



Herald of HOLINESS

June 15, 1960

Bound but Free

The Son of Man—His own favorite name for himself—stands as the one Man in all human history whose freedom was untrammelled by the shackles of men. He knew no fear, for His freedom sprang from inner purity and from a love that was perfect.

The cross of Calvary, the ignoble spectacle of His agony, became also the supreme manifestation of His majesty. The clash that brought Him to His death was in many respects inevitable. Men hated Him for what He was because He revealed what they were at heart. His very presence became unbearable to certain recognized religious leaders, for His light revealed their inner corruption.

But we have not seen the issues of Calvary clearly until we relate them to ourselves. On that Cross, Jesus dealt with the sins of all the centuries—including yours and mine. A careful look will identify us with the bitterness and injustice of the Jews and Romans of His day. It was your sins and my sins, too, that nailed Him to the tree. It is before His cross that our masks fall to the ground and our very thoughts are stripped naked.

In that historic event—His supreme hour—the fears and insecurity of His enemies are revealed in their confusion: “We know that God spake unto Moses: as for this fellow, we know not from whence he is.” Their attempts at rationalizing their bitterness takes on a religious tone in the observation, “It is expedient . . . that one man should die for the people.” The desperation of the mob itself is expressed in the urgency of their cry, “Away with this man,” and again, “Crucify him, crucify him.”

In the midst of it all Jesus stood bound, but free. His words spoken in anticipation were now fulfilled: Satan “cometh, and hath nothing in me.” The conflict was a spiritual one, not temporal or ecclesiastical.

His victory, too, was inevitable. It was not possible that the grave should hold Him! His freedom is ours today by divine grace. “If the Son therefore shall make you free, ye shall be free indeed.” This freedom is inward and personal. It can never be taken from us.

General Superintendent Young

LATE NEWS

Harvey J. S. Blaney, associate professor and chairman of the Department of Religion at Eastern Nazarene College, Wollaston, Massachusetts, received the degree of doctor of theology from Boston University at commencement exercises held June 5. His dissertation was entitled "The Attitudes of Nazarene Ministers Toward Their Profession." A graduate of E.N.C. in 1933, Dr. Blaney received the B.D. degree from Yale University in 1945, and the S.T.M. degree from Harvard University in 1955. He is coauthor of the freshman textbook, *Exploring the New Testament*, published by the Nazarene Publishing House, and is currently preparing a volume of commentary on Revelation. Dr. Blaney has been a member of the E.N.C. faculty since 1945.

Rev. R. R. Cribbis, Nazarene pastor in Brantford, Ontario, has been appointed president of the Brantford and District Ministerial Association. He became treasurer in 1957 and is the first Nazarene to have served on the executive council of the Association, representing over seventy ministers of the city and surrounding area.

Rev. Ralph L. Moulton, pastor of the Akron (Ohio) Trinity Church, was the baccalaureate speaker at the Springfield High School, to a capacity crowd of more than one thousand people.

CALL UPON ME: I Will Answer Thee

(Jeremiah 33:3)

Call upon Me when you're worried;
Call upon Me when you see
No help at all for your trouble.
Call—and I will answer thee.

Call upon Me in the nighttime;
Call when you've lost the key
To the door of hope of heaven.
Call—and I will answer thee.

Call upon Me when you're lonely,
And bowed low on bended knee.
Call when the tears fall unheeded.
Call—and I will answer thee.

Call when the enemy hinders,
When the future you cannot foresee.
"Reach for My hand and follow"; then
Call—and I will answer thee.

By MRS. W. M. FRANKLIN

Herald of Holiness



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CORRECTION: Through an error, the wrong by-line was used with the article "Jesus Was the Answer," as printed in the May 25 issue of *Herald of Holiness*. It read, "By Ebertina Nordtvedt, Pastor, Irvine, Ayrshire, Scotland." It should have read, "By Ebertina Nordtvedt, Bellingham, Washington." We are sorry for the mistake.—Office Editor.

SMILE!

Smile when your burdens seem heavy;
Smile when your pleasures are few.
Someone is reading his Bible—
Reading, according to you.

God is now watching above you.
Let not your vision grow dim,
For you'll never find real pleasure
Until you find it in Him.

Smile when the tempest is raging;
Smile on the loved ones you meet.
Brighten up dark, gloomy places—
Yes, because of God's smile keep sweet.

—JANE GREELEY

Dr. Timothy Smith, who is currently assisting the Historical Commission in the preparation of a history of the Church of the Nazarene, has recently been appointed to a seven-man national committee which will promote research on the role of education in American history. Other members of the group are historians and sociologists from the University of Chicago, Columbia, Harvard, and Johns Hopkins University. He has also recently accepted an assignment from the Abingdon Press to write a section of the three-volume *History of Methodism*, covering the story of the holiness movement in America in the later nineteenth century.

Dr. Smith is teaching at present at East Texas State College, in Commerce, Texas. He has given religious lectures on five college campuses this year, including two of our own Nazarene schools, and recently delivered sermons on National Christian College Sunday at the Presbyterian and Disciples of Christ churches in his own town.

Dr. Smith is to spend the year beginning September 1, 1960, at his home in Wollaston, Massachusetts, on a research grant provided by the Fund for the Advancement of Education. He will complete his work for the Nazarene Historical Commission before beginning the new assignments.

S. T. LUDWIG
Executive Secretary
Department of Education

I Have a Secret!

Perhaps you'd never guess it, but I'm a child of the King! Of course, I'm traveling incognito while I'm in this country, for I'm on a special mission for my Father. But when I get home, oh! when I get home my Father will dress me in my royal robes, and I shall have a crown and a mansion all my own!

You've never seen a city like that where my Father dwells. It's a city of fabulous beauty. Why, even the streets are made of gold—a wonderful, transparent gold like you have never seen in this country. The gates to that city are pearl, and the foundations are studded with every kind of jewel of which you have ever heard.

And the lighting—how can I ever describe the light of that city! Its brilliance far excels that of any light or even of the sun we know here.

But the most wonderful of all is my Father. Oh, I wish I could take you with me when I go home, so that you could see my loving Heavenly Father! —GERTRUDE S. FARRELL, Member, Washington, D.C., First Church of the Nazarene.

Conserving Our Identities

By OSCAR F. REED

Chairman, Division of Religion and Philosophy, Pasadena College, Pasadena, California

Pentecost—1960. It is not a very “pretty” picture, this world of ours. The Paris conference a failure before it begins—the moral fiber of Christian nations put to its greatest test since the fifth century—the space age upon us without adequate spiritual and moral foundations—the sixties beginning with their great potential for good and as great a portent for evil—delinquency in every area. And yet, against such a “backdrop”—a hope, a faith, and a prayer. An eternal hope that man in his helplessness will turn to an *eternal God* for aid. A faith that the “promise of the Father” is still contemporary in its meanings, and a prayer that His people will see anew the significance of Pentecost as a symbol of identity in the initiation and empowerment of the Christian Church.

Will Durant once observed of American education that we have built on Christian foundations only to destroy the superstructure by pulling the foundations from beneath our work of a century. The Christian Church must be alerted to the same danger. She was built on the foundation of the Personal Word, Jesus Christ, organized and propelled into the world by the power of the Spirit of God, developed and nurtured through the blood of the saints. The identities that characterized her in that wonderful day of birth must be conserved and made vital at any cost. What are those identities?

The Bond of Unity and Love

... they were all with one accord . . . with gladness and singleness of heart (Acts 2:1-46).

At the heart of the New Testament ethic and the sweep of the Early Church was the idea of *agape*—the love of God. It was “disinterested” in the sense that it gave without promise of possession or reward. It was sacrificial in that its expectations were to serve rather than to be served. In rank, it was placed at the pinnacle of spiritual value—the best that God had to offer. This is the substance of the sacrifice of the Son, the Sin Offering for humanity, the divine *Logos*, the Word.

Fellowship can reach its highest potential only when the plane of that fellowship finds its true end in unity and love. This was Pentecost!

The Strength of Conviction

Him, . . . ye have taken, and . . . crucified and slain: whom God hath raised up, . . . (Acts 2:23-24).

The power of the Resurrection became the clarion call of the Christian Church. It strengthened Peter to cry out against the evil of Jerusalem and

declare the fact of that first Easter in the face of the power of the Sadducees and the authority of the Romans. It sent the Christians into the streets gladly witnessing of their Lord and “breaking bread from house to house.” The strength of that conviction was to make many a martyr for the Christ they loved, and the loss of that conviction was to reveal weakness and apostasy. At the heart was the power of a resurrected Christ! This too was Pentecost!

The Validation of Promise

... wait for the promise of the Father, . . . ye shall be baptized with the Holy Ghost . . . (Acts 1:4-5).

Faith is resting on the promises of God—a “risk-taking adventure with the Divine”; and awareness that experience is certified in the authority of the Word.

Pentecost was the greatest “risk” of the Early Church. The disciples did what they were instructed to do—but it was on the basis of a promise; the promise as good as the integrity of its Author, Jesus Christ.

When the fullness of the Spirit came in His cleansing and indwelling presence on that wonderful day, it certified the “promise of the Father” to their hearts. He had literally fulfilled His promise. His word was good.

These men were “changed-men” as well as “watched-men.” In the power of the Holy Spirit, they stepped out to do exploits for their Saviour. This too was Pentecost!

The Optimism of Hope

For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call (Acts 2:39).

The provisional election of all *men* to grace was in the universal atonement of Jesus Christ. The “promise” of the Spirit transcended a single generation, spoke to every intervening century, and in these “last days” speaks once again—“Ye shall be baptized with the Holy Ghost not many days hence.” The holy optimism of the Christian faith is still the “promise of the Father.” This too was Pentecost!

The Thrust of Imperative

... ye shall be witnesses unto me . . . (Acts 1:8).

Witnesses unto the new life in *Christ*—“witnesses unto *me*.” The greatest imperative through the centuries has always centered itself in a Person—Jesus Christ. In *Him* our witnessing becomes most effective. We are sent out with burning

"A Walking, Talking Miracle"

Paul Boel was injured on August 11 of 1959 and lay for five months in a coma at the Veterans' Administration Hospital in Albany, New York. The brain surgeon said the blood clot was so large and had done so much damage that if he lived he would be paralyzed and have the intelligence of a three-year-old child. *But God* healed Paul miraculously; his comeback has been so rapid that the doctors and nurses stand amazed.

Paul is still confined to the hospital because of therapy for his relaxed muscles, but all thanks to God, he is not paralyzed. He is allowed week-end passes to come home, and on this past Easter Sunday he attended the Emmanuel Pilgrim Holiness Church in Albany. What a resurrection Sunday!

Paul is a walking, talking miracle of God's healing power and also a living witness of His great plan of salvation. To be with him is to feel that we stand "amazed in the presence of Jesus, the Nazarene."

We appreciate the cards, phone calls, and inquiries made, and more the prayers for healing of body and soul. Thank you.

SHIRLEY GUNSALUS BOEL, *Wife*
(Ogdensburg Church of the Nazarene)
MR. AND MRS. FRED BOEL, *parents*

hearts to witness of *Him*. Not of anyone else, but of *Him!* All areas of the kingdom of God bend their knee to this one witness. We are to witness of *Him!* This too was Pentecost!

The Promise of Piety

And they continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers (Acts 2:42).

True evangelism is always followed by devout worship. "Piety" as a word has fallen into disrepute in some areas, but not with the devout followers of the Saviour. The disciples came from the streets with their three thousand converts to worship, study, pray, and fellowship. Pentecost resulted in piety.

Worship and study are the establishing agents of Pentecost. They are triple-born. Piety without Pentecost is formal, empty, and hypocritical. Pentecost without piety leads to fanaticism. The balance

between commitment and worship gave form to the Early Church and hope for the future. This too was Pentecost!

We in the Church of the Nazarene live in the greatest day of opportunity since that first Pentecost. The itinerant millions, the shattered dreams, the broken lives are open hands asking for help. We cannot truly help, however, by challenging the superstructure without the foundation of our "identities." The meanings in Pentecost form these identities and make the realities of the day eternally contemporary. Thank God for our Saviour, who returned in the person of the blessed Paraclete, the Comforter, the Holy Spirit of God!



Christ's One Supreme Essential Emphasis

By E. G. THEUS

Retired Nazarene Elder, Bethany, Oklahoma

Christ's mission on earth was fast coming to an end. He was dependent on His disciples to carry on after He was gone. He knew that the secret of their strength and success was internal rather than external.

Being alone with His disciples just before His betrayal and crucifixion, He prayed most earnestly for them. In His prayer He emphasized the fact that they were not of the world even as He was not of the world. But the very heart cry of His soul was: "Sanctify them . . . that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me" (John 17:17, 21).

Then in His never-to-be-forgotten farewell message immediately before His ascension, He charged His disciples "that they should not depart from Jerusalem, but wait for the promise of the Father,

When you are tempted to forget the whole church, remember . . .

The Three-legged Milk Stool

By A. H. EGGLESTON

Retired Elder, Canada West District

We once heard our late general superintendent, Dr. H. F. Reynolds, make a striking comparison between a three-legged milk stool and the three essentials necessary for the successful operation of the Church: namely, *God, men, and money*. He said that if only one leg of the milk stool was removed, regardless of which one it was, the stool would fall; it would not remain standing. It takes all three legs to make the milk stool of use. So with the operation of the Church; if only one of the three above-mentioned essentials—God, men, or money—is lacking, the work cannot go on. We may have God and men, but for lack of money the work is defeated. Or we may have God and money, but God cannot work without men. Or yet again, we may have men and money, but the Lord says, "Without me ye can do nothing" (John 15:5). So much for Dr. Reynolds' timely and pertinent comparison of values.

This writer has been thinking much of late of the over-all program of our beloved Zion. There are the local program, the district program, and the general program of the church. Each is an integral and necessary part of the whole and each has been hammered and wrought out through the fastings, prayers, tears, and fires of trial through which our consecrated founding fathers have passed. Many of them are in glory today. We who now remain are standing on holy ground. Let us be careful how and where we tread, and let us manifest unquestioned confidence in our leadership today.

Be loyal to the local program? Yes, certainly!

But it must never stop here. We are only at the beginning end. In fact we cannot be completely committed to the local program without including the district program in our planning, for the district program has its very roots in the local program. And the same may be said of the general church program—for its roots extend back into the district program and into the local program as well.

When I joined the Church of the Nazarene, I joined the whole church—local, district, and general. When our general leaders are concerned and burdened over some pressing problems, I am burdened, for their problems become my problems too. When revival fires are sweeping over any portion of our foreign mission work, revival fires sweep over my heart too, for I have been praying for the field and supporting it in actual dollars and cents, and its victory is also my victory.

When my district superintendent sends out an urgent call for help under some pressing need for home missions or revival, my heart automatically reaches out to God in unison with his for the divine intercession and victory to come. And the local church of which I am a member and my pastor must have and do have my daily and continuous prayers for the success and growth of our local work. But my prayers and concern do not end here by any means, for I long ago joined the whole church.

Friend of mine, are you just a member of your local church, or do you belong to the whole church?

which, saith he, ye have heard of me. For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence. . . . ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth" (Acts 1:4, 8).

To my surprise, just in recent years have I especially noticed that in His high priestly prayer for His disciples just before His crucifixion, and in His farewell message to them immediately previous to His ascension, Christ said nothing, absolutely nothing, about outward works. He said nothing about organization, doctrine, rules and

regulations, education, financial support, nor many other important matters needful in carrying on the work of the Church. It is very evident that Christ knew the *one supreme essential emphasis* for spreading the gospel after He was gone was for His followers to get sanctified, baptized with the Holy Ghost. He also knew that as a result of this mighty, empowering, and enlightening baptism these other important essentials would, in most instances, be cared for.

If Christ thus emphasized this one supreme essential for the growth of His kingdom, for sure success, let our ministers and especially our leaders keep the fire burning in their hearts and continue to keynote their ministry by preaching *sane*,

Biblical, red-hot, second-blessing holiness. In conjunction with this ministry, let our churches see to it that their church officials are clearly in the experience of entire sanctification as directed by the church *Manual*.

If the Church of the Nazarene will continue to faithfully adhere to these principles, our future growth and usefulness are assured. The church will be a strong asset in getting the gospel to the uttermost part of the earth. And, by the grace of God, that is exactly what the writer believes we, as a church, are endeavoring to do, and will continue to do.

PRAYERFUL INTEREST

By J. C. MITCHELL, Liverpool, England

A prayerful interest is the noblest form of interest that one person can have in another. It is a spiritual concern, a Godlike concern. It links the life of the one who prays and the one who is prayed for with the life of God. Behind the prayerful interest there is a Christ-inspired reason, a heart-reason which the intellect can never fathom.

One evening I knelt by the bedside of a dying man. If I had offered him a thousand dollars in the hope of cheering him, he would have glanced at me with a hopeless look on his face. But when I suggested we should pray together, he turned his face towards me and smiled through his pain. When I had finished he said, "It's all right. I'm just waiting." He was patiently waiting for the Lord of life and death, to whom we had both spoken in those few moments of quiet prayer. Every other interest was forgotten in those few moments of sincere, prayerful interest. A heart-to-heart talk with One who has walked this way before us fills the heart with a peace that passeth all understanding.

I heard of an invalid who, though crippled in body, refused to allow this limitation to cripple her belief that in the quiet of her own room she could render a little service, find her place in God's purpose. On the walls of her bedroom hung pictures of people she knew and of many she did not know. Some were troubled with physical disability; others were striving hard to be true to the light as they saw it and were finding

To compromise or neglect this one supreme essential, "true holiness," as a definite second work of grace, would mean impotency and greatly retarded usefulness. Whereas, to fervently adhere to this glorious, Blood-bought doctrine will result in successful revivals and the salvation of souls around the world.

Brethren, let's keep this heavenly electric current flowing through our souls. "Keep the glory down"—keep it, preach it, shout it—and see what can be accomplished within the next half-century!

Prayer: Lord, help us to keep the Church of the Nazarene fervently alive!



it a hard task. Others were people who had made mistakes and had failed in the business of living. Every day she prayed for each one. This was a bit of service of tremendous importance. No one can estimate the far-reaching results of this prayer interest.

Her service would be blessed by One who said, "I pray for them"—for His disciples who, when He was taken from their midst, would have to face the challenge of evil in all its varied forms. Christ has taught us by example that prayer for others is not a waste of time. Though His days were crowded, and the period for making His message known so brief, He found time to turn aside to a quiet place to pray for His disciples. His prayer for them was one of the great things He did for them.

Inspired by Christ's example, many have found their place in this prayer-interest ministry. Think of the Apostle Paul's words, "Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints; and for me" (Ephesians 3:18-19a). These words from his Epistle to the Ephesians were written in a Roman prison. He asks the Ephesians, who are so far away, to pray for him. Some might ask, What effect could a prayer offered in Ephesus have upon a man bound

There is an unforgettable reason why I know that—

Faithful Stewardship

Still Pays



By **CARL W. GRAY, JR.**

Pastor, First Church of the Nazarene, Wheeling, West Virginia

A certain Church of the Nazarene was suddenly faced with a financial crisis. The congregation rallied to the cause with all the extra contributions and pledges possible. The members of the church added extra dollars to their tithes. They volunteered to accept responsibilities to reduce the operating expenses of the church. All of these things helped, to a certain degree, but the financial need still remained. The pastor and people were very much concerned and sought eagerly for a solution to their problem.

An unsaved lady, who had attended the church services for several years, observed the situation. Her deceased mother had been a holiness preacher. This unsaved lady made this statement: "If that minister is the man that he is supposed to be, and if he is truly a man of God, he could get on his prayer bones and God would supply the needs of the church from somewhere."

That pastor got his eyes open, his head up, and his heart stirred. He accepted the challenge. God laid it on his heart to conduct a week of revival services. The people prayed, fasted, and worked faithfully. God honored the ministry of the pastor and the efforts of the people. The services were blessed with the presence of the Holy Ghost in power and conviction, with fourteen new members being added to the church. The financial situation began to improve.

The revival fires continued to burn in the regular services. In the midst of this atmosphere, *this unsaved lady*, who made the statement, was gloriously saved and sanctified.

Faithful stewardship will bring answers to our prayers. God still honors the efforts of his faithful stewards. How do I know? All this took place only a few weeks ago. I am that pastor! That church is my present pastorate!

fast in chains in a Roman prison? St. Paul was absolutely sure that prayers, offered by the Ephesians on his behalf, could be a means of reinforcing his strength, and give him the courage to face all the exacting demands made upon him. It added strength to his weakness. Prayer linked his life with God. The question of distance never entered into his spiritual calculations.

The prayer interest refuses to recognize the barriers represented by distance and prison walls. I'm thinking of a Sunday school teacher who prays for two lads who are away in America. At one time they were members of her Sunday school class. A friend who knows she prays for these lads said, "I don't see much point in praying for youths who are so far away." The teacher replied, "I do. I believe a prayer offered here can be the means of helping them to be loyal to the Christian teaching I tried to impart to them."

In my church we had, during other critical days,

silent prayer morning and evening for young men and women who were far away from home, because we were confident that through our united prayers we could help those young people to be Christians amidst the varied experiences of their daily lives. By prayer we can help the missionary in his work. By prayer we can bring divine influence to bear on the life and work of the leaders of nations. By prayer we can help to bring the loveliness of heaven to influence the ugliness of earth. By prayer we can be builders of the beautiful in a world where the ugliness of evil holds up the purpose of God. I believe in the efficacy of prayer because Jesus believed in it.

*O Thou by whom we come to God,
The Life, the Truth, the Way,
The path of prayer thyself hast trod.
Lord, teach us how to pray.*

Have not many of us yet to learn that what prayer meant to Jesus it can mean to us? Who

"He Became Poor"

By MARIAN L. KNORR

*He created the worlds; the sun and the moon,
The stars He flung out into space;
And yet He became my Redeemer and Lord
When He hung on the Cross in my place!*

*He owned all the cattle on thousands of hills,
Each jewel that sparkles so fair;
But He became poor to save such as I,
That all of my shame He might bear!*

*He reigned as a King, this omnipotent One,
Lord over all angels and men;
But He humbled himself at Calvary
That we might be born again!*

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can measure the influence and power of a number of people intent on the same thing? "More things are wrought by prayer than this world dreams of." "The man who spends a half an hour in prayer for the world," said Mary Slessor, "has given half an hour towards its redemption." Prayer is not a matter for argument, but one for experiment. It is not the logic of our prayers that God cares for, but the fervency of spirit and sincerity of purpose. A prayerless speech availeth nothing, but a speechless prayer availeth much.



THE WIDENESS OF PRAYER

By MARVIN GROOMS

Pastor, First Church, Grand Island, Nebraska



John Henry Jowett once called on a cobbler whose home was in a little seaside town of England. The cobbler worked alone in an exceedingly small room. Dr. Jowett inquired if sometimes he did not feel oppressed by the imprisonment of his little chamber. "Oh, no," he replied, "if any feeling of that sort begins, I just open this door." And he opened a door that gave him a glorious view of the sea.

Prayer is an important ingredient to each of our lives. And we must realize that if we put no stock in prayer we cannot receive any dividends.

First, prayer opens the door to God's *presence*.

*Prayer is the soul's sincere desire
Uttered or unexpressed.*

"The effectual fervent prayer of a righteous man availeth much" in its working. We can learn the meaning and the tremendous possibilities of prayer only by praying.

Harold Brierley tells of a humble Bible woman who was visiting a friend in a hospital. As she rose from her knees after a brief prayer, a young medical student, who had not learned the fashion of those great human sympathies and courtesies which are associated with the healing profession, asked her if she thought there was any good in prayer.

"I do," she replied.

"Well," said the young man, "if I asked your God for a five-pound note, do you think I should get it?"

"Sir," she answered, "do you know the king of England?"

"No."

"Then, would you ask him for a five-pound note on the first introduction?" she asked.

"No."

"Then," said the Bible woman, "why should you expect my King to give you a five-pound note on so slight an acquaintance?"

It was not only a wise and witty answer; it held something of the true philosophy of prayer. Prayer needs practice. If we practice prayer, learn to pray through praying, we shall discover that what prayer meant to Jesus, it can mean to us, and we shall realize the glorious possibilities of a prayer interest for individuals and the world in which we live.

We would die of spiritual claustrophobia if we could not open the door to the wideness of God's presence. For it is His presence that gives to each of us a refreshing sense of the true meaning of life. Prayer is the open door to the enlarged life, to the enriched life, to eternal life. God desires fellowship. And God is personally present in prayer. Jesus is our perfect Example. In everything, for everything, and before everything Jesus prayed. Can we do less in seeking God's presence?

Again, prayer opens the door to God's *peace*. We often sing,

"There's a wideness in God's mercy



**News
in
Picture**



Pictured above is part of the J. B. Chapman Memorial Collection, which is being assembled at Olivet Nazarene College. Dr. Clinton J. Bushey, who is developing the collection, is examining the skin of a fifteen-foot snake which was given to Dr. Chapman on one of his many trips to Africa. This collection, consisting of hundreds of items, includes personal items as well as missionary displays, and is arrayed in beautiful cabinets, one of which is shown in the background.

Like the wideness of the sea; . . ."

but do we accept the truth behind the fact? In prayer we are made to recognize that in God's mercy there is God's peace—the peace of forgiveness, the peace of adoption, the peace of sanctification, the peace of surrender, and the peace of assurance. God's "unsearchable riches" are all there through prayer. Open the door today!

Lastly, prayer opens the door to God's *power*. We live in a day when the greatest need is for inner capital. Sometimes we act as if we are among the twelve disciples at Ephesus who said, "We have not so much as heard whether there be any Holy Ghost" (Acts 19:2), instead of among the twelve disciples and others at Pentecost who received the fullness of the Spirit!

As one reads the *Book of Acts* he is made aware over and over again of the Spirit's power that comes to the disciples through prayer. They had learned that, when they were swept off their feet by life's reversals, then it was time to get on their knees in prayer! And they could stay on their feet facing the world only when they stayed on their knees facing God.

Through prayer we are able to tap the reservoir of God's abundant resources for our lives, to flood and to fill our lives with God's power. Throw open the door *now* to "him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us" (Ephesians 3:20).

*Lest our Sunday
become a "din-day" . . .*

CHRISTIANS

Come Ye Apart

By LOIS M. MARMON

One Sunday afternoon I had occasion to call at a home in the neighborhood on neighborhood business that sometimes arises. I was invited in and told to sit down while the lady of the house was being called. While waiting, I was appalled at the amount of noise, confusion, and regular bedlam that was in that home.

A radio was screaming forth from the vicinity of the kitchen; a daughter was lolling in a chair holding an endless conversation over the telephone; the TV was loudly entertaining another member of the family with a Sunday afternoon ball game. As if this were not enough, to add to the gaiety of the scene, an auto drove up and blared one long, shrill, never-ending blast with the auto horn, until at last a member of the family appeared and went out the door and then down the walk thumping a golf bag along the way. When the wife and mother of the household opened the door from the basement, I was aware

of the rumble and swish of a washing machine.

Quickly I stated the neighborhood errand and left. As I went down the walk, a phrase from our minister's sermon that morning came to mind. "This is the age of din," he had said—and I thought how right he was! Some of the noise and din of the present age we cannot avoid; it is thrust upon us. Much of it, however, is of our own choosing. Someone has said that modern man cannot stand to be alone, to be where it is absolutely quiet—and so he works with a radio going, whether listening or not!

God's own people are a chosen people. "Ye are a chosen generation, . . . a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light" (I Peter 2:9). Christians are God's own people, a peculiar people set apart for God and for His work. How necessary then to find times of quietness to think and reflect on things of the Spirit.

Isaiah said, "In quietness and in confidence shall be your strength" (30:15). The Psalmist wrote of peaceful scenes, of green pastures and still waters and the restoration of the soul. Proverbs tells us: "Better is a dry morsel, and quietness therewith, than an house full of sacrifices with strife" (17:1).

When God gave the law, the Ten Commandments unto Moses, one of those laws read, "Remember the sabbath day, to keep it holy" (Exodus 20:8). How difficult it is in this "age of din" unless we are constantly on guard! To make the Sabbath day pleasing in His sight is one of the duties and privileges of the Christian.

Jesus himself found it necessary to "go apart"—to meditate and pray. In periods of solitude and quietness He renewed His strength to carry on the work that was before Him. "Come ye apart into a desert place, and rest a while" (Mark 6:31), He said on one occasion to His apostles when the confusion and crowds had become so great they had no leisure, not even for their meals.

If Jesus and His apostles found it necessary

to "come . . . apart" to renew their strength, how much more do we as Christians in this twentieth century "age of din" need to "come . . . apart" for quietness, meditation, prayer, and Bible study!

After church services this morning

I Was Proud!

Yes, that's right, this morning I was proud of my church. This morning, along with our family, we brought a young woman and her two small daughters with us to Sunday school and church. The woman has a Catholic background, and it was her first visit to our church. Perhaps it was her first Protestant church service. The young lady's name had been given to us by a friend of hers who is a Nazarene in a town some twenty miles distant. I am sure this person had made an effective witness, for when my wife and another lady from our church called on the woman, she readily consented to accompany us to Sunday school and church.

When we arrived, Sunday school was just starting. Our superintendent was welcoming the people, and then our fine song leader led the Sunday school in some good, lively songs. Our guest, along with others, was introduced to the people, and her two small children were brought up from the Primary Department and introduced to the Sunday school. My wife, although a teacher, went with the young lady to the "Crusader" class, where she was made to feel welcome. The lesson, I am told, was well presented by the teacher, who had taken the time to prepare it well. The children thoroughly enjoyed their first Sunday school session.

The morning service was well attended, and my heart was thrilled as the organ sounded forth and the congregation sang the wonderful hymns of the Church. Our guest did not know the songs, but I know she did sense the spirit of the singing. Our pastor then led the congregation in the morning prayer. It was different no doubt from the prayers to which our visitor was accustomed. Our pastor did not have the prayer memorized, nor did he read it from a book. He talked with God, and prayed for the church, and the people that were in the service; for our missionaries and the work around the world. He prayed for the sick and the needy, and those who were away from the Father's house. No one could doubt his sincerity or discount his devotion. Our talented organist played a beautiful offertory number, and then the choir rendered an arrangement of the well-loved gospel song, "I Want My Life to Tell for Jesus."

"We need to *take* time. We don't *have* time for the things of the Lord. We never get our work done. We always leave work undone in the home or in the shop. But if we are going to *have* time for remembering Jesus Christ and feeding our souls, we will have to *take* time. Just as we lay aside the work yet undone to feed our physical selves, so we must do to feed our spiritual selves. . . . Take time today to read the Bible and pray."
—CLYDE GOLLIHER.

Then came the message of the morning. It was a message based on the story of Zacchaeus—a message of salvation that was crystal-clear, and which presented the “Way” with simplicity and understanding. At the close of the message the choir softly sang, “Jesus, I Come,” and our pastor tenderly extended the invitation. As we left the service, the people were friendly and cordial. Our guest was introduced personally to a number of our folk. Our pastor extended an invitation to return.

On the way home the young lady said very little. She had not visibly responded to the invitation. The church however had extended her arms. The atmosphere of the entire morning had been one of warmth and friendliness. I know she must have sensed this. I know, too, that God’s Holy Spirit is faithful, and His presence was felt. From our limited conversation I gathered that our friend has more than her share of problems and difficulties, but our God is able. She has promised to attend with us again next Sunday, and the church will be praying.

Yes, this morning I was proud!—WALTER E. SIMONSON, *Church of the Nazarene, East Rockaway, New York.*

“Former Things Are Passed Away”

By KATHRYN BLACKBURN PECK

The sufferer held fast in pain’s grim vise

Looks up by faith to the exalted plane

A little distance past his fevered eyes.

He visions the sweet hills of paradise,

And in his heart exults, No pain, no pain!

The soul bowed down by sorrow’s crushing weight

May see with hope beyond the toilsome years

The path that leads so surely, soon or late,

Above earth’s shadows, through a shining gate,

Into a land where there shall fall no tears.

Beside the new-made grave the mourners bow

With scalding tears and anguished, sobbing breath.

Look up! There cometh life, I know not how,

More radiant far than life thou knowest now;

In God’s tomorrow there shall be no death!

No death, no sorrow, not a fleeting sigh,


No disappointments and no skies of gray,

No pain forever, while the ages fly;

Not now the dawn shall break—but by and by,

When all of these, praise God, shall pass away!

BEAUTY



for Ashes

By FRED W. PARSONS
Pastor, East Side Church
New Albany, Indiana

A few years ago while visiting in the West we were on the Old Oregon Trail between Portland and Seaside. We were enjoying the beautiful mountains laden with evergreens when all at once we were horrified by the sight of the blackened, desolate cemetery of the forest. There was a sign on the stub of the trunk of one of the thousands of lifeless remains of what was once a beautiful evergreen.

This one spire-like monument bore the epitaph of all as they stood bleak in the noonday sun. I am giving you my interpretation of what may have been on that grave marker: “Here lie the remains of a once beautiful forest. Its untimely

death was caused by a little cigarette carelessly tossed by a passing motorist.”

In the midst of scenic Oregon, with all its beautiful mountains and fertile valleys, there was this silent reminder of man’s destructive tendencies. The value of the timber was no doubt enormous and the loss of scenic beauty appalling, but the carelessness it represented struck terror to my soul. The universe that God intended to be pure and beautiful has been wrecked and blighted by man’s sins and carelessness.

Yes, it was perhaps just a little cigarette carelessly flipped from a passing automobile that had caused such colossal loss and damage. But one day I saw a far worse thing happen—I saw some men standing near a public school throwing little sample packs of cigarettes to the boys and girls as they were leaving.

Just a little start that may so easily become a habit, and habit that becomes a pattern of the person soon enslaves that person! It will start a deterioration of body, soul, and mind such that, when the smoke of time has ceased to contaminate God’s pure air, the charred remains will stand as a monument of suffering to the life that might have been.

That one little cigarette carelessly tossed may have been the deciding factor in the destiny of the soul of that boy or girl. Do we feel as badly about seeing a boy or girl puffing on a cigarette as we do when we see a devastating forest fire?

God expects His people to be pure and clean, so His beauty can shine through.



EDITORIALS

Two Leaders Have Gone Home!

I pause to honor two men who have been great preachers, leaders, and writers in the modern holiness movement. They are Dr. C. W. Butler and Dr. F. Lincicome. I have known both of these men personally and have had the highest respect for them. They were not only gifted pulpiteers and writers, but also they were men of strong convictions, true followers of the lowly Nazarene, and exceptional exponents of the gospel of holiness. We shall miss their forceful personalities down here, but they will be honored in that "city where they need no sun." They are among those who have enlisted many to follow the lowly Nazarene in this army where sin is fought and holiness is upheld. God bless the memory of Dr. C. W. Butler and Dr. F. Lincicome, and their loved ones and friends. May we have a host of others like them who will stand as firmly and capably for the things which we love.

Commencement Is the Climax of the School Year

The Church of the Nazarene believes in education. Its institutions of learning are a living witness to this fact. They have had a phenomenal growth in buildings and physical equipment. Further, they have made remarkable progress educationally. Along with all of this, they have kept God and spiritual things in the forefront.

Each year we have a host of young people go out from our schools, with not only the training which schools should give from the standpoint of knowledge, but also the very best of teaching as to

Christian character. To give the former without the latter is a crime against any young person. As much as we appreciate education, we feel as never before that nothing else can compare with the development of the spirit in the things of God.

It is interesting to visit our schools at any time, and this is especially true at commencement, the climax of the year's work. Among the many other activities at this season, there is often the bestowing of honorary degrees. This year has been no exception. Eastern Nazarene College conferred the doctor of divinity degree upon Rev. Theodore E. Martin, pastor of the Wollaston, Massachusetts, Church of the Nazarene. Mr. Martin has pastored some of our largest churches, and has also served for a number of years as district superintendent. In addition he is much in demand as a camp meeting preacher. The doctor of laws degree was conferred upon Karl A. Olsson, president of North Park College, Chicago, Illinois. He is a distinguished educator and religious leader. He gave the commencement address at Eastern Nazarene College this year.

Olivet Nazarene College honored Rev. Hugh Rae, president of the British Isles Nazarene College, Didsbury, Manchester; and Rev. Donald Edward Snow, pastor of First Church of the Nazarene, Dayton, Ohio, with the doctor of divinity degree. Mr. Rae will give his time to speaking engagements until after the meeting of the General Assembly. Mr. Snow has won an enviable place in the holiness movement both as an evangelist and a pastor.

Rev. W. Shelburne Brown, superintendent of the Los Angeles District, was presented with the degree of doctor of divinity by Pasadena College. Mr. Brown has served the church with distinction

for a number of years in his present position, and before that, in the pastorate. Pasadena College also conferred the doctor of laws and letters degree upon Mr. J. Wesley Mieras and Mr. J. Bruce Deisenroth. The former is an attorney and an alumnus of Pasadena College; he is now secretary of the Board of Trustees of Pasadena College. Mr. Deisenroth has made a notable record for himself as business manager of Pasadena College.

Trevecca Nazarene College conferred the doctor of divinity degree upon Rev. Mack Anderson, su-

By *Stephen S. White*

perintendent of the Georgia District. He has given a good account of himself as evangelist, pastor, and district superintendent in the Church of the Nazarene for many years.

We join with many others in congratulating Dr. Theodore E. Martin, Dr. Karl A. Olsson, Dr. Hugh Rae, Dr. Donald Edward Snow, Dr. W. Shelburne Brown, Dr. J. Wesley Mieras, Dr. J. Bruce Deisenroth, and Dr. Mack Anderson on the honor which has been bestowed upon each of them by these institutions of learning.

"Did You Keep It?"

A purchase was made at the hardware store. The cashier rang up the amount, and it was \$3.04, including tax. I handed her a five-dollar-bill. She gave back \$2.96. I was not paying close attention, but as I walked away, it didn't seem to me that I had received the correct change. When outside the store, I checked the cost slip with the amount of money returned. At once I realized that I had been given an extra dollar in change. When I went back and returned the dollar, the cashier saw her mistake immediately and thanked me profusely.

Later on, the same day, I was buying groceries. Being quite well acquainted in that store, I said to the young woman at the checking counter, "Be sure to give me the right change." She answered, "Why do you say that?" Then I told her of my experience that morning and the extra dollar which had been given to me. She quickly said, "Did you keep it?" I said, "No, I want to sleep tonight." Her reply was, "I would have kept it, and I'd sleep tonight." Then she added, "It's the cashier's business to give you the right change."

This indicates the attitude of some people

They keep the extra change and are not disturbed in the least when they do it—they sleep at night. Their consciences have been seared. Perhaps the number of people who would take this attitude is not so large as some would have us believe. Nevertheless, for anyone who claims to be respectable and lives in a civilized Christian land, it is more serious than we realize. It's the same tendency which was discovered recently in a survey as to cheating in high schools and colleges. There was cheating; and worse still, there was little concern about it on the part of those involved. They could cheat and sleep at night. These conditions manifest a fundamental weakness of character. It is an indication of the lack of respect for the old-fashioned virtues that we used to have. People who didn't even profess to be religious felt that they should be honest and truthful. To do otherwise was disgraceful. Such an attitude will not help to build the foundations of a society which will remain firm in the face of the breakers of time. Christianity stands for that which is permanent, and its principles are worthwhile, even in this life!

A Boy and His Friends

A mother and her son were leaving a chain store with some groceries. As they passed me, she said to the boy, "Put them down, put them down," with considerable vehemence. What was the boy doing? He was filling his pockets with big bugs which had fallen around an outdoor light the night before. When I saw what was happening, I couldn't help but laugh. Then the mother gave me this information, "He says I'm taking his friends away from him."

Boys often have such friends; sometimes even lizards, frogs, snakes, and butterflies. They are not able properly to evaluate their friends. They need some guidance during these early years. Usually, however, they pass through this stage without any serious misfortune. The most difficult period comes later when they choose their teenage friends. They need companions from their own age-group. The only problem is, How wisely do they choose them?

Careful guidance at this stage is their only hope. Bad associates can be their worst misfortune. It takes time, prayer, wisdom, the help of the church with its various organizations, a school system which stands for the highest and best, home influences which are ever present and of the highest quality to insure them proper direction.

Through the late pre-teen and teen years the associates which they have can easily mold their characters more than their home environment. This is especially true since those of these age-groups often seek the friendship of outsiders and depend upon them for advice as to the course they take in life.

The Sunday School Lesson

ROBERT L.
SAWYER



Topic for
June 26:

The Firm Foundation

SCRIPTURE: Matthew 7:24-29; 21:28-32
(Printed: same)

GOLDEN TEXT: *Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock (Matthew 7:24).*

Today we close the study of the principles of the Kingdom. We have been studying the demands of a holy God for a holy people. We have seen that the perfection He demands of His followers must be apparent even to the world.

How well have we measured up? Have you not felt the pain of neglected spiritual muscles as the discussion and inspiration goaded you higher? True, but there is yet much land ahead to be possessed. The possibilities of grace are challenging and possessive. We seek a closer walk with God.

Our lesson today again emphasizes the importance of translating the teachings of Christ into decisions of life which make the deeds we do one of the real tests of obedience to our Lord and Saviour, Jesus Christ.

The parable of the two sons and the two builders represents two pictures of related truth.

The Shifting Sand: The house of the foolish builder, to all appearances, was as attractive as the house of the wise builder. Neither had to be concerned in fair weather and good times.

The substitution of reason, emotion, or ritual worship are not sufficient substitutes for obedience to Christ. Lip service, "I go," is sandy soil upon which to build a Christian character. We cannot afford to build the superstructures of our lives upon the shifting sands of this world's ideals.

The foolish builder and the *insincere response* to the challenge of the gospel call, both of these represent the so-called church member who substitutes many good things for the regenerating and sanctifying presence of Jesus Christ.

The Solid Rock: The figure of the rock is an apt one for Christ. He is the

eternal Foundation upon which we build. He is the Hope of our salvation and pledge of our eternal life in God.

The sinner who says, "No," to the invitation of Christ and then repents is much better off than the one who makes a profession and refuses to walk in the light. Many harlots and drunkards will make it before the self-righteous church member.

The wise man built upon a rock and the building stood the storm. The real test of the two similar buildings, like

the response of the two sons, was not in just the appearance or sound of things, but in the performance of each to the task at hand.

Take heed how you build! Take heed what you say!

My hope is built upon the Rock, Christ Jesus! I have heard Thy voice, and I delight to do Thy will, O 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 used by its permission.



REMISS REHFELDT, Secretary

Answered Prayer in New Guinea

Two of our prayer requests for this year have been answered. We now have final clearance on the property across the road from the main station. We have been granted a fifty-year lease on fifty acres of agricultural land, which is near our station.

Also the way is now clear to continue plans and preparations for entering the Jimmi valley with our Nazarene message.

We praise God for these wonderful answers to prayer, and thank everyone who has prayed with us that these might be granted.—MAX CONDER AND WALLACE WHITE.

Barbados

We had a good three-week revival at the Bankhall church. Each evening the church was packed and saints were blessed and quickened. Souls were saved, and it was good to see real brokenness over sin. Others were sanctified wholly. One dear lady said she had been confirmed but never saved. The Lord broke in upon her soul and she rose exclaiming, "I'm different; I feel different!" Hallelujah!

This year we are making a drive forward in all departments. I believe with sleeves rolled up and the saints prayed up and the Nazarene family around the world backing us up, we shall all rejoice together when we are called up through this united effort and project.

Our graduates from the Nazarene Training College are shaping well in their pastoral duties and already their lives and ministry have been blessed of God.—ROBERT BROWN, Barbados.

Nicaraguan Assembly

Delegates from all our Nicaraguan churches and representatives from near-

ly all of the missions and preaching points, along with a large group of visitors, attended our Fourteenth District Assembly of the Church of the Nazarene in Nicaragua.

In the evening services, Rev. Victor Garrido, a chalk artist from Colombia, and Rev. Juan Isais, co-ordinator of the Evangelism Crusade here in Nicaragua, were our ministers.

Reports from Jinotega and San Isidro were encouraging. We now have three preaching points and a medical dispensary in this northern area. A new point in the northwest will be opened with the move of the Galloways to Leon, second city in size in Nicaragua. When the Wellmons return in July they will move into the city of Diriamba, another strategic city in this wonderful country. The future for the Church of the Nazarene is bright and promising.—OLVETTE CULLEY, Nicaragua.

Pray for a Witch Doctor at Acornhoek

We have already written to some of you about the witch doctor who started coming to our church on Sunday mornings. We have all been much in prayer for him that God would save him and set him free from the power of the demons. All at once he stopped coming on Sunday but appeared at our prayer meeting. When we told him we had missed him on Sunday, he replied that he had been forbidden to come on Sundays but would come on Mondays instead. We could not understand who had forbidden him, but decided that it must have been the demons he serves. We prayed more earnestly than ever for his deliverance.

A week ago he came to the prayer meeting, but when we got down to pray together he was suddenly possessed by the demons. I cannot describe his ac-

tions. With a mighty voice which could be heard all over the mission station he prayed to the demons in some unknown tongue. He would laugh or whistle in a satanic way and his face was distorted as the demons possessed him. The powers of darkness were strong in our midst and we felt them keenly. Truly "we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." Only God can break the chains that bind this man and deliver him from the power of Satan.

That night we gathered round the man and prayed and wept for his deliverance. We have had special seasons of prayer and fasting since then, but he is still bound by the enemy of his soul. The devil does not let souls go easily.

Please, friends, join us in prayer for this witch doctor, that the power of our God might be manifest in the salvation of his soul.—JESSIE RENNIE, *Union of South Africa*.

HOME MISSIONS



NEW CHURCHES OVERSEAS FIELDS CHURCH EXTENSION MINORITY GROUPS IN U.S.

ROY F. SMEE, *Secretary*

Church Building Questions

Problems in church building may be sent to the Division of Church Extension, Box 6076, Kansas City 10, Missouri. Questions will be answered from time to time in our column, in addition to direct answer to all correspondence.

Are there any Nazarene architects we could contact for plans?

Ten years ago there were very few qualified church architects who were also members of the Church of the Nazarene. During the decade there have been a number of young men who have become registered architects and are good Nazarene laymen. Most of these do a considerable amount of church architecture. They are scattered about the United States and Canada and we are glad to furnish names and addresses

on request. Unfortunately, there are some sections where there are no Nazarene architects as far as we know. There are many other architects who have designed our church buildings and have worked well with our pastors and congregations. On June 20 and 21 there will be a church architects' conference in Kansas City during the General Assembly, sponsored by this department.

We need some help in raising funds for our building program. Can you recommend someone for us to secure?

We do not have staff members assigned to capital fund raising at present, although this is a very important part of any building program. We know of one or two who would be of help if your church is located not too far from them. We have prepared a paper on capital

Servicemen's Corner



Discharged

"I want to express my wholehearted thanks for the church literature that you sent me while I was in the service, and particularly overseas."
—DALE L. JACO.

From a Nazarene Chaplain

"This has been a very busy quarter. It has been my privilege to be able to present to all of the ships in my squadron permanent equipment for religious worship. I have been able to get new Army-Navy Hymnals; set up a special Lay-Leaders' Packet, with many helps; and acquire altar equipment that will enhance the worship atmosphere. We worship in the ship's mess facilities, so the appearance of this beautiful altar gear is a wonderful step forward. The response from the commanding officers and men has been very heart-warming, as they seemed to appreciate our efforts.

"Because of my move to Japan, I will be unable to attend the assembly of my home district, Los Angeles, and the General Assembly in Kansas City. Although I will be absent in-body, my heart will certainly be there, as the interests of the Church of the Nazarene lie very close to the center of my life. The prayers of God's people and our church are sincerely requested as I undertake larger responsibilities, and for the adjustment my family will make as we plan to move overseas for

one year. With a deep sense of dependence upon the prayers of my many friends, and faith in an unfailing Lord Jesus Christ, I remain,

"Yours in the Faith,

"L. A. BEVAN, Lt., U.S. Naval Chaplain."

From the Air Force

"I am being transferred and wish to have my address changed. My wife and I have enjoyed the publications very much. They have been such a blessing to us, and we do enjoy being Nazarenes."
—S/SGT. JIMMY R. CRIST, USAF.

Thank You!

"I would like to express my appreciation for the wonderful literature received during the past twenty-four months. I have received spiritual help from it. I have been stationed at Fort Riley, Kansas, and privileged to attend the Junction City church. I found a wonderful pastor and very nice people. Rev. O. A. McGuire was a real encouragement to me. I thank God for such good Nazarene people, and will never forget them. God has kept me true and faithful during my time in the armed services, and I give Him all the praise."
—RICHARD L. JENKINS.

NAZARENE SERVICEMEN'S COMMISSION

London W. Gilliland DIRECTOR

fund raising that we send to churches on request. Larger churches may want to secure the services of a professional fund-raising organization. There is one that has been used by quite a number of our churches. Most of these have been pleased with the organization's work and the spiritual impact of the campaign upon the entire membership.

What do you think about a church's turning the construction of its building over to a contractor on a firm bid?

There are many occasions when it seems necessary for a church to act as its own contractor, with the pastor making arrangements for the various subcontracts and supervising the construction. Sometimes, when the pastor is qualified by previous experience, he may do much of the actual construction work. (It should be remembered, however, that the pastor will have to neglect much of his pastoral work if he serves as contractor or carpenter. We have known churches that almost withered away during a building program because the pastor could not give his time to the pastoral duties and keep the building going at the same time.) When the pastor does act as contractor, he should at all times work very closely with the architect and the building inspector, so that the plans are carefully followed in the construction details. The pastor who acts as the church's contractor should secure an expert building foreman to oversee the actual construction.

In larger church buildings, especially in cities, it is wise to secure a contractor on a firm bid, and to have the architect handle the bids. Contractors and subcontractors become far more impersonal, and even the pastor who has had experience in church building construction before will find that, instead of saving money by eliminating the contractor, he has been victimized by overcharges, shoddy material and workmanship and delayed by unnecessary red tape and deliberate slowdowns. A competent architect knows the local building situation. Any failure to meet the specifications will be immediately detected and done over at the contractor's expense. This is more important than would appear, but the church that learns this by experience has learned it too late.

We are working on our building plans and would like to have any suggestions you have for the construction of the altar.

We will send you our paper, "The Nazarene Altar," reprinted from the book *We Have an Altar*, by Norman R. Oke. This will give you some definite suggestions on appropriate construction details and recommended distances from the platform and the seating. The altar should be at the heart of the purpose of the entire church building. We have been saddened—even shocked—to see it

treated in some new buildings as an afterthought. It has been attached to the platform like a railing. Some are poorly or cheaply constructed, as if the altar were of no consequence or importance. In other buildings, high, ornate Communion rails have been purchased that are uncomfortable for any penitent seeker. The walls and roof are necessary

to protect from the weather and enclose space for specific purposes, but it is what we do with the details within this enclosed space that counts. We cannot overemphasize the importance of careful attention to the entire sanctuary design and details, especially in the pulpit area, in the light of our theology and the purposes of our services.



By WILSON R. LANPHER

"With Terrible Precision"

Here is an insight worthy of our best thought and action. In the recent Sunday school convention held by the Southern Baptists in Forth Worth, Texas, more than seventeen thousand people were in attendance. The pastor of one of the nation's largest churches, Dr. W. A. Criswell, of Dallas, warned the Sunday school workers not to address their ministry to the masses, but to one person in need at a time. As Dr. Criswell delivered the keynote address on the convention theme, "Go . . . Teach," he cited the Church's vast assignment in combating juvenile delinquency and pointed to the nation's rising rate in juvenile crime. "The city streets offer no diplomas, they confer no degrees," he said, "but they educate with terrible precision."

Devotions in a Bank

Dade National Bank of Miami, Florida, has started devotional periods for bank employees in the bank's board room two mornings a week. A different denomination will be represented each week. The idea of a thirty-minute attention to the spirit of man, in the midst of a day's attention to commercial man, has been instituted at the bank by Mr. Ernest J. Barber, the new president of Dade National Bank. Formerly a resident of St. Petersburg, he was teacher of a large men's Bible class in that city.

Building Fund Helper

Shortly after fire razed the Chestnut Street Methodist Church of Gardner, Massachusetts, in 1959, the women of the church sifted through the charred rubble for chunks of melted bronze. They found twelve hundred pounds—all that remained of the church bell which for eighty-two years had summoned worshippers to church. The metal was shipped to a foundry, and recast into 1,800 two-inch-high bells, silvery bright, and with two-inch handles. On the rim of each is the inscription:

"Chestnut Street Methodist Church, Gardner, Mass. 1877-'59." The women offered the bells for three-dollar donations. By this coming July they expect to have three thousand dollars to turn over to the building fund for a new church.

Christian Athletes

The Fellowship of Christian Athletes has announced two 1960 summer conferences for college and high school athletes and coaches. This year's meeting will mark the fifth year such conferences have been held, and the first time that two have been scheduled. Attendance was 230 in 1956, and reached 625 in 1959. The first conference will be held at Lake Geneva, Wisconsin, from August 7 to 12. The second conference will be held in Estes Park, Colorado, from August 14 to 19. If the gospel of Christ permeated the Imperial Guard of Rome, when Paul was in prison, as we have reason to believe it did, let us pray that the same gospel may touch the lives of young men interested in athletics. Let us pray that Christian coaches in high schools and colleges may have an effective ministry under opportunities that few clergymen will ever be afforded.

Memorial Day—1960

I trust that even in the midst of world tensions and fears we did not forget those who in giving their lives have died for the cause of freedom. There are 1,065,000 who are buried in U.S. military cemeteries around the world. Perhaps the focal point of our nation's respect and honor is the Tomb of the Unknown Soldier in Arlington National Cemetery. On the average of thirteen funerals per day have been conducted in the cemetery since its establishment in 1864, and some 4,500 visitors go through it daily to visit the Tomb of the Unknown Soldier. The Tomb is a solid block of marble weighing about fifty tons. On November 11, 1921, the first unknown soldier was buried in the National Cemetery; and on May 30, 1958, two additional "unknowns" repre-

sending the unidentified who died in action during World War II and Korea were interred in crypts in the plaza floor alongside the Tomb.

When Church Controls State

Police seized three children from a Presbyterian school in Medellin, Colombia, last month and turned them over to their Roman Catholic uncle. The children, ages twelve, eleven, and nine, were removed under judicial warrant secured by the Roman Catholic archdiocese of Medellin. Action was taken in accordance with Roman Catholic teaching which obliges the government to "protect" baptized children when their parents "apostatize." Father of the children is fifty-six-year-old Juan Osorio, a widower, who was converted three years ago and subsequently enrolled his children in the Presbyterian school over his Roman Catholic brother's protest. Initial attempts to recover the children from their uncle's custody were unsuccessful.



by BERTHA MUNRO

God's Surprises

Monday:

You went once to hear a much-talked-of evangelist, curious only to see what all the excitement was about, and—the last thing you expected—you were caught with conviction. God surprised you with a sense of your own *unrealized need*. Christ had His eye on you. He had business with you. "To day I must abide at thy house." (Luke 19:1-10.)

Tuesday:

That chronic feeling of *insufficiency* for life, that inferiority which kept you from adventuring for God or for yourself—others could achieve; you were lost in the scuffle. Now and then there stirred a timid hope, soon quenched. One day God surprised you—you never knew just how it was: "Wilt thou be made whole?" And strength came—not yours, but His. The waters were troubled, for you. (John 5:2-9.)

Wednesday:

One day God surprised your *despair*, with His presence. All you had built your life on had crumbled, so it seemed. In the darkness you started at the sound

(Continued on next page)

the Question box

Conducted by STEPHEN S. WHITE, Editor

Not long ago I read the following sentences in some of our church literature: "The essence of sin is prideful rebellion against God, buried deep in the core of my selfhood. This antagonism is purged away in the refining fire of Pentecost. But there remains in my human nature the aggregate of my human urges, blind impulses groping after their appropriate satisfaction apart from any consideration of the moral law." I think these remarks are correct, and I think that it is a mistake to use the word eradication for several reasons—one is that it is not a Bible word. Also, I think that it does much harm to the doctrine of full salvation. Further, it is hard for me to understand how sin can be "utterly destroyed" in the heart of the inner man, and yet have "remaining human urges and blind impulses groping for satisfaction without regard for moral law." Further, does not the typology of the Old Testament conflict with the doctrine of eradication? I quote from Deuteronomy 7:22, "And the Lord thy God will put out those nations before thee by little and little: thou mayest not consume them at once, lest the beasts of the field increase upon thee."

First, I do not object to the statement which you quote. I do not believe that it is contrary to the doctrine of eradication, in the least. According to it, the essence of sin, which is prideful rebellion, is purged away in the refining fire of Pentecost. This is eradication, according to my understanding of the meaning of words. The rest of the statement which you quote above has to do with our natural human appetites, and of course these are not purged away, or eradicated, in the refining fire of Pentecost. Entire sanctification does not dehumanize us. It does not take away the desire for food or any of the other natural drives. I might not state the second part of the quotation given above just as the writer of it has, but I think what I would say would be an attempt to describe what he has in mind. The carnal mind, or the old man of sin, is to be destroyed, or eradicated, while the natural human appetites are to be controlled, or regulated. As to your objection to eradication on the ground that it is not a Biblical word, let me say this: If you throw out of theology, or the study of Christian doctrine, all

of the words which are not Biblical, you'll become involved in quite a process of eradication. You would have to eradicate, or get rid of: Trinity, incarnation, depravity, entire sanctification, trichotomy, dichotomy, creationism, traducianism, kenosis, and many other terms and phrases. If you doubt what I say, take the third volume of Dr. H. Orton Wiley's *Christian Theology* and look through the index of terms in the back of it. As to your last statement, which is an argument from typology, I would say that typology should never be used as a proof for any doctrine. It has suggestive, or illustrative, value, but it certainly does not provide a sufficient foundation for belief in a doctrine. Besides, the passage which you quote—Deuteronomy 7:22—would prove that entire sanctification is a gradual process, and not an instantaneous crisis, if it proved anything. If you would really like to study this doctrine of eradication carefully and fully, I would suggest that you order my book on eradication from the Nazarene Publishing House. Its price is seventy-five cents.

Is the Acts of the Apostles a finished book?

This question might be asked by someone who is thinking of the Acts of the Apostles as the record of what happened during the first stages of the history of the Christian Church. And in this connection he would have in mind the thought that the story of the acts of the followers of Christ is still being made. Why, then, did the discussion of the acts of the disciples stop where it did? Why didn't it cover more of the account of the activities of the Early Church? The answer here is that the Acts of the Apostles stands in a class by itself, since it deals with the work of those followers of Jesus who were immediately associated with Him. Another, and much more significant, meaning of this question has to do with the abrupt way in which the Acts of the Apostles closes. It ends with the imprisonment of Paul

in Rome, instead of with his execution. There has been considerable difference of opinion as to this among the authorities. Some have claimed that Luke ended when he did because the events in Paul's life had gone only that far when he wrote the Acts of the Apostles. Another has said that it was the style of the writer which dictated the ending of this book—the closing of the Acts of the Apostles is no more abrupt than that of Luke's Gospel. Still others would explain the closing on the basis of the over-all purpose of Luke in writing this book. This must have been the reason. In following the inspiration of the Holy Spirit, he had given all as to the beginnings of the Early Church which he felt that he should. The objective of this book as a part of the New Testament had been achieved.

of your name called: "Mary." (Or "Peter.") You turned and saw Him there, in understanding and power; and morning dawned. Or with those other disciples, you recognized the Voice you had thought a stranger's: your Lord, known to you in breaking fresh bread of life. And His word took on new, lasting meaning. (John 20:11-16; 21:2-7a; Luke 24:13-16, 29-35.)

Thursday:

God surprised you in your day of bereavement with the assurance, "I am the resurrection, and the life." Perhaps He brought back your Lazarus to physical life; perhaps He told you to wait the few short days until reunion time. But in either case you were almost startled by the speed and directness and adequacy of the Person-to-person message. (John 11:19-27, 32-44.)

Friday:

God surprises even men who are seeking for His good things. The lame man at the Gate Beautiful was asking only

for money; God gave him health. The paralytic wished for the use of his limbs; God gave him forgiveness of sins. Isaiah went to the Temple for a vision of God; God surprised him with a sight of his unclean heart, a gift of cleansing, and a call to service. "Eye hath not seen, nor ear heard." God always has something fresh. (Acts 3:1-8; Mark 2:3-5; Isaiah 6:1-8; I Corinthians 2:9.)

Saturday:

God surprises sincere men who need to be set right. He knocked down Paul, hard at work serving his God, and told him he had the wrong master. He shocked Peter, praying on the housetop, with an extremely irreligious vision, and changed all his ideas of God's purpose.

He surprises men who are slipping. He stopped rationalizing and pussyfooting Balaam with a talking ass, to convict him of compromise. He sent Nathan to David, "Thou art the man." And Samuel to Saul, "To obey is better than sacrifice, . . . [the Lord] hath rejected thee." And He surprised Ananias and

Sapphira with judgment. (Acts 9:1-6; 10:9-20; Numbers 22:22-35; II Samuel 12:1-7a; I Samuel 15:20-26; Acts 5:1-11.)

Sunday:

God surprised Moses in the desert tending sheep, with a voice from a burning bush. He surprised the Ethiopian eunuch in his chariot reading Isaiah, with a preacher coming to explain Isaiah's Christ. He has His own ways of getting His will to us. No use to figure out how or when He will come. One thing is certain: He will surprise you. God will not be stereotyped. But just as certain: He will come if you need Him. (Exodus 3:1-6, 10; Acts 8:26-35.)

God surprised Job with the sudden majesty of His appearance, but not until Job was at his wit's end facing the dilemma of the ages: "Is God great, or is He good?" Holding on past the breaking point, believing stubbornly in the face of all the evidence, even his own—just in time came the surprise of the great reminder of the nature of the trustworthy God. (Job 38:1-7.)



Rev. Mrs. W. M. Franklin writes: "After serving as supply pastor in Glens Ferry, Idaho, for two and one-half years, I am moving temporarily to Nampa. There are good prospects for the Glens Ferry church under the leadership of the new pastor, Rev. Ellis Martin. I shall be glad to work with any of our smaller churches (average Sunday school attendance of less than 100) in children's revivals or vacation Bible schools. God has blessed in my service in children's work. Write me, N.N.C., Box 66, Nampa, Idaho."

Woodbury, Georgia—These are wonderful days in the Harmony Church. We came here four years ago as the first full-time pastor. We started an intercessory prayer night, with a few of the brethren meeting with the pastor to pray for the church and revival. God has been blessing our hearts. Several months ago in a Sunday night service, before the message, the altar filled and revival broke out, especially among the young people for whom we had been especially burdened. Since that time the revival spirit continues in our regular services. We have organized a Saturday night prayer meeting for the young people, with Sunday night service especially for the young people; they are bringing other young people into the services. Easter Sunday was a good day for us; 114 in Sunday school, a great morning service, a nice Easter offering, and at night a fine crowd with four fine young people seeking God at the altar. God still meets the needs of people—both young and old.—W. P. COLVIN, Pastor.

Rev. George P. Woodward writes: "Four years ago I accepted the call to the Johnstown, Pennsylvania, church, at the request of the district superintendent. The Sunday school was averaging below 50 in attendance—now the average is 155. The people gave over eight hundred dollars in the Easter Offering. We give God praise. I am now returning to the evangelistic field, and am open for calls. Write me, 1039 Franklin Street, Johnstown, Pennsylvania."

Johnson, Kansas—By unanimous recall. Rev. A. W. Myers is beginning his fourth year at Bethel Church. The work has moved forward under his leadership; souls have been saved, and repairs made on the church. Also a fine, large fellowship hall has been erected, which is used as an educational unit. On Easter, in a Sunday school crusade, with Rev. Frank McConnell as special worker, all previous Sunday school records were broken with 125 present. We give God praise for His blessings.—Mrs. BERNITA JONES, Reporter.

East Point, Georgia—Recently our church had a very successful revival with Evangelist Hugh Slater. Although it was only one week in length, we saw more than thirty seekers at the altar, with backsliders reclaimed, Christians sanctified, and several adults and young people gloriously converted through Brother Slater's plain and powerful presentation of the gospel message. God is leading His people forward here at East Point, and we praise Him for victory.—CHARLES E. CUNNINGHAM, Pastor.

Evangelist Ernest Moore, Jr., writes: "During this assembly year we have been privileged to work in Indiana, Missouri, Kansas, and Texas for the Lord in soul-winning endeavors. We have preached the Word of God and sung the songs of Zion on the North-eastern Indiana, Joplin, Abilene, Gulf Central, and Houston districts in the Church of the Nazarene. God has blessed and given souls. We begin the new assembly year on the Washington (D.C.) District following our assembly. Write me, 718 Saipan Place, San Antonio, Texas."

Chicago, Illinois—North Side Church recently experienced a real outpouring of the blessings of the Lord in a revival with Rev. H. Dale Mitchell, who was used of God in a wonderful way. Record-breaking attendance, visitation evangelism, and missionary giving have made this the best year of our seven as pastor.—FRED W. GIBSON, Pastor.

Rev. J. Mervin Cooke reports: "Since entering the evangelistic field a short time ago I have conducted seven campaigns in Canada West District, and in each meeting the Lord has blessed with seekers and good attendance. I conduct after-school children's meetings and work for the promotion of the Sunday school in connection with the revival. I operate on the freewill offering plan and am ready to go wherever the Lord may lead; no congregation too small. I have a date open, November 23 to December 4, also some open time in the spring of '61. Write me, Route 5, Lynn Street, Abbotsford, B.C., Canada."

Michigan District

Church Schools Convention

The Michigan District Church Schools Convention was held on April 30 at the Lansing North Street Church with Rev. Myron Morford, church school chairman, in charge.

In the morning session, after devotions by Rev. Harold J. Wood, Rev. Carl Allen, director, presented the work of the Reading League; Rev. C. F. Champion, director, emphasized the work of Christian Service Training; and Rev. Harold L. Johnston, director of vacation Bible schools, emphasized the need of "a vacation Bible school in every church."

District interests were presented by District Superintendent Orville L. Maish, and he also encouraged the pastors and workers to attend the general conventions and General Assembly in Kansas City.

Mrs. Delilah Doctor, director of the Home Department, outlined and enthusiastically described this part of the church program for "the forgotten ones." "New Name in Michigan" was the title of a skit written by Mrs. Bessie Alizon, director of the Cradle Roll department, to emphasize this work.

Dr. Wm. M. Greathouse, pastor of First Church in Nashville, Tennessee, was the guest speaker, and his messages were a blessing to all.

In the afternoon session Rev. Roy A. Mumau presented the work of the boys' camp; Rev. Erwin A. Self, the work of the girls' camp; Mrs. Marguerite Payette, the Caravan program; Rev. Joseph F. Nielson, director of Christian family life, told of the importance of the family altar; and Chairman Myron Morford in a challenging message caused us all to realize our responsibility as Sunday school workers.

Special music was furnished by a preachers' quartet (Harry Stanley, W. Weaver, H. Johnston, and Erwin Self); also by The Mitchells, a singing evangelist and his wife.

The climax of the convention was another challenging message by Dr. Greathouse. The convention was well attended, and God's blessings were upon us.—ROY A. MUMAU, *Secretary*.

Hannibal, Missouri—On Sunday night, May 1, we closed a very fine revival with fifty or more seekers and happy finders. Backsliders were reclaimed, sinners were converted, and several were sanctified wholly, with several new people brought to the Lord. Some of the older members said it was the best revival the church had had for many years. There was not a barren service after the first altar call was made. On the closing night there was an unusual manifestation of the Spirit's presence, with shouts of victory as the seekers prayed through, and much rejoicing in God. Evangelists Eddie and Ann Burnem did good work, and God honored their spiritual preaching and excellent singing. The church prayed much before and during the revival, making many new contacts and bringing new people to the services. Our people are united, working in harmony, and God is blessing.—A. L. ROACH, *Pastor*.

First Church, Pensacola, Florida



Sunday, November 29, 1959, marked a real milestone in the history of First Church, as Dr. Hugh C. Benner dedicated our beautiful new church building. The church, on the corner of Jackson and "K" Streets, is constructed of red brick, with traditional colonial tower and trim; seating capacity is 400, with Sunday school facilities to accommodate 325. The completed building, with furnishings and lot value, has conservatively been appraised at \$150,000 with a total indebtedness of \$30,000. We have some capable contractors and

builders in the church; consequently a large portion of the labor was donated. This year the church has also completely remodeled the parsonage; plastered throughout, and a half-bath, with additional closets and kitchen space added. A new heating and cooling system were installed. It is like a new home, and is free of debt. We thank God for this wonderful crowd of folks who have worked hard and given sacrificially across the last several years to reach this goal, and we give God praise for His help and blessing.—GENE FULLER, *Pastor*.

Alaska District Assembly

The Alaska District Assembly met May 5 and 6 at First Church in Fairbanks. Rev. Edward Hurn, host pastor, and his people entertained the delegates in a wonderful manner. After a year of absence the assembly and indoor camp meeting was truly a time of rejoicing and spiritual refreshment as pastors and laymen gathered from the far corners of the state. Some of our people are isolated all year, and assembly time is a wonderful event of rejoicing and fellowship.

The report of District Superintendent Bert Daniels was received with enthusiasm. He outlined the progress of the past and pointed out the challenge of the future. Giving in all departments mounted to new highs and other goals were reached. Later the assembly gave Rev. and Mrs. Bert Daniels a unanimous one- and three-year recall. They have endeared themselves to the people of Alaska, and the future of our district looks bright under their leadership.

Our hearts were thrilled from day to day as Dr. Hugh C. Benner presided over the business sessions. His relaxed manner enabled the assembly to conduct its business in record time. His messages were a blessing to our pastors and laymen. We feel that Dr. Benner has become one of us.

During the night services of the indoor camp, Dr. V. H. Lewis stirred our hearts with his messages on personal evangelism. Men and women were moved under the conviction of the Lord and found victory at the altar. Alaskans that attended the services will never be the same.

During the assembly the following were elected: Rev. John Vaughn, district secretary; Mr. Umberto Gobbi, dis-

trict treasurer; Mr. Harry Reimer, church school board chairman; Rev. Iva L. Berry, N.F.M.S. president; Rev. Charles C. Powers, N.Y.P.S. president; and delegates to the General Assembly—Rev. M. R. Korody, Rev. Clark Lewis, J. B. Woods, and Umberto Gobbi.

The future of the new state of Alaska is a challenge to every pastor and layman. God has blessed this tremendous territory for God and holiness, and with the help of the Holy Spirit we move forward in "America's Last Frontier."—*Reporter*.

High Springs, Florida—Recently we enjoyed a wonderful ten-day revival with Evangelist Joe Bishop, who is an old-fashioned holiness preacher, with a burning heart for souls. God blessed and gave over thirty seekers at the altar, and six new members were added to the church by profession of faith. Our people have worked hard and given sacrificially during the past year, and God's blessings have been upon us. We have installed new pews and pulpit furniture, new carpeting, painted the church inside and out, bought new hymnals, and made other improvements. Also we have paid \$601 for General Budget, and overpaid our district budget. We give God praise for all these blessings.—MRS. F. A. CRAWFORD, *Reporter*.

Evangelist Earl Blair writes: "God has been blessing my ministry in a remarkable way. In my last five meetings we have seen an average of seventy-one seekers bowing at the altar of prayer. I will have some open time after July 5 and will be glad to go anywhere the Lord may lead. Write me, 941 Idlewild Court, Lexington, Kentucky."

MISSIONARIES WELCOMED BECAUSE OF "SHOWERS OF BLESSING"

Speaking of the new work on the island of Tobago, Missionary Wesley Harmon writes: "We were able to enter this island and start our work, not as unwelcomed strangers, but as wanted friends, and this was because of the broadcast which had already introduced the church in the island."

He said that, as the missionaries visited in the many villages on this island and passed out copies of the radio messages, many of the people said to him, "We want the Church of the Nazarene to come to Tobago."

This missionary has been corresponding for several months with a lady from the island of Grenada—the fourth largest island in the West Indies Federation, with a population of around 90,000. He said that this lady "feels that 'Showers of Blessing' is by far one of the best religious broadcasts in this area and by her contributions she has indicated that she wants the broadcast to continue. . . . Her letters to me indicate definitely that the hunger of her heart is still unsatisfied. I correspond regularly with her and in each letter I am witnessing to her about the Lord. Who knows but what she might be the very contact that would be used to bring the Church of the Nazarene into Grenada? And it is all through the 'Showers of Blessing' broadcast."

He stated that the Nariva-Mayaro area is also pulling on their hearts. He said, "A few weeks ago I received a letter from a man in this area, requesting a sermon of Dr. DeLong's. The author went on to say that his life was full of misery and heartache. . . . His heart was hungry to know the Lord and to be free from his bondage. The Lord helped me to write my answer to him, and in a recent letter he indicated that his heart was stirred by what I had written and that he wished to correspond further. Again the broadcast is paving the way for the church to enter this challenging area."

"Showers of Blessing" is now scheduled on more than 400 radio stations around the world. Remember to pray for this broadcast that it may prepare the way in many other fields as it has done in Trinidad.

NAZARENE RADIO LEAGUE
6401 The Paseo
Kansas City, Missouri

Columbia, Mississippi—On Tuesday night of April 19 we were privileged to have Rev. Donald Owens, missionary from South Korea, with us. He first spoke in the Korean language, with Mrs. Owens as interpreter; then showed some slides of our Nazarene work in Korea. Brother and Sister Owens are on furlough after a five-year term of service in Korea.—Reporter.

The Leverett Brothers, evangelists, write: "We have the last part of July and the last part of August open, and would like to slate this time in the central states. Write us, P.O. Box 326, Lamar, Missouri."

St. Louis, Missouri—Recent weeks have brought the greatest period of progress that the Page-Warson Church has known. There has been a genuine revival atmosphere, with a number of individuals transformed by the redemptive power of the Lord Jesus Christ. During the recent revival, in which God mightily used Evangelist C. C. Burton, there was not a barren altar call. A number of families found help in God, and are now making good progress. Twelve members have been added to the church on profession of faith. We thank God for His special blessings upon the work here since January 1.—MILLARD REED, Pastor.

Trevecca Nazarene College

The board of trustees of Trevecca Nazarene College, Nashville, Tennessee, met for the annual meeting on April 27 in the auditorium of the Fine Arts Building on the campus. Tuesday night we enjoyed fellowship and delicious food at the annual faculty-trustee banquet in the college cafeteria. Rev. V. Neil Richardson served as toastmaster and kept things interesting. Professor Ramon Unruh directed the school choir in several numbers to our delight. The high point of the evening was the singing of "The Hallelujah Chorus" of Handel's *Messiah*.

Following the banquet there was open house at the recently completed president's residence located on Trevecca's private drive. Dr. and Mrs. A. B. Mackey received the guests. Their home is constructed of brick with a fireplace in the living room, and an outside front apron done with beautiful, Tennessee crab-orchard stone.

Reports by President Mackey and his staff indicate another year of progress. Besides the president's home, we also completed another building for Trevecca Nazarene College Endowments, Inc. There are now two substantial buildings producing lease-revenue for our Endowments' plan. The reports indicate continued progress toward the goal of accreditation. Dr. Mackey's report was for his twenty-fourth year of service as president.

Steel for The Mackey Library is on the building site, and work on the foundation is in progress.

Officers of the board of trustees elected for the new year are: Dr. John L. Knight, chairman; Dr. Edward C. Oney, vice-chairman; Rev. Victor E. Gray, treasurer; Rev. Otto Stucki, secretary. Members of the executive committee are Dr. Lloyd B. Byron, Dr. V. W. Littrell, and Rev. L. S. Oliver. Dr. A. B. Mackey, president; Rev. Clifford E. Keys, field representative; and Rev. V. Neil Richardson, business manager, are all serving effectively and faithfully in the third year of a three-year term.

The Southeastern Educational Zone is interested and eager to promote the continued progress of its college.—OTTO STUCKI, Secretary, Board of Trustees.

Oregon Pacific District Assembly

The seventeenth annual assembly of the Oregon Pacific District convened Wednesday, May 11, at the Portland Moreland Church, with Rev. Vernon L. Wilcox as host pastor. Dr. G. B. Williamson presided with his usual efficiency and grace, and a note of victory prevailed throughout the sessions. Dr. Williamson's messages centered about the Pentecostal experience of heart holiness, and were much appreciated by all those present.

High point of the assembly was the report of the district superintendent, Dr. W. D. McGraw, which showed outstanding gains in every department. There were 484 new Nazarenes added during the year, and the district experienced its largest net gain in history, 382, giving a present membership of 6,389. One new church, Cottage Grove, was organized. Total giving for all purposes increased nearly \$70,000, to over \$900,000. Giving for district and general interests totaled about \$88,000 and \$102,000 respectively. At the time of the assembly it appeared the district would be "10 per cent" for missions once again.

The high esteem in which Dr. and Mrs. McGraw are held on the district was reflected in a nearly unanimous vote of re-election for one year, and almost as well for three years, with only 8 negative votes in 248.

This being Dr. McGraw's twenty-fifth anniversary in the ministry, a committee headed by Mrs. Richard Littrell followed his report with a script, "This Is Your Ministry," and Dr. McGraw was presented with a stamped, bound volume depicting this thrilling series of years in the service of the church. Letters from those in former pastorates and other expressions of appreciation were included. A further expression of love for the McGraws on this twenty-fifth anniversary was a love offering of cash and subscriptions of well over \$1,800 toward a trip abroad of their choosing. The assembly voted them a vacation of six weeks free of duty for this purpose.

Dr. John E. Riley, beloved president of Northwest Nazarene College, presented the work of the school. An interesting "all-Nazarene college" banquet was held Thursday noon, and it was noted that representatives of all of our Nazarene schools in the U.S. and Canada were present. Dr. E. G. Benson was the representative for the Nazarene Publishing House.

Rev. Bertrand F. Peterson and Paul E. Knapp were re-elected as district secretary and district treasurer, respectively; and re-elected to the district advisory board were Duane E. Muth, Vernon L. Wilcox, Gordon T. Olsen, and R. Roy Edwards. Delegates elected to the General Assembly were: ministerial—W. D. McGraw, Bertrand F. Peterson, Harold M. Sanner, Duane E. Muth, Vernon L. Wilcox, and Roscoe Pershall; lay—R. Roy Edwards, Lester Quick, T. S. Wiley, Gordon T. Olsen, Paul Knapp, and Lee Thun.

On Thursday evening Dr. Williamson conducted an impressive ordination service, with elder's orders presented to

Edwin Ethelbert Crawford, Jr., and James Willard Lais. Mrs. W. D. McGraw directed the Shepherdess Singers (wives of the pastors) in the fitting selection "So Send I You."—ROBERT HEMPEL, Reporter.

**Annual N.Y.P.S. Convention
Los Angeles District**

The Los Angeles District N.Y.P.S. Convention was held on May 9 in Central Church, Pasadena, with Rev. Don Irwin as host pastor.

District President "Bill" Prince presided capably, and was re-elected on the first ballot.

Rev. Eugene Stowe, general N.Y.P.S. president, was the featured speaker, and stirred the hearts of all those present with a challenging keynote address based on Proverbs 22:28.

The Pasadena College *a cappella* choir, under the able direction of Professor C. C. Crill, sang a group of devotional and inspirational numbers, which thrilled and blessed the congregation.

The convention closed with the annual district N.Y.P.S. banquet, held in the new Student Union Building on the Pasadena College campus. Over six hundred young people gathered in the main dining hall for the occasion, making the 1960 banquet the greatest in the history of the district.

At the banquet the annual teen-talent hunt reached its climax with eight high school young people competing for honors in two categories, music and reading. Doris Davis won in the reading contest, and Gary Mullins won in the music competition. Dr. Joseph Mayfield, vice-president in charge of Pasadena College, presented each of the winners with a \$100 scholarship to Pasadena College.

Rev. Eugene Stowe concluded the evening with a powerful address on the theme "We Are His Witnesses."—ROY F. ORRIN, Reporter.

Pastor Dale McClafflin writes: "Recently we resigned as pastor of our church in Independence, Missouri, to accept the work of the church here in Alamogordo, New Mexico. The people have been wonderful to us, and we are about to get settled in this 'Rocket City.' About seven thousand people are employed at the Hollomon Air Force Base here in addition to the military personnel. If you have friends at Hollomon, write me (1604 Hawaii), and I'll be glad to contact them for our church. We appreciate the work done by our predecessor here, Rev. Harold Carlisle, who has moved to Corpus Christi, Texas, to pastor one of the churches there."

**Annual N.Y.P.S. Convention
Central Ohio District**

The Central Ohio District held its sixteenth annual N.Y.P.S. Convention on May 6 at Warren Avenue Church in Columbus. A total of 452 delegates and visitors registered for the business sessions, and many others attended the evening rally.

Under the direction of President Jay H. Keiser and District Superintendent H. S. Galloway the full schedule of elec-

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tions, committee meetings, and reports was ably completed.

The following were elected by the convention: Jay H. Keiser, president; Clare St. John, vice-president; John W. Dennis, secretary; Paul M. Pusey, treasurer; Paul McMillan, teen-age supervisor; and Paul Beckwith and Dale Swisher, teen-age representatives. Harold Young was elected by the council as Junior Society director for the new year. Delegates elected to the General Convention were: ministerial—Jay H. Keiser, Clare St. John, John W. Dennis, Paul M. Pusey, Paul McMillan, Harold Young; lay—Paul Beckwith, Carolyn Cook, Paul Walls, Karen Coil, James Kizer II, and Robert Clendenen.

The convention was challenged by a message on witnessing by Rev. Herbert Ratcliff, missionary from Trinidad. Also, as a new feature of the convention, the finals of the District Bible Quiz were conducted in the evening rally. Seven teams vied for top honors, with the Galion church team winning. A trophy was awarded the champions to reward their intensive Bible study and successful competition.

The Central Ohio youth are cooperative with their leadership, and anticipate another year of achievement in the N.Y.P.S.—JOHN W. DENNIS, Reporter.

Dr. and Mrs. A. S. London write: "Recently we were with Pastor Archie Kinion and the Church of God in Sand Springs, Oklahoma; there were more than three hundred present in Sunday school. Pastor Sanders of the Church of the Nazarene was in some of the services; he is a fine young pastor. We gave a few days to Pastor E. W. Wells of Mason, Texas. He and a few faithful people are trying to keep open the doors of a church that is more than forty years old. We were privileged to speak in the high school, and also in the First Methodist Church. Our people were kind, appreciative, and responsive."

Rev. Walter Goehring writes: "After serving our Tulare church for four years, I have now moved to San Luis Obispo, California, to answer a call to this church. We saw a good growth in the Tulare church along all lines, and it is in a wonderful condition to accept the challenge of the future. During this pastorate a fine parsonage was purchased, lots for church expansion secured, and numerous other improvements made. Each year the church grew in membership and Sunday school attendance until we closed the year with a membership of 133, and an average attendance of 170."

Columbus, Ohio—First Church recently enjoyed one of its most outstanding revivals in the past eleven years. Much prayer preceded the meeting and, beginning with the first service, the anointing of the Spirit was upon Evangelist T. T. Liddell and upon the church. His ministry was used of God to inspire, challenge, and bring conviction to those who had spiritual needs. The meeting closed without one barren altar service, and with an average of nine seekers in each service. Many new people were reached, including one entire family seeking God at the altar. Another high light in our history is the beginning of construction on the second step of our long-range building program. During the past years we have purchased the entire city block where the church is located. This step will include an additional educational structure, and the completion of a large parking lot. In the long-range planning of Ohio State University, the campus will be extended almost to the north boundary of our property. Our plans have been coordinated with those of the University; they are pleased with what our church is doing in the community. This year I am completing my eleventh year as pastor of Columbus First Church, and have two more to serve on an extended call. The church is in good spiritual condition, a revival atmosphere has prevailed

since the first of January, and every department of the work is making progress. We give God praise.—MILES A. SIMMONS, *Pastor*.

Little Rock, Arkansas—On April 1 we celebrated our third anniversary as pastor of the Cedar Lane Church here. Because of good groundwork laid by former pastors, and a co-operative group of laymen, God has blessed our labors here. We have received 53 people into church membership, 39 of these on profession of faith, and our church membership has increased from 62 in 1957 to 102 at present. Our Sunday school, averaging 93 when we came, has an average of 127 for this assembly year thus far. All departments are showing substantial gains, numerically, financially, and spiritually. On Easter Sunday our people gave the greatest Easter offering in the history of the church. The pastor has been given three salary increases. We have made many improvements on our church property, including putting native stone on the exterior, adding a concrete porch, folding doors on the sanctuary overflow rooms, and new piano and furniture for the sanctuary. Also improvements have been made on the parsonage. Our big gains have come since we started a Sunday morning prayer-time before Sunday school. In October we had a good Sun-

day school revival with Rev. Frank McConnell of Bethany, Oklahoma; 625 calls were made, and the people pledged to make a total of 203 calls per week for the Sunday school. We had 61 visitors during this revival, and 11 people united with the church. In February we had a good youth revival with Rev. J. Raymond Parker of Oklahoma City, and Mr. and Mrs. Gerald Williams, our own ministers of music. We had good crowds, and seven new members added to the church. Brother and Sister Williams are making a great contribution to our work with their music and singing. We give God praise for His blessings.—N. BECTON CAIN, *Pastor*.

Darbydale, Ohio—Recently we enjoyed a thrilling revival with Evangelists Roy and Lilly Ann Norris as the special workers. Under their Spirit-anointed ministry, more than one hundred boys, girls, young people, and some older folk found God, in salvation, reclamation, and entire sanctification. We had an average of 82 in attendance, with 125 as the highest week-night attendance. An old-fashioned "brush arbor" meeting was held on Thursday night of the last week, with 110 people present, and 22 at the altar. God was manifestly present. On the closing Sunday we had 207 in Sunday school. We give God the praise.—J. N. LAKIN, *Pastor*.

Deaths

REV. V. C. MULKIN

V. C. Mulkin was born June 11, 1891, in Bay City, Michigan, and died suddenly of a heart attack at his home in Youngtown, Arizona, on January 8, 1960. He retired from his church in Reed City, Michigan, in August of '58 and moved to Youngtown, where he had been active in supplying on the district until his death. At the time of his death he was serving as supply pastor at Avondale, Arizona. Brother Mulkin spent forty-two years in the active ministry, of which thirty-four years were with the Church of the Nazarene. At the time of death he was a member of the Peoria Church of the Nazarene. No one ever found his way into the hearts of people any faster than did Brother Mulkin with the Peoria folks. He is survived by his wife, Blanche, and son, Charles W., of Phoenix. Funeral service was in Peoria Church of the Nazarene with Rev. V. S. Rushing in charge, assisted by the district superintendent, Dr. M. L. Mann, and Dr. Henry Mills of Youngtown.

REV. R. L. IHRIG

R. L. Ihrig, Nazarene elder, died February 5, 1960, at the age of sixty-four. He joined the Church of the Nazarene in 1925 and was ordained by the late Dr. John W. Goodwin in 1931. For thirty-five years he served the church as pastor and evangelist, and for many years held prominent places of service on the Eastern Kentucky District. From 1934 to 1954 he pastored the church at Newport, Kentucky, during which time the beautiful \$225,000 church edifice was erected. At the time of his death he was minister of visitation at First Church in Nashville, Tennessee, assisting the pastor, Dr. Wm. M. Greathouse. Beside his wife, he is survived by two daughters, Mrs. Faye Speer and Lois Kaye, both of Nashville; and a son, Ray, of Corpus Christi, Texas. Funeral service was held in the Newport church, with Dr. Greathouse in charge, assisted by Rev. Jack Lee, present pastor at Newport. Interment was in Forest Lawn Memorial Park.

REV. WM. R. FIELDS

William R. Fields, age sixty-three, pastor of the Church of the Nazarene in Montezuma, Indiana, died on Christmas Day, 1959, in a hospital in Clinton, where he had been in a semiconscious condition since being admitted on December 17, following a stroke. In the months just previous he had suffered several heart attacks. He was ordained as a minister in 1933, and had served Nazarene congregations at Worthington, Oakland City, St. Bernice, Beech Grove, Odon, Brownstown, Winslow, Evansville, and Montezuma, all in Indiana. He was devoted to Christ and his calling, and made many friends both in and out of the church. He was survived by his wife, Edna Mc-

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Call Fields; two daughters, Mrs. Jack (Wilma Ruth) Callahan and Mrs. Robert (Rosemary) Charles; and two sisters, Mrs. Jessie Moore and Mrs. Claude Cook. Funeral services were conducted at Montezuma and Brownstown, by the district superintendent, Dr. Leo C. Davis, with Rev. Harry Carter and several other pastors assisting.

MRS. ALICE EDNA (McCall) FIELDS, widow of the late Rev. Wm. R. Fields, died April 29, 1960, at the home of her daughter, Mrs. Jack Callahan, in Brownstown, Indiana. She had been a semi-invalid for more than a year. She was a faithful wife and never-tiring worker in the church across some twenty-eight years spent in a Nazarene parsonage. Working with her husband in the churches he served, she made many warm friends. Her husband died on Christmas Day of 1959. Besides Mrs. Callahan, she is survived by another daughter, Mrs. Robert Charles; a brother, Eugene McCall, of Fredericktown, Missouri; and two sisters: Mrs. Irene Whitcanack, of Kansas City, Missouri; and Mrs. Jewell Huff, of Lonebell, Missouri. She was a member of the Brownstown Church of the Nazarene. Funeral service was held in that church with Rev. Harry Carter, Dr. Leo C. Davis, and Rev. Don Ratliff officiating.

CHARLES F. JACOBS, loved and respected member of First Church, St. Louis, Missouri, died in a hospital in St. Louis on January 8, after a brief illness. "C. F.," as he was known to his many friends, was well known throughout the Nazarene movement. He sponsored the building of five Nazarene churches in the St. Louis area, served as a member of the district advisory board and as a trustee of Olivet Nazarene College. He was a large contributor and a staunch supporter of the general church. He was a very successful businessman; however, his chief interest was his church. It was largely through his contribution and efforts that the new First Church building was made possible. He will be greatly missed by the entire Nazarene movement. He is survived by his wife, Velma, and a host of other relatives and friends. Funeral service was in charge of his pastor, Rev. A. O. Shearer, and a former pastor, the Reverend Mr. Hendon; interment was in Lake Charles Cemetery, St. Louis.

Announcements

BORN—to Captain and Mrs. Eldon B. Kreh of Loring Air Force Base, Maine, a daughter, Sharon Virginia, on May 18.

—to Leland and Marilyn (Elsea) Karrick of Defiance, Ohio, a son, Gregory Lee, on May 12.

—to Mr. and Mrs. C. D. ("Don") Crofford of Framingham, Massachusetts, a son, Mark Donald, on May 11.

—to Mr. and Mrs. Lynn Olney of Colorado Springs, Colorado, a daughter, Janet Jeari, on May 6.

—to Hugh and Fern (Winnie) Straw of San Gabriel, California, a daughter, Teresa Ellen, on April 26.

—to Mr. and Mrs. Richard Danner of Merrill, Wisconsin, a daughter, Rhonda Renae, on April 10.

—to Rev. and Mrs. Claire W. Kern of Jamestown, North Dakota, a daughter, Julie Beth, on April 9.

—to Mr. and Mrs. Mervyn Ova of Pingree, North Dakota, a daughter, Patricia Joanne, on April 7.

—to Rev. and Mrs. Stephen W. Nease of Eastern Nazarene College, Wollaston, Massachusetts, a son, David Hardy, on April 4.

—to Leslie and Donna (Stewart) Waltz of Martinsville, Indiana, a daughter, Debra Sue, on March 30.

SPECIAL PRAYER IS REQUESTED by a friend in Oklahoma for "an urgent unspoken request"; by a Christian brother in Ohio for a revival in their church and that it may begin in his own heart.

Nazarene Camp Meetings

July 1 to 10—Thirtieth Annual Albany District Camp, at Brooktondale, New York (eight miles east of Ithaca, N.Y.). Workers: Dr. V. H. Lewis, Rev. Fred Thomas, Mr. Paul McNutt; with Rev. Renard D. Smith, district superintendent and platform manager. For reservations write Mrs. Olive Olcott, 2 Boulevard Parkway, Rochester, N.Y.—John L. Moran, Camp Manager.

July 7 to 17—Hendersonville Nazarene Camp, Hendersonville, North Carolina (three miles out on the Upward Road). Workers: Rev. Harold Runyan and Rev. Ralph Sexton, evangelists; Earnest Surface, song evangelist. For information, write Rev. W. H. Gentry, P.O. Box 1143, Hendersonville, North Carolina.

July 15 to 24—Michigan District Camp, Indian Lake, Vicksburg, Michigan. Workers: Dr. Ray Hance and Dr. Orville Jenkins, evangelists; Professor Gerald Moore, singer. Dr. Orville L. Maish, district superintendent. For reservations, write Rev. Hugh Putnam, 665 Court St., Caro, Michigan; he is in charge of camp meeting entertainment.

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District Assembly Schedule

Following General Assembly

Northeast Oklahoma	June 29 and 30
Albany	June 30 and July 1
North Dakota	June 30 and July 1
Eastern Michigan	July 6 and 7
South Dakota	July 6 and 7
Maritime	July 7 and 8
Canada West	July 7 to 9
West Virginia	July 7 to 9
Northwestern Ohio	July 12 and 13
Michigan	July 13 and 14
Northeastern Indiana	July 13 to 15
Minnesota	July 14 and 15
Southwestern Ohio	July 14 and 15
Chicago Central	July 20 and 21
Central Ohio	July 20 to 22
Pittsburgh	July 20 to 22
Colorado	July 21 and 22
East Tennessee	July 27 and 28
Illinois	July 28 and 29
Southwest Indiana	July 28 and 29
Northwest Oklahoma	August 3 and 4
Kansas	August 3 to 5
Eastern Kentucky	August 4 and 5
Wisconsin	August 4 and 5
Dallas	August 10 and 11
Iowa	August 10 and 11
Kentucky	August 10 and 11
Virginia	August 10 and 11
Missouri	August 17 and 18
Northwest Indiana	August 17 and 18
Tennessee	August 17 and 18
Northwestern Illinois	August 18 and 19
Indianapolis	August 24 and 25
Houston	Aug. 31 and Sept. 1
Kansas City	Aug. 31 and Sept. 1
Louisiana	Aug. 31 and Sept. 1
Joplin	September 1 and 2
Georgia	September 7 and 8
Mississippi	September 14 and 15
South Carolina	September 14 and 15
Southeast Oklahoma	September 14 and 15
North Carolina	September 21 and 22
South Arkansas	September 21 and 22
Southwest Oklahoma	September 21 and 22
North Arkansas	September 28 and 29
New York	Sept. 30 and Oct. 1

District Assembly Information

NORTHEAST OKLAHOMA—Assembly, June 29 and 30, at Church of the Nazarene, Park at Lincoln Sts., Sapulpa, Oklahoma. Send mail, merchandise, and other items relating to the assembly c/o the entertaining pastor, Rev. E. H. Sanders, 419 S. Independence, Sapulpa, Oklahoma. (N.F.M.S. convention, June 27 and 28.)

ALBANY—Assembly, June 29—July 1, at the District Center, Grandview Nazarene Camp, Brooktondale, New York. Send mail, merchandise, and other items relating to the assembly c/o the entertaining pastor, Rev. John Moran, Grandview Nazarene Camp, Brooktondale, New York. (N.F.M.S. convention, July 2.)

NORTH DAKOTA—Assembly, June 30 and July 1, at the District Campgrounds, Sawyer, North Dakota. Send mail, merchandise, and other items relating to the assembly c/o the entertaining pastor, Rev. Karl H. Coil, Sawyer, North Dakota. (N.F.M.S. convention, June 28; N.Y.P.S. convention, June 29.) To reach the campgrounds: Soo Line Railroad; Short Way Bus Lines Jamestown-Minot, North Dakota.

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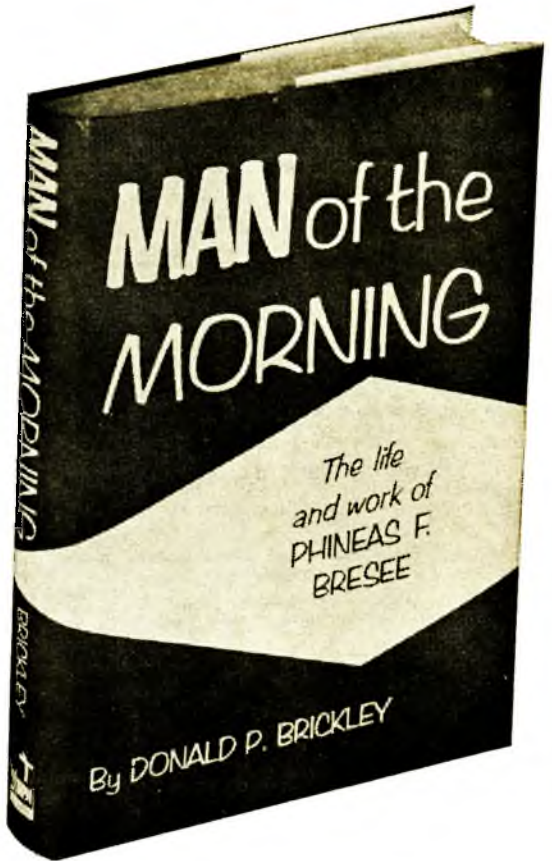


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