri-city choir.

Those sharing the speaking assignments for the convention were Dr. George Coulter, foreign missions secretary; and Dr. H. S. Galloway, superintendent of Central Ohio District. The three speakers were at their best and the content of their messages was scholarly, Spirit-filled, and informative.

The prayer sessions around the altar after the opening message of each morning were times of praise, dedication, and outpoured petitions for the needs of the district.

In one session the ministers of the advisory board called all pastors and friends around the altar, singing "Happy Birthday," and presented Dr. Maish a large cake (with twenty-nine candles) and an appropriate check from the district. Pastors and friends readily responded with a love offering. Dr. and Mrs. Maish spoke words of appreciation for this lovely gesture.

Olivet Nazarene College needs and future plans were presented by President Harold W. Reed and Field Representative John Swearingen.

The district department executives—Mrs. O. L. Maish, N.F.M.S. president; Rev. C. F. Champion, N.Y.P.S. president; and Rev. Myron C. Morford, church schools chairman—outlined the spring and summer activities.

Dr. Vanderpool, out of the deep well of experience, knowledge, and compassion of his Spirit-filled heart, gave the closing message on "A Double Portion of Elijah's Spirit." His closing prayer of the convention called upon God to bless the pastors in their responsibility of winning souls, and the Church of the Nazarene in the "Evangelism First" emphasis. —HERBERT W. THOMAS, Reporter.

## "SHOWERS OF BLESSING"

### Program Schedule

- May 7—"The Golden Text of the Bible," by Wendell Wellman
- May 14—"How Perfect Can You Be?" by Wendell Wellman
- May 21—"Here's Something You Can't Counterfeit," by Wendell Wellman
- May 28—"The Problem of Fear," by Wendell Wellman

## Directories

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

<b>HARDY C. POWERS:</b>	
Canada Pacific	May 11 and 12
Canada Central	May 18 and 19
Alaska	June 8 and 9
Maine	June 14 to 16
New England	June 22 and 23
Canada West	July 6 to 8
Oregon Pacific	July 19 to 21
Southwest Indiana	July 26 and 27
Wisconsin	August 10 and 11
Missouri	August 16 and 17
Houston	August 23 and 24

<b>G. B. WILLIAMSON:</b>	
Northern California	May 10 to 12
British Isles South	May 19 to 23
British Isles North	May 27 to 30
Northeast Oklahoma	June 28 and 29
Minnesota	June 30 and July 1
Colorado	July 20 and 21
East Tennessee	July 26 and 27
Iowa	August 9 and 10
Northwest Indiana	August 23 and 24
Kansas City	August 30 and 31

<b>SAMUEL YOUNG:</b>	
Mississippi	May 10 and 11
Florida	May 17 and 18
Alabama	May 24 and 25
Rocky Mountain	June 8 and 9
Nebraska	June 29 and 30
West Virginia	July 6 to 8
Michigan	July 12 to 14
Kansas	August 2 to 4
Kentucky	August 9 and 10
Tennessee	August 23 and 24
Southeast Oklahoma	September 13 and 14
North Carolina	September 21 and 22
North Arkansas	September 27 and 28

<b>D. I. VANDERPOOL:</b>	
Philadelphia	May 10 and 11
Nevada-Utah	June 7 and 8
Eastern Michigan	July 5 and 6
Northeastern Indiana	July 12 to 14
Pittsburgh	July 19 to 21
Eastern Kentucky	July 26 and 27
Gulf Central	August 3 and 4
Northwestern Illinois	August 17 and 18
Indianapolis	August 23 and 24
Georgia	September 13 and 14
Southwest Oklahoma	September 20 and 21

<b>HUGH C. BENNER:</b>	
Abilene	May 10 to 12
Los Angeles	May 17 to 19
Southern California	May 24 to 26
South Dakota	June 21 and 22
North Dakota	June 29 and 30
Southwestern Ohio	July 5 and 6
Central Ohio	July 19 to 21
Illinois	July 27 and 28
Akron	August 2 and 3
Dallas	August 9 and 10
Louisiana	August 30 and 31
South Arkansas	September 20 and 21

<b>V. H. LEWIS:</b>	
Northwest	May 10 and 11
Arizona	May 24 and 25
New Mexico	May 31 and June 1
Albany	June 28 and 29
Canada Atlantic	July 4 and 5
Northwestern Ohio	July 12 and 13
Chicago Central	July 19 and 20
Northwest Oklahoma	July 26 and 27
Virginia	August 9 and 10
South Carolina	September 13 and 14
North Carolina	September 20 and 21
New York	September 29 and 30

## District Assembly Information

**MISSISSIPPI**, May 10 and 11, First Church, 228 Porter Ave., Biloxi, Mississippi. Rev. C. B. Carleton, pastor. General Superintendent Young. (N.F.M.S. convention, May 9.)

**NORTHWEST**, May 10 and 11, First Church, W. 708 Nora, Spokane 17, Washington. Rev. C. I. Vanderpool, pastor. General Superintendent Lewis. (N.F.M.S. convention, May 8-9.)

**PHILADELPHIA**, May 10 and 11, First Church, Dean and Darlington Sts., West Chester, Pennsylvania. Rev. Don R. Hoffman, pastor. General Superintendent Vanderpool.

**ABILENE**, May 10 to 12, First Church, 1389 Vine Street, Abilene, Texas. Rev. Wayne Fish, pastor.

## Did You Know?

**The Nazarene Publishing House is the eighth largest denominational publishing plant in size, while the church is thirty-first among Protestants.**

General Superintendent Benner. (N.Y.P.S. convention, May 8; N.F.M.S. convention, May 9.)

**NORTHERN CALIFORNIA**, May 10 to 12, District Center, 100 Beulah Park Drive, Santa Cruz, California. Mr. Frank True, manager. To reach the Center, take Hi-way 17, just north of the city. General Superintendent Williamson. (N.Y.P.S. and N.F.M.S. conventions, May 8 and 9.)

**CANADA PACIFIC**, May 11 and 12, First Church, 998 East 19th Ave., Vancouver, B.C., Canada. Rev. George MacDonald, pastor. General Superintendent Powers. (S.S. convention, May 9; N.F.M.S. convention, May 10; N.Y.P.S. convention, May 13.)

**FLORIDA**, May 17 and 18, at Christ's Methodist Church, 123 Fifth Ave. North, St. Petersburg, Florida. Rev. C. B. Nixon, pastor (same address as church). General Superintendent Young. (N.F.M.S. and N.Y.P.S. conventions, May 16.)

**LOS ANGELES**, May 17 to 19, at First Church, Altadena Drive and Mountain Avenue. Rev. J. W. Ellis, pastor. General Superintendent Benner. (N.Y.P.S. convention, May 15; N.F.M.S. convention, May 16.)

**ALASKA**, May 18 and 19, at First Church, 13th Ave. and E Street, Anchorage, Alaska. Rev. M. R. Korody, pastor. General Superintendent Powers.

**BRITISH ISLES SOUTH**, May 20 to 23, at the Methodist church, Dewsbury Road, Leeds II, Yorkshire, England. Pastor, Rev. W. Wyndham Lewis, 635 Dewsbury Road. General Superintendent Williamson. (N.F.M.S., N.Y.P.S., and S.S. conventions, Saturday May 20, all day.)

## Announcements

### RECOMMENDATION

Rev. Clayton R. Stouffer of 115 Garden St., Bedford, Ohio, who has been a successful pastor on our district for several years, has resigned his pastorate to enter the field of evangelism. He is a sincere, praying preacher, who will be a blessing to any church. I commend him to our pastors.—C. D. Taylor, Superintendent of Akron District.

### WEDDING BELLS

Miss Mary Ann Kemper and William D. Manley were united in marriage on March 24 in the North Wampa Church of the Nazarene, Nampa, Idaho, with Rev. I. F. Younger, district superintendent, and Rev. Eugene Stowe, College Church pastor, officiating.

### BORN

—to Rev. Tommy and Delores (Peppers) Loving of Durant, Mississippi, a son, Paul David, on March 23

—to Mr. and Mrs. Ford N. Burkhart of Newton, Kansas, a son, Timothy Neal, on March 20.

—to Mr. Gordon and Joy (Martin) Jackson of Lima, Ohio, a son, Bruce Gordon, on March 18

—to Douglas and Shirley Powers of Pauline, California, a son, Stephen Leslie, on March 11.

—to Rev. Charles and Wilma Glee (Smith) Peters of Bethany, Oklahoma, a daughter, Debra Lynne, on March 10.

—to Lowell and Betty (Bedell) Patterson of St. Louis, Missouri, a daughter, Margaret Anne, on February 26.

—to Charles and Lorraine (Haynes) Hardy of Metropolis, Illinois, a daughter, Nancy Ann, on February 21.

### SPECIAL PRAYER IS REQUESTED

by a reader in Iowa "that my sister's family will soon be reclaimed and saved and return to the church they left"—"that our money will yet come to me," and for two silent requests.



# the Answer corner

Conducted by W. T. PURKISER, Editor

Christianity Today reports instances of fraud in the petition to place the "Christian Action Party," sponsored by the Roman Catholic church in Puerto Rico, on the November ballot. Many signatures to the petition were outright forgeries, one of the most outstanding of which was the name of Rev. Alberto Espada Matta, a Nazarene minister serving the church in New York, where he had lived for two years at the time. Someone signed Espada's name in the presence of a court official, and recorded the required fingerprints.

The men who built the nation's churches met at the annual Church Architectural Conference in Pittsburgh, Pennsylvania, April 18 to 20. Church building throughout the United States is reported to have passed the billion-dollar-a-year mark for the first time during 1960. The United States Department of Commerce predicts that the 1960 cost of new church buildings of \$1,016,000,000 will be passed in 1961 with an expected total of \$1,075,000,000.

An estimated 4,000 to 5,500 churches are being built or remodeled each year, and Architect Milton L. Grigg, Charlottesville, Virginia, general chairman of the conference, claims that the need is even greater than it has been.

Architects, designers, painters, stained glass artists, and experts in sound, light and color met with representatives of denominational building departments and members of church building committees. Twelve hundred attended.

Dr. Charles Malik, of Lebanon, former president of the U.S. General Assembly and one of the world's best-known Christian statesmen, has become a professor at Methodist-related American University in Washington, D.C. Dr. Malik, a Greek Orthodox layman, was appointed to a professorship in the university's School of International Service. (WRN)

**Since the word "sanctified" has different meanings, why do we Nazarenes use it only as cleansing?**

We don't. We clearly recognize the twofold meaning of "sanctify," that is, to consecrate or set apart, and to make holy or cleanse. While we place stronger emphasis on the second meaning, I would be tempted to defend this on the grounds of practical necessity. By and large, the religious world has tended to ignore the second (which is

really the most important meaning for the New Testament, just as consecration is the most important for the Old Testament). But every standard dictionary or lexicon I have consulted gives both meanings. Two good texts which stress the cleansing aspect are Hebrews 9:13-14 and Ephesians 5:25-27.

**What is the proper way to pronounce "shew"? Our pastor pronounces it "shoo."**

"Shew" is merely the old English spelling of "show." It should be pronounced "show," just as "sew" is pro-

nounced like "sow" (the verb), and not "soo."

**What does Hebrews 13:7 mean? Does it refer to the same as verse 7, or was he thinking of the rulers of government?**

Hebrews 13:17 reads, "Obey them that have the rule over you, and submit yourselves: for they watch for your souls, as they that must give account, that they may do it with joy, and not with grief: for that is unprofitable for you." Verse 7 reads, "Remember them which have the rule over you, who have spoken unto you the word of God: whose

faith follow, considering the end of their conversation." There is little doubt but that the "rule" in each case is the same. The word in the original means to be a guide or a leader, as the marginal reading shows. It represents the authority of a God-called shepherd in leading (not driving) the sheep.

**Why do some preachers and writers always say "Holy Spirit" instead of "Holy Ghost"?**

There is no theological issue involved. It is simply a matter of translation. The Greek term for Spirit is *pneuma*. The word is the same whether it is used alone or with the adjective "Holy." *To pneuma to hagion* (as in Mark 13:11) is usually translated in the King James Version as "Holy Ghost," although four times the same Greek phrase is translated "Holy Spirit."

trying it in such phrases as "Spirit of God," "Spirit of the Lord," "Spirit of truth," "Spirit of Christ," or in cases where "Spirit" stands alone.

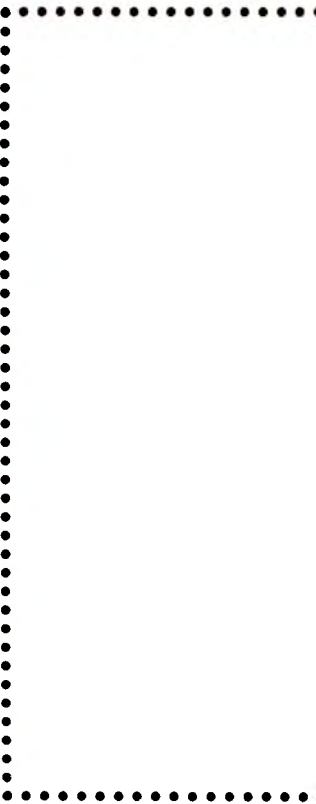
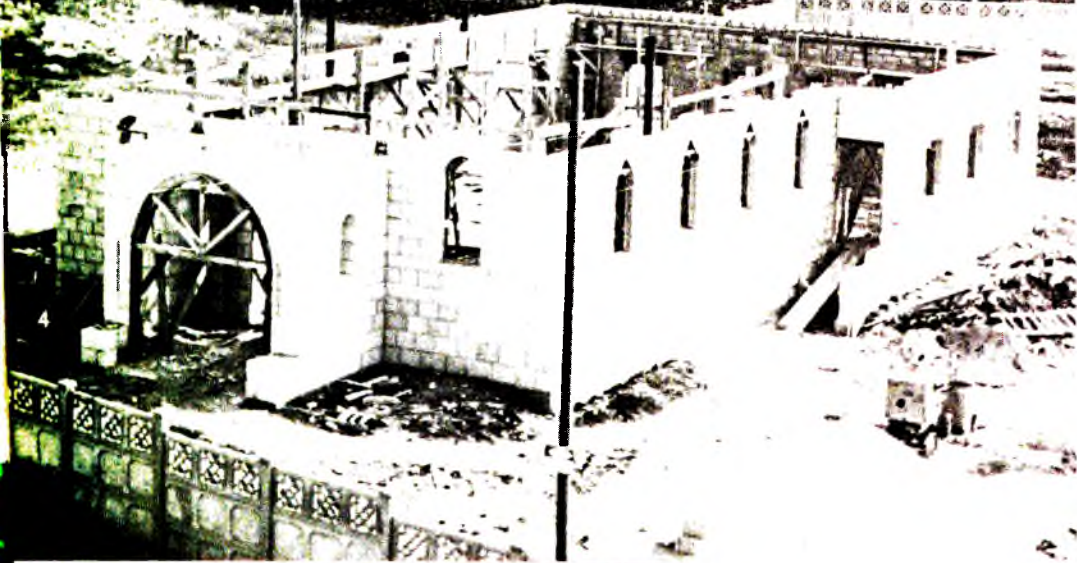
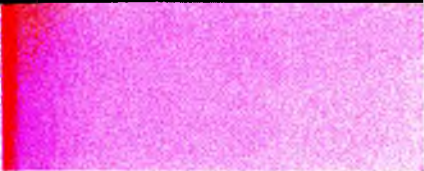
Unfortunately the term ghost has acquired many meanings it did not have in 1611 when the King James Translation was published. How impossible it would be to translate *pneuma* as "ghost" in every case, you can readily see by

Of course, when we are quoting the King James Version, we should quote it accurately, and that would mean the use of the phrase "Holy Ghost" wherever it appears in the King James. But I notice that many devout holiness writers use the phrase "Holy Spirit" in preference, when they are not making direct quotations. A good example of this will be found throughout Dr. H. Orton Wiley's monumental three-volume work on *Christian Theology*.

(1) The Eau Claire (Wisconsin) Church of the Nazarene was recently dedicated by Dr. V. H. Lewis and Rev. D. J. Gibson, district superintendent. With parsonage, the property is valued at \$65,000, and represents a real triumph for a congregation which had been worshipping in a basement for fifteen years. Rev. Albert R. Pemble is the pastor. (2) Tucson (Arizona) Papago Indian Mission, Rev. and Mrs. E. H. Timmer, missionaries, recently constructed at 9th Avenue and 27th Street in Tucson. This fine building was made possible by purchase of the old mission property for highway expansion. (3) New sanctuary of the First Church of the Nazarene, Marietta, Georgia. Dedicated by Dr. Hardy C. Powers and Dr. Mack Anderson. Rev. Ralph Herrick, pastor, served as general contractor for the construction of this property valued at \$36,000. (4) The new Church of the Nazarene being built in

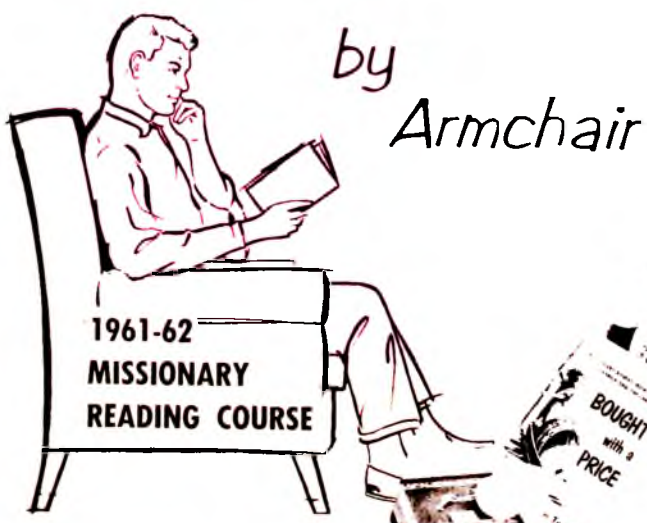
See photos on page 19

Nazareth, Israel, under the direction of Missionary Alexander Wachtel. The church is located on one-half acre on the main street of the city, and will be constructed of hard, white stone. (5) Nazarene Chaplain (Major) Everette Penrod speaks at a breakfast meeting of the Anchorage, Alaska, Ministerial Association (eighty churches) and the army and air force chaplains of Fort Richardson and Elmendorf A.F.B. Rev. M. R. Korody, pastor of the First Church of the Nazarene of Anchorage, and president of the Association, is seen in the center of the picture (gray coat). (6) San Francisco First Church, located in the geographical heart of the city of San Francisco, overlooking historic Mount Davidson. See write-up in "Church News."



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