



Herald of HOLINESS

May 27, 1959

The Climax of the Climax

Stephen S. White

Some would say that we have the climax of Paul's writings in I Corinthians 13. If this be true, then we have the climax of the climax in the last verse: "And now abideth faith, hope, charity, these three; but the greatest of these is charity." If we state the latter part of this verse in present-day language, we would say, "But the greatest of these is love."

All of Paul's writings taken together might be likened to a great mountain range, such as the Rocky Mountains. There are many towering peaks in this range. If one should find a series of exceptionally high peaks among these mountains, he could speak of them as the climax of the Rocky Mountains. Then he could go further and describe the highest peak of this group as the "climax of the climax." First Corinthians 13 presents a series of towering mountain peaks which are climactic from the standpoint of God's revelation through the Apostle Paul; and the highest of all of these is the verse which I bring to you: "And now abideth faith, hope, charity, these three; but the greatest of these is charity [love]."

To Calvin, faith in this verse means to work and trust. Are you like the farmer—willing to get up early and work late in planting the seed of the gospel—then just trust, that is, leave it in God's hands, as to what the outcome may be? Trust, without worry, that He'll send the needed rain; trust, without worry, that He will not let any hailstorm destroy the crop after it is well started on its growth; trust also that He will not permit any other calamity to bring to naught all that you have done. That's what it means to have faith, to work and trust, according to Calvin. And he explains hope in this way, to expect and wait. It seems to me this climbs a little higher than the previous word. Wait with expectancy; wait, believing that God will bring the harvest and make it a worthwhile harvest. Expect and wait! Expectancy is looking up and believing that what you have done will not be in vain, that there will come a reaping day sometime.

Finally, Calvin says love signifies to enjoy, obey, and be like God. Love is the greatest in this trio. Faith and hope are great, but love can be described only by the word greatest. It brings to us the thought of enjoyment, obedience, and likeness to God. We will not only work and trust, expect and wait, but we will delight in doing it. More than that, we will step up our obedience; we'll quicken our pace in the service of the Master. We will be ever more ready to hear His command and do His bidding. Then, best of all, we will be like God, for God is love! There is no higher virtue than love. "And now abideth faith, hope, charity, these three; but the greatest of these is charity [love]."



LATE NEWS

Telegrams . . .

Reading, Pennsylvania—*Philadelphia District Assembly characterized by unity, harmony, and co-operation. Dr. Hardy C. Powers presided with poise and dignity. District Superintendent William C. Allshouse, completing first year of a three-year call, reported gains in all departments; over two hundred increase in church membership. Four ordained into ministry. Challenge of Dr. Powers in pre-assembly Church Extension rally accepted. With optimistic aggressiveness, Philadelphia District Nazarenes unitedly march on in the Crusade for Souls.*—Dale E. Hilkert, Reporter.

Austin, Texas—*San Antonio District is in the midst of a splendid assembly (May 7). Dr. G. B. Williamson is challenging us to a great forward move for Christ. In a wonderful spirit of unity, Rev. James C. Hester was re-elected district superintendent by a vote of 193 to 3. The assembly is being hospitably entertained by Rev. H. R. Borgeson and Grace Church in Austin. Gains are reported in many departments for the past year. The San Antonio District churches are unitedly pledged to an advancing program in the coming year.*—T. A. Burton, Reporter.

Frankfurt, Germany—*Ground-breaking ceremonies and Frankfurt church organized, Sunday, May 3.*—Jerry Johnson, Pastor.

Evangelist Edward R. Ferguson writes that he and his wife are leaving the field to accept the pastorate of First Church in Canton, Illinois.

Word has been received that "the revival services at Canadian Nazarene College, Red Deer, Alberta, April 13 to 19, with Rev. Eugene Stowe, pastor of College Church in Nampa, Idaho, as the evangelist, were a time of wonderful victory. The Holy Spirit blessed the simple but profound messages of Brother Stowe to the hearts of the people. Many students found Christ in saving and sanctifying power, for which we praise God."

Mr. and Mrs. W. T. McMurtry, members of Calvary Church of the Nazarene in Miami, Florida, celebrated their sixtieth wedding anniversary on May 21. They were honored by their church on May 19. Brother McMurtry united with Calvary Church shortly after its organization in 1929. The McMurtrys live at 2400 S.W. 32nd Avenue, Miami, Florida.

After serving five years as pastor of the church in Roxana, Illinois, Rev.



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Articles with special emphasis on **EVANGELISM**

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

George P. Psaute has accepted the call to pastor the church in Rantoul, Illinois. This is the area of Chanutte Air Force Base. If you have friends at the base, write to Rev. George Psaute, 204 N. Sheldon Street, Rantoul, Illinois.

Mr. and Mrs. Joseph Sheridan of Long Beach celebrated their fiftieth wedding anniversary on May 3. On Sunday, following the morning worship service, they renewed their wedding vows with their pastor, Rev. Garvel Vaughn, officiating. In the afternoon, two to five o'clock, they had open house. The Sheridans came to Long Beach from Ohio some years ago. He is retired, and for many years Mrs. Sheridan has been teacher of the adult Bible class in Monterey Park Church of the Nazarene. They have three children, three grandchildren, and three great-grandchildren. Their address is 621 E. Pacific Coast Hi-way, Long Beach 6, California.

What is your church—

A Hospital or a Powerhouse?

By **ELIZABETH W. SUDLOW**

Some people never think of their church as anything but a spiritual hospital; others are satisfied that it is a powerhouse of spiritual health. Just how do you feel toward it? How do you react to its ministrations? When you attend church are you seeking a sedative or do you go expecting to be revived? Do you attend a church service or listen to a religious message because you are spiritually sick and are looking for help that will restore your spiritual health? The attitude of many churchgoers is that they need no reviving, but a soothing sedative that will restore their spiritual condition. They feel that they are sick, or at any rate, convalescing, and hope to hear a sermon and hymns and prayers that will soothe their frayed nerves and restore them to their former state of self-satisfaction.

On the other hand there are those who attend church for quite a different reason. These persons may be weak physically, but from their church attendance they expect to draw strength and power. For them church is a powerhouse from which they may gain strength and the power that will enable them to live stronger spiritual lives. Each sermon, hymn, and prayer is a challenge for better, stronger, spiritual living.

The church is both a spiritual hospital and a powerhouse. We go into the sanctuary weak and sick at heart and are ministered unto. We are hospitalized according to the needs of our sick souls. As we convalesce and grow stronger, we must remember that God's powerhouse is available for all our needs or else we slip back and again become spiritual invalids.

What is church attendance to you? Do you enter its doors as a spiritual hospital from which you will come forth helped by a soothing sedative or do you go as to a powerhouse expecting to come forth a better, stronger Christian?

HE'S THERE!

When you're tempted beyond strength,
He's there . . .
When the devil needs routing,
God's there.
Be thankful for this. Oh, rapturous bliss!
Always my Saviour is there!

—MARIAN L. KNORR

The Circuit Rider and Prayer



By NICHOLAS A. HULL
Superintendent of Southern California District

In speaking of the leaders of early Methodism, the historian Abel Stevens says, "Nothing was more characteristic of these leaders than their profound personal piety." Personal piety is developed only by prayer and devotion. Fenelon said, "Let prayer nourish your soul as your meals nourish your body." In this day of missiles and space travel we must not forget the techniques of prayer.

Wesley, Asbury, and Coke knew how to pray in the saddle. Jogging along wilderness trails they talked to God and poured out their souls in intercession. Their phrasing was not for the ears of men, for theirs were solitary trails. Their needs were many and their weaknesses were great, but they recognized the power of the God they served. They knew that, if they accomplished what God had called them to do, it would not be in their own strength. This knowledge drove them to prayer.

In this highly mechanized age with all its comforts of life we are as humanly weak as they were. If they needed to cultivate their prayer life, how much more do we! My work as the district superintendent of eighty churches in one of the fastest growing areas of the world keeps me on the road much of my time. It is easy to become involved with the mechanics of ecclesiastical machinery. Problems can perplex to the extent that one is tempted to try to think rather than pray one's way through. However, the realization of my own helplessness without God brings me back to the place of prayer. Of necessity I have learned to pray behind the wheel of my automobile. Driving the freeways is not conducive to the greatest spirit of devotion, but if one earnestly desires communion with God He will meet His child anywhere under any circumstances.

Spurgeon has said that the goal of prayer is the ear of God. Unless this objective is attained, no man has truly prayed. When the load of life has become too heavy I have called out of the depths of my soul unto Him. My automobile moves with greater speed and demands more driver supervision than did the circuit rider's pony, but the same God sees the same need as His servants cry unto Him. Our age needs God! Hungry-hearted people are

all about us, eager to hear the message that the Church of the Nazarene has to bring. We have a vital place to fill as we proclaim the message of full salvation. A coldhearted world must be ministered to by a hothearted church. A. J. Gordon said of his day, "The deepest need of the church is not for any material or external thing, but the deepest need is spiritual. Prayerlessness will never bring in the Kingdom."

Daily my soul re-echoes the petition of the disciples to their Christ when they begged, "Lord, teach us to pray." For prayer is a rare gift, not a popular, ready one. Prayer is not the fruit of natural talents; it is the product of faith, of holiness, of deeply spiritual characters. The men who have been used of God in the salvation of souls and the building of churches have been those who waited in His presence until they felt the empowering touch of His hand upon theirs.

In my brief case, I carry my Bible and a current book of devotional nature. In my hotel room I have found a place of petition and an "upper room" of quietness. Often when the task looked hopeless, I have ascended the ladder of prayer and seen the iron gates of difficulty open, the mountains of obstacles removed, and the clouds of discouragement lifted. It is never an easy thing to pray anywhere. We must gather in the wanderings of a tired mind and bring all our thoughts to focus upon the infinite power of the Almighty. The possibilities of prayer run parallel with the wonderful promises of God. Prayer opens an outlet for the promises, removes the hindrances in the way of their execution, puts them into working order, and gives us the assurance so needful to our hearts.

No one realizes more definitely than I that my time for prayer is shorter than I wish it to be. I do sincerely feel that God has placed me in the field of labor where I am engaged. Thus as I seek to do His will and build His kingdom, I shall snatch every moment that I can from the schedule of life in order to seek His face. My heart's cry is that of the sainted Henry Martyn—"Oh, that I may be a man of prayer!"



By HAROLD DANIELS

Superintendent of Illinois District

The Marks of a Great Leader

Paul was rather late in coming into the apostleship. He said of himself, he was as "one born out of due time." Through prejudice he was shut out of the great honor the other disciples had in walking with the Master and sitting at His feet. But, after meeting Christ face to face on the Damascus road, Paul's life was so changed that we are almost staggered by the depth, the length, and the breadth of it.

Someone has asked, "Was St. Paul a district superintendent?" I am not sure of his ecclesiastical standing, but we do know that he surrounded himself with a group of young preachers and blazed a trail across Palestine, Asia Minor, and Italy. All the while he was establishing churches and preaching the gospel message, which calls upon men to turn from darkness to light and from the power of Satan unto God.

The Apostle Paul faced a pagan world. Brute force and materialistic philosophies were dominant. It was a world also in which conflicting ideologies struggled to gain control. Greece presented her idea of absolute liberty; Rome operated under the conception of absolute law—but then as now, and now as then, absolute law means moral and social tyranny. It was into this world that the Apostle Paul launched himself and the gospel message.

No, I am not sure that Paul was a district superintendent, but more important than his title were the marks of discipleship which characterized his life. In these, we as ministers and Christian workers must share if we would succeed in this great task of Kingdom building.

Paul was a *humble* man, for we read in Acts 20:19, "Serving the Lord with all humility of mind." If any man had a right to be "puffed up," that man was Paul. A Hebrew of the Hebrews, he had been taught at the feet of Gamaliel. Moreover, he was of the tribe of Benjamin; he was an Israelite chosen and called particularly of God. Then, too, he was blessed with a keen mind, far superior to the average, as well as with a vibrant personality that of itself was a guarantee of position and leadership. No man in the annals of Christianity—apart from the Lord himself—was more blessed with natural gifts and advantages, and yet no man was more humble.

Not only did Paul attain the Christian attribute of humility, but he was *aggressive in the work of*

the Kingdom, for he was a man of far-reaching vision and tremendous faith. Paul wrote, ". . . Christ in you, the hope of glory: whom we preach, warning every man, and teaching every man in all wisdom; that we may present every man perfect in Christ Jesus: whereunto I also labour, striving according to his working, which worketh in me mightily" (Colossians 1:27-29).

He was aggressive in spreading the story of the gospel, aggressive in personally carrying its message to missionary lands; aggressive in explaining the principles of Christian living through his letters to the members of the "baby" churches in far-flung outlying areas; aggressive in his thinking concerning the extension of the kingdom of God. Paul was not content to be satisfied with a small, weak, insignificant Christian movement. His far-seeing spiritual eye projected in faith a Church which should include the "whosoever"—"that we may present every man perfect in Christ Jesus" (Colossians 1:28). Paul stood his ground while he sang in prisons and bled in chains.

Is there not a need for a revival of this spirit of aggressiveness in our Zion today? Are we not too often hemmed in by our narrowness of vision and the weakness of our faith? I pray that this mark of discipleship will be stamped anew upon our hearts and minds.

The Apostle was also a *transparent* and "*desperately*" *sincere* man. Someone has said, "He wore his heart on his sleeve." Even before he met Christ on the Damascus road the people around him knew exactly what he was. We cannot approve of his persecution of the Christians, yet we cannot fail to have a profound respect for his sincerity—misdirected though it was.

Paul's was never a double life: in fact, he strongly denounced "double-tongued" men.

After Paul was converted, so sure was he of his own relationship with God that he urged his followers, "Be ye followers of me, even as I also am of Christ" (I Corinthians 11:1).

So transparent was his life that he could write to the Philippians, "Those things, which ye have both learned, and received, and heard, and seen in me, do: and the God of peace shall be with you" (1:9).

Speaking of transparency, I am reminded of an illustration. It is said that a group of tourists visit-

ing St. Peter's Cathedral were listening to the guide as he described a group of beautiful windows which pictured the twelve apostles. A little street urchin followed the party, and after the guide finished his explanation, the lad pushed his way through the group of people. Knowing but a few English words, he asked, pointing to the windows, "Who are them?"

The guide replied, "They are the saints."

To the guide's utter amazement the little Italian boy then asked, "And who are the saints?"

"Don't you know who the saints are?" asked the guide.

"No," replied the boy. "But I guess they are the people that the light shines through."

These are but a few of the distinguishing characteristics which we find in the life of the Apostle Paul—characteristics which should find their counterpart in our experiences, whether we are superintendents, pastors, evangelists, or laymen. God and the Church are looking for leaders so marked!

THANK GOD



By **WHITCOMB HARDING**

Superintendent of Nebraska District

for Our Laymen!

A little fellow, son of the pastor where I was conducting a revival, suddenly grabbed his dad's arm, pointed out of the window of the car, and shouted in his ear, "Hey, Dad, there goes a couple of your customers." I've had a deeper appreciation for our laymen ever since.

One time I read a slogan which went something like this: "You take care of your customers and

The most priceless memory we can bequeath to our children is a life of true devotion to God, a life of consistent Christian living where God has been first and everything else has been placed in a secondary relationship.—MRS. E. S. PHILLIPS.

your customers will take care of you." Well, our "customers" have certainly taken good care, sacrificial care of the ministers who have been privileged to serve them.

One of the richest compensations of the ministry is the rewarding experience of meeting, associating with, and working with some of God's choice children. Who else but laymen will stand by prayerfully, sacrificially, and devotedly to make possible a channel through which the glorious gospel of Jesus Christ can be preached and promoted and carried to the farthest ends of the earth?

Christianity started as a laymen's movement, Christ having limited His original call to men who were in no sense priests. And even the Apostle Paul supported himself by manual labor while he did his best to serve the Christian cause in lands to which it was new.

We need the support, co-operation, and enthusiasm of this great group called "the laymen" to fire and energize our witness and call to evangelize. If the Christian cause is weak on Sunday, let us, instead of giving up in despair, invade the weekday. If men will not listen to clergymen in church, perhaps they will listen to their fellow workers outside the walls of the church, for the layman has no personal stake in the enterprise except that of conviction and faith.

Our laymen have established an enviable record of giving, filling the gap—standing by in the emergencies—helping us as a church to reach goals unattainable without generous, loyal support. A sincere "from the heart" response of our laymen to an "all out for calls" program would result in the greatest upsurge of revivals and evangelism our church has ever witnessed.

The same people who have given and still do give, who rise up to meet challenge after challenge, are made of that spiritual timber which is capable of bearing the load and meeting the present need of the person-to-person approach in carrying the good news story straight to the hearts of those all about us who sit in darkness, waiting for the light. Thank God for our laymen!



by
W. E. ALBEA

Superintendent
of Western Ohio District

INSPIRATION and ADMINISTRATION

Inspiration and administration must go together in the progress of the church, especially in the work of a district superintendent in

the Church of the Nazarene. Heavy administrative duties have their place in church life, but inspiration and spiritual uplift must be held high on the schedule of a district superintendent.

It was Monday following a very pressing day that one pastor came to his district superintendent's office to pour out his heart. He had just received a negative vote sufficient to terminate his services at the close of the assembly year in the local church he was pastoring. It was the pastor's first experience of this nature. He needed "strength for the day" and encouragement to press on. He came to the district superintendent (his pastor) with the full knowledge his visit would be welcomed and understood. Here was the time for the district superintendent to lay aside administrative bits and become a party for inspiration. Before him was a minister with a heavy heart, the parishioner if you please, quite human, with a knowledge that someone cared, someone would listen, and someone would encourage. Often this pastor had been called upon to inspire and encourage; now he was seeking this consolation for himself.

Nothing could be more erroneous than the idea that there is a distant relationship between the district superintendent and his pastors. The same is true in his relationship to the laymen. While he is farther removed from the laymen than the pastor, yet there are many occasions for meeting with the laymen which develop a closer relationship. This includes a spiritual fellowship which results in a co-operative effort on the part of each to promote the program of the church for the cause of God and His kingdom, and as Paul states it—"We . . . workers together" with God. Full co-operation in every effort on the part of the district superintendent, pastor, and people makes possible a fullness in spiritual fellowship.

In speaking of the administrative phase of the office, a district superintendent must keep accurate records himself, sometimes seemingly an endless and thankless task; also he must encourage his pastors to do the same. Records show clearly fruits of far-reaching efforts, and also reveal shortcomings. Records can become a source of inspiration

as well. Gains may inspire to greater victories, and a challenge is presented to overcome shortcomings. Therefore inspiration and administration go hand in hand.

The district superintendent is a spiritual leader as well as an administrator. The office could not be efficiently filled unless the two were linked. The nature of the work makes the spiritual highly important; otherwise he would be only another business executive. The church is much more than just a business concern; it is a soul-saving institution—especially is this true of the Church of the Nazarene. A district superintendent must live for God, live for the church, live for the ministry, and live for others daily. His communion and fellowship should be such that cares and tasks of daily routine will fall in line with a life committed in devotion to God and His kingdom, with inspiration and administration moving along side by side.

Although the district superintendent has special-ly assigned duties which are clearly defined by the church *Manual*, with emphasis more expressly upon

An eye single to service for God will make it possible for us to commit the products of our service to the providence and wisdom of our Heavenly Father. Confidence in the sure judgments of God can make us happy, willing Christians even when our works are attacked by Satan and ungodly men.
—RUTH W. BASSETT.

the administrative phase, his life and responsibility include every facet of the church. He is a leader; therefore the importance of gaining the confidence of his constituency. This requires application to his work and living in close fellowship with his fellow laborers, so this becomes a spiritual fellowship and a fellowship of effort.

As we are workers together with God, in this the *Music Year* of the Church of the Nazarene, may we as district superintendents, pastors, and people recall Charles Wesley's beloved hymn "A Charge to Keep I Have," emphasizing—

*To serve the present age,
My calling to fulfill;
Oh, may it all my pow'rs engage
To do my Master's will.*

By ALVIN L. McQUAY*



Saddlebags and Samsonite!

Up south and down north is an odd way to describe our bit of topography, but that is the way the country is—6,000 feet or over in elevation on Hi-way 30 in southern Wyoming, and 2,000 feet in northeastern and northwestern Montana. It's a mite different in Laramie, at 7,100 feet, from Libby, across the continental divide, one thousand miles away, where the elevation is 2,000 feet. Then it's amazing how the air gets in a hurry in some places, eighty and ninety miles an hour.

A fellow asked a native, "Does the wind always blow this way?" The reply was measured and methodic. "No, not always; sometimes it blows the other way."

Tomorrow morning I must bag some things, and my Bible, in the Samsonite and head for Cheyenne, five hundred miles away, visit our two church-

Some of our pastors dropped in last fall, laid aside bit and spur, and started "wrangling" cement blocks for their new 34 x 68-foot building. A fellow's hands sort of get used to fitting most any kind of a handle as he helps to build churches. Ladies worked with the men, counting no sacrifice too great.

I just got back from "riding fence" on the high line—that's along our northern highway. Left the car at home as roads are a bit uncertain at times. The "goose"—a one-car combination of motor, baggage, mail, and passengers—provides transportation for the first leg of the journey. *Pullman?* Sorry, brother; tonight you pillow your head on a saddlebag. Two or three nights of riding the range to the clickety-clack of the rails gives one a genuine appreciation for white linens posted around a good bed.

Visiting in the homes of pastors who haven't seen another Nazarene minister in months, one senses here is a man in need of fellowship. So we visit, talk shop, and pray. A new pastor begins to tell of God's blessings—how God is moving in the congregation; burdened hearts are finding peace and the load of sin and guilt is gone. In the morning we stand at the bedside of a lady in the hospital. She has just lost her husband; cancer took him. Everybody misses him. Now she is ill; but the courage, faith, and hope shone out from this lady's face, even through tears. We bow—I pray—God is near. It seems I carry away a bit of the radiance from that room, and it still lingers. Holiness gives one a faith that stands the shocks.

A visit to a lone little dogie—a home mission church in the making. The people are meeting in a rented building, a gymnasium. The people are not many, but the pastor's faith is up. They reported thirty-eight in Sunday school.

Last night I was home. When others were asleep it gave me a good time to pray. Words that came hesitantly at first now began to flow, and problems that seemed insurmountable began to fade away. A deep desire welled within. "O Lord, help us to pay the price for a revival, a holiness revival, a revival that gives stability to Christian people. Come afresh upon me! Help our church and help our pastors. Amen!"

A Soldier's Prayer

By PEARL BURNSIDE McKINNEY

*Lord, help me serve my country's flag
With loyal heart and true;
May I lift high in honor, Lord,
The red, the white, the blue.
Then, when temptation whispers near,
I know with humble pride
I have a Friend who walks with me:
The Captain at my side!*

*Oh, may I serve with willing hand,
Within my heart a prayer—
And somehow, may my buddy, too,
Realize Thy presence there.
Help me to march with head held high
In military stride,
That I may serve for freedom's cause
The Captain at my side!*

es to see if we can raise a bit of money for Laramie. Laramie isn't exactly a yearling church, or as some say, home mission, but it has been sorely in need of a new building, for this is a university town.

*Superintendent of Rocky Mountain District.



"EVENT OF A LIFETIME"—Mr. Wesley Mieras, chairman of the Department of Publication of the General Board, presenting to Dr. H. Orton Wiley the first copy of his monumental lifetime work, **THE EPISTLE TO THE HEBREWS**. The presentation was made in the chapel of Pasadena College, Pasadena, California. Dr. Russell V. DeLong, president, and Mr. E. E. Speakes, Pasadena Branch manager of the Nazarene Publishing House, also participated in the presentation.

HOW GOOD IS YOUR CONSCIENCE?

By C. P. LANPHER

Retired Nazarene Elder, Elkhart, Indiana

An excellent help to the delineation and clarifying of the conscience is any first-class dictionary. One of the latest volumes along this line reads, "Conscience is a knowledge or feeling of right and wrong, with a compulsion to do right; moral judgment that prohibits or opposes the violation of a previously recognized ethical principle."

Now at a quick glance one might say that such a definition pretty well covers the matter of conscience; however the Word of God enters more deeply into this matter which directly relates itself to Christian character. There are at least thirty distinct references in the Bible that refer to the subject of "conscience." God's Word speaks of a *good* conscience, a convicting conscience, an inoffensive conscience, a weak conscience, a commendation conscience, a pure conscience, a seared conscience, and a conscience free from dead works.

One of the perils of the matter of conscience is that it can be trained and it may develop, not without our willingness, an elasticity like a rubber band that will enable it to stretch over matters that God condemns. Have not many of us heard

the remark, "It does not hurt my conscience," when perhaps this monitor of ours has been so scared with indulgences that it does not feel the keen hesitation that it did when we indulged the first time?

We cannot vouch for the following which we read in a newspaper: "One of our revenue offices received a letter which read, 'I owe your office three hundred dollars. I am enclosing one hundred dollars. If I can't sleep after this I will send you the balance of two hundred next week.'" We smile at this, but have not some of our conclusions been about as sensible?

We will never know about the "conscience" of the rich man at whose door the beggar Lazarus was laid, but by his careless living he awoke one day in hell begging for a drop of water. When he learned that his case was hopeless and that there was no possible relief for his burning thirst, he immediately thought of his brothers back on the shores of time. He wanted someone to go and warn them that they would not come to that place of thirst and agony where he had landed.

Every provision that an all-seeing God could devise has been provided to clarify human deportment and make the "path of the just . . . as the shining light." But, if we ever take that path, it

will be because our human volition said, I will, to a "good conscience" and a commending conscience that harmonized completely with the Word of God.

Pulpit Prayer

This prayer has so much of blessing and encouragement for all those who mourn that we reprint it here, trusting it may be of help to all who read it. It was prayed by Dr. T. W. Willingham at the funeral service for Mrs. Doris Lunn, in Kansas City First Church of the Nazarene, on April 23.—EDITOR.

Our Father which art in heaven, in the midst of our sorrow and bereavement we bless Thy great and holy name.

While shrouded with perplexity and encompassed by some of life's most vexing questions, we boldly declare our faith in Thee as a loving Heavenly Father and a compassionate God whose will holds for Thy children a final and satisfactory solution of life's deepest and darkest mysteries, in that day when we shall know even as we are now known.

Despite our piercing grief we find manifold reasons to give to Thee thanks.

We rejoice with Christ that another soul, purchased by His blood, has escaped the tempter's every snare and has made it safely home.

We praise Thee that a sweet singer in Israel has been promoted from the choirs of earth and time to the great celestial chorus.

We bless Thee that another dear friend is this day drinking from the river of life in the paradise of God and rejoicing in the fellowship of the saints in glory.

We thank Thee that by her going our interest in heaven has been heightened, our ties to the eternal strengthened, and our purpose to finish the Christian race deepened.

Although our hearts are rent and bleeding, we would not beckon her back again; for on our side of the grave there are toils, tears, temptations, and what is more, the possibility of falling away and being eternally lost, while on her side of the grave are rest, joy, peace, fellowship, and eternal safety.

If even now we could thrust an arm of faith and power through the curtain so

recently rent, and draw back this sainted soul from the realm of peace and eternal safety, and clothe it once again with this cloak of crumbling clay, and expose it again to the tempter's power and the possibility of eternal death, we would not exercise that power without a clear divine directive.

We are content to let her abide in peace with Thee, while with a new faith and a fresh courage we press on to meet her.

We pray not for the departed but for those who remain to mourn. Be compassionately near to her bereaved companion, her bewildered children, her brokenhearted mother, and sorrowing brothers and sisters. Remember graciously the other members of the family who so deeply mourn her going and all of us who in sympathy and in love partake of their sorrow.

Throw about the immediate family the mantle of Thy love and care. Assuage their grief. Soothe their aching hearts and draw them nearer to Thee. Grant to them, even as they weep at the grave of the departed, that they may enter into the heavenly scene where a long-loved friend is crowned with glory.

And now, Lord, grant unto each and to all of us, by the power of a divinely inspired faith and the alchemy of divine grace, that the sorrows of life may be transmuted into joys and the arenas of conflict into scenes of coronation. With the earthly scenes growing dim in the increasing glow of the eternal, we can face the toils and tears of time in the hope of eternal life. May such a faith grip us all and abide with us until the dawning of the unending day. Amen.

Alcohol Problem

Fordham Professor Appalled by Apathy

St. Paul, Minn.—A dean of Fordham University, New York, deplored here the “extraordinarily apathetic attitude” on the part of society toward the “appalling problems of alcoholism.”

Dean James Fogarty told the Minnesota Welfare conference that “commercial behavior patterns” have made liquor “so enticing and socially acceptable as almost to force drinking on the population at large.

“Practically every type of social activity today is accompanied by the consumption of alcoholic beverages,” the dean observed. “The wheels of big business are greased by the luncheon cocktails,” he said.

“The 19th hole, the bachelor party, the wedding reception, the formal dance . . . all attest to liquor as not only socially acceptable but a necessary concomitant to our everyday life.”

Dr. Fogarty noted that “the higher the economic level, the higher the percentage of drinkers.” The percentage of drinkers also increased with higher educational levels, he said.

The result of this “social, emotional, legal and moral climate,” he said, is between four and five million alcoholics.

According to World Health Organization studies, Dean Fogarty observed, “we far outdistance all other countries, with 3,950 alcoholics out of every 100,000 adults.”—*The Christian Evangelist Front Rank.*

“I GOT THERE TOO LATE!”

Opening the morning mail, I noticed an envelope with “Moving Nazarenes” written in red on the return address. Yes, it was just as I had thought. New Nazarenes were moving into our area, as well as friends of the church.

Two days later I was in their home, and what a lovely family! The daughter was twelve years of age and the son was fourteen. I was so pleased to tell them of our wonderful teen-age group who are so active and spiritual. The husband was a construction superintendent of a large chain of grocery stores. I thought to myself, My, we are just beginning a new building and his advice will be so helpful!

Upon asking them if they thought they could come out to church the following Sunday, the mother said quietly, “Well, we have been living here five months. We have started going to a church of another denomination, and the children seem to like it all right.”

I was just five months too late! They have never visited our church!

—A Pastor in Nebraska

Abiding Joy or Vanity of Vanities?

By DAVID F. NYGREN

Jesus, deeply concerned about the state of mind of His followers, on leaving this world prayed “that they might have my joy fulfilled in themselves” (John 17:13), and assured them, “Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid” (John 14:27).

Man, a stranger to saving grace, is also devoid of the leadership of the Holy Spirit, and in seeking happiness and peace accepts the variety which the

world gives, and consequently fails to find the soul-satisfying joy which Jesus offers.

Thinking that earthly treasures are the true source of happiness, he sets out to pile silver and gold into heaps, the tops of which it would seem were destined to reach the very dome of heaven. “Gold! Gold!” is his incessant cry. “Give me gold; I don’t care if it is wet with the tears of widows and red with the blood of men!”

Seeking for it, and perchance finding it, is he happy? Is it true that money can buy everything

that is needed to make one happy? Alas, no! Money will purchase many things which are conducive to happiness—many things, but not *everything*.

Money will buy the flash-in-the-pan variety of fun and hilarity, but it cannot purchase joy, *real joy*. Money will buy entertainment and the things which gratify the lower nature, but it cannot purchase love, *real love*. Money will buy notoriety, and the owner and spender of it may be daubed "a hail-fellow-well-met," but it cannot purchase character. Money will buy tranquilizers and potions which will temporarily calm and drug the conscience, but it cannot be used as a payoff or a bribe for an awakened and accusing conscience. Money can, ad infinitum . . . but it cannot purchase salvation. Jesus says, "I give unto them eternal life; and they shall never perish" (John 10:28). Salvation is a free gift. "For what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?" (Matthew 16:26)

Many women (men, too) are whirled away by the winds of social ambition and they go in for the coveted treasures in that realm. They carry their jewels well and wear their make-up and apparel artistically. They appear to be lovely creatures. Are they happy? Why, of course! They must be . . . that is a foregone conclusion. Is their so-called happiness abiding?

What about the capers of worldly society? What about the tinsel and flare? The social whirl of today seems to be "vanity of vanities" (Ecclesiastes 1:2). It produces women that are as soulless and heartless as a dressmaker's stuffed model. By over-emphasizing the adornment of the body, the soul-life is forgotten; and instead of developing personality, these women become a mere glittering frostwork of artificiality. If their carryings on did not bring about such distressing results, they could be used as anecdotes in a jest book of life.

No one ever paints an apple made rosy by the sun and clean and pure by the wind and rain. No sensible person attempts to improve the beauty of the garden lily or rearrange the leaves on the trees. Nature, unhindered, has a beauty of her own surpassing the arts of man, and artificial aids seem ridiculous.

*Let the beauty of Jesus be seen in me,
All His wonderful passion and purity.*

David Livingstone's utterance is both beautiful and apt: "I will place no value on anything I have or possess except in relation to the kingdom of Christ. If anything I have will advance the interests of that kingdom, it shall be given or kept only as, by giving or keeping it, I may promote the glory of Him to whom I owe all my hope for time and eternity."

The expression "under the sun" is found thirty-one times in Ecclesiastes and the expression "vanity

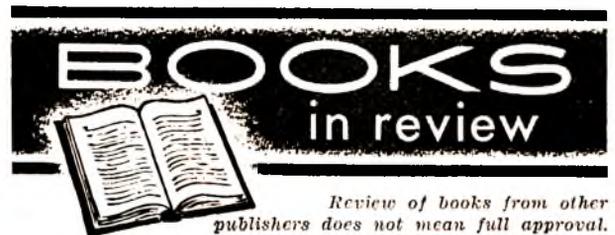
of vanities" is repeated thirty-four times. The two are closely connected, even as cause and effect. "If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affections on things above, not on things on the earth" (Colossians 3:1-2). In other words, living above!

T. S. Eliot's lines on "The Hollow Men" are worth rereading:

*We are the hollow men
We are the stuffed men
Leaning together
Headpiece filled with straw. Alas!
Our dried voices, when
We whisper together,
Are quiet and meaningless
As wind in dry grass
Or rats' feet over broken glass
In our dry cellar.*

Solomon, after his wanderings about, comes to a sensible conclusion when he says: "Let us hear the conclusion of the whole matter: Fear God, and keep his commandments: for this is the whole duty of man. For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil" (Ecclesiastes 12:13-14).

The ruling consideration is God, and the will of God, and in consequence of our relationship to Him will we have joy and peace, or unhappiness and misery? Abiding joy or vanity of vanities?



THE EPISTLE TO THE HEBREWS*

H. ORTON WILEY

(Beacon Hill, \$3.95)

The Epistle to the Hebrews is a culmination of forty years of study by an eminent scholar, H. Orton Wiley. This is much more than a commentary; this is a rich, full exposition of the Epistle to the Hebrews. There is a vast wealth of fresh insight gained through long years of painstaking study. Every holiness section of Hebrews is carefully undergirded and those mighty mountainpeaks of Scripture are given thrilling treatment. All Bible lovers, who yearn to understand the Bible better, will find their acquaintance enriched and their love for holiness deepened by reading this new book.

—NORMAN R. OKE, *Book Editor*

*Order from Nazarene Publishing House, P.O. Box 527, Kansas City 41, Missouri.



EDITORIALS.....

The District Superintendents Help Us!

This issue of the *Herald of Holiness* includes articles by several of our district superintendents. We appreciate the response we have received from those we asked to help us. Also we are thankful to Dr. Hardy C. Powers, senior general superintendent, for sponsoring this issue and giving many helpful suggestions.

There is something else the editor has wanted to say for some time. It is this: I believe the district superintendents are among the most valuable leaders in our church. Much of the progress of our church depends on them. According to my way of thinking, they work about the hardest—put in the longest hours—and receive the least thanks of any who serve our church, among either the ministry or the laymen. God bless the district superintendents! We couldn't make it without them.

P.S. I have not said what I have because I want anything from the district superintendents except their love and prayers.

"It Is for Us All Today"

Many years ago I heard Dr. L. L. Pickett preach. He was a great preacher and a man with a versatile mind. He not only preached; he also wrote songs and often the music for them. One of his songs bears the title "It Is for Us All Today." It was first published just before the beginning of this century. I like it because it resembles so much of the preaching of that day—that is, the holiness preaching of that day. Both the songs and the preaching had a great deal of *urgency* in them. Those men preached for action, and they wrote songs in order to move people to action. They had a gospel and they believed in it: it was a gospel of full salvation. They did everything they could to get others to join with them in the great experience of entire sanctification. Dr. A. G. Jeffries

used to pray before he preached, "O God, give the message pith, point, penetration, and power." His messages had pith, point, penetration, and power; and so did Dr. Pickett's messages. More than that, the songs which he wrote had "pith, point, penetration, and power" in them; they moved men to action.

Note the first stanza of this song, "It Is for Us All Today":

*Have you ever felt the power
Of the Pentecostal fire,
Burning up all carnal nature,
Cleansing out all base desire,
Going thro' and thro' your spirit,
Cleansing all its stain away?
Oh, I'm glad, so glad to tell you
It is for us all today.*

Immediately the writer lets us know what he's talking about; we become aware of it in the first line of the first stanza. Like most preachers in the holiness movement of that day, he was a *holiness* preacher. He didn't hesitate or hold back; he preached the gospel in all its fullness. He had the power of Pentecostal fire that he was talking about, which would come in and burn up all the carnal nature, "cleansing out all base desire." He knew from experience what he was talking about, and so he said,

*Oh, I'm glad, so glad to tell you
It is for us all today.*

The first stanza is a good introduction to the gospel message which comes to us in this song. He follows, in the second stanza, with words that clearly tell us for whom this Pentecostal blessing, this cleansing fire, is provided. Notice—

*Jesus offers this blest cleansing
Unto all His children dear, . . .*

Yes, you have to be a child of God before you can get this blessing; you have to be born again, born from above, saved, before you can be a candidate

for this Pentecostal fire. Then the writer continues in the second stanza with these words—

*Fully, freely purifying,
Banishing all doubt and fear.
It will help you, O my brother,
When you sing and when you pray.*

By *Stephen S. White*

*He is waiting now to give it.
It is for us all today.*

That "for us all" refers, of course, to Christians. Every Christian has a right to this blessing; he has a right to enter Canaan-land, to cross over Jordan. Further, it is not only "for us all"—that is, for all Christians—but also it is for all Christians "today." The Christian doesn't have to wait; he can make the consecration now, pay the full price, and get the blessing at once.

The third stanza is very interesting indeed—
*Some have tho't they could not live it
While they dwell on earth below.
But in this they were mistaken,
For the Bible tells us so.
And the Spirit now is with us;
He can keep us all the way.
Then by faith why not receive it?
It is for us all today.*

Thank God, the blessing of entire sanctification can not only be obtained; it can be lived in this present world. Jesus said, "I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil." Then a little later He said, "Sanctify them through thy truth: thy word is truth." Jesus wanted His disciples "fixed up" so they could live a holy life in this present, wicked environment. It is possible, thank God, to get the blessing now and live the blessing now, with God's help. It is His grace that makes it possible; we are doomed to failure without that. Our hope is all in our Sanctifier, the blessed God himself. Once more, Dr. Pickett calls for action as he says:

*Then by faith why not receive it?
It is for us all today.*

Faith is the last step. After consecration we must still do something; we must believe that God sanctifies. We read in Acts 15:8-9 about how God "put no difference between us and them, purifying their hearts by faith."

Then the concluding stanza of this hymn comes to us with even more demand for action:

*You may now receive the Spirit
As a sanctifying flame*

*If with all your heart you seek Him,
Having faith in Jesus' name.
On the Cross, He bought this blessing;
He will never say us nay.
He is waiting now to give it.
Why not claim it, friend, today?*

A summary of the truth about entire sanctification is given in this stanza, the fourth and last of this song. Dr. Pickett says you can "receive the Spirit as a sanctifying flame," provided you seek Him with all your heart and believe in Jesus' name. Then he pictures the Master's provision and readiness to help us—

*On the Cross, He bought this blessing;
He will never say us nay.
He is waiting now to give it.
Why not claim it, friend, today?*

The chorus to this song should have special meaning for every person who is saved, but not sanctified, for every regenerated person who reads this article. Here we are told:

*It is for us all today
If we trust and truly pray.
Consecrate to Christ your all,
And upon the Saviour call.
Bless God, it is for us all today!*

This song is old-time, old-fashioned holiness preaching, the kind I listened to, as I grew up, from some of the greatest preachers America has ever had. God bless their memory, and give to us a double portion of the spirit which they had!

"Fear Not, Little Flock"

(Luke 12:32)

Fear has torment in it. It destroys faith and peace of mind. Fear brings hell on earth. It weakens the whole man—body, soul, and spirit.

"Fear not," is God's command. It is not a command which we can keep by ourselves. There are too many people who are trying to help us to "fear not" by human means alone. Man himself can do something about it, but finally, "Fear not," must come from God.

The Christian can conquer fear because he has God. He knows whom he believes. His God is a living God who has all power in heaven and earth. His God is on the side of right and will see to it at last that righteousness will triumph. The true source of peace of mind is God.

The hymn writer gives this truth in these words:
*Fear not; I am with thee. Oh, be not dismayed,
For I am thy God, I will still give thee aid.
I'll strengthen thee, help thee, and cause thee
to stand,
Upheld by My gracious, omnipotent hand.*

HOME MISSIONS

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

Gulf Central District Assembly

Pastors and delegates of the Gulf Central District met in the Friendship Church, Memphis, Tennessee, for the

ROY F. SMEE, *Secretary*

eighties. Although retired, he organized a new church this year.

Rev. Alpin P. Bowes, who acts as secretary-treasurer for the district on be-

Rev. Warren A. Rogers gave his first report as district superintendent, a report that indicated progress in every area. Two new churches were organized during this year and several home missions begun. Membership increased from 182 to 218, and average Sunday school attendance from 346 to 768. As yet budgets assigned to the churches are small, but they have been accepted as part of being good Nazarenes. A majority of the churches had all budgets paid in full, and the total assigned General Budget was well overpaid and nearly double the previous year's giving.

The leadership of Brother Rogers, who presided efficiently over the convention services, is greatly appreciated throughout the district and he was given a unanimous vote to serve another year. Rev. R. W. Cunningham, president of Nazarene Bible Institute, presented a school program and preached Sunday afternoon. The school is in its best year and with the largest number of ministerial students in its history.

Mrs. Chapman presented the Gulf Central Church Builders Club, which she was instrumental in initiating last year, and every pastor took cards to



annual district assembly on April 4 and 5. Other services—constituting conventions, preachers' meeting, and camp meeting—began on Wednesday evening, April 1. The great distances delegates must travel make it difficult to have more than one meeting each year, for the district stretches from Texas to Virginia and Florida.

Dr. D. I. Vanderpool, who has supervised our Negro work on behalf of the Board of General Superintendents since 1931, presided during the assembly. His messages and spirit were greatly appreciated. Dr. Vanderpool's great personal concern and burden for this work have had much to do with its progress.

Mrs. Louise Chapman was the missionary speaker. Under the direction of the Holy Spirit, she brought a message on the power of prayer and faith to accomplish the seeming impossible, a message on some of her experiences in Africa that thrilled and stirred the church a few years ago. Mrs. Chapman has enlisted the prayers of the church for the tremendous challenge of our Negro work through the missionary societies, and this prayer undergirding has been vital to our progress.

Rev. Stewart Abel of Britt, Iowa, was a special worker during the conventions and introduced the first district-wide Sunday school contest for the Gulf Central District, sponsored by the Britt Church of the Nazarene.

Rev. Rufus Sanders, pastor of the Chicago Friendly Church, brought the opening message of the conventions and set the tone of high spiritual conquest for the sessions that followed. The final message was by Rev. D. A. Murray, the veteran elder on the district, but still with plenty of fire although he is in his

half of the Department of Home Missions, brought messages to the pastors.

CHOIR DIRECTORS PIANISTS ORCHESTRA LEADERS ORGANISTS SINGERS PASTORS

● From over the nation and from Canada, registrations continue to come in for the National Church Musicians' Institute to be held at the Indian Lake Campground (near Vicksburg), Michigan, July 6 to 10. Over 200 persons have sent in their registration cards together with fee of \$10.00. In addition to Canada, here are the geographical sources of these registrants by states:

Ohio
Indiana
Michigan
Missouri
Pennsylvania
Illinois
California
Kentucky
Florida
Idaho

Kansas
Tennessee
Virginia
Georgia
Iowa
Minnesota
Montana
New Jersey
New Mexico
Oklahoma

Texas
Alabama
District of Columbia
Maryland
Colorado
Mississippi
Nebraska
South Carolina
Washington
Virginia

● Inspiring, practical, and intensive courses will be offered in:

Directing
Choir Techniques
Children's Music
Voice Culture

Hymn Writing
Radio and TV
Piano and Organ
Pastor and Music

Orchestral Leadership
Instrumental Musicianship
The Song Leader
Gospel Song Interpretation

There is still time for you to enroll and to select the classes which will be of most benefit to you.

● Don't miss the keynote address of Dr. Hugh C. Benner, Tuesday morning, at nine. Plan to remain for the never-to-be-forgotten Sacred Music Festival, Friday evening at seven-fifteen. Please indicate whether you wish to participate in the festival chorus or the orchestra. For descriptive brochure and registration cards write Mr. Al Ramquist, Institute Director.

NAZARENE PUBLISHING HOUSE

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Kansas City 41, Mo.

secure new members. Already this plan has helped to build the new building for our San Antonio West End Church.

It was significant that there were four new licensed ministers this year, a great gain on this young district. Rev. Ruben Davis, coming to us from a Negro holiness denomination, has taken our work in New Orleans. Rev. Archie Williams of Scottsbluff, Nebraska, is pastor of our new church in Orlando, Florida. Already this new work has the second largest Sunday school on the district. Mrs. Norvel Lewis has done excellent work in pastoring our Morning Glory Missions in San Antonio. Rev. Donald Molock, whose family has been known by Brother Rogers for several years, received his license and has entered Nazarene Bible Institute for further training.

Each year there are gains in self-government on the Gulf Central District. Every Nazarene can be justly proud of the ministers on this district—of their spiritual strength and stature. We are looking to them to plant the Church of the Nazarene among sixteen million Negroes in the United States. It is a tremendous task.

The church must not fail these faith-

ful workers. They need our prayer support as never before. In spite of the splendid gains last year, more workers are needed. Three churches are being carried on by white leadership until we can send a colored pastor. Some pastors travel many miles to supply a second church. Two elderly pastors are asking for a younger man to take their place. Several churches desperately need a building. Most of our pastors

are comparatively new in the Church of the Nazarene. They need a good Nazarene Preachers' meeting and help in studying the Course of Study. Scholarships are needed for students at Nazarene Bible Institute. Pray for the Gulf Central District and our Bible training school. Pray for our pastors, our school faculty, our students. God has opened this great door to our church. Let us keep faith with Him in our responsibility.



REMISS REHFELDT, *Secretary*

New Opening in Northern Nicaragua

You will rejoice to hear that God has opened the door for us to begin our medical work in northern Nicaragua. We found a town called San Isidro, with a population of five thousand, without a Protestant church, a doctor, or any medical help. It is located on

the Pan-American highway, about seventy-five miles north of Managua. The elevation is about two thousand feet. A house has been secured for the national pastor and his family, with space for services in one room, and a house for me in which two rooms can be used for the dispensary. Mine is like an apartment in a building owned by the mayor of the town. He and his family

Servicemen's Corner



From Our Chaplains' Reports—

"We are still at this post in Idar-Oberstein, Germany, which we came to eighteen months ago. As the only military chaplain here, we find our schedule quite busy. Our services here are well attended. The Spirit of our Lord is with us and makes His presence known in our services. The German civilian Catholic priest, who has been here a little over four years, said to me one day, 'Chaplain, I've never seen the Protestants so eager to go to church as they are now within the last year.' I trust our services shall remain in touch with our God. We've had Rev. Jerry Johnson from Frankfurt to speak twice for us in our chapel, and our people want him back. He really is an example of our church."—ROBERT N. SCHAPPELL, *Chaplain, U.S. Army.*

FROM FORT JACKSON—"Our chaplain activities have consistently exceeded that of any chaplain here at Fort Jackson in attendance and contribution. It is unusual not to have any seekers at our altar on Sunday night. I feel the testimonies of the Christian soldiers earlier in the Sunday night service encourage others to go to the altar."—CHAPLAIN GEORGE C. LAURIE.

FROM THE MARINE CORPS RECRUIT DEPOT—"This has been a busy quarter. We have

ministered to more men than any previous time in our ministry. We have the second largest training center in the United States for marines. We have had a number of Nazarene men come through and have had the privilege of having prayer with each of them. To the glory of God, through Jesus Christ, we have been able to lead at least one soul per day to Christ since our arrival here for duty. The field is indeed white unto harvest. Pray for us that our ministry to these men shall be effective."—CHAPLAIN LEONARD W. DONSON, JR., *USN.*

ON BOARD SHIP—"During the past three months my time has been divided into duty in the confines of the U.S. and the western Pacific area. I am presently in Subic Bay, Philippines. On my own ship, I am pleased to report that eighteen men have found God recently. I have a good group of fine Christian men aboard, who join with me in an evening prayer service each night. God has been very good to us, and we have had many spiritually refreshing hours together studying the Word of God, testifying and praying."—CHAPLAIN W. W. HUFFMAN, *U.S. Navy.*

NAZARENE SERVICEMEN'S COMMISSION
Londer W. Gilliland DIRECTOR

live in rooms nearby. They appear to be friendly and seem delighted that I plan to open the dispensary. I have sensed no hostile feelings.

My little Austin station wagon has made my search for a spot in which to begin new work most pleasant and economical. The road from Managua is paved to within ten miles of San Isidro and that ten miles is good gravel road, so I shall not have to fear getting stuck in the mud.

We are depending on your prayers to help us as we face the challenge of this new work. The national pastor is a fine man and a man of much prayer. This is his second pastorate.—LESPER HEFLIN, Nicaragua.

Prayer Request

Carolina, Transvaal, Africa

Please pray mightily that permission will be granted for a national worker to come to Carolina, Transvaal, to help with the mission work. One or more workers are urgently needed to help with the work of the mission among the locations especially. God's help is needed to get these permissions through.—IRMA KOFFEL, Transvaal, Africa.

Prayer Request

Mrs. James Springer, wife of our missionary appointee to Peru, is quite ill, and they have requested our prayers

that God will touch her and make it possible for her to continue with preparation for mission service among the Aguaruna Indians in Peru.

God Is Answering Prayer

Dr. T. Harold Jones is recovering from his recent heart attack. It will be at least four weeks before he can make any attempt to return to his work. Please continue to remember Dr. Jones in prayer. Also continue to pray for the hospital staff at Acornhoek, who must carry on without his help.—Acornhoek, Transvaal, Africa.

Missionaries on the Move

Miss Lesper Heflin has moved to San Isidro, Matagalpa, Nicaragua, Central America.

Rev. and Mrs. Vincent Seely have left for their first term of service in Bolivia. Their address is: Casilla 1056, La Paz, Bolivia, South America.

Mr. Oliver Karker and his family have returned to Africa from their furlough. Their address is P.O. Box 14, Bremersdorp, Swaziland, South Africa.

Rev. and Mrs. Reginald Jones are on furlough in England. Their temporary address is: c/o Rev. M. Winterburn, 12 Hillier Rd., London S.W. 11, England.

Rev. and Mrs. Howard Conrad have moved to Apartado 418, Santa Clara, Las Villas, Cuba.

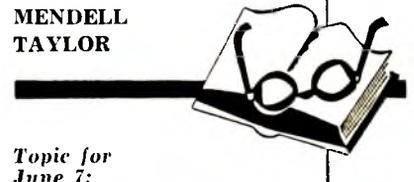
as New York City, Boston, and San Francisco.

*Prohibition lost its next-to-the-last stronghold in the U.S. By a margin of 80,000, Oklahomans voted to repeal their 51-year-old ban on the sale of liquor, permit bottle sales. That left Mississippi the only state still "dry."

*The space pioneer who will be picked from among seven young test pilots whose identity became public in Washington on April 9, to be the first U.S. pilot to orbit the earth in space, is destined to be a member of the church.

The Sunday School Lesson

MENDELL TAYLOR



Topic for June 7:

A Prophet Denounces Corruption

SCRIPTURE: I Kings 21:1-22:40 (Printed: I Kings 21:1-7, 17-20)

GOLDEN TEXT: *Woe unto him that buildeth his house by unrighteousness (Jeremiah 22:13).**

Proposition: Ahab, the king, had his eye on a farm that adjoined the royal estate. He sought out the owner and made a series of propositions to him. There were two offers presented in the transactions: (1) The king would trade a better vineyard for the one that was located near the palace; (2) The king would give the owner the amount of money that the land was worth on the current market. No doubt either of the proposals would have been acceptable except for the law which the Lord had set up regarding the transfer of property. This law was stated in Numbers 36:9—"Neither shall the inheritance remove from one tribe to another tribe; but every one of the tribes of the children of Israel shall keep himself to his own inheritance."

These attractive propositions were turned down because Naboth refused to part with the family inheritance.

Pointing: Ahab was accustomed to getting what he wanted, when he wanted it, the way he wanted it. He could not tolerate a situation where he might be restrained from getting his personal ends; nor could he take it when someone crossed him. When someone frustrated his plans he would "blow his top," or it would "make his blood boil," or it would "burn him up." On this



By LESLIE PARROTT

*A dentist in Takoma Park, Maryland, has reported a brisk business since he began giving a free teeth-cleaning job to anyone who agrees to give up smoking. The dentist, Dr. Donald Jones, is also an evangelist for the Seventh-day Adventist church.

*To strengthen the marital bonds of couples within his congregation, Rev. William Dyken of the Federated Church in Fergus Falls, Minnesota, holds a service once each year for the renewal of marriage vows. The pastor and his wife take them too.

*A colonel may face court-martial for illegal use of the U.S. mails for soliciting Catholic funds. Lieutenant Colonel Joseph J. Weidner, commander of the 2679th Air Reserve Center at Albuquerque, New Mexico, used his privilege of free mail to send out 40,000 letters soliciting funds for St. Anthony's Orphanage. This cost the taxpayers \$1,800.

*Quote: "May there be no room among you for that prideful spirit of free investigation."—POPE PIUS XII to the Society of Jesus, the great educa-

tional order of the Roman Catholic church. Quoted in the *Saturday Evening Post*, January 7, 1959.

*Two young Mexicans were beaten to death for stealing a statue from a church in the village of Lois Reyes de Juarez. A crowd overtook the thieves and beat them. Police rescued the two men and took them to jail, but the mob broke in and beat the pair to death.

*Hundreds of Davidians, convinced that the return of Christ was at hand, gathered on the 941-acre tract of the National Headquarters near Waco, Texas, to prepare themselves for the end of time. They expected the beginning of a Middle East war on April 22 which would culminate in "the return of Christ."

*The population shift to the suburbs is adding a third religious force on the community level. "Going to the temple" is losing the alien ring it once had in areas more accustomed to hearing "going to church" or "going to Mass." This new development in Judaism is taking place near large Jewish centers such

occasion he went into a period of self-pity. He demonstrated his hurt by punishing himself so he could get attention and cause someone else to feel sorry for him. In fact, this rebuff made him so sick he had to go to bed. He did not want to see anyone, speak to anyone, or have anyone around. He could not sleep, nor eat, nor get off his nervous tension.

Plotting: His pouting gained the attention of his wife. Instead of trying to snap him out of his mood swing, she sided in with him. She fed the melancholia that seized him. She made him feel more sorry for himself. She assured her husband that nobody was going to treat him like that and get by with it; that if people did not give him what he wanted, they would have to suffer the consequences; that this issue would be settled the way he wanted it to go, or she would know the reason why. Ahab was made confident of the fact that if he would leave the whole matter to her it would come out all right.

Jezebel implied that she would stoop to anything to get her way. In keeping with this type of determination she committed the following crimes: (1) forged her husband's signature to send out letters which warned the people that a serious offence had been committed against the king; (2) bribed two worthless fellows to trump up charges and make false statements against Naboth; (3) had Naboth stoned to death on the basis of these false accusations.

As soon as Naboth was out of the way, the diabolical queen told her husband that he could take possession of the desired vineyard.

Pulverized: All went according to schedule until the prophet of the Lord stepped into the picture. The Lord had given Elijah some inside information regarding this series of crimes. The prophet received the revelation and proceeded to follow the instructions which the Lord had given him.

The prophet knew that Ahab was a hard person to talk to about anything, particularly something personal and self-incriminating. Through the courage that came from the Lord, Elijah went on his unpleasant mission.

The prophet found the king inspecting the newly acquired land. Without mincing words, the prophet's opening remarks pulverized the brazen front of the king. The shaken king knew that he was cornered. His despair was wailed out in these mournful words, "Hast thou found me, O mine enemy?"

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

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the Question box

Conducted by STEPHEN S. WHITE, Editor

In Matthew 11:14, Jesus said that John the Baptist was Elijah (Elias). Jesus says the same in Matthew 17:10-13. However, in John 1:21, John the Baptist denies this. Please explain the apparent contradiction.

You might have added Malachi 4:5-6 to your scriptures. It is often placed with the passages which you mention. The best way to harmonize all of these scriptures is to think of John the Bap-

tist as having the spirit, and preaching the message, of Elijah. In that sense they were one, but not in the sense that they were the same person.

What is existentialism?

I devoted a whole Question Box to this subject in the *Herald of Holiness* for January 14, 1959. Because of this I shall give only a little space to it now. Existentialism is that philosophy, or theory, of the meaning of life which is most in the limelight today. One might say that it is the popular philosophy of our time. However, it is perhaps more of a mood or an attitude than a system of thought. This makes it more difficult to define exactly. Existentialism emphasizes the individual experience and is realistic in this emphasis. It is rationally skeptical; emotionally perturbed—that is, has much to say about the anxiety, aloneness, and dread which

every man must face; and finally, it is volitionally involved. By the last point I mean that one cannot think about the meaning of life—philosophy and religion—in a detached way. He can deal with a scientific subject in a detached way, but not with philosophy and religion. You have to become a participant rather than a spectator if you would consider these subjects as you should. This brings me back to the statement that existentialism is rationally skeptical; it rules out pure reason in the field of philosophy and religion. This is the basic principle of existentialism, the principle from which all of its other phases stem.

Will you please explain the Trinity to me?

This is a big order, and yet some would deny that it is. We have talked so much about the Trinity being a mystery that we have overdone the matter in the thinking of some. We believe in the Christian God, who is one and not three. But it is the very nature of this God to be a fellowship. He is a completely socialized Personality. The Trinity is a perfect fellowship because it is a perfect personal life. Another way of describing the Trinity is to say that it is an infinite consciousness which is aware of three centers of consciousness—Father, Son, and Holy Spirit. If it takes one center of consciousness for my little finite consciousness to function through, I can easily see how it would take three centers of consciousness for the infinite God to function through. Still another way to explain the Trinity is to think of it as being much more than a mathematical unity. Too often when we think of oneness we have in mind only a mathematical oneness. However, we must remember that there are many different kinds of unity. My hand is one and yet it is five; my body is one and yet it has many parts; and the universe is one and yet it is many. This can go on without end. It is

impossible to enumerate all of the onenesses which are more than one. When we look upon the Trinity as three and yet one, we stand in the presence of the highest example of that which is one and yet more than one. One other fact must be mentioned; the chief reason I believe in the Godhead as one substance with three persons without any great difficulty is because it is Christian. It is taught in the Bible without any apology. There we have a God who is both one and three. No one can doubt this if he will read John 14, 15, and 16. The climax of this teaching is found in John 14:15-18. Here the Son—Jesus Christ—prays to the Father to send the Comforter, the Holy Spirit, to the believer. In the light of all that I have said above about the Trinity, the fact that Jesus makes intercession for us at the right hand of God is no problem. It is merely a description of one center of consciousness in the perfect fellowship of the Godhead. It is stated in spatial form, although it is actually spiritual in character. And to say that it is spiritual in character does not mean that it is unreal, for the most real existences are spiritual realities.

In regard to the ten virgins, were the five wise sanctified and the other five not?

I have known of good people making this application of this parable because oil is a type of the Holy Spirit, but I would not want to do it. I believe in entire sanctification, but I would hate

to have to depend upon the teaching of this parable for my belief in it. The one purpose of this parable is to teach that some will be ready for the second coming of Jesus and some will not be.

Thought for the Day



by **BERTHA MUNRO**

Good Like a Medicine Bible Psychiatry

Monday:

"A merry heart," the wise man says, "doeth good like a medicine." "The joy of the Lord is your strength." There is healing power in joy: "Beauty for ashes, the oil of joy for mourning." "Therefore with joy shall ye draw water out of the wells of salvation." (Proverbs 17:22; Nehemiah 8:10; Isaiah 61:3; Isaiah 12:3.)

Tuesday:

"My peace I give unto you." "Come unto me, . . . Take my yoke upon you, and . . . ye shall find rest unto your souls." Then, "take no anxious thought." "Be careful for nothing; . . . the peace of God, . . . shall keep your . . . minds." Worry is the great killer, the number one creator of ulcers and filler of mental hospitals. "Let the peace of [the] God

[of peace] rule in your hearts." (John 14:27; Matthew 11:28-29; Philippians 4:6-7; Colossians 3:15.)

Wednesday:

"Forgetting those things which are behind." "If we confess our sins, he is faithful . . . to forgive . . . and to cleanse" and to "remember their sin no more." Here is the true psychiatrist's couch; here is permanent release. Better still, "I will restore to you the years," "bind up the brokenhearted," "make the crooked places straight." (Philippians 3:13c; I John 1:9; Jeremiah 31:34; Joel 2:25; Isaiah 61:1c; Isaiah 45:2.)

Thursday:

"Reaching forth unto those things which are before"—hope is the redeeming, curative agent for sunken spirits and desperate minds. Mental hospitals know this; God gives it. "Behold, I have set before thee an open door." "The path of the just . . . shineth more and more." "Hope thou in God" . . . "the God of hope" (Philippians 3:13d; Revelation 3:8; Proverbs 4:18; Psalms 42:5.)

Friday:

Self-centeredness—whether self-pity and inferiority feelings or self-conceit, swollen ego, grandeur delusions—throws personality out of balance. "Self-consciousness is always a sign of disease" (Carlyle). "Praise is comely." And, "Look not every man on his own things, but every man also on the things of others." Busy praising the Lord and bearing your neighbor's burdens—a healthy un-self-consciousness.

As for schizophrenia, "Unite my heart to fear thy name." "Thou shalt love the Lord thy God with all thy heart, and . . . thy neighbour as thyself." "He restoreth my soul" (Psalms 147:1; Philippians 2:4; Psalms 86:11; Mark 12:30-31; Psalms 23:3a.)

Saturday:

"When ye stand praying, forgive," . . . "as God for Christ's sake hath forgiven you." For the grudge nursed turns to rankling poison; irritations and resentment fester.

And fears? Crippling, paralyzing, deadening, deathly. "Fear thou not; for I am with thee." "And, lo, I am with you always, even unto the end" (Mark 11:25; Ephesians 4:32; Proverbs 8:36; Isaiah 41:10; Matthew 28:20b.)

Sunday:

"Whatsoever things are true, . . . honest, . . . just, . . . pure, . . . lovely, . . . think on these." "Bringing into captivity every thought to the obedience of Christ." It is in the mind that good health begins. "Thou shalt love the Lord thy God with all thy . . . mind" (Philippians 4:8; II Corinthians 10:5; Mark 12:30.)

The best of all this is that there is a Great Physician at work. "I will put a new spirit within you." "I will turn my hand upon thee." "I am the Lord that healeth thee"—"Who redeemeth thy life from destruction" (Ezekiel 11:19b; Isaiah 1:25; Exodus 15:26; Psalms 103:4a.)

NEWS of the Churches



Aliceville, Alabama



The nice building pictured here is a modern miracle in answer to the prayers of God's people. Standing in front of the building are the Sunday school superintendent, Raymond Keith, District Superintendent L. S. Oliver, and the pastor. The new building is 40 x 60 feet, of block, and has concrete floors. The auditorium is aqua, which blends

beautifully with the blond wood paneling and trim, completely furnished with light oak pews and pulpit furniture. The church was officially dedicated on Sunday morning, April 5, with District Superintendent Oliver bringing the message. We praise God for His help and blessing.—HENRY M. TERRY, *Pastor*.

Missouri District Preachers' Conference

The Missouri District Preachers' Conference was held at the Overland Church in St. Louis, March 30 to April 1, with Rev. A. R. Aldrich as host pastor.

The conference began with a fellowship dinner given by the district in honor of the preachers and their wives; it was well attended and a wonderful time was enjoyed by all.

Under the excellent leadership of Dr. E. D. Simpson, district superintendent, the conference was a great blessing to all who were privileged to attend. The sessions were informative, inspirational, challenging, and approved by the visitation of the Holy Spirit.

The messages of General Superintendent Vanderpool were heart-warming, heart-searching, and heart-challenging. We believe that after sitting under his ministry, sharing his spirit and messages, which were blessed of the Lord, that the Missouri District will make great strides for God and the church.

Everyone left the conference with a sense of his message, mission, responsibility, and the assurance that God would bring revivals to our churches. Our



Nazarene Ministers Benevolent Fund

DEAN WESSELS, *Secretary*

A RETIRED ELDER IN CANADA WROTE AS FOLLOWS:

"Thank you so very much for the birthday greeting from the department, which was received by me on my birthday anniversary. You do not know the comfort and joy and peace that it conveyed to my heart. No, you do not know.

"Also, I wish to thank you again for the check which is received promptly on or before the first of each month. All of these things mean so much to my wife and myself. A thousand thanks."

A birthday greeting and a monthly check from his church bring joy that cannot be measured into the life of this retired elder and his wife. Your N.M.B.F. budget helps to make this happiness possible. Give, not because you must, but because you care.

pastors determined to pray and labor until revivals come. Greater days are ahead for the Missouri District as we accept God's challenge and promise of II Chronicles 7:14.—JOHN T. SAPP, *Secretary*.

Fulton, Ohio—Recently our church closed a revival campaign with the Harley Family as the special workers—the best campaign the church has had. The meeting was better attended by the public than any previous meeting, and the Harleys reached some good prospects for the church. With the singing of their son, Danny, the Scene-o-felts by Mrs. Harley, and the preaching of Brother Harley, God came on the scene. The people stood by, the altars were lined with seekers, and the glory of God was in our midst. We appreciate the ministry of the Harleys.—TOBE MACKEY, *Pastor*.

New York District Preachers' Wives' Retreat

The New York District preachers' wives retreat was held April 14 to 16 at the Liebigell Mission of U.S.A. located in Schooleys Mountain New Jersey. The theme of the retreat, "Sing, Ye Islands of the Sea," was based on missions and music, in connection with the Music Year of our church.

Mrs. Gladys Hampton, wife of the district superintendent of our Puerto Rican work in the East, was the special speaker. Her presentation in message and picture was a challenge to the entire group.

The devotional theme, based on Isaiah 42:10, was divided into four thoughts—the New Song, the Lovely Song, the Night Song, and the Victory Song. Rev. David Sparks, chaplain of Wingdale Hospital, spoke to the group on "Preachers' Wives in Nervous Knots."

The presence of the Lord was graciously near during the community service at the close of the wives' retreat. Throughout the retreat a beautiful spirit of fun and fellowship prevailed.

It was the opinion of each one present that all returned to their tasks with a sense of unfailing help from God to do the work He had called them to do.

The husbands of the wives came for a delightful and delicious banquet before the women left for home.—JANET WILLIAMS, *Reporter*.

Smithton, Pennsylvania—This church recently experienced an outstanding revival under the preaching of Evangelist W. F. Miller. Three months of fervent prayer by all the good people of the church preceded this revival. This resulted in fifty-three seekers at the altar, and more than seventeen young people dedicated their lives to God and His work. On the closing morning of the meeting, ten new members were received on profession of faith. We appreciated the godly spirit of our evangelist and his preaching of the old-time gospel. A spirit of revival continues upon the church.—BEN J. BIXBY, JR., *Pastor*.

Florence, Oregon—During March we had a God-sent revival in our church. Rev. Marvin M. Lumley, pastor at Phoenix, Oregon, was the evangelist. The Lord used him and his messages to get to the hearts of the people. Sixty-one people bowed at the altar of prayer in this home mission church. During the day services God helped some of our people to do some deep
(Continued on page 21)

First Church, Wadsworth, Ohio

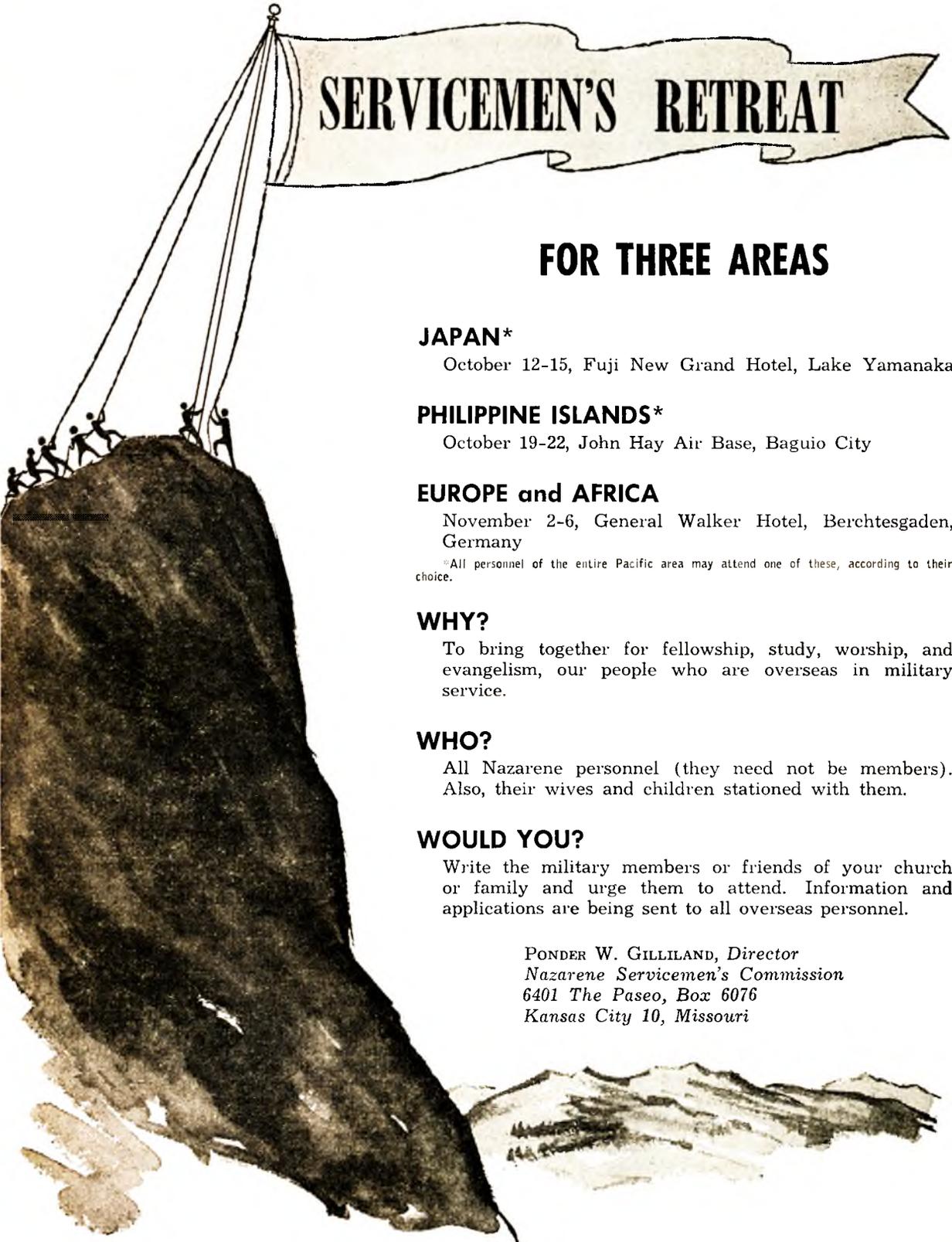


On Sunday afternoon, April 26, the building pictured here (of two units) was dedicated, with Dr. G. B. Williamson as the special speaker. District Superintendent C. D. Taylor read the scripture and prayed. Over three hundred people were present for the service. The church was organized on November 28, 1926, by Dr. J. Howard Sloan, then district superintendent. On December 19, 1927, the property at the corner of North Lyman and Maple was purchased; in 1930 there was an addition to this building. In 1947 the congregation voted to erect a new structure on the same corner; this structure was completed and dedicated on April 25, 1948. The Sunday school annex was erected during the late fall of 1949. The new parsonage was built in 1952-53 and dedicated on April 9, 1953. Time came to enlarge, and four lots, each 80 x 250, were purchased at High and Brouse Drive, during 1954-55; later the corner lot at High and Brouse was purchased.

These lots, costing \$11,000, were dedicated free of debt on December 8, 1957, and construction on the building began on June 1, 1958. Paul J. Miller acted as superintendent of construction, with George R. Schriber as the architect. Five men and the pastor acted as the contractor. The purchase of four of the five lots began under the ministry of Rev. Carl Hanks, who did an outstanding work in the progress of the church. An amount of \$75,781 was spent in the building program; value of the building is set at \$125,000, and the six-year-old parsonage is valued at \$23,000. We came as pastor almost three years ago, and have two more years to serve on a three-year call. We were happy to have Mr. Don Merriman, honorable mayor of Wadsworth, present for the dedication service. A third unit, the auditorium, 95 x 51 feet, will be erected at a later date.—L. D. MORGAN, *Pastor*.

For Our Overseas Military Personnel

WE ANNOUNCE A



SERVICEMEN'S RETREAT

FOR THREE AREAS

JAPAN*

October 12-15, Fuji New Grand Hotel, Lake Yamanaka

PHILIPPINE ISLANDS*

October 19-22, John Hay Air Base, Baguio City

EUROPE and AFRICA

November 2-6, General Walker Hotel, Berchtesgaden, Germany

*All personnel of the entire Pacific area may attend one of these, according to their choice.

WHY?

To bring together for fellowship, study, worship, and evangelism, our people who are overseas in military service.

WHO?

All Nazarene personnel (they need not be members). Also, their wives and children stationed with them.

WOULD YOU?

Write the military members or friends of your church or family and urge them to attend. Information and applications are being sent to all overseas personnel.

PONDER W. GILLILAND, *Director*
Nazarene Servicemen's Commission
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spiritual evaluating and get the victory. As a result of this meeting the whole tone of the church has changed. Pastor and people are united, and several times since the close of the meeting the altar has been filled with seeking souls. We have a new location, much more accessible, and hope to build within the next year.—**ALLAN W. MILLER, Pastor.**

Olivet Nazarene College

Three splendid revivals on our campus have helped to maintain a high spiritual level at Olivet Nazarene College, Kankakee, Illinois, during the entire school year. Rev. Harold Daniels, superintendent of the Illinois District, was the autumn evangelist, and the Lord used his ministry in a wonderful way. The Youth Week revival was under the direction of Evangelist Charles Hastings Smith—another spiritual high light. However, it was during the second semester revival, April 5 to 12, with Dr. B. V. Seals, superintendent of the Washington Pacific District, as evangelist, that the spiritual tide on the campus reached its high point. Many of our seniors have testified that this was the outstanding revival during their entire college career.

The college is able to report progress along every line this year. Total enrollment for the year is 1,150, an increase of nearly 7 per cent over last year, with prospects for next year's enrollment indicating another significant increase.

On March 2, ground was broken for Nesbitt Hall, a 150-bed women's residence, named in honor of Orla and Mary Nesbitt, founder and first teacher, respectively.

Our three-million-dollar development program, under the direction of Mr. J. Harlan Milby, assistant to the president, in charge of financial development, is showing wonderful progress.

Commencement exercises will be held May 28 with Dr. G. B. Williamson giving the commencement address. President Harold Reed will give the baccalaureate sermon on Sunday morning, May 21, and District Superintendent Mark R. Moore of Chicago Central will deliver the annual sermon in the evening.

Under the leadership of President Reed, Olivet College is seeing her very best days of spiritual and material progress, and we believe that better days in both areas are still in the future.—**R. L. LUNSFORD, Co-ordinator of Public Relations.**

Akron District Assembly

Dr. G. B. Williamson presided with dignity and efficiency over the sessions of the seventeenth annual assembly of the Akron District, April 29 to May 1, at Canton, Ohio.

The outstanding feature of the sessions was the report of the district superintendent, Rev. C. D. Taylor, now serving in his seventh year in this office. This report indicated gains in every area and department of the district activities. Four new churches were organized during the year to bring the total to 100, with 9,523 members, a net gain of 289. The Sunday school enrollment stands at 22,670, the N.F.M.S. at 5,636, and the

N.Y.P.S. at 3,061 members. A total in excess of a million and a quarter dollars was paid for all purposes throughout the district. For the Golden Anniversary year, of which this report is a part, the Akron District led the denomination at the point of percentage giving to foreign missions, by contributing 11.59 per cent of total monies for this purpose.

Since Superintendent Taylor is serving on a three-year call, there was no balloting for district superintendent. However, because of the high esteem in which he and his family are held on the Akron District, a liberal love offering was given to them.

District officers were elected as follows for the new year: Rev. C. B. Wood, secretary; Rev. Clarence J. Haas, treasurer; Mrs. D. D. Palmer, N.F.M.S. president; Rev. Edward Eichenberger, N.Y.P.S. president; Rev. Robert J. Shoff, church school board chairman; for the advisory board—Rev. L. L. Kollar, Rev. Fletcher Spruce, Mr. L. W. Durkee, and Mr. Harold T. Jackson; trustees to Eastern Nazarene College—Rev. C. D. Taylor, Rev. Robert J. Shoff, and Donald Pringle.

Ordained to elder's orders by Dr. Williamson were: Russell Metcalfe, Jr., Robert Grey, Paul Bowen, and Dominick Prosperi. Mrs. Hazel Green was consecrated as deaconess.

Preceding the assembly sessions, the annual N.F.M.S. convention was conducted under the able leadership of Mrs. D. D. Palmer, with the special speaker, Rev. Paul Hetrick, missionary on furlough from Africa.—**FLETCHER SPRUCE, Reporter.**

Evangelist Glen W. Aba reports: "The past year has been a time of wonderful victories as we have been privileged to work in revivals with some of our finest churches and pastors on the Northern California, Colorado, Kansas, New Mexico, San Antonio, Dallas, Southeast Oklahoma, Northeast Oklahoma, Joplin, and Michigan districts. God honored with many souls praying through and a number of new people uniting with the Church of the Nazarene. In April, I had a good revival with Pastor J. J. Steele and our First Church in Coffeyville, Kansas; forty souls prayed through and fourteen new members were added to the church. At this writing I am in a meeting at Smith Center, Kansas, with Pastor E. L. Doby, and God is blessing. I have only three good dates left in the fall of 1960, and am now slating for 1961. Write me c/o our publishing house, P.O. Box 527, Kansas City 41, Missouri."

Wapella, Saskatchewan, Canada—Recently we closed a profitable series of services with Rev. Elizabeth Choate of Des Moines, Iowa, as the special worker. Her timely messages were much appreciated, and her stories for the boys and girls were enjoyed by all. God's blessings were upon the services and the church was encouraged to believe for greater victories.—**E. V. SWARTHOUT, Pastor.**

Mineral Wells, Texas—Amid shouts of glory and praise, our church re-

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cently witnessed one of the best revivals I have seen. God led from the beginning. Evangelist Ernest Moore, Jr., visited us one Sunday and brought a Spirit-anointed message. Feeling God was ready to give us the revival our people had been praying for, we secured Brother Moore and his family for four days the following week end. God moved in and took charge, giving victory in cases for which people had been burdened for years. One lady was reclaimed on Sunday morning, and that evening returned and was gloriously sanctified; a man, who had been prayed for for years, was sanctified. God gave some real victories. The service on Sunday evening continued for a long time after the close of the altar service; God was so manifestly present that the people were reluctant to leave. We praise God for the ministry of Brother Moore and his family in sermon and song. More freedom and unity prevail in the services now than at any time since we have been here.—CARSON N. SNOW, Jr., *Pastor*.

South Charleston, West Virginia—Wonderful progress has been made in the work at Grace Church. The revival, February 5 through 15, with Rev. Jack Archer, pastor at Elkins church, was a great success. Special singing was by the Harrison Trio. Many souls were saved, with new people coming to the church, and the Sunday school attendance has greatly increased. Our pastor, Rev. H. E. Runyan, has been called for another three years by a unanimous vote. Brother Runyan has been a great asset to Grace Church, from the laying of the cornerstone to the present time. Our Sunday school contest, closing on Easter Sunday, was a real success, with 366 present that morning. Many new friends and members were secured for the Sunday school as a direct result of

this contest. In addition to this drive, something new was added to our "Thirty Pieces of Silver Offering" on Easter Sunday—it was taken up in a bright, new red wheelbarrow, provided by a local hardware dealer. We are now making plans for the vacation Bible school. A church bus has been added, with the special purchase of a used school bus to provide transportation for people who have no other means of transportation.—*Reporter*.

Announcements

WEDDING BELLS—Phyllis Jean Frye of Columbia City and John L. Yeatts of Ligonier, Indiana, were united in marriage in Nelson Street Church of the Nazarene in Fort Wayne on April 11, with Rev. Lowell L. Yeatts, father of the groom, officiating, assisted by Rev. L. E. Tucker.

BORN—to Mr. and Mrs. Douglas Fletcher of Bethany, Oklahoma, a son, Joe Lee, on April 27.

—to Rev. and Mrs. Richard M. Scharn of Leavenworth, Kansas, a son, Ronald Reece, on April 26.

—to Rev. and Mrs. E. E. Morrell, Pilot Rock, Oregon, a daughter, Ann Marcella, on April 15.

—to Rev. and Mrs. Allan W. Miller of Florence, Oregon, a son, Randall Kurt, on April 15.

—to Rev. and Mrs. (Marti Rogers) Murrow of Port Arthur, Texas, a son, Randal Scott, on April 10.

SPECIAL PRAYER IS REQUESTED by a Nazarene friend in Ohio that he may be completely consecrated to the Lord, for healing of his wife and son, for a revival among their church members, and that he may be healed of the effects of a light stroke;

by a Nazarene friend in West Virginia for his health, also for an unspoken request;

by a Christian father in Texas for his son—very sick in the hospital, that God will touch and heal him;

by a Christian lady in Iowa that "God will grant me speedy deliverance from the evil powers that bind and hold and hinder me, that His will may be done, and that He will supply my every need";

by a Nazarene lady in Indiana, for a friend, former Sunday school teacher, to find a good church home in the town where she now lives and be faithful to God and her family—for a young married couple in Tennessee to be true to God and the church—that she may hear from a sister and a friend soon;

by a reader-friend for an unspoken request;

by a Christian friend in Texas for a special unspoken request.

Deaths

MRS. VERNON E. LUNN (nee Doris Bonness) went to her heavenly reward on April 20, 1959, at a hospital in Kansas City, Missouri. Mrs. Lunn, who was born in Minot, North Dakota, was saved and sanctified at an early age and joined the Church of the Nazarene there, later transferring her membership to Kansas City First Church when she came in 1942 to work at the Nazarene Publishing House. She was a member of the original "Showers of Blessing" choir and served the church with her singing ministry until her untimely death. In 1948 she was united in marriage to Vernon E. Lunn, who survives her, along with her two daughters: Sharon Elizabeth, seven; and Susan Joyce, four. Also she is survived by her aged mother, Mrs. Julia Bonness, of Minot, North Dakota, four brothers, and three sisters. Funeral service was held in Kansas City First Church, with interment in the Nazarene section of Green Lawn Cemetery.

ARTHUR M. PARKER, age seventy-eight, died at his home in Pentecost, British Columbia, on January 23. He had been a semi-invalid since suffering a stroke five years ago, and died in his sleep. He was born in 1879 in Goderich, Ontario, and was among the pioneers in the development of northern Ontario. He was married in 1907. The family moved to Edmonton, Alberta, in 1913 and lived there until his retirement in 1950, when he and Mrs. Parker moved to Pentecost. He is survived by his wife, Delia; four daughters: Miss Jean, of Kansas City; Mrs. John Husveg; Mrs. James Carmichael; and Miss Bertha, Nazarene missionary to Swaziland, South Africa, for twenty-two years; also a son, Rev. J. Fred Parker, editor of *Conquest*, Kansas City. Funeral service was held in Pentecost.

GEORGE E. SUTTON was born September 10, 1871, in Clay County, Illinois, and died January 4, 1959, in Cass City, Michigan. He had been in ill health for the past twelve years. In 1911 he was united in marriage to Miss Julia Bray. They made their home in Morris, Illinois, until August of 1954, when they moved to Cass City. He had been a member of the Church of the Nazarene for thirty-four years. He is survived by his wife; two daughters, Mrs. Laurence Cox and Mrs. Robert Riddell; two brothers and four sisters preceded him in death. Funeral service was conducted at the Cass City Church of the Nazarene by the pastor, Rev. L. A. Wilson, with interment in Elkland Cemetery.

MRS. PEARL SCALES died August 17, 1958, at the home of her sister, Mrs. Anna Lenn, Boonville, Indiana. Also surviving are a daughter, Mrs. Jewel Summers, of Tennessee; another sister, Mrs. Josephine Webb; and a brother, Charles Moore, of Michigan. Mrs. Scales gave unselfishly of her time and money for others. Her life was a labor of love. At the time of her death she was caring for her bedridden sister. She loved the Lord and her church. Funeral was in charge of Rev. Carl Amos.

MARK ALTON, three-month-old son of John and Shirley (Braley) Turpel, died by suffocation on January 23 at their home in New Bedford, Massachusetts. He was a grandson of Evangelist J. E. W. Turpel.

MELVIN B. HANDS, age thirty-eight, of Sioux Falls, South Dakota, died suddenly at Sioux Falls on January 9. He was converted early in childhood and had been a member of the Church of the Nazarene since he was five years old. He is survived by his wife, Marcille (Marshall); a son, Burton; his father, Rev. A. W. Hands, of Kadoka, South Dakota; and a sister, Mrs. Lillian Vandersall, of California. Funeral service was conducted in the Sioux Falls church by Rev. Gerald Fosbenner, with interment at Garden City, Kansas.

Directories

GENERAL SUPERINTENDENTS

HARDY C. POWERS

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

District Assembly Schedule for 1959

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

G. B. WILLIAMSON

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

District Assembly Schedule for 1959

Canada Central	June 18 and 19
Eastern Michigan	July 15 and 16
Western Ohio	July 22 to 24
Southwest Indiana	August 5 and 6
Dallas	August 12 and 13

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Northwestern Illinois August 19 and 20
 Indianapolis August 26 and 27
 South Arkansas September 16 and 17
 North Arkansas September 23 and 24

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District Assembly Schedule for 1959

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

D. I. VANDERPOOL

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

District Assembly Schedule for 1959

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

HUGH C. BENNER

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

District Assembly Schedule for 1959

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

District Assembly Information

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

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

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

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

SOUTH DAKOTA—Assembly, June 17 and 18, at Church of the Nazarene, 714 S. Minnesota Ave., Mitchell, South Dakota. Send mail, merchandise, and other items relating to the assembly c/o the entertaining pastor, Rev. Howard Olson, 612 W. Havens, Mitchell, South Dakota. (N.Y.P.S. convention, June 15; N.F.M.S. convention, June 16.) Dr. Hardy C. Powers presiding.

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

CANADA CENTRAL—Assembly, June 18 and 19, at Grace Church, 624 Annette St., Toronto 9, Ontario, Canada. Send mail, merchandise, and other items relating to the assembly c/o the entertaining pastor, Rev. Carlton P. Gleason, 29 Walford Road,

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Toronto 18, Ontario, Canada. (N.F.M.S. convention, June 16 and 17.) Dr. G. B. Williamson presiding.

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

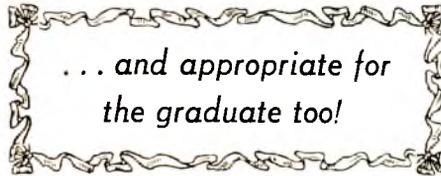
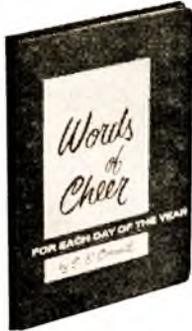
NORTHEAST OKLAHOMA—Assembly, June 24 and 25, at First Church, South Delaware and East 12th, Tulsa, Oklahoma. Send mail, merchandise, and other items relating to the assembly c/o the entertaining pastor, Rev. L. A. Ogden, South Delaware and East 12th, Tulsa, Oklahoma. (N.F.M.S. convention, June 22 and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

ALBANY—Assembly, July 1 and 2, at the District Campgrounds, Brooktondale, New York. Send mail, merchandise, and other items relating to the assembly c/o the entertaining pastor, Rev. Wm. Williams, White Church Road, Brooktondale, New York. (N.F.M.S. convention, June 29 and 30.) Transportation to reach the District Center—Lehigh Valley Railroad, Greyhound Bus, Mohawk Airlines. Dr. Samuel Young presiding.

WEST VIRGINIA—Assembly, July 2 to 3, at the District Center, Summersville, West Virginia. Send mail, merchandise, and other items relating to the assembly c/o the entertaining pastor, Rev. Chester Acton, Nazarene Camp, Summersville, West Virginia. Instructions on how to reach the Center: by bus to Summersville; by train or plane to Charleston, then by bus to Summersville. (N.F.M.S. convention, July 1.) Dr. Hugh C. Benner presiding.

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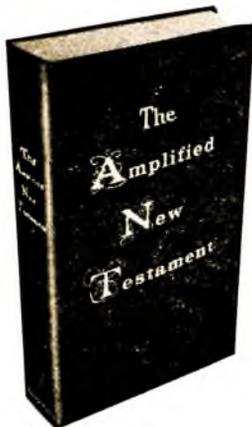
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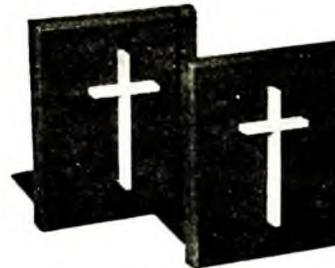
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