The Outreach of the Church

General Superintendent Williamson

Recently while I was eating in a restaurant with a pastor, his singer, and their families, a striking-looking gentleman stood beside me. We were not aware that a similar party representing another denomination was seated at a nearby table. The stranger inquired if a Nazarene superintendent was a member of our group. He then introduced himself as the evangelist engaged in revival services in the First Baptist Church of that city. He continued, "I am C. Wade Freeman, secretary of the Department of Evangelism for the Southern Baptist Church in Texas. I would like to confess my debt to the Church of the Nazarene. It was in a home mission hall in St. Louis that I was converted under the preaching of Caleb I. DeBoard." I assured him that we were happy to have had a little part in his salvation and fruitful ministry. He replied, "Not a little part—a big part, for it was there I found Christ, learned of the Spirit-filled life, and was called to preach."

Soon the singer in the Baptist meeting came to identify himself and give us a chapter out of his life story. He said, "As a boy I lived in Dinuba, California, where with my mother I attended the Church of the Nazarene because we liked the fervor of the services." He went on, "About twenty years ago they had a pastor there that I admired but I have forgotten his name." After a few questions and answers I asked, "Could that pastor have been Orville W. Jenkins?" He quickly said, "That is correct." I was happy to tell him that Dr. Jenkins is now my pastor at Kansas City First Church. Then he volunteered, "That church with its spiritual emphasis and evangelistic spirit influenced my life."

A church with a distinctive message declared in the power of the Spirit exerts an influence that reaches far beyond its membership. To such a ministry let us be dedicated anew. The outreach of the church will be long and effective, provided we maintain our distinctions in sound doctrine, vital experience, holy living, and virile evangelism in services characterized by the joyous freedom and power of the Holy Spirit.
Dr. C. W. Butler, age eighty-six, well-known holiness evangelist, died Monday, April 18, while conducting a meeting in Oregon.

Evangelist Al Fisher writes that he has left the field to accept the pastorate of the church at Port Angeles, Washington.

Evangelists William and June Schmidt write that they have left the field to accept the pastorate of the Chapman Memorial Church at Vicksburg, Michigan.

CONCERNING WINDOWS

On a gray February day X sat in a second-floor office looking out at a drab scene of buildings and thoroughfares. It came to me suddenly how dirty the windows were across the street, with the winter’s accumulation of sleet and grime.

But then I looked more closely and, lo, the dirt was on our own window!

The spiritual parallel I drew: At times in life we are prone to see the dirt on the other person’s windows, the other person’s life, actions, or motives—while if we’d inspect more closely we would see our own windows besmeared by petty jealousy, misunderstanding, or an unchristian attitude.

My duty, therefore, is to see that my own windows are shining clear, reflecting the glorious sun of God’s great love.

Perchance if my windows are sparkling, I’d find the windows on the other side less grimy, or could be they would sparkle too?

Can the world see Christ in you? Are your windows shining clean?

—Eve Elmore

FAITH, the Evidence of Things Unseen

We often feel a bit impatient when seemingly some of our prayers go unanswered, but then we remember God has not closed His book and will not until all accounts are settled.

We must strengthen our faith and never waver. He has promised grace sufficient. Tests come our way in sickness, death, and other trials. He will and does bring us out as good soldiers. He says, “Be still, and know that I am God” (Psalms 46:10).

When the cross becomes heavy, having Him makes it lighter. We must not fail to let Him help us. We cannot understand all the workings of the Spirit, but so long as we let God lead us in all our affairs, He will direct and guide us. We must trust Him more and more as the days go by, and in so doing our faith grows stronger.

There is no substitute for faith. It inspires our lives, supports our hope, lifts up the fallen, strengthens the weak. What more could we ask of a loving Heavenly Father who understands us better than anyone else? By faith I hold on to His promise, and hope to meet Him someday. My prayer is, “God, make my faith stronger than my fears.” He answers, “According to your faith be it unto you” (Matthew 9:29).

Take Him as Your Partner

By J. A. MARSH

Take Jesus as your Partner; Just let Him be your Guide. No need to fear the shadows—He’ll be there at your side.

Read the Good Book daily; Search its pages through; Listen to the message Of its story ever new.

Take Him as your Partner O’er life’s uncertain way; He’ll lead you thro’ the valleys To that bright, unending day.

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IMMORTALITY

By F. W. DAVIS

When this mortal life is ended, And we’ve crossed the narrow sea To that home beyond the sunset— Land of immortality—That will be a happy morning Soon to dawn for everyone Who’ll be changed into His likeness—Glorious image of His Son!

What a daybreak up in heaven For the saints who will arise From this clay to bliss immortal, Far beyond the starry skies! Then cheer up, O Christian pilgrim; Soon the conflict will be o’er. We’ll be changed into His likeness, There to live forevermore.

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Sanctification is the possession and manifestation of—

Perfect Love

(Concluding article in a series of four on "What Is Sanctification?")

In the three previous articles we have said that cleansing from sin, the infilling of the Spirit, and the Spirit's empowerment are Biblical evidences of personal sanctification. We now come to another basic constituent without which there can be no New Testament experience of sanctification.

Sanctification is the possession and manifestation of perfect love. "Be ye therefore perfect, even as your Father which is in heaven is perfect" (Matthew 5:48). Dr. Daniel Steele once announced this verse as his text and then said, "This is the greatest verse in the New Testament." The context, verses 43-48, makes clear it is the perfection of love that is meant—love to God, love to man, love to enemies. "Ye have heard," said Christ (verses 21, 27, 33, 38, 43) from your traditional teachers, the scribes and Pharisees, contrary teaching, "But I say unto you, . . . Be ye therefore perfect" (in love to all mankind). "Love thy neighbour," was the divine law, but the Jewish traditionists had added, "and hate thine enemy"—meaning all that were not Jews. This was plainly contrary to the teaching of Jesus.

As children of God we are commanded to make God our Model of moral perfection. Be perfect, by being holy as He is holy (1 Peter 1:15-16), by having a heart purified from all sin, and filled with love to God and man, including our worst enemies. "Love your enemies"—not love their evil spirit and conduct, but "bless them," "do good to them," and "pray for them." Such love as returns good for good only is natural even in the worst of men, but they have no special reward from God. Even publicans, who were reckoned among the Jews to be the very worst of sinners, whose business practices were very oppressive, unjust, and odious, would return good for good. But Christians must excel in all proper tokens of civility and good works generally, as patterns to others, and for the glory of God.

A genuinely sanctified person is filled with divine love. And love loves. It is loving. "God so loved . . . that he gave." Christ loved those who scorned His message, mocked and jeered Him, turned from His kind entreaties, spit upon His holy face, plucked the beard from it, smote Him with a reed, placed a thorny crown upon His sacred brow, nailed Him to "The Old Rugged Cross," crying, "Crucify him, crucify him," and then He prayed, "Father, forgive them." Love loved. Love is active. It is filled with tenderness, compassion, and a willingness to suffer for others.

Stephen was subjected to mob violence. His words were considered blasphemous. They cast him out of Jerusalem in accordance with the law that would not permit criminals to be executed within the city. They "ran upon him with one accord." It sounds like a modern case of lynching. Justice and legality were thrown to the winds as the rulers and angry mob rushed upon the innocent defendant and, without a verdict or sentence, dragged him out of the city and violently stoned him to death.

Stephen's death was an unjust, illegal outrage and criminal murder at the hands of carnal, diabolical, and hate-filled men. But Stephen, filled with the Holy Ghost, expressed his perfect love for his avowed enemies, and prayed to the Lord Jesus. He kneeled down and "cried with a loud voice" as he prayed substantially the same prayer as Christ on the Cross: "Lord, lay not this sin to their charge." Then his tranquil spirit retired from this life of Christian labor and suffering to be ever at rest with His Saviour, free from wicked troublemakers, and to be at home with the Christ he loved supremely.

A missionary spent several years among wild natives. The savages would not listen to his gospel messages. They hated, vilified, and spurned him. He had no converts, so he gave himself to prevailing prayer in their behalf. One night he heard the approach of a warring tribe with spears and other weapons. They were intent upon his death if their plan of stealing all his household goods was intercepted. Instead of the expected resistance, he smiled and asked if he could assist them in any way. They immediately began seizing the table, chairs, desk, bed, and all his belongings and carrying them out. The missionary offered to help them. He gladly did and carried heavy things over the hill for them.

When they were gone, and he was left with no bed upon which to pillow his head, the Spirit whispered, "Spend the rest of the night in prayer for these poor savages." For several remaining
hours before the break of day he pleaded with God to save their lost souls. As the golden sun began to dawn in the east, he looked out from his humble cabin and saw in the distance men approaching again, but this time the very same men were returning to the missionary the stolen goods. Upon arriving, they humbly asked his pardon and wanted to find his Saviour. Many that morning were gloriously converted to Christ, and this was but the beginning of a great revival that spread for many miles around, and the hitherto hindered work of Christ prospered. This missionary had perfect love.

Carnal bickerings, unrighteous attitudes, carping criticism, wrong dispositions, and any sort of fleshly manifestations are not of God. Sanctification is love in action, attitude, spirit, behavior, inner being, and outward expression.

"But the fruit of the [Holy] Spirit [the work which His presence within accomplishes] is love, joy [gladness], peace, longsuffering [patience; an even temper, forbearance], gentleness [kindness], goodness [benevolence], faith, meekness [humility], temperance [self-control, self-restraint, continence]: against such there is no law [that can bring a charge]" (Galatians 5:21-22).

"And they that are Christ's have crucified the flesh [the godless human nature] with the affections and lusts. If we live in the Spirit, let us also walk in the Spirit" (Galatians 5:25-26). This is sanctification. Blessed be God, we can be filled with perfect love to God, man, and our enemies! Amen!

On Mother's Day I have a special reason to sing—

"Honey in the Rock"

By MARIAN L. KNORR

Mother's Day has a very special significance to me. Something out of the ordinary happened on Mother's Day, May 13, 1950, so this (1960) is a sort of tenth anniversary too. Ten years ago I stood before the altar of the First Church of the Nazarene in Richmond Hill, New York, and made my vows before God and the people and was welcomed into the sweetest fellowship in all this world!

There is neither time nor space now to go into all the wonderful and mysterious ways God led me to the Church of the Nazarene. Suffice it to say that a friend of my son's asked us to attend one service in February, 1950. There was an evangelist there and we stayed for young people's and the evangelistic evening service. We immediately felt the warmth and glow of the Holy Spirit in that place. Although we had been saved for nine years and knew Christ personally, still we had never been in such a delightful meeting. They picked "Honey in the Rock" for one of the songs and I was surprised and puzzled when, after several hands went up in the air, they sang it again and again and again. (I supposed that the hands were "asking for" more stanzas. I had never heard of getting blessed.) Anyhow, the song blessed my own soul and I told all my Christian friends about the "Honey in the Rock" church. Some laughed, others were curious enough to come the next week, and still others "warned" me of the "queer ways" of these folk.

I continued to go to these services, which was unusual in itself, since I loved the church in which I had found Christ, and had never before "deserted" its services. But when I found myself on a prayer meeting night bored and my mind going out to Richmond Hill, I knew something was happening to me. My son and I prayed much and finally "prayed through" on it, although at that time we had never heard such an expression. We were determined to have all that God had for us, no matter what folks said. Then there was a ten-day meeting and one Sunday morning I was gloriously sanctified. Soon afterward, the little annoying pieces that had never satisfied me in my life as a Calvinistic Christian became clear and "fitted" into place like the parts of a jigsaw puzzle.

On Mother's Day, as I said, my son and his friend (who up to that time had hesitated about this great step) and I joined the church. And the organist played "Honey in the Rock" just for me! They also sang "My Mother's Old Bible Is True," and whenever this is sung on Mother's Day the entire scene returns to thrill and bless my soul: the bright flowers on the altar rail, on the piano and the organ, the sweet strains of "Blest Be the Tie That Binds," as the entire church surged forward to shake hands and welcome us in, and the tears that freely flowed.

Many trials and temptations, sorrows and tests have come my way, but I know I have been sanctified. A couple of the deacons from the other church and a few of the church folk tried to "change" me, and I had the same answer they always give about salvation: "I should know all about it, for I was there when it happened." Praise God, the Blood does cleanse from all sin! I have found "Honey in the Rock" and I rejoice in my Saviour and Sanctifier this Mother's Day!
March 24 marked the 140th birthday anniversary of Frances Crosby, the blind songwriter. She wrote between 7,000 and 8,000 songs and we owe her a debt of gratitude for contributing so much in this field of endeavor.

Fanny Crosby, as she was affectionately called, was born in a humble cottage in Putman County in east New York. At the age of six weeks she lost the sight of both eyes through a mistake made in the treatment of an eye inflammation.

Fanny's father died when she was a year old. Her early life was greatly influenced by her mother and grandmother. They considered her a normal child. She was physically strong and active. Despite her affliction, she enjoyed playing with children of her own age, climbing trees, and riding horseback. And when she fell or ran into some object, she always found sympathy and love in her grandmother's arms.

As Fanny grew up she realized that there were many things she could not share with other children. At this time there were no schools for the blind. Anyone in that condition was supposed to be stupid, dependent, and without the ability to develop his talents. At the age of eight years she began writing poetry.

However, when Fanny had reached the age of fifteen, New York had an institute for the blind. Here she enrolled, and received inspiration for her songs. Here she met and married Alexander Van Alstyne, a famous blind musician, and here Fanny spent twenty-three years—first as a pupil and then as a teacher.

After her marriage she devoted most of her time to writing. Fanny signed a contract with one publishing house to furnish three songs a week. Her husband wrote the music for her songs; he understood the needs of the religious world and cooperated with her in every way. Added to her gift of writing poetry was her talent for playing the organ and piano.

Fanny lived during the development of a very important period in the history of America. It was the era of the evangelistic movement, which had its origin in London in 1844. By 1858 it had spread to the United States. Then, too, began the religious revivals in the larger cities. Singing was a very important part of these revival services. Fanny's songs helped this evangelistic work along. They caught the imagination and stirred the emotions of the people, and many times her gospel songs were of more influence in leading people to Christ than were the sermons.

An account of Fanny's life would not be complete unless we mentioned Ira D. Sankey, a popular evangelistic singer traveling with Dwight L. Moody, an evangelist of great fervor and power. It is said that Sankey's songbooks filled with Fanny's songs sold over fifty million copies.

When asked how she composed her songs, Fanny said, "I completely compose a song in my mind, leave it lie for a short time, then study it, and finally dictate it." Fanny's songs are still used. They are timeless because they grow out of a religious experience and fulfill a need in the life of an individual.

Many of her songs are included in present-day hymnals. Among the most beloved are: "Pass Me Not," "Close to Thee," "Blessed Assurance," and "I Am Thine, O Lord."

Several noted and famous persons visited the institute while Fanny was there, among them three presidents—John Tyler, James Polk, and Grover Cleveland. When the last was a young man he was employed as a secretary and an English teacher at the institute. At the same time Fanny was teaching in the English Department and they became very good friends. In later years she visited in the home of President Cleveland and his family. Other celebrities influenced her life: William Cullen Bryant and Jenny Lind, the singer, for whom Fanny wrote a poem.

Not all of her songs were of a religious nature. She wrote the words for five cantatas which Dr. George Root, a composer of music and a teacher of the music department of the institute, had written. Fanny also wrote the words for "Rosalie," "The Prairie Flower," "Proud World, Good-by," and "There's Music in the Air."

Fanny had the distinction of being the first woman to speak at a joint session of Congress. She pleaded with the congressmen to build and organize schools for the blind throughout the United States.

She was busy composing up to the time of her death, which occurred at the age of ninety-five. She is buried at Bridgeport, Connecticut.

Fanny had faced many difficulties—poverty, blindness, and depression. Her songs are indicative of great courage; she had met the challenge that life had brought her, and her songs are testimonials of her personal association with Christ. To Fanny, the reality of God was a certainty.
I have had the privilege of interviewing a considerable number of young people who have graduated from various institutions of higher learning relative to finding employment. Generally, before too long, we get into the subject of religion. I find that many of the young people are really concerned about the subject, but are confused and frustrated.

It is generally admitted, speaking of the Church in general—including all denominations—that the Church’s concern for higher education is twofold. Obviously, the Church is interested in the Christian witness on the campus—an interest that is represented by many of our young people today. In addition to this, there is a growing concern on the part of many churches and church members in regard to the classroom itself, speaking now generally of our universities and state institutions, and what is taught there. It is on this latter concern that I would like to make a few comments.

The modern university, it is said, suffers from the isolation of its parts. The engineer needs courses in humanities, and so on, and one hears increasing talk to the effect that we are not educating the whole man, but rather are contenting ourselves with imparting certain skills to him out of the context of real life.

That is, there are those who feel that it is time that religious values and precepts be made central to the curriculum of all of our universities and schools in order that we may educate man’s spirit as well as his mind; and even that we may better educate his mind by reunifying the humanities, science, law, and business with the common denominator of religious philosophy.

It is my firm conviction that many students feel that they are missing something in their education, and that they desire to hear the great message of true religion spoken in the classroom with intellectual insight and commitment.

It has been said that modern man finds it increasingly difficult to believe in a God that works in history. That is, he may admit intellectually that the creative God exists, but he finds it hard to believe that God guides the everyday affairs of man and his history. It is obvious that this attitude finds its reflection in modern education. That is, it is obvious that higher education today, in most of our universities, is predominantly secular. Therefore education confines itself to those subjects dealing with the physical, sense-dominated world and the values one can obtain from it.

I should like to make it clear that I do not decry secular disciplines as such. Certainly no one is against our great scientific technology and its accompanying physical comforts. The danger is in the lack of emphasis upon Christian ethics and values, and the corresponding emphasis of man’s spiritual education.

Thus, modern education tends to be fragmented, and man’s spiritual quest for his true nature and place in creation is all but ignored.

Engineers are graduating who do not know what to do with their lives when the workday is over. Atomic scientists receive their diplomas without ever having considered the moral implications of their work. Students of the humanities are sent into a world with little humanity, themselves lacking a complete knowledge of religious values.

Imagine, if you will, some science student approaching any of the great Christians of the past or present with the question of God’s existence and the proof of it. To such saints this is a meaningless question. Since the reality of God is experienced by them directly, it need not be proved. But too many people seem to compromise and leave the question open for debate. God cannot be proved, they say, but we know He is there—at least we hope He is.

In reality, the living presence of God has been attested to by every saint and prophet of every religion. Why is their testimony ignored when one word from a scientist is enough to convince us of the structure of the atom, which no one has ever seen?

It has been said that science is in direct conflict with religious teachings. If one is really convinced of the reality of God, and of our exalted place in
God's creation, the discoveries of science should become lights on the path of knowledge and in no way conflict with religious precepts.

I certainly do not want to leave the impression that all of our state universities and schools are pagan institutions. There are teachers of deep religious commitments and administrators whose concern is the education of the whole man, but I do feel that we ought to be proud of our Nazarene colleges and what is taught there. Our colleges should have the support of all of our people and we ought to make sure that our young people receive the right kind of education.

God is real—the universe is a friendly, a beautiful place in which to live. It is time that we as Christians demonstrated this, if we do not already, and we must always make the reality of God the motivating force in our colleges.

By EARL C. WOLF
Editor, "Bible School Journal"

THANK God FOR SUCH HELP!

An unusual little note on one of our Christmas cards amazed us. It simply said, "Thank you for letting me teach Stevie." You see, Stevie is our four-year-old. He's just a normal, brown-eyed boy. But to us he's very important. To have the supervisor of the Kindergarten Department thank us for letting her teach our Stevie was a heart-warming experience.

We have been thanking God for teachers such as Mrs. Mildred S. Edwards, who penned that brief note. We have been thinking anew of the help we have through the ministry of devoted and trained Sunday school workers. We have been giving praise to God for all those who are helping us in the big task of saving our children and giving to them a strong and living faith.

Our older son joined church the other Sunday. His father missed this special service because of a preaching engagement. But our godly pastor, Dr. Orville Jenkins, had helped prepare our ten-year-old for church membership. And there were at least two other adults in that service—his mother and his supervisor—who were interested in a special way in this significant step in the life of a junior boy.

The week after Timmy joined church he received this letter from Mrs. Elizabeth Benson, his junior supervisor:

Hello, Timmy!

It was such a thrill for me last Sunday to observe you taking our church membership vows!

Joining the church is one of the important decisions of a person's life. I am so happy that you made this choice early in life because the church can mean so much to you all through the years to come.

Do make it a practice to attend all of the services of the church regularly; participate in its activities; enjoy the fellowship of other church members and friends; share in its projects. In this way you will feel more and more a part of the church and will enjoy saying, "This is MY church."

I enjoyed so much being your Primary 3 lead teacher and now it is a real joy to be your junior supervisor, even though I miss the close contact which a teacher can have.

God bless you real good, Timmy! It is so good to see the way you are growing—both physically and spiritually. I want always to be your friend and trust you will feel free to come to me with any of your problems.

My prayer for you is that you will always keep CHRIST FIRST in your life.

Your friend and supervisor,

Mrs. Benson

Enclosed in this letter was the following poem:

JOINING THE CHURCH

This is a joyous day, a new day, a beginning;
For quietly I walked up our church aisle,
Quietly, and proudly, too, I stood up front awhile
And gladly answered all my pastor's asking.

I spoke my faith and gave my promise knowing
I do believe in God, I would be true,
Would seek God's will, would follow Jesus' way,
Would do my part to keep our church a helpful one and growing.

My pastor clasped my hand in welcome. Then
I, turning,
Smiled at my folks and other people there
And thought, This is my church and theirs; we've much to share.
This is a joyous day, a day of a new learning.

—AUTHOR UNKNOWN

Yes, in our home we are thanking God for the help of dedicated Christian workers. We are grateful for the resources of our church and Sunday school.

MAY 4, 1960 • (219) 7
We, as Nazarenes, should be—

A People on the Move

By DONNA M. CLARK

It was a strange church, an unknown pastor, and unfamiliar faces, but the spirit of prayer was the same found in other Nazarene churches, and God came in the same remarkable way to bless.

As I listened to the prayer sincerely offered from a burdened heart, three phrases caught my attention: “O Lord, may we move closer to Thee; . . . help us to move above the world; . . . help us to move out among those who need the gospel.”

Move closer to God, move up, and move out! These three moves will give a person real happiness and provide him with a goal in life. Let us look at them.

“May we move closer to Thee.”

Sinner! That means you! As you are walking along, under your heavy burden of sin, Christ invites you, “Come unto me, all ye that labour and are heavy laden, and I will give you rest. . . . my yoke is easy, and my burden is light” (Matthew 11:28-30).

Do you feel that you are unlovable? “For God so loved the world” (John 3:16). Too great a sinner? “They that are whole need not a physician; but they that are sick. I came not to call the righteous, but sinners to repentance” (Luke 5:31-32).

That God will not forgive? “If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness” (I John 1:9).

Move closer!

Justified person, this means you! “For God hath not called us unto uncleanness, but unto holiness” (I Thessalonians 4:7). “Be ye holy; for I am holy” (I Peter 1:16). Let Christ take the “I” from sin, the “I” from your life, and center it in Him! Let Him cleanse your heart from the old carnal nature and make you “whiter than snow.” Move closer!

Sanctified person, this means you! “Grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ” (II Peter 3:18). Stand still only long enough to find the will of God; then—move ahead! In moving ahead, you will move closer!

Move out—

Away from the shore line. People seldom drown in shallow water. Let the waters pass your ankles; don’t be afraid to get your knees wet. Go out deeper—move out to where souls are perishing in sin. Move out from the four walls of your home, of your job, and of your church. Dare to “launch out” to where you can no longer touch bottom. Begin to walk on the water, keeping your eyes centered on Jesus.

Move up!

If we would move above the world in death, then we must move above the world in life. We must pray for the Lord to plant our feet on “higher ground.” We can live above the little things of life: the petty, insignificant things that matter little to us as Christians. Refuse to be bothered with trifles, little jealousies, tiny irritations, and “pet peeves.” We must have an “other world” optimism; store up “treasures in heaven.” And someday we will move up, above the clouds, to our reward.

Yes, we as Christians, as Nazarenes, do not dare to stand still. We must ever be a people on the move for Christ.

COMMIT TO GOD!

By JEAN M. LOW

Commit to God thy deepest woe;
The broken heart that does not show
Will light thy face with radiant glow,
Commited unto God.

Commit the thorns that prick thy flesh
And cause old wounds to bleed afresh;
The tempter’s snare cannot enmesh
The soul that trusts in God.

Commit the load thou canst not bear;
The cross that dearest friend can’t share
Becomes a diadem most rare,
Commited unto God.

Rejoice! For there is healing in His wing,
And through each tear our hearts can sing,
“My steps lead upward to the King!”
As we commit to God.
From Braces to High Heels

By MRS. BARBARA BRADFORD
A Nazarene pastor's wife

Shortly after the birth of our little girl, December 20, 1957, I became quite ill. Pressure and pain in my head such as I cannot describe were continuous. I would lose consciousness, sometimes many times a day, sometimes for minutes—sometimes hours. I lay in a hospital bed in the living room of the parsonage for nine months, seven months of this time having oxygen periodically, and my legs in braces to my knees, as my feet and legs were badly twisted.

In December, 1959, I was "promoted" to braces which came almost to my hips. I was resigned to the words of one doctor that I would "wear them the rest of my life." Now I was up, but the pain and pressure continued. I made every effort to keep going, as I felt there was enough misery in the world without my adding to it. I had much to live for and felt I could "fight" better on my feet than on my back. The thing that helped me most was the knowledge that many Nazarenes in Michigan and Virginia were praying for me, as well as many other friends from different denominations.

On January 19, 1960, I received a beautifully wrapped package. It was addressed to me, "Barbara Bradford—from your Heavenly Father." I received it while sitting in a revival meeting in Richmond, Virginia. My package contained my healing—from God. He touched my body completely and instantly. My illness and all its effects were gone. I removed my braces, my feet and legs were straight, the pain and pressure in my head were gone; I put on high-heeled pumps for the first time in two years. Yes, God gave me a new lease on life, twenty-four hours a day—each filled with sixty golden minutes. It is up to this minister's wife to help others as they have helped me, to be a blessing to all with whom I come in contact, but most of all to be sure my life reflects the One to whom I am most grateful—God.

I appreciate the prayers of our district superintendent, Dr. Orville L. Maish, and his good wife, who were so very kind to me, as well as the prayers of all of you who prayed and remembered me in so many ways. May God, in turn, bless each one of you and fill your homes, hearts, and lives with joy, peace, and happiness. I am proud to be a Christian—and a Nazarene!
A Scriptural Challenge to the Church

By VERNON L. WILCOX
Pastor, Moreland Church, Portland, Oregon

**Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee** (Isaiah 60:1).

That Israel is here addressed goes without argument. But there can be little doubt that Israel, in the prophetic and symbolic sense, refers to the Christian Church, yet in the future at the time of Isaiah's prophecy.

The Messianic hope burned high on the altar of Isaiah's heart, as evidenced in many places in his prophetic utterances. In our text, taken from the sixtieth chapter, we hear a clarion call from God's trumpet. Let us think of these words as a challenge to the Church of Jesus Christ in this modern age.

**"Arise, Shine."

This command presupposes a recumbent position. Without doing violence to the sacred text we may consider this to be the common situation in the Church of today.

Largely speaking, the Church is asleep in the matter of attending its own services—surely the minimum service imaginable for any professed Christian in reasonable health. Many larger churches cannot possibly accommodate all their members at once, therefore have two or three services on special days. This indicates a lack of interest for most of the church's work. As Nazarenes we haven't too much to boast about. Although our attendance is still near our membership we are rapidly becoming in many places a "Sunday-morning church," with only fractional attendance on Sunday evenings and at midweek and revival services. The Church is asleep at this point of minimum devotion.

The Church is asleep in the matter of finance. More money is spent each year for liquor advertising alone in the United States than by all evangelical churches for all purposes. Many well-to-do people feel they have done well when they pledge one hundred dollars or so to the budget of their church. Even our own showing, while above average, indicates that perhaps two-thirds of our people tithe and give reasonably good offerings. For the evangelism of the world we are content (or are we really?) to devote less than one-tenth of that amount.

The Church is asleep in the matter of soul winning. While we know exact figures on this matter cannot be kept, yet some facts assail us. Even in holiness ranks a 10 per cent gain by profession is considered high, for ten members working a year to recruit one new one from the world is a real achievement. We recognize the problems involved, but can we not do more to win people for Christ?

The prophet shouts from the top of the watchtower in the early morn: "Arise, shine; for thy light is come." The Christian religion is not for a lazy man. The religion that could infuse unquenchable zeal into the hearts of the Wesleys, the Livingstones, the Judsons, and many others is not for weaklings. It demands our best.

When we think of young people having to have an easy religion offered them on a platter before they will accept it—of those in middle life giving Christ only a token loyalty, considering the church only an interesting side line—when we see older people who have laid their armor by and pray no victorious prayers for today—then we realize how much we need to hear and heed this call of the prophet.

**There Is a Promise Accompanying the Challenge!**

1. "The Lord shall arise upon thee, and his glory shall be seen upon thee" (v. 2). We must always have the presence of God in our midst. We are thankful for community standing, for attractive buildings, and warm welcomes in our churches. But we must, in the words of P. F. Bresee, "Get the glory down!" This cannot be done by our own effort—it is a gift of God in response to our waiting upon Him.

2. "The Gentiles shall come to thy light" (v. 3). God here promises to give missionary success. For the signs of increased interest in world evangelization we are glad. We have a part in every victory that is won, as we pray for and support the missionary enterprise. But so much more may be received from God if we will but arouse ourselves.

3. "Then thou shalt see, and flow together" (v. 5). Unity is a mark of God's favor. This does not mean uniformity or regimentation, but unity of spirit, motive, and direction. God's people are all going the same way, if not by the same road. We get along with each other if we have His Spirit.
Does it sound hard to “flow together”? Then let the fire of God’s love melt down the iron, and it will not be hard.

(4) “Thine heart shall . . . be enlarged” (v. 5). This refers to vision. So often we accomplish little because we attempt little. Our vision should be so large that we take in every needy person. In the words of Carey, “Expect great things from God; attempt great things for God.”

(5) “Thy sons shall come from far, and thy daughters shall be nursed at thy side” (v. 4). We shall see the salvation of our youth. Thank God, we are saving a large proportion of them, and the promise indicates that some who wander away will return. Let us claim this promise.

(6) “The sons of strangers shall build up thy walls” (v. 10). We thank God for every victory among our own, but we need to reach beyond our borders to “snatch some from the burning.” The genius of the Church has been this spirit of evangelism. We must not be content to “hold the fort.” We must storm the enemy’s fort and take hostages for our Commander.

(7) “Therefore thy gate shall be open continually” (v. 11). We see indicated here a continual revival and God’s constant blessing on the church, so that needy souls will seek out the church to find salvation. The ideal is for a continual revival spirit to prevail so that special meetings just intensify what is already in progress and offer opportunity to bring it to fruition.

The opportunity of the Church is so great that I fear some of us will merely gaze at the door as it opens, rather fascinated by it as by a magic “open sesame,” and that we will do no more than recognize that the door is open, hoping someone will enter. But who, unless you and I, will enter? We are the Church, which doesn’t exist apart from its constituents. May God help us to accept the challenge and claim His promise!

It gives itself to save . . .

SALT

By EDITH CAREY

Jesus said, “Ye are the salt of the earth” (Matthew 5:13). Quite often we hear this text referred to in sermons. The points of comparison are usually that the salt is the Christian himself; that salt brings out the flavor of food, and that the salvation of a person brings out natural God-given abilities. Reference is sometimes made to its being added to the offerings under the Levitical law (Leviticus 2:13). Also emphasized is the sacredness of the “covenant of salt” (Numbers 18:19).

Always mentioned is the preservative power of salt, and truly this is a very important attribute. If Sodom had had ten grains of righteous salt it would not have been destroyed; but, alas, the Lord found less than half the necessary ten. Who knows how many cities and nations today are being preserved from destruction because of the few faithful, salty Christians in them? Perhaps this includes the strong nations which think of themselves as fully established upon a Christian foundation, but which in various ways appear to be losing much of the pure salt of strong, fully consecrated, holy people, active in works of righteousness.

Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven (Matthew 5:16).

There is one thing, however, none of the several preachers heard has mentioned. Salt is useless unless it dissolves and disappears from sight. If it remains a hard lump, giving up nothing of itself, it is a useless thing. So is the professing Christian who seeks to serve God but is not willing to yield up self. He must be willing to labor, not for money, not for ease, not for applause, but just to be a blessing in this world of lost souls because the love of Christ constrains him.

It was the out-of-sight godhood of our Saviour, hidden in the human Jesus of Nazareth—fully revealed only when His earthly life had ended—that now can lift the human into newness of life in Him. So, too, it is the Christian who willingly lets the Lord sink him out of sight in labor among the sinful that can best be used by him to lift sinners out of their sinfulness.

What if David Livingstone had accepted the big offer received by him if he would become an explorer only, dropping all his missionary work? He chose rather to make exploration secondary, and for the remainder of his life to vanish in the heart of Africa. This he did that the way might be opened for the Africans to obtain the knowledge of salvation through Christ. As the result how wonderfully he started salting the vast interior of Africa, a work continuing today in the saving of many souls!

The best work in any field, home or foreign, is being done by those who are willing to be lost to the sight of people, and disappear in the toiling because of their love for the Lord.

How about it? Are we, wherever we are, whatever our status, willing to let God use us like grains of salt? Salt that He may hide away where He pleases, to be absorbed by the great need of our part of the world! Not for our honor but for the honor and glory of His holy name—the name of Him who loved us enough to unite His divinity with our humanity that we might be redeemed!
The first three of the thirty-three texts on which Wesley is said to have chiefly based his doctrine of entire sanctification have been discussed. They are Ezekiel 36:25-26, 29; Matthew 5:8; and Matthew 5:48. The fourth passage is the third and last of those taken from the Synoptic Gospels (Matthew, Mark, and Luke). It is from the Lord’s Prayer, and reads, “Thy kingdom come. Thy will be done, as in heaven, so in earth” (Luke 11:2). Wesley truly believed that “not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven”; but only he who does the will of God. According to Wesley, the perfect doing of the will of God, from the heart, is possible in this life. It is attained by those who are sanctified wholly. “Thy kingdom come. Thy will be done, as in heaven, so in earth.” This was one of the significant holiness texts, for Wesley.

The words before us do not set forth an impossible ideal. It is a standard which men can reach here and now. Man can on this earth do the will of God from the heart. Jesus said, “Nevertheless not my will, but thine, be done” (Luke 22:42), when He faced the most tragic hour in His life. He not only prayed thus, but He lived according to His prayer; He went to the Cross and died for you and me. He did not fail us in this dark hour. He had already said, “My meat is to do the will of him that sent me, and to finish his work” (John 4:34). The doing of God’s will is not something which only Christ was called on to live up to; it is a demand which is made of every Christian. With the added grace of perfect love he can always do the will of God from the standpoint of intention. “Thy kingdom come. Thy will be done, as in heaven, so in earth.”

These words are the very heart of the Lord’s Prayer. And this prayer is the disciples’ prayer; Jesus gave it to His disciples to pray. In it He lifts up a standard which men can reach—they can do the will of God from the heart on this earth. Nothing less than this is finally satisfactory to God. He planned for us to do His full will through His grace.

This part of the Lord’s Prayer suggests certain relationships. First, God sets up His kingdom within you. He becomes the Ruler of your life. He is inaugurated by you to be King of Kings, and Lord of Lords, to occupy the throne of your personality. Already you have been His beneficiary; that is, He has saved you from your sins; the wrath and condemnation which hung over you are gone. Then, out of a deep sense of reverence and love, you insist that He become the Ruler over your life. To describe this in another way, you who have been a slave through duty now become His slave through love. You are the King’s slave, and He becomes the King of Kings and the Lord of Lords for you. This rule is an absolute one; He holds complete sway over your life, not because He has forced it upon you, but because you have sought it with all your heart.

This official relationship may be thought of in personal terms. You not only say, “Thy kingdom come,” but also, “Thy will be done.” He is a Person, and the center of His personality is His will—you leave it to Him, now, to choose your path for you, to determine where you shall go and what you shall do. Personally, you have surrendered your will to Him, confident that whatever decisions He makes for you will be best for you. There will be no driving here except that of your love for Him. He is officially your King, but far more than that, He is your personal Friend. You live in the palace and have access to Him.

This relationship is not only official and personal; it is also spiritual. It has to do with the inner man, the spirit. It deals with the highest
values in life. He is holy, and now He has made you holy. He has never known sin, and you need never know deliberate sin again. He has saved you from your sins, and cleansed you from your sin, and made you again into His likeness, so that now you desire only that which is best for your-
self and for your fellow man. The good, the holy, the righteous, is supreme with you; it takes precedence over everything else. The physical and the mental stand in the background, and you serve the spiritual. Body and mind have their place; they will not be forgotten, denied, or turned aside from, but they will become instruments of that which is highest and best.

This last fact, especially, makes it possible for this text to close with the words “as in heaven, so in earth.” You do not have the environment which is in heaven, but you can have the spirit which is there. Spiritually, you can live the heavenly life; spiritually, you can do the will of God as the angels do the will of God, and all of this is within the possibility of your choosing, even while you live on this earth, where sin is all about you, where that which is eternal is anything but ideal. “Thy will be done, as in heaven, so in earth.”

By Stephen J. White

The Most Interesting Part of the Occasion—THE HOST

Several couples were the guests of an elect lady. As soon as we finished dinner at the restaurant, we reassembled at the apartment home of our host, where we spent the evening. The husband, who died a few years ago, was an artist—both a painter and a wood carver. The apartment had many of his productions on exhibition. Along with these there were other signs of exceptional gifts, or talents, there.

Mrs. White, in writing a letter about our visit, told about the friends who were present, the beauty and attractiveness of the apartment, and, in concluding, she said, “But the most interesting part of the occasion was the hostess.” She not only entertained us graciously, but also proved that she had many gifts. She played both the piano and the organ, and responded to our requests for either religious songs or classical music. We sat together in heavenly places, and will not soon forget the fellowship of that evening. It would not have been complete if our hostess had not been present. She added more to that occasion than the beautiful surroundings or the presence of the other persons.

The center of human living is persons. The host is a very important part of any reception. This is true of our church services, as well as of gatherings in our homes. When we meet in the First Church of the Nazarene in Kansas City, it is not my presence or yours that counts most. The real center of the coming together is the Holy Spirit. As the Third Person in the Godhead, He is the Host in this dispensation. When He comes, the whole triune God comes.

We are thankful for the singing; we are thankful for our godly pastor and his gospel preaching, his real burden for the needs of our church; we are thankful for our members and the fellowship we have with them; we are thankful for our friends who visit us—both from the city and out of the city. But above everything else, we are thankful for the presence of our Host, the Holy Ghost.

During nearly fifteen years of membership in the First Church of the Nazarene in Kansas City, there have been but few times when attending its services that I have not felt the presence of the Holy Ghost. Our Heavenly Host has been on hand to give tone and blessing to all that transpired. No greater honor than this could come to any group as they worship.

Will a Man Die for a Guess?

During the first quarter of this century many scholars thought of all beliefs as tentative. Truth was temporary, or provisional. One school of thought held that the idea which works is true, but it may cease to work and become false. Thus creeds are only passing affirmations, for who can know what a day may bring forth! In a few hours our whole intellectual world could become a shambles; a tornadic brainstorm might sweep over it and destroy our temple of truth. This is called by some theoretical relativity, and means that everything is hypothetical, relative to a particular situation. This is as valid for truth as anything else.

But there was a question which bothered some of us! Can we build a life of worthwhile activity on the truth which may become error tomorrow? If truth is tentative, then aren't life and the future meaningless? If our creeds may come and go, why not our morals, our right and our wrong? If what is true today may be false tomorrow, then what is right today may be wrong tomorrow, or what is wrong today may be right tomorrow. How can we build a house on the shift-
ing sands of tentativeness, relativity, or changing beliefs?

Or, to describe this situation in another way, this question was asked: Will a man die for a guess, a truth which he believes may become a falsehood soon? Would Paul have manifested the practical absoluteness which he did when he went to Rome and faced chains and death if he had thought that the things which he believed might become untrue the next day? If there are no fixed, or eternal, truths, how can there be any fixed living?

One might be willing to give his life—that would mean practically absoluteness—for that which he thought of as absolutely true and not merely relative. But who would be willing to die on a cross, burn at the stake, or be thrown to the wild beasts for that which he thought was only a temporary truth? What is the conclusion of the whole matter? A person will not die for a guess, or give himself wholly and completely to beliefs which he does not consider absolutely and eternally true.

You can't make good Christians out of a tentative creed. You can't make good Americans out of provisional principles. No religion or government will be absolute, from the practical viewpoint, if it is built on a creed which is theoretically relative, tentative, or temporary! Paul wasn't joking when he declared: “For the which cause I also suffer these things: nevertheless I am not ashamed: for I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day” (II Timothy 1:12).

### The Indicting Finger

The indicting finger of speaker after speaker at the recent White House Conference on Children and Youth seemed to point at comfort-seeking adults. The basic problem of today's youth is today's parent who has shoved aside his moral responsibilities while questing wealth and comfort. Over seven thousand delegates deliberated and discussed the problem in various meeting places in Washington. Of special significance was the united conclusion that much of today's problem centers around parents who have attempted to shun their responsibility for moral leadership. One speaker said that “adults have delegated their moral responsibilities to the schools, the social agencies, or community funds. We have time for hobbies, for watching baseball; we have no time to help the needy, to sustain the sick, no time to offer guidance to our children. . . . School education is a supplement. The problem is not only the scarcity of teachers; the problem is the absence of parents . . . What we need are not only more school buildings and more playgrounds but also the restoration of the home, the resurrection of the parent as a person worthy of being revered as an example of devotion and responsibility . . . The most urgent task faced by American education is to destroy the myth that accumulation of wealth and the achievement of comfort are the chief vocations of man.”

Abraham J. Heschel, a professor at the Jewish Theological Seminary of America, went on to say, “We betray our youth if we fail to teach and to live by the principle that the destiny of man is to aid, to serve. For the high standard of living the young people enjoy, we must demand in return a high standard of doing, and a high standard of thinking. We have achieved plenty, but lost quality. We have easy access to pleasure, we forget the meaning of joy. But what is more serious is the fact that man's worship of power has resurrected the demon of power.” In our civilization, he declared, learning is pursued to attain power, charity is done because it is useful public relations, and the supreme object of our worship is our own ego.

So many speakers from various fields repeated the same convictions that they can scarcely be ignored. What do these things mean to Nazarenes in terms of consistent parental examples, family altars, and parents who make a home a place of warmth, honesty, and stubborn loyalty to truth, service, and sacrifice? Any force attempting to draw our church away from its ideals of holy living, crucifixion of lust for power, and clear teaching of the emptiness of materialism, will not help our church to be the force it should be in our day of moral irresponsibility. Let us not lose sight of our genius. We have always taught that holy character, integrity, sacrificial, sacramental living are basic and primary. Better plans and better equipment are helpful but secondary. It will take better parents to make better homes, and God's power can do that. It will take better Nazarenes to make better churches, and God's power can do that. It will take better pastors and Sunday school teachers to lift our Zion to its spiritual potential, and God's power can do that. Just when the secular world is beginning to suspect that tangled problems of our nation cry for a spiritual solution, it would be tragic indeed if the church were counting on status, position, and temporal advantage when the battle is in another arena—the arena of complete surrender and dedication to God. May we always teach that God changes men, and then spiritually transformed men change homes, change communities, and entire nations.

### At His Own Expense

A surgeon who says he once couldn't see the need of spending money for missionaries will go to Nigeria this summer to serve as a medical missionary for three months. Dr. David D. Fried of Bethany, Oklahoma, and a deacon in the Putnam City Baptist church, said, “I'm too old to receive an assignment as a missionary, so I am making the trip because I feel I have to.” Dr. Fried was a flight surgeon for three years in World War II, and most of the time he was in New Guinea. When he went overseas he was anti-missionary, but while in central New Guinea he saw the change in the natives with whom missionaries had worked. He did some medical work himself, and changed his mind about missions. He also stated he was in his junior year at medical school before he became a Christian, and he indicated that the Lord might have called him then if his younger years had followed a different pattern. “All I know is, I feel I just have to go now.” In addition to financing his trip, the doctor will donate his services while in Nigeria.
Monday: “What are we here for anyway?” The questioner looked me straight in the eye, and waited. I had to answer—to myself, and to God. Here only this once, and here for something. Here with the power to create—what? (Genesis 1:26-28; Hebrews 9:27.)

Tuesday: “Life,” I read, “is like playing a violin before an audience without having learned the instrument”—a professional cynic’s remark. But it is true that we have only one opportunity to perform, and that we learn to live by living. It is also true that a heavenly tape is recording our performance. (Psalms 90:12, 17.)

Wednesday: “Heaven’s morning breaks, and earth’s vain shadows flee”—the words greeted me when I turned on the radio Sunday morning. “Away up in glory, eternity’s day”—the church soloist caught my ear and my thought with the phrase. “Eternity’s day”—what is its atmosphere? what are its activities? Perhaps this life might better be seen as a rehearsal for eternity’s permanence and purity. There is a Great Conductor. (II Peter 1:19; Revelation 22:1-5.)

Thursday: “Truth is permanent; the Lie is transient.” “Search me, O God, and know my heart; try me, and know my thoughts: and see if there be any wicked [insincere or lazy] way in me, and lead me in the way everlasting.” Honest work from an honest heart will stand the light of that long, clear day. (Revelation 21:27; Psalms 139:23-24; John 17:17.)

Friday: “The Great Tomorrow Country—the Canadian Northwest,” so the ad proclaimed. I wondered. It depends on how long a tomorrow one is planning for. “God’s tomorrow” will never become exploited, overrun, exhausted, surpassed by fresh frontiers. A good long-time investment—size and quality of one’s lot there determined here? (Hebrews 13:14; Matthew 6:19-20.)

Saturday: “The other end—there always is one with Christ.” He holds the key to every tight-located situation. “We see not yet all things put under him. But we see Jesus,” and follow Him to the certain opening up of locked doors and apparent dead ends. We will not settle for frustration. (Hebrews 2:8-9; Revelation 5:9-10.)

Sunday: “Be not the slave of Time.” “I pray, that your love may abound yet more and more in knowledge and all judgment; . . . till the day of Christ; . . . filled with the fruits of righteousness, which are by Jesus Christ, unto the glory and praise of God.” “There are no small Christian deeds; there are only small Christians.” (Philippians 1:9-11.)
and crises of our lives, the resources and color of the Spirit-filled life. We must reflect the beauty and light of the Son, because it is not we ourselves but Christ that worketh His will in and through us. We are to be like a lighted city on a hill, a beacon to lead others safely to heaven.

Leaven: Very often in scripture the figure of leaven is used as a type of sin. But here in the Sermon on the Mount, Jesus uses it to show the quiet, confident, sure working of His followers to win the world.

His leaven—the Christian—must permeate all aspects of the social order. All that comes into our lives must be changed into good even when it was intended for evil. We have the promise that this can be so (Romans 8:28).

Our good works must glorify God and thus prompt others to serve. A Christian cannot follow every profession but, other things being equal, he ought to do a better job at his work than the sinner.

In this world it will cost the full devotion of our lives, but even persecution “for righteousness’ sake” has a redemptive quality.

Our witness must be sure and steadfast in spite of ridicule and indifference. We can leave the results with God. Salt gives zest to life; light gives understanding; and leaven ennobles life. These we can be to our generation.

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Strengthen the Small Church

“Generally speaking, a church is effective as it brings the impact of its message on the unchurched about it, as it builds its own people in Christian living including the preparation of its youth for decisions based on Christian principles, and as it shares in the wider responsibility to others through participation and support of the district and general church.”

“There are many influencing factors that may hinder or increase the effectiveness of a church, but we believe the three criteria named in the above quotation are “generally speaking,” valid. The Department of Home Missions is not only interested in the organization of churches, but it is vitally concerned that these new churches grow and develop until they are able to be the force for God and righteousness in the community that they should be. Unless they do so, the load of carrying many ineffective, small churches becomes so great that it is impossible to reach out in other home mission enterprises.

More than one-half of our churches have less than fifty members. With this small size there are usually limitations in facilities, resources, and leadership, setting up a vicious circle of frustration and continued ineffectiveness. Fifty members is, of course, no magic number above which a church is automatically better able to reach people. In some communities the church will never have over fifty members and yet will be effective and a real force for righteousness. It is also true that size is not a matter of promotion or budgets, but a question of doing the work that God has set before us as a people raised up to spread the gospel of full salvation. There should be an enabling power through the enabling presence of the Holy Spirit in our lives that will make us dissatisfied with doing less than our reasonable最好 for the Master. We cannot feel that going on year after year in any church without new converts and bringing people into the church on profession of faith is our reasonable best.

To help churches examine their own effectiveness, the Department of Home Missions has prepared and made available a Self-study Schedule for the small church. While designed especially with the rural and small town church in mind, it is of value to any small church. Scores of churches have used this schedule to help locate areas of special need for improvement. Copies are available upon request to the Department of Home Missions, including a copy of a separate Self-study Schedule for Pastors. The quotation at the beginning of this section is taken from this Self-study Schedule. The Department of Home Missions is vitally interested in helping every small church to become stronger in its effectiveness for God and the church.

New Churches

District Superintendent W. Shelburne Brown organized the Trinity Church at Santa Barbara, California, on March 27 with forty-one charter members. Rev. Frank Tolson has been appointed pastor. The congregation is worshiping in temporary quarters until property can be secured. Another church was organized on the Los Angeles District on April 10, at Bishop, California. Prop-
A new church has been organized by District Superintendent J. C. Albright at Caribou, Maine, on April 3 with twenty-two charter members. Rev. John Hathaway, the pastor, went there upon graduation from Seminary and started services in May, 1959. There has been a steady growth since that time. With the exception of one family from Loring Air Base, the membership is composed of new Nazarenes. A fine property has been purchased for the new congregation with district assistance, but the local church is assuming an increasing share of its own support. This is the sixth new church on the New England District since the General Assembly.

Following a revival campaign with Rev. R. S. Lanterman, a new church was organized at Pablo, Montana, on March 27 by District Superintendent Alvin L. McQuay. During the first year of operation as a home mission project, the congregation worshipped in a gymnasium. They now have their own church building, a former two-room school, located on a two-acre property on the highway at the edge of town. Rev. and Mrs. Luther Lacock have been principally instrumental in getting the work started. It is the third new church on the Rocky Mountain District this quadrennium.

District Superintendent V. W. Littrell organized a new church in March in the historic city of Williamsburg, Virginia. Rev. Melvin Palmquist has been pastor ever since. He started services there as a result of a revival. There has been a steady growth since that time. This is the seventh new church in Virginia this quadrennium.

The Kent-Meridian Church was organized recently by District Superintendent B. V. Seals. Rev. Melvin Palmquist has been appointed pastor. It is located in a fertile farming valley south of Seattle that has been rapidly building up in population in recent years. This is the eleventh new church on the Washington Pacific District since the General Assembly.

The complete record of new churches organized this quadrennium will be given in the Home Missions report at the General Assembly. All churches organized through June 12 will be counted. Delegates and visitors will be interested in seeing the Home Missions exhibit in Exhibition Hall at the General Assembly.

Do the Pilgrim Holiness church and the Church of the Nazarene differ fundamentally in their beliefs? Someone in talking to me recently implied that they do.

I am not aware of it if the Pilgrim Holiness church and the Church of the Nazarene differ fundamentally in their beliefs. I would say that they agree in their fundamental beliefs. The Church of the Nazarene is glad to recognize the Pilgrim Holiness church as a sister holiness church. We appreciate the work which it is doing for the kingdom of God and the cause of holiness.

Where did Jesus preach to the gentiles?

Jesus' chief mission was to the Jews. He rightly told the Syrophoenician woman that the children, those who belonged to the lost sheep of the house of Israel, should be filled first (Mark 7:24-30). This harmonizes with His more definite statement in Matthew 15:26, "But he answered and said, It is not meet to take the children's bread, and to cast it to dogs." But these statements from His lips do not imply that He never did anything for the gentiles. They would largely have to be ministered to by His disciples, and not by Him; but if they came across His path during His brief ministry, He was not committed to the policy of refusing them a helping hand. They were not completely barred from coming into the kingdom of God under His ministry.

One commentator states the situation thus: "But though 'sent' to the lost sheep of the house of Israel' (Matthew 15:24), He hindered not the lost sheep of the vast Gentile world from coming to Him, nor put them away when they did come— as the incident was designed to show."

Please explain Romans 5:1-2.

"Therefore being justified by faith, we have peace with God through our Lord Jesus Christ: by whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God" (Romans 5:1-2).

"We must never forget that our only hope for justification comes through the death of Jesus Christ. He made this glorious grace of God possible. As to Romans 5:2, some commentators hold that it refers only to a development of that peace with God which comes when a sinner is justified by faith. Others think that it has to do with a further, and second, step which may rightly be thought of as entire sanctification, perfect love, or the baptism with the Holy Spirit—Pentecost—which cleanses from the sin nature. In the light of the teaching of the New Testament as a whole, I believe that it is proper to give these words from Romans 5:2 the second interpretation. They are significant not only for me suggest a second crisis, or a definite move upward in the Christian way."

Is it possible for some persons to seem more carnal than others in the sense that they yield more readily to the temptations of Satan while they are in this fallen state? On the other hand, is it not possible for others who are still carnal and thus unsanctified, through self-discipline and because of Christian background, to act more Christlike in some phases of life than actual Christians?

If in your first question you are comparing unsaved with unsaved, as you seem to be, I would answer, "Yes." However, I would hasten to modify my answer by saying that it would be very easy for you or me or anyone else to be mistaken in our judgment of this point. First, we never know what is in a man's heart, and second, we are usually much more inclined to judge people on the basis of the grosser sins while in the sight of God they are not always the worst sins. With God we have no reason to believe that stealing is any worse than stinginess or inordinate ambition.

In the second question, are you comparing the unsaved with the unsaved or are you comparing the saved with those who have been sanctified wholly? Since I have answered your first question as I have, I am giving the last interpretation to your second question—Will a carnal Christian, a saved person who has not yet been sanctified wholly, sometimes manifest a better outward life than a person who is not only saved but has entered into the experience of Christian background, to act more Christlike in some phases of life than actual Christians?
perfect love as a second definite work of grace? In external conduct this might be possible, but it could never occur from the standpoint of the heart, and God judges a man by his heart. With Him it is what you are on the inside which counts, for He knows that in the long run one’s life arises out of his heart.

Missionaries on the Move

Rev. and Mrs. Norman Zurcher have moved to Box 92, Florida, Transvaal, Union of South Africa.

New Converts

By JOAN SALMONS
Portuguese East Africa

Let me tell you of some of our new converts, and ask for your prayers in their behalf.

There is Witimusi, one of our workmen, for whom we have prayed many years. He repented recently, but it meant leaving his second wife and her infant twin daughters. Her neighbors say she has found luck, for in a few years she will have the two husbands to help her in her garden; but just now she finds it heavy going having to carry one baby on her back and the other in her arms.

Another convert, Lesia, a woman relative of Evangelist Chibanga, had walked about forty miles to receive treatment at our dispensary for an infected rat bite. She was here quite a while. She said she had been a Christian long, and so had her husband and brother, but now they were “very wicked.” She had never stopped praying, for she needed God, but she knew she was lost now without Jesus and she wanted Him in her heart again. It was a joy to pray with her before she set off home on foot with her two little children.

Then there is Jekeseni. He was a sad sight in mid-September when six of his relatives carried him here. His burns were disfigured by the burns. I had walking like a normal person, and not

Hospital Sheets Needed

A recent letter (received April 1) from Dr. David Hynd, medical superintendent of the Raleigh Fitkin Memorial Hospital in Swaziland, calls to our attention an urgent need for hospital sheets. He writes: “We are in serious straits for hospital linen. I am wondering if some of the N.F.M.S. groups would be interested in giving us a sheet shower. We will need at least 100 sheets, and I am sure that many of our good N.F.M.S. members, if they knew of our need, would want to help us. We have 212 patients in the hospital at present and we have a great evangelistic opportunity among them. Anything you can do to help us in this emergency will be greatly appreciated by our doctors, nurses, and patients.”

Ordinarily we would have time to take care of these needs through regular box work assignments, but the opening of the new children’s ward and T.B. block (and in the near future another new ward block) has resulted in a shortage of sheets. This “sheet shower” need not be a burden on any group. One sheet from one-tenth of our N.F.M.S. organizations would amply supply the need. The sheet should be hospital-bed size and white. Send to:

Dr. David Hynd, C.B.E.
Raleigh Fitkin Memorial Hospital
Box 14
Bremersdorp, Swaziland, South Africa

Value the sheet at one-fourth retail price. Weight limit: Eleven pounds per parcel. Our hospital will be able to use all we send.

NO MORE Used Clothing for Syria

The Don DePasquales have requested that we discontinue sending used clothing or used Sunday school and church literature to them in Syria. Please make note of this. It is very important that we observe this request.

ATTENTION:

Final Notice

Ministers who are covered under the group life insurance plan of the general church . . .

The Annual Insurance Questionnaire has been mailed. It must be returned by May 15, 1960, if your “free” coverage is to be continued for another year.

If your Questionnaire has not reached you, please notify the Department of Ministerial Be nevolence at once.

DEAN WESSELS, Exec. Sec.
6401 The Paseo, Box 6076
KANSAS CITY 10, MISSOURI
**REPRINTS AVAILABLE**

**"WHY NOT A ROMAN CATHOLIC PRESIDENT?"**

by Evangelist C. William Fisher

We have received many requests for reprints of this timely article which appeared in the March 30 issue of the *Herald of Holiness*; therefore we are printing 8½ x 11" litho sheets and making them available for general distribution at these attractive prices:

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Firestone, Orville. 316 Edwards, Bosier City, La.
Dewey, Okla. April 28 to May 8
Potterville, Okla., May 12 to 22
Fisher, C. Wm. P. O. Box 527, Kansas City 41, Mo.
Fullerton, Calif. May 4 to 15
Cypress, Calif. May 16 to 22
Ford, F. A. Box 535. College of Evangelists, 647 West Lincol St., Caro, Mich.
Forman, James, 104 N. Second, Bethany, Okla.
Durango, Colo. May 8 to 15
Gonzaleze, Kan. May 18 to 26
Fowler Family Evangelistic Party, The, Thomas Preacher and Musicians, St. Treveca Nazarene College, N. Franklin, Tenn. Chillicothe, Ohio May 4 to 29
Fyotis, Mich., May 48 to 29
Fox, Stewart P. R.D. 2, Leesburg, Va.
Frazel, H. C. 549 Moore Ave., New Castle, Ind.
Franklin, C. L. 114 McGraft, Battle Creek, Mich.
Flint (Pierison), Mich. May 2 to 8
Topeka (Highland Pa.), Kan. May 13 to 22
Freeman, Mary Ann. 721 W. Broadway, Monmouth, Ill.
Gilmour, A. Alan. 309 Spring St., Jamestown, N. Y.
Gillespie, Sherman and Elsie. Song Evangelists, Box 745, Winona Lake, Ind.
Godfrey, Laura M. Singer, 797 N. Wilson, Pasadena, Calif.
Gordon, Maurice F. 2417 " C " S t., Selma, Calif.
Green, James and Rosemary. Singers and Musicians, 103 (232) "HERALD OF HOLINESS"
Grubbs, R. D. 1704 Madison Ave., Covington, Ky.
Grimm, George J. 513 Diamond St., Harrisville, Ohio
Gruber, C. D. 1482 Missionary Dr., Denver 12, Colo.
Guthrie, C. D. 675 Village St., Kalamazoo, Mich.
Hammond, Jimmy. 520 Martin St., Pawhuska, Okla.
Hamby, J. H. 322 Meadow Ave., Charleroi, Pa.
Monongahela, Pa. April 28 to May 8
Cuddey Harbor, Maine May 4 to 12
Irrick, Mrs. Emma. P. O. Box 197, Lincoln, Texas May 4 to 15
James, Richard W. 622 E. Ash St., Plaqu, Ohio May 4 to 8
Johnson, W. Talmadge. Box 249, Duncan, Okla.
Blackwell (First), Okla. May 4 to 15
Johnson, A. 315 N. Harmen St., Danville, Ill.
Jones, Inez C. 224 West R.D. 9, P. O. Box 322-C, Charleston, W. Va.
Keller-York Party, The. Singers and Musicians, Box 444, Nampa Idaho
Jantz, Calvin and Marjorie. Singers and Musicians, P. O. Box 527, Kansas City 41, Mo.
Canton, Ill. (H. Conv.) May 11 to 15
Snooky (Court), Ill. May 16 to 22
Jaymes, Richard W. 622 E. A Sh St., Plaqu, Ohio May 4 to 8
Merrill, Howard W. 630 W. Hazelhurst, Farmdale, Mich.
Hicksville, Ohio May 4 to 8
Mich May 18 to 29
Johnson, W. Talmadge. Box 249, Duncan, Okla.
Blackwell (First), Okla. May 4 to 15
Clinton, Okla. May 18 to 29
Jones, A. 315 N. Harmen St., Danville, Ill.
Jordan, W. E. P. O. Box 927, Alexandria, Va.
June 4 to 15
Stevens Point, Ohio. May 5 to 15
Jones, M. J. 114 N. Colorado Ave., Indianapolis Ind.
Durant (Edgemont), Ohio May 4 to 15
Dunkirk, Ind. May 18 to 29
Jones, W. L. 1244 Fort St., Boise, Idaho
Keith, David L. P. O. Box 527, Kansas City 41, Mo.
Kampalos, Grace. Ill. May 4 to 15
Jamstown, N. Y. May 18 to 29
Keller-York Party, The. Singers and Musicians, Box 444, Nampa, Idaho
Detroit (First), Mich. May 2 to 8
Rossford, Oh. May 4 to 15
Kelly, Arthur E. 511 Dogwood St., Columbia, S. C.
New Burlington, Ohio May 4 to 15
S. Lebanon, Ohio May 18 to 29
Kimball, Everett and Irene. Evangelist and Singers, P. O. Box 408, Pottersville, Mich.
Farnam, Neb. April 27 to May 8
Kleven, Edith H. and Kathryn. Evangelist and Musicians, Box 55, Sandnes, Norway
Nevada, Norway May 10 to 25
Hamar, Norway May 24 to 29
Kneal, M. J. 723 W. 15th Ave., College Park, Md.
Eagle, Ar. May 3 to 15
Hemingford, Neb. May 29 to 30
Latham, Joy and Mary E. P. O. Box 527, Kansas City 41, Mo.
Law Dickey and Lucille. Preachers and Singers, P. O. Box 527, Kansas City 41, Mo.
Wichita (II., St.), Kansas May 4 to 15
Wichita (Eureka En., Kansas). May 16 to 22
Lechey Family. The (Elwin, Marje, Donnie, Donald). Evangelist and Singers, Route 1, Earl Park, Ind.
Oakland, Ind. May 18 to 29
Lehmuth, Ed. 309 Violet St., Monrovia, Calif.
Denial, Calif.
Cemeterion, Wash. May 15 to 25
Leonard, James C. 223 Jefferson St., Marion, Ohio Gilmore, Ohio May 18 to 29
Metropolis, Ill. May 10 to 20
Levett Brothers. Preacher and Singers, P. O. Box 303, Danville (West), Ill.
Round Grove, Ill. May 5 to 15
Loggersville, Ohio May 10 to 20
Liddell, T. T. 8819 S. Fairiel, Evergreen Park 43, Ill.
Indianapolis (First). Ind. Apr. 27 to May 8
Sterling, Colo. May 15 to 22
Lipfer, Charles H. Route 1, Alvada, Ohio May 15 to 29
Wayne, Mich. May 15 to 29
Stilwell, Okla. May 15 to 29
Little, H. C. 1338B Ave Hunter Avenue, Columbus 1, Ohio
Hamilton (Williamsdale), Ohio. May 4 to 15
Vermilion, Ohio May 18 to 29
Lockeport, Ohio. Route 2, Box 312-C, Charleston, W. Va.
Belle, W. Va. May 4 to 15
Wilkow, W. Va. May 18 to 29
Lummos, H. T. 507 S. Fourth St., Albion, Neb.
M
Markby, Berrice. Evangelist, 228 S. Zuel, Denver, Colo.
Markham, Walter. 408 S. Cottage Ave., Porter, Ind.
Martin, Elise G. 208 Martin St., Spencer, Ind.
Martin, Mrs. 914 Green St., San Francisco 11, Calif.
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May 5 to 15
Martindale, Mary E. 1244 Fort St., Boise, Idaho
May 4 to 8
McArthur, Ohio Apr. 27 to May 8
Cameron, Tenn. May 18 to 29
Attica, Tenn. May 18 to 29
Land, Herbert. P. O. Box 212, Bethany, Okla.
Wichita (Mid., St.), Kansas May 4 to 15
Wichita (Eureka En., Kansas). May 16 to 22
Lechey Family. The (Elwin, Marje, Donnie, Donald). Evangelist and Singers, Route 1, Earl Park, Ind.
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Lockeport, Ohio. Route 2, Box 312-C, Charleston, W. Va.
Belle, W. Va. May 4 to 15
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Meadows, Naomi; and Reasoner, Eleanore. Preaching.

Meyer, Virgil G. 3112 Willow Oak Drive, Ft. Worth, Texas.

Messer, Haley. P.O. Box 527, Kansas City 41, Mo.

McFarland, C. L. Route 1, Michigan City, Ind.

Godfrey, Harry. May 15 to 29.

McGovern, J. W. 1628 N. Central, Tyler, Texas.

McCoy, Norman E. Song Evangelist, 1318 East College Ave., Fayetteville, Ark.

McNutt, Paul W. Song Evangelist, P.O. Box 527, Kansas City 41, Mo.

McWhirter, G. Stuart. Cordova, Alabama.

Mickey, Bob and Ida Mae. Evangelist and Singer, 1812 S. 11th St., Nashville, Tenn.

Miller, A. E. and Pauline. Preachers and Chalk Artists, P.O. Box 527, Kansas City 41, Mo.

Miller, E. J. P.O. Box 527, Kansas City 41, Mo.

Meyer, Virgil G. 3112 Willow Oak Drive, Ft. Worth, Texas.

Tipton, Ind. April 27 to May 8.

Milner, J. Herbert and Pansy S. Preachers and Musicians, P.O. Box 527, Kansas City 41, Mo.

Miller, Leila Dell. % Trevecca Nazarene College, Nashville 10, Tenn.

Miller, Mrs. Ruth E. Song Evangelist, 1840 A.W. Miller Drive, Nashville 10, Tenn.

Miller, W. F. 521 Victoria Ave., Williamstown, W.Va.

Kansas City. May 4 to 15.

Saxophone, Pa. May 4 to 15.


Mingledorff, O. C. 1906 Boulevard St., Greensboro, N.C.

Moore, Ernest, Jr. 718 Saipan Place, San Antonio, Texas.

Richardson, Harold S. and Florence. Preacher and Singer, Route 4, Munroe, Ind.

Richardson, L. A. and Nell. Preacher and Singer, P.O. Box 527, Kansas City 41, Mo.

Riden, Kenneth R. 117 Orchard St., Cambridge City, Ind.

Indianapolis (Speedway). April 27 to May 8.

Camby, Ind. May 11 to 15.

Robbins, James. 1817 "F" St., Bedford, Ind.

Roberts, Robert C. 639 Hill Top Drive, Cumberland, Maryland.

Robinson, Paul E. P.O. Box 981, Dayton, Ohio.

Robinson, Robert, and Wife. Preachers and Musicians, Easley, S.C.

Rodgers, Clyde B. Artist-Evangelist, 505 Lester Avenue, Nashville 10, Tenn.

Montgomery, Henry A. N. 825 College Ave., Danville, Ill.

Norris, Roy and Lilly Anne. Evangelist and Singers, 53 Trevecca Nazarene College, Nashville 10, Tenn.

Grove City (Darbydale), Ohio. May 4 to 15.

Nashville (Bethel), Tenn. May 5 to 15.

Nashville (First), Tenn. May 27 to May 8.

Phyllis, Miss Lottie. % Trevecca Nazarene College, Nashville 10, Tenn.


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Southern California .................. May 25 and 27
New York .................. May 13, 14, 15
NEBRASKA-Assembly, May 18 to 20, at Church of the Nazarene, Billings, Montana. Send mail, merchandise, and other items relating to the assembly to the entertaining pastor, Rev. Murray J. Pallett, 833 Alderson, Billings, Montana. (N.Y.P.S. convention, May 17; N.F.M.S. convention, May 18.) Dr. D. I. Vanderpool presiding.

ROCKY MOUNTAIN—Assembly, May 19 and 20, at the Mission Covenant Church, 3116 Graber Ave., Billings, Montana. Send mail, merchandise, and other items relating to the assembly to the entertaining pastor, Rev. Murray J. Pallett, 833 Alderson, Billings, Montana. (N.Y.P.S. convention, May 17; N.F.M.S. convention, May 18.) Dr. D. I. Vanderpool presiding.

OLAY FIELDS, age seventy-seven, died March 9, 1960, in Des Moines, Iowa. He leaves four sons: Rev. Ola E. Fields, of Council Bluffs, Iowa; Rev. James F. Hunt, of Independence, Missouri; and James R., of Columbus, Nebraska; one daughter, Nita Grosvenor, of Council Bluffs, Iowa; and two sisters, Mrs. Martha Hammers. Funeral service was in charge of Rev. David I. Powers assisted by Rev. Paul Worcester and Rev. John Brandt.

JOHN IRA KING was born in 1889 at Donelsonville, Georgia, and died November 24, 1959. He was a member of the Church of the Nazarene forty years, and faithfully attended all the services. Besides his wife, Lucy Roland King, he is survived by two sons, John Ira, Jr., and Merrian; and three daughters, Mrs. Gordon Ivey, Mrs. Doyle Smith, and Mrs. Hazel Hodges. Funeral service was held at the Donelsonville church, with the pastor, Rev. Fred Moon, in charge.

MRS. ELLA SMITH BONNER, age seventy-eight, died on January 18. She had been a resident of Washington County for forty-one years, coming here with her husband, Charles B. Bonner, in 1918, from Oregon. She was born near Lodi, California, May 3, 1881. She was married to Mr. Bonner in 1907. They lived at Malibu until his death in 1945; she has been a member of the Church of the Nazarene for many years, and to Bethel Church of the Nazarene, her son-in-law with regard to a serious spinal ailment of Mrs. Ransom. During her twenty-five years as dean of women, she also secured work for students when they had no work to help them through school and trained young people for positions of trust and efficiency, in the homes of Pasadena's outstanding citizens. Her home was always open for counsel and guidance, and the discouraged student found help for his problems and strength for his duty from her wisdom and devotion. After retiring from the college, she continued faithful and tireless in her efforts to serve others. Funeral service was held at Bresee Church of the Nazarene, with Dr. J. George Taylorson, Dr. H. Garrett, and Rev. David I. Powers conducting the service.

MRS. MINNIE B. PIERCE, widow of the late Rev. S. L. Pierce, Nazarene minister, died January 18, 1960, in Los Angeles, California, age eighty-seven. She was born December 26, 1882, at Mount Calm, Texas. She was converted at a young age, and was married to Rev. S. L. Pierce, minister of the Church of the Nazarene, with whom she traveled throughout the western states, and was an active worker with her husband in many capacities; he died in 1949. She was making her home at the time of her death with her daughter, Mrs. Genevieve (Robert C.) Venable at Armona, California. She is also survived by three sisters: Mrs. Clara Wright, Mrs. Annie Nelson, and Mrs. Ethel Nelson, all of California. Funeral service was held in Cambria, Texas, with Dr. Paul H. Garrett, superintendent of the Texas District, officiating. Interment was in Rose Hill Cemetery, Cambria, by the side of her husband.

MRS. IDA RANSOM, dean of women at Pasadena College, Pasadena, California since twenty-five years, died January 15 at a local hospital, at the age of eighty-seven. She was left in the indelible imprint upon the hearts and minds of the youth whom she served as Mrs. Ransom. During her twenty-five years of service, she also secured work for students when they had no work to help them through school and trained young people for positions of trust and efficiency, in the homes of Pasadena's outstanding citizens. Her home was always open for counsel and guidance, and the discouraged student found help for his problems and strength for his duty from her wisdom and devotion. After retiring from the college, she continued faithful and tireless in her efforts to serve others. Funeral service was held at Bresee Church of the Nazarene, with Dr. J. George Taylorson, Dr. H. Garrett, and Rev. David I. Powers conducting the service.

Deaths

SPECIAL PRAYER IS REQUESTED by a Christian brother in Ohio that his wife may be healed of a nervous ailment, that their son be helped in a problem concerning his future, and that he may have a leader walk with God an asset to Third Church of the Nazarene for many years, and to Bethel Church of the Nazarene for the last several years of his life. He is survived by his wife, his mother, Mrs. Beulah Mckinnon; a son, Joe, and a stepson, Bauman Sanders; two daughters, Mary, and Mrs. David Coble; and a stepdaughter, Margaret Sanders; also by three sisters. Funeral service was conducted by Mr. and Mrs. Doyle C. Smith, assisted by a former pastor, Rev. A. M. Nall, and with interment in Mount Olivet Cemetery in Nashville.

KIRSTY STAFFER, age thirteen, of Rio Alto, Colorado, a daughter, Kenneth Michael, on March 27.

John Ira King was born in 1889 at Donelsonville, Georgia, and died November 24, 1959. He was a member of the Church of the Nazarene forty years, and faithfully attended all the services. Besides his wife, Lucy Roland King, he is survived by two sons, John Ira, Jr., and Merrian; and three daughters, Mrs. Gordon Ivey, Mrs. Doyle Smith, and Mrs. Hazel Hodges. Funeral service was held at the Donelsonville church, with the pastor, Rev. Fred Moon, in charge.

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