



Herald of HOLINESS

May 25, 1960

A Lesson from Pentecost

General Superintendent Williamson

Go, stand and speak in the temple to the people all the words of this life (Acts 5:20).

Three essential characteristics of vital Christianity are implied in this word from the angel of the Lord.

First. It must be aggressive. One of the most frequently spoken words of the risen Christ was "go." "Go tell my brethren." "Go ye into all the world, and preach the gospel to every creature." As long as the Early Church was bold to speak the Word of God in spite of threats of imprisonment and death, it was invincible. When Christians became more concerned about saving themselves than about saving the world, they took refuge in the catacombs. Christians on the defensive built cloisters and retreated from the battlefield. This was the prelude to the Dark Ages. The Church cannot stand on its record. It must always keep the initiative and carry the offensive against darkness and sin. The thrust of its conquest is blunted if it depends on underground tactics for survival.

Second. The Church must be constructive in its method. It is commissioned to sow and reap. Those who gather tares harvest less. These men whose boldness caused their foes to take knowledge they had been with Jesus did not disinherit the seed of Abraham. They undertook no purge of the priesthood. They were to speak in the Temple to the people all the words of this life. They had no mandate to desecrate the sacred courts of God's house. Threats of rulers and wrath of outraged priests did not drive them into a huddle for self-pity. They spoke where they would be heard. They had no insults to avenge. They sought no compensation for disappointed ambitions. They were careless about their own security and in earnest about saving others.

Third. The Church must be positive in its message. The world cannot be saved by negations. It needs to hear "all the words of this life." These Christlike men testified that Jesus was Christ and Lord; that He had been crucified but God had raised Him up; that He was exalted a Prince and Saviour to give repentance to Israel and forgiveness of sins; and that we are His witnesses.

It is this positive message of redeeming grace the world needs to hear today.

LATE NEWS

Telegrams . . .

Charleston, West Virginia—*Sunday, May 1, it was my happy privilege to be with the people in North Side Church, Charleston. Amid shouts of victory, the entire indebtedness of \$13,000 was underwritten by the local congregation and will be paid off within the next three years. The same spirit carried through the night service. Testimonies and praises were given unto the Lord for His blessings upon the people. In this service the Spirit moved upon the congregation and \$610 was pledged for church bus with \$400 of this money in cash. The pastor, Rev. C. F. Beckett, is completing his seventh year, and has accepted another three-year call, beginning in July after the district assembly. Monday, May 2, the church board voted to give the pastor an increase in salary.*—H. Harvey Hendershot, Superintendent of West Virginia District.

Owego, New York—*Albany District church schools surpassed two records by 580; Easter attendance 5,630 and April average 4,368; 327 new scholars enrolled past two months. Easter Offering total over \$9,100.*—John L. Moran, District Chairman, Church School Board.

Yakima, Washington—*Rev. D. R. Peterman retired as N.Y.P.S. president for the Northwest District after quadrennium of service marked by progress in every area of activity. Highlighted in his four years was development of a chapel project for Pinelaw District Camp. He is succeeded by Rev. Harold Stickney. "Victorious Living" was the theme of the convention, with inspirational talks by teens and young adults. General Superintendent Hardy C. Powers challenged the hundreds gathered in Yakima in a Tuesday night rally held in First Church which officially concluded the convention and opened the annual district assembly.*—Gerald L. Fosbenner, Convention Reporter.

Phoenix, Arizona—*Thirty-ninth Arizona District Assembly came to a close Friday night, May 6, with Dr. D. I. Vanderpool presiding. He again endeared himself to the hearts of the Arizona Nazarenes with his inspiring, straightforward, pungent messages delivered in his own inimitable manner. Also, his efficient execution of the business of the assembly and his optimistic spirit and humor kept the assembly moving smoothly at all times. The assembly again expressed their love, confidence, and respect for Dr. and Mrs. M. L. Mann for their past sixteen years of faithful service to the Arizona District by re-electing him for another three-year term with a near-*

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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. PHOTO CREDIT: Page 7, Dave Lawlor

ly unanimous vote. Dr. Mann's report revealed a total giving to general interests of \$47,840 and a total giving for all purposes of \$525,118. His report further showed a substantial gain in all departments of the district. Mrs. Mann, who has served the district efficiently and faithfully for several years, was also unanimously re-elected N.F.M.S. president. Other district officers elected were Rev. Paul MacLearn, secretary; M. S. Lydic, treasurer; and Cecil Burns, N.F.M.S. president. The ordination service, being one of the high lights of the assembly, brought the sessions to a close, with Tom Goble being ordained to the ministry; also recognition of elder's orders for David D. Bailey, who came to us from a sister denomination.—V. S. Rushing, Reporter.

Rev. and Mrs. Howard S. Hurd will celebrate their fifty years of wedded life on June 11. He is a retired Nazarene elder on the New England District. Their home address is 144 Melrose Street, Providence 7, Rhode Island.

Rev. Raymond F. Griffith has resigned as pastor of the Cheney church in Wenatchee, Washington.

"After nine years of successful ministry at the Maryland Avenue Church in Dayton, Ohio, Rev. W. A. Strong has resigned to accept the pastorate of First Church in Hutchinson, Kansas. These have been nine years of labor, victory, and blessing. During this time a beautiful church building was erected, and a nice brick parsonage purchased, with each having a very small debt remaining; also both church membership and Sunday school attendance have been greatly increased. Brother Strong is a wonderful man of God. He will be greatly missed, and we pray God's blessings upon him and his family in their new field of labor."—PAUL SUTTON, Reporter.

On May 6, Rev. Milton Harrington, pastor of First Church in Reno, Nevada, was elected president of the Washoe County Ministerial Association. The Association includes the cities of Reno and Sparks, Nevada.

Rev. N. E. Roland is now in the Sanders Hospital, Auburn, Indiana, after suffering a second severe stroke. At the time of the first stroke some weeks ago he was pastor of First Church in Huntington, Indiana.

"In Due Season . . ."

*Be not weary, Christian pilgrim,
In this conflict for the right—
You can win thro' strength in Jesus,
He'll equip you for the fight.
There's a prize beyond life's gateway
When our work on earth is done.
Do not let thy heart be troubled;
Soon the victory will be won!*

*Jesus has a time appointed:
Let's keep looking toward the skies.
There each saint will be rewarded;
There is our eternal prize.
Some glad day we'll see our Saviour,
Free from every toil and care—
Then we'll reap for all our labor
In God's city over there!*

By F. W. DAVIS

Pentecost and Today's Worship

By LAURISTON J. DU BOIS

Professor of Practical Theology, Nazarene Theological Seminary, Kansas City, Missouri

The question is frequently considered, "Can Pentecost be repeated today?" And to be true to the Scriptures and to human experience, the answer must be given, "Yes, indeed it can!" Pentecost is not alone an event in history—it is a phenomenon which can be as current and up-to-date as experiential Christian worship.

Pentecost, as a vital experience of the filling of the believer's heart with the Holy Spirit, can indeed be real today. It can be repeated in the life of every believer who will follow the command of Jesus to "tarry" in his own Jerusalem and in his own Upper Room, who will pay the price of complete and full consecration, and who will ask for and receive by faith the promised Holy Spirit. Yes, Pentecost can be an experiential happening in the lives of believers today.

But we must grasp the further truth that Pentecost is not alone an experience pegged in time and place in the life of the Christian to which he can refer and about which he may testify. It is this, but it goes beyond this. It is an experience which can be enjoyed in each expression of true Christian worship. In a real sense, the Christian re-experiences Pentecost every time that he truly worships God, particularly as he worships in the fellowship of other Christians—in the worship services of the church.

Jesus explained this to the woman at the well in Sychar of Samaria (John 4:6-29) when He said, "The hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him. God is a Spirit: and they that worship him must worship him in spirit and in truth" (4:23-24).

It was at Pentecost and in the completion of the plan of salvation that this promise was fulfilled. For Pentecost was highlighted by the presence of the Holy Spirit in the midst of the waiting congregation. This was in experience the spiritual worship about which Jesus was speaking. But Pentecost did not stop with that one experience, for at each successive time through Christian history that worship is of this sort, Pentecost is re-experienced. For whenever the Holy Spirit manifests himself to a humble, believing, worshipping people, Pentecost is experienced anew.

Of course we do not expect in our twentieth

century that all of the happenings of that first Christian Pentecost will be repeated. We do not have the atmosphere and background of the historic Jewish feast. We do not expect to find the physical demonstrations which do not pertain to our time or our position in Christian history (and we err seriously when we attempt to counterfeit them). Certainly in our regular worship we do not expect to experience a repeated cleansing from sin—we found this thoroughly done when we met our first Pentecost, when we were sanctified.

However, beyond all of these, we can expect to find features of Pentecost which we can claim today and which are our rightful heritage through true Christian worship. Here God is present by His Spirit. This is the essence of worship. Isaiah caught this in his day, in what was a Pentecostal experience even before the historical Christian Pentecost. The angels cried, "Holy, holy, holy, is the Lord of hosts: the whole earth is full of his glory" (Isaiah 6:3). And this revelation of God's wonderful presence and this manifestation of His glory can (and must) be ours as we worship today.

While there is not a repeated cleansing from sin, certainly the experience of worship should bring a cleansing from the materialism, the worldliness (in the broad sense of the word), and from the results of our humanness. And we desperately need this cathartic through worship. Woe unto us when worship does not leave us cleansed and purified from indifference and low purpose in our service for God!

Pentecost repeated in worship should give us power and grace to witness, to serve, and to do God's will in our day. We need to see this repeated force of the power of Pentecost in our lives week by week. We cannot take on sufficient grace at one moment to take us through life. There must come repeated fillings of the Spirit. The disciples discovered the necessity and the wonderful privilege of this. May we too, as we come to the house of God to worship, know what they knew; for "when they had prayed, the place was shaken . . . and they were all filled with the Holy Ghost, and they spake the word of God with boldness" (Acts 4:31).

Yes, Pentecost is inherent in our worship today. May each of us find its power and grace in our lives as we come together this week.

GOD'S KIND OF Power

By **FORREST W. NASH**
Pastor of College Church, Kankakee, Illinois

When the Holy Spirit came to the disciples in the Upper Room, all Jerusalem knew something had happened. Those who looked on stood aghast. Those who had prayed stood assured. History cannot erase the reality of the event. The Church cannot deny her heritage, for her existence depends on it. The full meaning of Pentecost in our times has been denied, affirmed, and ignored. To write it off by ignoring it or denying its importance is to be dishonest with truth and fact. To affirm it is to accept it, to study it, and to declare its meaning and necessity.

The meaning of Pentecost is Biblical truth. There is no explanation apart from the Scriptures. Prophecy predicts the outpouring of the Holy Spirit upon the people of God. The finger of God writes in Isaiah, "I will pour my spirit upon thy seed" (Isaiah 44:3). In Joel: "And it shall come to pass afterward, that I will pour out my spirit upon all flesh" (2:28). The outpouring of the Holy Spirit upon the Church is the ministry of Christ. Of His ministry John the Baptist said that, instead of water, "he shall baptize you with the Holy Ghost, and with fire" (Matthew 3:11).

Our Lord commanded the disciples to wait in Jerusalem for the promise of the Father—the promise which concerned the Holy Spirit's outpouring on the Day of Pentecost. The command is never to be looked upon as a suggestion. Jesus did not spend His time making suggestions. Rather He made promises and gave commands. The night before His crucifixion Jesus said to the little company, "I tell you the truth; . . . if I go not away, the Comforter [the Holy Spirit] will not come unto you; but if I depart, I will send him unto you" (John 16:7). "Jesus was ever pointing to that crowning gift," says Daniel Steele.

After the prophets had spoken, after our Lord's death and resurrection, after ten days of prayer by the disciples in the Upper Room when man's

faith and God's grace were rightly synchronized, the Holy Spirit was poured out upon them. What took place at this epochal moment was that which had been prophesied. It was that for which Jesus sought to prepare them and for which He had provided by His death and resurrection. It was the Apostle Peter who, with a cleansed heart, stood in the place of his old defeat and said boldly of Pentecost, "But this is that which was spoken by the prophet Joel; And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh" (Acts 2:16-17).

The adequate man of the Pauline Epistles is the Spirit-filled man. It is an adequacy defined not only in the light of this life's problems but rather an adequacy which by the grace of God makes one acceptable to God. For he is a man made free from sin. Until then man is dead in trespasses and in sins. Paul calls him the "natural man" (I Corinthians 2:14). Until then he might be saved but not yet sanctified; this man Paul identifies as "yet carnal" (I Corinthians 3:1-4). The Apostle in his Corinthian letter refers to a third type of man, "he that is spiritual" (I Corinthians 2:15). What is his distinguishing characteristic? He has the "mind of Christ." How did it come about? He has received the baptism with the Holy Spirit, who "searcheth . . . the deep things of God" (I Corinthians 2:10).

One might well come to the same conclusion as he views the life and culture of the first century and that of this twentieth one. Though things are outwardly different, it is the same sinful man—hateful, licentious, rebellious, and proud. Theirs was an age of military might; so is ours. They had their philosophical solutions to life; so do we. Their civilization saw men "lovers of pleasures more than lovers of God"; ours also witnesses the same. Neither were taxes and poverty unknown to their way of life.

If the power of Pentecost was necessary for the Church of the first century, it is a *must* for our times. They turned the world upside down for Christ, for they lived and preached the Cross in the outpoured power of the Holy Spirit. Can we appeal to any lesser means and still call ourselves a Christian Church? We dare not be untrue to our heritage—eternal and revealed. From the Upper Room went an adequate Church composed of adequate men. From our prayer rooms and our altars must go churches and lives adequate in time and eternity.

We hear again His command, "Tarry ye . . . until ye be endued with power from on high" (Luke 24:49). We tarry and, lo, we too are filled according to His promise and our need. "For it is God which worketh in you both to will and to do of his good pleasure" (Philippians 2:13). His power can make you what you ought to be!

PENTECOST

... is personal!

By **W. D. McGRAW**

Superintendent, Oregon Pacific District



Spiritual truth is taught through the use of physical example. For instance, in the sacrament of the Lord's Supper we partake physically of bread and wine, and by the processes of digestion and assimilation make these elements to become blood and tissue—a very real part of our physical being. This should make it easy for us to understand how spiritual communion with Christ makes it possible for us to become, in a very real sense, partakers of His divine nature.

The danger is always present, however, of attaching too much importance to the physical and losing sight of the real meaning which the physical example is designed to teach. This is what had happened in Jesus' day, when the Pharisees had become so strict in keeping the outward aspects of the law, and had lost the inner meaning of justice, mercy, and love.

The attendance of some physical phenomena on the Day of Pentecost was another example of spiritual teaching by this means. Both Matthew and Luke record the preaching of John the Baptizer as having foretold that Jesus would baptize "with

the Holy Ghost, and with fire: whose fan is in his hand, and he will thoroughly purge his floor, and gather his wheat into the garner; but he will burn up the chaff with unquenchable fire" (Matthew 3:11-12).

The fan was an example of separation with which John's hearers were familiar. The threshing floors of their time were flat, hard surfaces on which the grain was separated from the stalk by spreading and tramping. If a sufficient wind was blowing, the thresher would toss the mass of trampled grain into the air. The wind would carry away the chaff, and the heavier grain would fall back to the floor, to be gathered into the garner. If natural wind was not sufficient for this separation, the thresher would create his own wind with the use of a huge fan, to separate the chaff from the grain.

To these physical examples (fire and wind) was added another by Christ himself, just before He took His departure from the disciples forty days after His resurrection. He said, "Ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me . . ." (Acts 1:8).

"And when the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven as of a rushing mighty wind [whose fan is in his hand], . . . And there appeared unto them cloven tongues like as of fire [he will burn up the chaff with unquenchable fire], . . . And they were all filled with the Holy Ghost, and began to speak with other tongues [here is the witnessing]" (Acts 2:1-4; Matthew 3:12). The multitude came together and were confounded, not by hearing an unknown tongue, but because every man heard them speak in his own language wherein he was born.

Because men from every nation under heaven were assembled in Jerusalem on this memorable day, it was possible for the Spirit-filled disciples to fulfill at least in miniature the prophetic utterance of the Saviour, by witnessing to people from all over the world. The blessing Christ has for His twentieth-century disciples likewise achieves these notable things: (1) Pentecost separates the chaff from the good; (2) burns it out with a fiery bap-

This Quiet Place

*With joy I seek again this quiet place,
This quiet place o'ershadowed by Thy peace.
Here, Father, do I rest me from the race,
And here receive new strength to speed my pace,
And here from all vain strivings find release.*

*Within this quiet place Thou showest me
The depth of riches of Thy wisdom, Lord;
Thy present plan Thou makest me to see;
I glimpse the vastness of eternity—
Here openest to me Thy sacred Word.*

*What strength I find! What joy and peace untold,
As from Thy presence flows the needed grace
To fit me for this day; and in Thy mold
I am refined, and cast as tested gold—
By Thy blest Spirit, in this quiet place!*

By **KATHRYN BLACKBURN PECK**

tism, and (3) empowers for effective witnessing to unbelievers everywhere.

If Pentecost is your personal experience, you too will tell of His redeeming power—at home, in neighboring communities, adjacent nations, and around the world.

It's PENTECOST or PERISH!

By **GRANVILLE S. ROGERS**

Pastor, Oakwood Church, Houston, Texas

And when the day of Pentecost was fully come, . . . (Acts 2:1).

The church world in its observance of Pentecost speaks glibly of it, little realizing that here is the answer to not only their need but that of the world. The word is but a sickening thud of a spiritual dud as it falls on the ears of the most of the people as they sit in the American church. The "warhead" of that spiritual bomb, Pentecost, has been neatly, nicely, and effectually removed by a detonating squad, clad in ministerial garb.

It was Pentecost that saved the Early Church!

The pre-Pentecost Church had had but little impact on the then known world. As we look back, it is difficult for us to realize that Jesus did not have a far-reaching influence on His immediate day. His farthest journey was made when His parents took Him to Egypt when He was but an infant. In His official ministry He never reached out more than one hundred miles from His established base. The multitudes which followed Him were His own countrymen, or people, with rare exception, from His immediate community. Much of the world never knew He was born. The wise men from the East obtained their information from sacred writings. Had they stopped on their journey for information and direction, no one could have helped them, and so the star was their only "directional finder." King Herod, who lived less than twenty-five miles from Bethlehem, did not know of His birth, having to ask of the chief priests; and even they, no doubt, had to refer to their Scriptures, having not heard of His birth. His birth, death, and resurrection were scarcely known outside of Palestine.

After Jesus' death and, as the world would say today, "His alleged resurrection," His file was closed as just another insurrectionist disposed of, and the world sat back to forget Him and the passing fancy of the people who thought Him the Messiah. His disciples had been dispersed. When they did get together, they locked themselves in

"SENSITIZED for Instantaneous Response"

One sultry summer afternoon I was driving down a typical Ohio road. In order to keep myself awake and also to see what I could learn, I decided to read the billboards that dotted the roadside. Suddenly I noticed an unusually large sign advertising a popular brand of gasoline. The advertisers boasted in huge letters that their gasoline was "sensitized for instantaneous response." "Sensitized for instantaneous response." The words challenged me. Quietly I prayed, "O God, may I live in such close communion with Thy Spirit;

may I be so sensitive to His gentle whisper of admonition, rebuke, or love that my heart responds in prompt and glad obedience."

Many descriptive expressions have been used to define carnality. The words "bent to sinning" aptly summarize the condition and problem of the carnal-minded man. What happens when this man acknowledges his evil nature and asks the Holy Spirit to purify him through and through? The Refiner purges his evil nature, transforms his desires, attitudes, and thoughts so that the individual once "bent to sinning" is now "bent to obeying."

At a certain point in his second missionary journey, Paul was forbidden by the Holy Ghost to preach in Asia. As he waited in Troas, Paul had a vision of a Macedonian man who begged, "Come over into Macedonia, and help us." Paul did not waste time pouting because his plans were frustrated, but "immediately . . . endeavoured to go into Macedonia." He was "bent on obeying."

May each of us cultivate this "bent to obedience" until we are "sensitized for instantaneous response."
—PROFESSOR DONNA HOLZHAUER, *Olivet Nazarene College, Kankakee, Illinois.*



News in Picture



THE CHURCH ADMINISTRATION CLASS of Nazarene Theological Seminary paid their annual visit to their Publishing House in order to have a better understanding of the mission of the House and the contribution it makes to the total program of the church. Dr. L. J. Du Bois, professor of practical theology, is pictured at the left, along with some of the thirty students who made the tour, looking over a display of forthcoming 1960 publications.

for fear. Severally, they went their way, some to Emmaus, others back to the beach to their so recently deserted boats and fishing nets. Peter gave vent to his feeling, saying, "I go a fishing," and the others joined in, "We also go with thee." And the inspired writer gives us a graphic picture of that seemingly defeated group, and too true of the Church today, "That night they caught nothing" (John 21:3).

No wonder Jesus said, "It is expedient for you that I go away" (John 16:7). Something had to happen, or else all would be lost. For forty days Jesus showed himself alive "by many infallible proofs," going in and out among them, seeing each. Peter cries out on the seashore, "Lord; thou knowest that I love thee," and Thomas, without a close examination, exclaims, "My Lord and my God." But the people of His day were not aware of His appearances, and wrote Him and His followers off their books.

Here the parallel of the Early Church and the Church today ends! So startlingly different are they that they can't seem to be the same, and they aren't. The 120 heeded the repeated urging, "Tarry ye . . . wait for the promise," and in "one accord in prayer and supplication," they waited for ten days. It is doubtful that even a "coffee break" was had. They locked themselves in, not for fear, but from being frantic, being desperate! Something had to happen. And happen it did! "They were all filled with the Holy Ghost, and began"! The spiritual wheels started to roll! Things began to pop! There was noise, which

went abroad. Some were confounded. Some were amazed. Some marveled, others mocked. Some doubted. Some asked, "What meaneth this?" But those who were filled all spoke of the "wonderful works of God."

Here for the first time, and for all time, this little band became a world institution; for at this time, God's appointed time and place, were "devout men, out of every nation under heaven." This ceased to be a local affair. In an instant an organization was set up to "girdle the globe with salvation."

The perilous hand of persecution did not prevail!

It would seem that the most frequent door to open to the Early Church was the prison door. They were "straitly threaten[ed] . . . [to] speak henceforth to no man in this name." Their reply, "We cannot but speak the things which we have seen and heard" (Acts 4:17, 20). And they "laid their hands on the apostles, and put them in the common prison" (5:18). Stephen, the lay preacher, became the first martyr. James was put to death. Peter lay in prison guarded by "four quarternions of soldiers" (12:4). How many would it take to keep us quiet? The Church prayed "without ceasing." The modern electric door could have been patterned after that old iron gate of the prison that "opened . . . of his own accord," as Peter approached. Many "wonders and signs were done by the apostles," and "with great power gave the apostles witness of the resurrection of the Lord Jesus: and great grace was upon them all" (Acts 4:33).

The Church was saved from oblivion. The mighty outpouring of the Holy Spirit on the Day of Pentecost projected the Church into history. Their success was phenomenal! "And the same day there were added unto them about three thousand souls." And again, "Howbeit many of them which heard the word believed; and the number of the men was about five thousand." Perhaps getting tired of statistics, they indicated their successes by such expressions as, "And the Lord added to the church daily such as should be saved," and, "the multitude of them that believed," and "the number of the disciples was multiplied."

The world today is in the grip of materialism. Not only the Communistic world, but so-called Christianity, is shot through with it. The Church is divided, and when we do get together we are locked with fears that fetter. As the Early Church, we face extinction! *It's Pentecost or perish!*

"RIGGED" "PAYOLA"

By **LEO C. DAVIS**
Superintendent, Southwest Indiana District

New words are being coined right along. The more varied the manifestations of the evil one, the more words coined to express them. The second word of my caption is not to be found in the dictionary. Earth's modern avalanche of abounding iniquity calls for the writing of another dictionary to include the vocabulary of modern man.

Recent happenings in the television world, related in the press, reflect fraudulent procedure on the part of our so-called intellectual geniuses in answering questions on the various quiz shows. "Rigged" is the descriptive word now used. Participants are prompted with the proper answers preceding the television interview—thousands of dollars are thereby won through dishonesty and cheating.

"Payola" is the new word expressing the same thought as the old expression, "You scratch my back and I will scratch yours"—this word being set to usage by happenings in the business and commercial world. Executives, administrators, and politicians pass out favors with a certain understanding that returned favors are expected even though they are not earned or merited. In the scholastic world star athletes are graduated, in many cases, because they bring glory to their alma mater when other-

Faithfulness

Means More than Success

"Moreover it is required in stewards, that a man be found faithful. . . . For I know nothing by myself; yet am I not hereby justified: but he that judgeth me is the Lord" (see I Corinthians 4:1-5).

Sometimes our failure's hard to bear

When *hands* have made a noble start;

But we are glad our Lord is fair,

And that His eyes behold the *heart!*

By **FLORA E. BRECK**

wise they would have "flunked" both morally and intellectually.

We are not to forget that we are also in a church world and we are to know also that there is ever before us the temptation, in this kind of world, to "rig" and "be rigged"; to fall victim to the practice of "payola"! The devil and the carnal mind within man, coupled with a thousand outward circumstances, are eternally determined to seduce those within the Church to sabotage the heavenly vision, to stoop to the infamous and not to be strictly *true to truth*—this is in exchange for favor and advantage. Even before "the show comes off," churchmen are many times supposed to know what to say and how to say it in order to allow whatever the crowd wants.

Submit to "rigging"; don't be so simple that you would jeopardize a possible future advantage by declaring what you know to be right! Speak only that which fits into popular opinion. When a person thus becomes so unprincipled, he certainly is "putting on a show." The Judgment will reveal it. If men do not catch up with such persons, God will!

We, in the Church of the Nazarene, certainly know truth and right. The reality of our sanctification is based upon our embracing truth: ". . . that they also might be sanctified through the truth" (John 17:19). Our spiritual forefathers have given us a marvelous heritage. We must all be true to it. We dare not yield to pressure nor exert pressure in any realm for the sake of advantage.

Does this day find you "rigged"? By the grace of God, tear off the harness! Become God's servant and a freeman. Is "payola" becoming a magic word? Spit it out before you fall into hell fire and live with it forever!

In this one respect all Christians are alike:

All Can Be Gleaners

By DALE L. TIRY

And Ruth the Moabitess said unto Naomi, Let me now go to the field, and glean ears of corn . . . (Ruth 2:2). Each of us has different things to do in this world in which we live. Ruth was a gleaner. She did this thankless task with a joy that would be a credit to a Christian today.

Several months ago I heard about a young man who was entering college. His adviser asked him what his goal in life was. This student was trying to learn to be a general superintendent. His sights were above the position of a gleaner. He did not appear to realize that the lowest servant of God is equal in worth if he does the job which he was chosen to do.

Not all can be general superintendents or even district superintendents. All cannot be preachers or Sunday school superintendents. All cannot be on the church board. All cannot go to the district or general assemblies. All cannot be Sunday school teachers. All cannot be evangelists or missionaries. But *all can be gleaners.*

Every Christian, whether big or small, young or old, can glean for God's glory. These can go out into the highways and hedges and help spread the "good news" of the saving power of Jesus. In this way, many will be contacted that the pastor would never be able to contact. There are those you can win that I can't win. There are those I can win that no one else can win. Yes, the Church of the

Nazarene needs gleaners. Paul said that "the body is not one member, but many" (I Corinthians 12:14).

Therefore, if you are a true follower of Christ, do all for His glory. Truly mean the words of the old song:

*There's surely somewhere a lowly place
In earth's harvest fields so wide
Where I may labor thro' life's short day
For Jesus, the Crucified.
So trusting my all to Thy tender care,
And knowing Thou lovest me,
I'll do Thy will with a heart sincere.
I'll be what You want me to be.*

*I'll go where You want me to go, dear Lord,
Over mountain, or plain, or sea.
I'll say what You want me to say, dear Lord.
I'll be what You want me to be.*

If you truly mean these words, you can be consecrated enough to be a gleaner for God. Are all the lost sheaves going to be lost because you failed to be God's gleaner? Will some lost soul point at you in the Judgment and say, "Why didn't you come to me and tell me about Jesus?" What will your excuse be when you stand before the King of Kings and Lord of Lords? Are you willing to be a gleaner for God? The harvest is great "but the labourers are few." Start gleaning for God today!

God Always Comes!

*God always comes when we need Him most,
When spirits are torn with strife.
He gives the feast and He plays the Host
And offers the Bread of Life.
To those on Galilee's crowded slopes
No food could have e'er sufficed
Unless their fears and their shattered hopes
Were met in the living Christ.*

*God always comes, oh, He comes indeed
On paths where our feet must go!
We too would starve, but He knows our need
And how we can hunger so.
Oh, still He comes to a lonely place!
How slowly we recognize
Your presence, Lord, on a shining face,
Your friendship in two clear eyes!*

By BERNIECE AYERS HALL



My arithmetic had been incorrect but—

JESUS WAS THE ANSWER

By **EBERTINA NORDTVELDT**

Pastor, Irvine, Ayrshire, Scotland

I was scheduled to have an operation. At my age, that was a sobering thought. I had passed my threescore years and was now living in the ten. The Biblical span of life had almost run out for me. Perhaps this was it—this might be the end.

In the quietness of my home I took out the test papers of my life. At first glance they didn't seem too bad. The pages seemed comparatively clean and the problems had been neatly done. I gave the first page a closer scrutiny and was horrified to see that after each problem there was a check—the solution had not been correct. I turned page after page and found not one problem that had been correctly solved. And the worst of it all was that the checks had been placed there by the hand of God.

I scrutinized more carefully and found that, in simple addition, I had added worry when I should

have added trust and it had been carried over from one day to the next. I had added desire for things of this world in place of desire for the will of God. Other mistakes prevented the correct solution to addition problems.

As I glanced down the page, I found my subtraction problems were no better. I had subtracted much time that could have been used in reading the Bible and praying so that I might have become better acquainted with my Lord. Sometimes, in giving, I had withheld loving felicitation. From the talents God had given me, I had subtracted much time that I might have allotted to them, and from my hours I had subtracted much through wastefulness.

In multiplication, I had multiplied cares that should have been left with the Lord. I had multiplied trials and afflictions until they had assumed undue proportions.

The division problems of my test papers fared no better. I had used too small a divisor and divided what little I had to give among too few people—mostly only my kinsfolk and those who were dear to me. I could have divided my prayer time so that more people might have been included in my prayers. I could have remembered not only folks who were close to me, but also folks whom I didn't know nor would expect to see in this world—both the good and the bad.

Page after page of my test papers was turned and they looked bad. Then suddenly I discovered, in the handwriting of God, written in bold letters the following across the pages, "An unprofitable servant."

I hung my head as I recognized as never before how true those words were! Did this mean that, if I died now, I would be lost?

Oh, no, I would not be lost! I smiled happily; *I had Jesus!*

Jesus said, "Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me" (Revelation 3:20).

I had opened the door.

"As many as received him, to them gave he power to become the sons of God" (John 1:12).

I had received Him.

"These things have I written unto you that be-

PARSON TO PERSON

Hummingbird Christians

Hummingbirds are fascinating to watch, but they don't carry many burdens.

If church members were likened to birds and animals, some would be hummingbirds—intriguing, fascinating, appealing—but still flitting about looking, tasting, sure that the next flower is sweeter. And others would be "bearers of burdens." Any local church can carry along a few hummingbirds, but the church actually moves only by the "bearers of burdens."

The revivals are prayed down, the budgets are paid, the classes are taught, the homes are visited, the souls are won, by the "bearers of burdens." A church can succeed without great talent, without abundant finances, without popular approval. But "hummingbird" interest is bound to fail.

You are the only one who can decide whether or not you will stand still and let God place a burden on your shoulders or whether you will flit about with much nervous activity, carrying no burdens.

lieve on the name of the Son of God; that ye may know that ye have eternal life" (I John 5:13).

I had believed.

"For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: not of works, lest any man should boast" (Ephesians 2:8-9).

Jesus had taken away my sins.

"And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus" (Philippians 4:7).

I had peace.

I looked again at my test papers and realized that I had plucked them from God's sea of forgetfulness. They had been lying there behind the back of God and He could see them no more (Isaiah 38:17). I folded them up. They had better be left there by me, too.

"I will both lay me down in peace, and sleep: for thou, Lord, only makest me dwell in safety" (Psalms 4:8).

Jesus is the Answer to eternal life and peace!

Which Cup Will You Drink?

The bitter cup of sorrow or the sweet cup of life

By GENEVIEVE THOMPSON

In a recent Sunday morning service one of our young converts led in prayer. She and her husband found the Lord because the local Church of the Nazarene, though small and of limited income, felt it urgent to start a radio program in our area. When the young couple's six-year-old son became ill and they faced the knowledge he would not live, they sought the pastor who preached over the air each Sunday morning. He and his wife, along with the people of the church, rallied around them with love and prayer. The child and his parents were all soundly saved before he went to be with Jesus.

This young couple have made giant strides in grace since then. The husband has been called to preach and is already answering the call. Their hearts burn with love for God and for souls.

So, as the young wife prayed in the Sunday morning service, she said something which touched all our hearts deeply. She prayed, "O Lord, how we thank Thee because Thou hast taken away the bitter cup of sorrow and in its place Thou hast given us the sweet cup of life to drink!"

Joy out of sorrow; rejoicing out of pain! That is what we find when we find Jesus. The bitter cup of sorrow is replaced by the sweetness of the "honey in the Rock."

The world is staggering, gasping, crying, *dying* under its load of sorrow. People everywhere eat, sleep, work, play, laugh, while their hearts are breaking.

Perhaps you are one of that number. Your precious mother is suffering agonizingly and you

are powerless to help; your beloved daughter has made a bitterly unhappy marriage and you fear for her health, even her sanity; your son is wrecking his body, his mind, his life, in sin; someone you love dearly is estranged from you; your husband, or your wife, lies in a fresh grave and you cannot bear the loneliness; or you have tried to make your marriage work, to no avail, and now you are alone, without home or family. Nothing seems worthwhile. The ache in your heart seems physical. "Is there no balm in Gilead?"

Thank God, there is! The Saviour of the world says to you, "Come unto me, all ye that labour and are heavy laden, and I will give you rest" (Matthew 11:28). What would you give for rest? Give *yourself*; come to Him. He invites you.

Again He says, "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). What would you do for peace of mind? Do the only thing you can do. Take what He offers.

What will you give for joy? Long ago the prophet wrote, "Therefore with joy shall ye draw water out of the wells of salvation" (Isaiah 12:3). The Psalmist sang, "I will take the cup of salvation, and call upon the name of the Lord" (Psalms 116:13).

If you will, you too will find you have exchanged the bitter cup of sorrow for the sweet cup of life. Life, not for a few days, or weeks, or months, or years—but life eternal. And "earth has no sorrow that Heav'n cannot heal."

A decorative graphic featuring a quill pen with its tip pointing downwards and to the left. The quill is positioned behind the word "EDITORIALS" which is written in a large, bold, serif font. The letter "E" is particularly large and stylized, with a quill-like texture. The word "EDITORIALS" is followed by a series of dots on the right side. The entire graphic is set against a light background.

EDITORIALS

How much more shall your Heavenly Father give THE HOLY SPIRIT?

The Measure of Love

"How much more shall your heavenly Father give the Holy Spirit to them that ask him?" (Luke 11:13) How much more? As much more as God's love is greater than man's love. In the story of the prodigal son we have a picture of the Father's love. The younger son demanded his part of the estate and then went away into a distant land. He had a good home and all that one could want in that day; nevertheless, he was not satisfied. He went into a far country "and there wasted his substance with riotous living" (Luke 15:13).

But the young man "came to himself," and said, "I will arise and go to my father, and will say unto him, Father, I have sinned against heaven, and before thee, and am no more worthy to be called thy son: make me as one of thy hired servants." He carried out this decision and returned home, not expecting anything from the father, for he deserved nothing. "But when he was yet a great way off, his father saw him, and had compassion, and ran, and fell on his neck, and kissed him."

This parable presents a dramatic picture of the Heavenly Father's love for the sinner. The text which goes with this parable of the prodigal son is John 3:16: "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." God did His best to make it possible for the wayward soul to return home.

This truth is set forth again in the words of the Master when He said, "O Jerusalem, Jerusalem, . . . how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!" (Matthew 23:37) He saw the oncoming judgment and yearned to protect His people from disaster. "How much more shall your heavenly Father give the Holy Spirit

to them that ask him?" His eagerness to give the Holy Spirit to His children is as boundless as His love for man.

The Measure of Holiness, Wisdom, and Power

"How much more shall your heavenly Father give the Holy Spirit to them that ask him?" As much more as His holiness is superior to man's sinfulness. Our Heavenly Father is absolutely holy. Both the Old and New Testaments witness to that in these words, "Be ye holy; for I am holy" (Leviticus 11:44; I Peter 1:16). Isaiah often speaks of God as "the Holy One of Israel." There is no better name for our Heavenly Father. In chapter 6 we read how the prophet Isaiah saw God "high and lifted up" and heard the seraphim crying, "Holy, holy, holy, is the Lord of hosts: . . ." No man ever has been able to fathom the depth and boundlessness of the holiness of God. How much more? As much more as His holiness is superior to man's sinfulness.

"How much more shall your heavenly Father give the Holy Spirit to them that ask him?" As much more as His wisdom outclasses the wisdom of man. We people who have ordinary minds are awed when we think of Plato and Aristotle; of Descartes, Leibniz, and Spinoza; of Kant and Hegel; and all the great leaders in philosophy, science, and history. We can't comprehend the greatness of their understanding; but all of them are pygmies in knowledge compared with the all-wise God. God's wisdom surpasses man's wisdom as the brilliant light of the sun exceeds the light of a single candle. In the difference between the wisdom of man and the wisdom of God, we have an intimation of what is meant by the words, "How much more shall your heavenly Father give the Holy Spirit to them that ask him?"

How much more? As much more as God's power surpasses man's power. The Psalmist, no doubt,

was thinking of the power of God when he said, "The heavens declare the glory of God; and the firmament sheweth his handywork. Day unto day uttereth speech, and night unto night sheweth knowledge. There is no speech nor language, where their voice is not heard. Their line is gone out through all the earth, and their words to the

By *Stephen S. White*

end of the world. In them hath he set a tabernacle for the sun, which is as a bridegroom coming out of his chamber, and rejoiceth as a strong man to run a race. His going forth is from the end of the heaven, and his circuit unto the ends of it: and there is nothing hid from the heat thereof" (19:1-6). Then if we turn to Isaiah 40, beginning with verse 12, we have an even more significant description of the power of God. Listen to these words about our Heavenly Father: "Who hath measured the waters in the hollow of his hand, and meted out heaven with the span, and comprehended the dust of the earth in a measure, and weighed the mountains in scales, and the hills in a balance? . . . Behold, the nations are as a drop of a bucket, and are counted as the small dust of the balance: behold, he taketh up the isles as a very little thing. . . . All nations before him are as nothing; and they are counted to him less than nothing, and vanity. To whom then will ye liken God? or what likeness will ye compare unto him?" (vv. 12-18)

The Measure of Infinity

"How much more shall your heavenly Father give the Holy Spirit to them that ask him?" As much more as God's infinity is beyond man's finiteness. So far, man has found no limit to space, although he has invented machines and instruments by means of which he can reach out into distances which are millions of light-years away. These limitless areas which have to be measured by the incomprehensible yardstick of the light-year—the distance a ray of light travels in a year's time, at the speed of 186,000 miles per second! "How much more shall your heavenly Father give the Holy Spirit to them that ask him?" As much as God's limitless infinity is beyond man's finiteness, with its puny limitations.

"How much more shall your heavenly Father give the Holy Spirit to them that ask him?" Try as we may, we can but feebly comprehend the meaning of this divine "How much more?" The "How much more?" of men has its boundaries, but the "How much more?" of God is boundless. How eager, then, our Heavenly Father must be to give His children the Holy Spirit in all of His glorious fullness!

In Luke 11:11-12 Jesus says: "If a son shall ask bread of any of you that is a father, will he give him a stone? or if he ask a fish, will he for a fish give him a serpent? Or if he shall ask an egg, will he offer him a scorpion?" The evident answer to all of these questions is "No." Then the Master moves on to these words: "If ye then, being evil" (being human, or finite), "know how to give good gifts unto your children: how much more shall your heavenly Father give the Holy Spirit to them that ask him?"

No longing that we could have could equal this concern of our Heavenly Father for His children. How sincerely, how infinitely, He wants every child of His to receive His Pentecost! "How much more shall your heavenly Father give the Holy Spirit to them that ask him?" The Pentecostal baptism is the climax of all God's gifts to His children. "Ye shall be baptized with the Holy Ghost," is the Father's special promise to His children—a promise which stands above all His other promises. Jesus, in His last discourse, said, "I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever" (John 14:16). Then He goes on to declare that the "world cannot receive" this Comforter; only God's children can receive Pentecost. And in that great high priestly prayer, which closes His farewell address, He prays that the Father will "sanctify" His disciples—not sinners, but His followers. He says, "They are not of the world, even as I am not of the world"; and then He continues, "Sanctify them through thy truth: thy word is truth" (John 17:16-17). There, in the seventeenth chapter of the Gospel of John, He is doing what He said in the fourteenth chapter He would do—praying that the Comforter might come in to abide.

The Necessity of Asking

There is another very important truth in this lesson on the baptism with the Holy Spirit. It is found in the last words of Luke 11:13, "to them that ask him." "How much more shall your heavenly Father give the Holy Spirit to them that ask him?" God the Father cannot bestow this gift of the Holy Ghost upon you and me, cannot give us our Pentecost, except as we ask Him to do it. Every Christian who is sanctified by the baptism with the Holy Ghost must have a part in it. He has to ask for this blessing—"to them that ask him."

Asking plays a significant part in all of the early verses of the eleventh chapter of Luke. In the Lord's, or disciples', prayer there is much of asking; and that is very essential. "Thy kingdom come. Thy will be done, as in heaven, so in earth. Give us day by day our daily bread. And forgive us our sins; for we also forgive every one that is indebted to us. And lead us not into temptation; but deliver us from evil" (Luke 11:2-4). These are all petitions! "How much more shall your heavenly

Father give the Holy Spirit to them that ask him?" In answering their request and giving them the Lord's Prayer, Jesus emphasizes the importance of asking, by a brief parable: "He said unto them, Which of you shall have a friend, and shall go unto him at midnight, and say unto him, Friend, lend me three loaves; . . . ?" (11:5-6) You remember the outcome of this petition. It was granted because the person not only asked, but asked repeatedly and perseveringly. He came pleading with importunity. "How much more shall your heavenly Father give the Holy Spirit to them that ask him?"

Jesus continues to teach this truth with these words, "And I say unto you, Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you. For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened" (vv. 9-10).

These verses are filled with emphasis upon asking. "How much more shall your heavenly Father give the Holy Spirit to them that ask him?"

Asking indicates that you want the blessing. And if you persevere in your asking, that proves that you are willing to pay the necessary price in order to get it. More than this, it is a wonderful steppingstone which helps you to move on in faith to the place where you can believe that God answers your asking. "He that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him" (Hebrews 11:6). His asking indicates that he believes that "God is" and that He "is a rewarder of them that diligently seek him." Thus he comes to the place where he can believe God for the answer, for the baptism with the Holy Spirit, which cleanses from sin and empowers for service.

The Sunday School Lesson

ROBERT L.
SAWYER

Topic for
June 5:

Living by the Golden Rule

SCRIPTURE: Matthew 7:1-12; Luke 10:25-37 (Printed: Matthew 7:1-12)

GOLDEN TEXT: *Therefore all things whatsoever ye would that men should do to you, do ye even so to them* (Matthew 7:12).

A proper relationship to others is based upon a proper concept of persons. A reverence for personality is the result of seeing every man, regardless of his pigment of skin, or his ideas about God, or his social affiliation, as a creature for whom Christ died. No man is insignificant.

The Golden Rule: This is the positive statement that the Jews had stated only in the negative. Jesus reminds us that the golden rule is one of the basic rules of life—all that we send into the lives of others comes back into our own. This is a blessed promise when we follow His example by going around doing good. But it becomes a threat if the deeds of our lives are selfish and inconsiderate.

Jesus did not lower His standards of the inward and the outward life to those of human society. For Him the world was a field of service. We need to be aware of the difference between good

and evil, the holy and the profane, in order that we might exemplify the virtues and graces of the highest Christian values before the community in which we live. We must reflect the love of Christ in our daily lives.

The Good Samaritan: Lest we should get the mistaken idea that the ideas of compassion and giving were just for our personal benefit, Jesus gives to us this parable. Here we see the concept of "neighbor" broaden to mean anyone in need. Again the Lord teaches us that we are not to expect always a mutual exchange of favors. We must help those in need who can never do anything for us in return. The most beautiful gift of love or deed is given for Jesus' sake. We want only to hear His "Well done."

We must do that which is just and fair and kind. But this is not enough unless it springs from a heart of perfect love. The priest and the Levite easily

become the pigeonholes for those whose love is dampened by the pressure of duty and selfish direction. When we are too busy to act like Christians we are *too* busy.

The Good Samaritan is of course Christ in opposition to the clergy and religious people of His day. But it is also the example for our lives in relationship to the contemporary problems of race and religions of our day. The Good Samaritan satisfied every need of the one who fell among thieves.

Our task is to minister not just to the physical but also to the spiritual. Every man is the prize for whom Christ died. Our neighbor is the one in need.

May each of us *take time* to do the work that Jesus has commanded him to do.

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



REMISS REHFELDT, *Secretary*

South American Notes

Argentina Nazarene Bible School has opened with fifty-five students enrolled, thirty-five in the regular classes and twenty by correspondence. Eleven are boarding students.

The Charles Gateses arrived in Belo Horizonte on Wednesday, April 13. Prayer meeting was at 8:00 p.m. that same day. The next morning at nine o'clock the truck arrived with their belongings, from Campinas. On Friday

evening they were invited to the home of one of the new converts in the city. They write: "As we were preparing to return home the flicker of candlelight passing in front of the house caught our attention. For thirty minutes a dual procession of sad-faced people passed by. They were lighting the way for the crucified Christ whose image was carried in a coffin at the rear of the line. A statue of the Virgin Mary and a band playing a funeral dirge followed. Our hearts cried out to God

for help to win a host of these thousands of sad-faced marchers to the living Lord and Saviour.

"Easter was a glorious day here in the church. We too received our Easter offering for world missions."—CHARLES GATES.

Report from Cape Town

We have had several letters from overseas expressing concern for our safety. Although we live approximately three miles from Langa, and though we had just removed the tent from Nyanga West a week before the recent disturbance, we were not nor are we now in any danger. We thank the Lord for His presence in the services and for those who have recently found spiritual victory. We will be in a special revival campaign in Sunnyside Church in May, with Rev. C. H. Jenkins preaching.—JOSEPH PENN.

From Africa

Things continue to run along on a pretty even keel here. Our pastors are carrying on with their work and services in the locations as usual. We had a fine service in our church at Orlando Sunday.

Mrs. Esselstyn expects to see the doctor again this month [May]. We are hoping that he will consider her in good enough condition by that time to have the second operation. She is anxious for it, as the first one gave her so much relief from the pain and swelling in her right foot. We are hoping for equal recovery and improvement from this second operation.—WILLIAM ESSELSTYN, *Africa*.

NOTE: Continue to pray for Mrs. Esselstyn's recovery and restoration to strength and usefulness.

Missionary Changes of Address

Miss Mary Miller and Miss Ruth Miller may be reached at Box 664, Bethany, Oklahoma, where they will live while on furlough. Rev. and Mrs. Ray Miller, their parents, will return from Formosa on furlough early in June and will live with their daughters.

Rev. and Mrs. Ardee Coolidge give a new address in Argentina: Luis Viale 2332, Buenos Aires, Argentina.

Rev. and Mrs. Doyle Shepherd are on

furlough from Okinawa. Their home address is c/o Mr. T. A. Burton, 213 Euclid Place, Upland, California.

Rev. and Mrs. Reginald E. Jones are returning to Africa on May 19. Their address there will be: Box 199, P.O. Carolina, Transvaal, Union of South Africa.

New Arrival

Robert Allen Reed arrived April 18, 1960, in the home of Rev. and Mrs. Donald Reed, missionaries on furlough from Lebanon.

New Clinic for Boom

By PRESCOTT BEALS

British Honduras

We have been promised a plot of land for our new clinic in Boom. This means that after we have chosen the plot we want we should be able to begin operations within the next three or four weeks, if all goes well. This will be a fine opening, as our clinic will be the only one in the town, and the people had been asking for such a clinic for some time. Boom is also an evangelistic center and will be a great door of opportunity.

Servicemen's Corner



On Being a Christian Witness in the Service

"Over a period of several years, more than a few serious-minded Nazarene servicemen, as well as Christian men from sister denominations, have spoken to me about the problem of their witness to others in the military service. They seemed concerned about how to effectively testify of their faith without: (1) provoking religious arguments, (2) being branded as religious fanatics, (3) being made the butt of continuous, cruel, and raucous humor by men who seem to enjoy leading crusades against high moral standards, or (4) being labeled as being so 'odd' that the 'average' serviceman would be embarrassed to be seen associating with them. Here are a few suggestions offered in the hope that they may contribute to more successful witnessing by Christian servicemen.

"First, it should be underscored that the Christian does not deliberately run away from persecution if it means compromise of Christian living or testimony. However, it is well also to remember that when any one of the four situations mentioned has 'come about,' the Christian so involved will find small opportunity to win others.

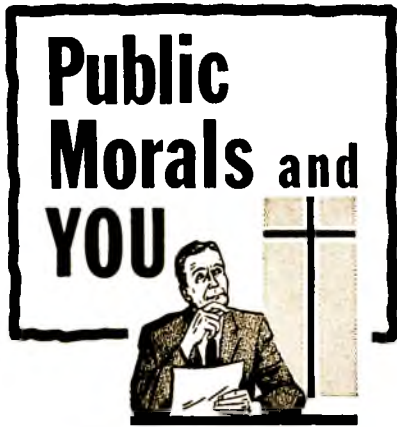
"Here are principles that have been found to augment the effectiveness of Christian witness

while at the same time helping to avoid some of the dilemmas which cancel out opportunity: (1) There must be the cultivation of divine love so strong and sensitive that the Christian serviceman never forgets to distinguish between another man's sin and/or doctrinal error on the one hand and that same man's eternal value on the other hand. (2) There is the necessity for daily living of such ethical consistency, strongly flavored with the Christian virtues of kindness, meekness, patience, courage, honesty, and courtesy, that the personality is not repulsive to sensible men. (3) There has to be dedication to the performance of assigned duty to the best of the serviceman's ability. (4) There should be continuous study in the areas of social and religious life and doctrine, not for debate—but for information and personal improvement.

"If a genuine Christian in the service of his country will observe and practice these principles, opportunities will be presented for him to speak words of instruction and guidance to sincerely seeking, yet wayward men who would find Christ as personal Saviour."—LT. HENRY W. STROMAN, *Chaplain, United States Navy*.

NAZARENE SERVICEMEN'S COMMISSION

Ponder W. Gilliland DIRECTOR



For a question to be raised as to whether or not we should have a Catholic President in the White House may seem like prejudice against Catholicism as a religious body. Strangely enough, however, the issue is not basically religious, but political.

This fact is made clear by Evangelist C. William Fisher in an excellent article entitled "Why Not a Roman Catholic President?" which appeared in the March 30 issue of the "Herald

of Holiness." In this article Evangelist Fisher says: "Without prejudice and without passion, every American must come to the clear understanding that a Roman Catholic is not only a believer in a religion, as a Protestant or a Jew or a Mohammedan or a Buddhist would be, but that a Roman Catholic is a member of an ecclesiastical system—a religious and political system so rigid, so authoritarian and totalitarian that it demands, and gets, the first allegiance of every true member of it."

Many people need to be better informed regarding the issues involved in the possible election of a Roman Catholic to the presidency.

Reprints of the timely article by Evangelist Fisher are now available. The reprints may be secured at the following prices:

6 for 30c
25 for 75c
50 for \$1.00
100 for \$1.75

Order No. T-1105

These reprints are available from the Nazarene Publishing House, 2923 Troost Ave., Box 527, Kansas City 41, Missouri.

EARL C. WOLF, Secretary
Committee on Public Morals

IDAHO: "We now have them attending our services regularly."

ARIZONA: "Very friendly and promised to come next Sunday. I feel sure we can get them as good members."

PENNSYLVANIA: "They promised to come to our church."

SOUTH DAKOTA: "They seem to be born-again Christians. There is very little spiritual help where they are living. Our church is seventy-five miles from them, but I think they will come and visit us. I am sending samples of the *Herald of Holiness* and the *Other Sheep*. We had a very fine visit together."

OREGON: "She promised to let the children come next Sunday. Will contact again."

MISSISSIPPI: "They have been attending our church regularly since moving here."

You Can Help

When Nazarenes, or friends of the church, move to another place, send their names and new addresses to the Department of Evangelism, 6401 The Paseo, Kansas City 10, Missouri.

We will forward the name and address of these "Moving Nazarenes" to a pastor close to them. The pastor and his people will then welcome them to their new church home. It is extremely important that the people who move find friends and fellowship in the church. You can help them find this Christian fellowship by letting us know when Nazarenes move.



GOLDEN ANNIVERSARY CRUSADE 1956-60

Department of Evangelism

V. H. LEWIS, Secretary

Moving Nazarenes

It seems that everyone is on the move these days, doesn't it? Moving is not the easiest thing to do. There are many adjustments to be made. Situations will develop that one has not counted on. The "Moving Nazarenes" service is helping our churches be a real friend to those who move.

The story of "Moving Nazarenes" is best told by these recent reports:

CALIFORNIA: "I received your letter with the letter from Ireland. I visited — the day I received the letter . . . has been attending every Sunday since."

MICHIGAN: "They promised to come to our services and gave me a cordial welcome into their home."

OHIO: "They have not missed a Sunday since they started coming."

CALIFORNIA: "Mrs. — expressed interest and said they would come. They came Easter Sunday. They live about one and one-half miles from the church."

WASHINGTON: "She will be coming this Sunday."

ONTARIO, CANADA: "Thank you so much for information concerning these folks. We called twice and received a warm welcome. She attended Sunday

school and morning worship and seemed to enjoy it. Plans to attend. Will continue to contact."

MICHIGAN: "Very good reception. She is attending regularly. I appreciate this service very much."

FLORIDA: "She confessed her need, promised to be in church the next Sunday, and we had a good time of prayer. The entire family was in church the next Sunday."

OKLAHOMA: "They plan to attend our services while stationed here."

MASSACHUSETTS: "He attended Sunday school and church this morning."

KANSAS: "Was very cordially received. He evidently has only a short time to live and gave his testimony that he was a Christian and leaning heavily upon the Lord. Seemed very appreciative of my visit."

GEORGIA: "They plan to attend our church regularly. Thanks for the information."

IOWA: "Seemed interested, friendly, indicated they would come. Will keep contacting them. Thanks."

INDIANA: "Very receptive. Promised to attend. Gladly accepted our newsletter and seemed pleased that the Church of the Nazarene had so much interest in them. I will continue calling upon them."

Thought
for the Day



by BERTHA MUNRO

Vacuum?

God's commandments—all these have we kept scrupulously. "Shalt not's" are fairly simple to check on. Are we certain the corresponding "shalt's" have taken their place, or is there something of a vacuum left? (Luke 11:42c.)

Monday:

"Thou shalt have no other gods before me." That is easy. But positively — is God himself the center of my attention? Is the will of God my driving force? Is my personal relationship with Him my greatest treasure? my highest joy? (Exodus 20:3; Mark 12:30.)

Tuesday:

"Thou shalt not make unto thee any graven image" of Me, God has commanded. That is small temptation. But do I study eagerly His perfect likeness in Jesus Christ? Do I listen to His voice for commissions of service? Look in His face for approval or disapproval? (Exodus 20:4; John 14:9; Hebrews 1:3a.)

Wednesday:

"Thou shalt not take the name of the Lord thy God in vain." I have no desire to swear. But are my sights set to prove the power of that name in my own life? Am I living to build His reputation? (Exodus 20:7; Psalms 91:14; Acts 3:16.)

Thursday:

No weekday work on the Sabbath; "Remember the sabbath day, to keep it holy." I am careful to banish the "secular" concerns. Am I using the day for God? filling it with activities that will rest and strengthen my own soul and help others toward heaven? that will "edify" and "expand"? (Exodus 20:8-10; Mark 2:27; 3:4; Revelation 1:10.)

Friday:

"Honour thy father and thy mother." Naturally. But have I grasped the glory of a truly Christian home, and Christian attitudes in all family relationships? all sex relations to the glory of God? And there are spiritual fathers and mothers, and spiritual children. (Exodus 20:12, 14; Psalms 145:4; Deuteronomy 6:6-9.)

Saturday:

"Thou shalt not kill." Of course not—nor hate, as Jesus defined murder. But have I learned to respect and prize the personality of all those I know, so that without envy I use every opportunity to do them good? to bring out the best there is in them? to lead them to an even fuller, richer life? (Exodus 20:13; Romans 15:2.)

Sunday:

"Thou shalt not steal." Not money, of course. Not any thing or person that my neighbor prizes or rightly owns. Not even wish to take it away ("covet"). But have I the giving habit, so that the natural question is not "What can I get?" but "What can I give?" And when I find that he wishes for once to be the giver, am willing not to steal his opportunity?

"Thou shalt not bear false witness." I would scorn to lie about a person—have I developed the habit of spreading the good word about him? (Exodus 20:15-17; Acts 20:35.)

It is not safe to risk a vacuum—casting out the evil spirit. "Love is the fulfilling of the law." But I have the job of turning God's love supply into positive habits of thought and action. (Romans 13:10.)

the Question box

Conducted by STEPHEN S. WHITE, Editor

Where do our spirits go after we pass from this life, until our Lord comes again? Are we asleep in Jesus or are our spirits awake with Him?

The spirits of the redeemed are with Jesus and they are awake and conscious and not asleep. A recent writer correctly says: "But this whole theory of soul sleep is contradicted emphatically by the New Testament in the story of Lazarus (Luke 16:22-25), in the promise

of Christ to the thief on the cross (Luke 23:43), in the wail of the martyrs (Rev. 6:9-11), and in the ministry of Christ's spirit to the departed between His own death and resurrection (I Pet. 3:19; 4:6)."

What must one do in order to get sanctified?

(1) You must have at least some understanding of what entire sanctification means. (The next question will deal with this problem). (2) You must sincerely want to be sanctified wholly. "Blessed are they which do hunger and thirst after righteousness: for they shall be filled" (Matthew 5:6). There are quite a few people who think that they want this blessing but really they do

not. It costs something to get sanctified. (3) Seek entire sanctification. Prove that you want this blessing by seeking it. Seek it sincerely every opportunity you have, regardless of what people may say of you. (4) Consecrate your all to God; place everything on the altar forever. (5) Believe that God does now do the work for you.

For a new Christian and a new member of the Church of the Nazarene, please explain once more the difference between being born again and holiness.

All men are both sinners and sinful. When Adam and Eve fell they became both sinners and sinful. When they disobeyed God's commandment, they became sinners and this act of sin destroyed their holy nature within. Thus they became sinful as well as sinners. As sinners they had a bent toward sinning, toward committing acts of sin. Their first and other acts of sin brought guilt upon them. They realized that they were under condemnation and dead in trespasses and sins. Also, there was a bent to sinning within. Since the whole race was on trial in Adam and Eve, and since they sinned and fell, all human beings have been born with a bias toward sin. Because of this, when any man since that day has come to the years of moral responsibility, that is, when he realizes the difference between right and wrong, he always chooses the wrong, or sin, and not the good and righteousness. In this way he becomes a sinner as well as sinful. He adds guilt, condemnation, and death and trespasses in sin to the sinful nature with which he was born as a part of a sinful race. Then in order to get back to God in the fullest sense he must be saved, born again, converted and sanctified wholly.

He must pass through two different supernatural crises. In the first crisis, the guilt of his actual transgressions is removed and he is born again, or regenerated. This means that he is no longer dead in trespasses and sins, for the life of Christ has begun in his heart. But there still remains within him that sin nature which is his because he is a part of a sinful, or fallen, race. He inherited this sinful nature from Adam and Eve and because of this it is often called inborn, or inbred, sin. It is also called the carnal mind. When one is saved, the carnal mind is still within his personality, but it is not on the throne, or ruling his life. However, his only safety lies in going on and getting sanctified. Then he will love God with all of his heart and his neighbor as himself. Read John 17, where Jesus prays for His disciples to be sanctified. Also read I Thessalonians 5:23-24 along with the whole of the first chapter of I Thessalonians. In the first chapter you find out that the people of this Thessalonian church are genuine Christians and then in the reference in the fifth chapter you will discover that Paul is praying for these same people, born-again Christians, to be sanctified wholly.

Please explain Luke 18:8.

The second coming of Christ is in the foreground here. Christ will come back and avenge the cry of the elect, His Church, "but so low will the hope of

relief sink, through the length of the delay, that one will be fain to ask, Will He find any faith of a coming avenger on the earth?"

*Pp. 123-24, "Why I Am a Nazarene," by C. William Fisher; may be secured from the Nazarene Publishing House, P.O. Box 527, Kansas City 41, Missouri; price, \$1.50.

Nazarene Young People's Society and

Nazarene Junior Society

PONDER W. GILLILAND
Executive Secretary

Idaho-Oregon N.Y.P.S. Convention April 7 and 8, 1960

With a strong note of victory the thirtieth Idaho-Oregon N.Y.P.S. convention met at Nampa First Church, April 7 and 8. Rev. J. W. Ellis, pastor of First Church, Pasadena, California, was the special speaker. His unique messages captured and thrilled the hearts of the many who were present.

Mr. Dick Edwards, our very capable and efficient president, gave a wonderful report of the district's progress. Among the gains of the past year, the most noteworthy were doubling our *Conquest* subscriptions over last year, and having 100 per cent participation in the American Bible Society offering.

Due to the resignation of Brother Dick Edwards, because he is leaving the district, Chester Galloway was elected as the new president. Other officers elected were: Rev. Mel Laws, vice-president; Rev. Omar Barnhouse, secretary; and Clarence Chittenden, treasurer.

The annual N.Y.P.S. banquet was held on Friday evening in the dining room of Morrison Hall on the campus of Northwest Nazarene College, with nearly two hundred present. During the banquet a special presentation was made to the Home Missions Board by our district junior supervisor, Mrs. Em-

ma Miller. The district junior project for the year was the purchasing of chairs for our home mission church at Blackfoot, Idaho.

It is a privilege to have the general N.Y.P.S. president, Rev. Eugene Stowe, a member of our district. We appreciate his wise counsel and godly leadership. During the convention he presented some "General Convention High Lights."

The outlook for the N.Y.P.S. on the Idaho-Oregon District is very bright. We are confident that the tomorrows will be ones of continued progress and victory.

OMAR BARNHOUSE, *Reporter*

"Teen-age Roundup"

By 8:00 p.m. on April 8, 125 teen-agers and 8 adults had registered for "Teen-age Roundup" at Hilltop Ranch, Colorado, Maryland.

For a night and a day the teens and their leaders, under the direction of Richard Smith, Washington District N.Y.P.S. teen-age supervisor, experienced a glorious and successful time of recreation and worship together. For an hour after registration the crowd was on its own; then at nine o'clock they were called together for a devotional service in the lodge room. There the district N.Y.P.S. president, Neil Hightower, talked informally on the subject "If I Were a Teen-ager Again."

The next morning breakfast was at eight o'clock. Eats were followed by another period of devotions. After that a relaxed program of fun and fellowship, with more eats at noon, was carried out. The favorite attraction of the morning was horseback riding in groups of twenty-five. While one group was riding, the others were playing basketball, volleyball, Ping-pong, checkers, chess, singing around the piano, reading, or just talking. Nonregimentation was the order of the day.

The final service was at four o'clock in the afternoon. All musical numbers were by teens—solos, duets, and trios. Group singing was inspiring. At 4:40 President Hightower was ready to speak again. But before he talked he gave an opportunity for testimonies. A great group were on their feet at once, and for ten minutes faces glowed as teen-agers expressed in impressive and God-anointed testimonies what God meant to them.

Then the president began to preach on "A Dying Corn of Wheat" to a keenly attentive audience. He challenged his listeners to relate Christ to their experiences in school, on their dates, to their physical bodies, and to their own wills. At the close of the message seven teens accepted Christ as their Saviour and Lord.

At the conclusion of the service there were few dry eyes in the crowd. God's Spirit was very evident. At five minutes after five the signal was given to gather in the dining room. Teens and their leaders went in to feast on turkey and trimmings but also to "feast" on the blessing which God had poured out on this gathering—the first of its kind on the Washington District.

NEWS of the Churches



Evangelists A. E. and Pauline Miller write: "We are concluding our sixteenth consecutive year in the evangelistic field. We carry the whole revival program consisting of music, special singing, chalk artistry, and children's work. We have an open date, August 17 to 28. We also conduct vacation Bible schools in conjunction with the revival services, where desired during the Bible school season. We will go anywhere the Lord leads. Write us, 307 S. Delaware Street, Mount Gilead, Ohio."

Evangelists Jack and Ruby Carter write: "We will be in New Matamoras, Ohio, October 5 to 16; then to Trinway, Ohio, October 19 to 30. Following these dates, we have open—November 2 to 13 and November 16 to 27. Any church needing our services in this area, or elsewhere, as preacher and singers, write us, 609 N. Mueller Street, Bethany, Oklahoma."

Evangelist R. A. Isbell writes: "Due to a change of pastors, I have an open date for August 11 to 21. I have three teen-age children who travel with me during the summer months; therefore we carry the entire program of preaching and music. Write us, Box 957, Crowley, Louisiana."

Noblesville, Indiana—God is blessing this church in a marvelous way. Since coming here fourteen months ago we have enjoyed the ministry of Rev. and Mrs. Wm. O. Welton, Dr. Norman R. Oke, and District Superintendent Arthur Morgan in revival campaigns. All of these workers contributed greatly to the progress the church is showing. All departments are moving ahead; Sunday school averaged 204 for the past two months, a gain of 36 per cent above last year's average, and 14 members have been added to the church. A spirit of unity was evidenced recently

when the pastor was given a unanimous call, which was extended to three years with only one dissenting vote. We are in a 25-week campaign to raise \$2,500 on our improvement program.—WAYNE E. WILTON, *Pastor*.

Sherman, Texas—First Church recently had a profitable revival with Evangelist and Mrs. H. F. Crews as the workers. The special music and singing of Brother and Sister Crews added much to the meeting, and the earnest Bible messages of Brother Crews were used of the Lord to reach some new people. A number of new people attended the revival services, and the church is encouraged to press forward. Five members were added to the church, on profession of faith. A spirit of unity prevails. If you have friends at Perrin Air Force Base, write us (1107 E. College) and we'll be glad to contact them.—LEON MARTIN, *Pastor*.

Washington Pacific District Assembly

The Washington Pacific District Assembly was held in the beautiful and well-appointed new building of Central Church, Vancouver, Washington. Pastor Don Coonrod and his people were very gracious and efficient hosts to the assembly, the church schools and the N.F.M.S. conventions.

Our presiding general superintendent, Dr. Hardy C. Powers, inspired us again and again with messages filled with love and challenge. Leo Guffnet and Hardy John Powers (son of General Superintendent Powers) were ordained as elders. The divine presence was very real in this service.

The unified and dynamic spirit of the district was expressed both in the report of our district superintendent, Dr. B. V. Seals, and also in the wonderful vote for his re-election to another three-year term of office. Again this year the district has made healthy gains under Dr. Seals' leadership. Church membership showed a net increase of 402; Sunday school attendance showed an average increase of 552, and 21 churches made the Evangelistic Honor Roll. Money received for all purposes showed an increase of \$61,000 with \$56,430 given to world missions. Church property values increased \$355,000, with an indebtedness increase of only \$12,694.

Rev. H. S. Palmquist, a pastor and leader on the district for many years, and now district superintendent of our New Zealand work, brought inspiring messages to both the N.F.M.S. convention and the district assembly.

All district officers were re-elected. With divine enabling, Washington Pacific District is geared to move ahead under its district and departmental leadership as we face the new quadrennium.—P. J. BARTRAM, *Reporter*.

Evangelist James Robbins writes: "During the past six months I have felt that I would have to leave the field due to ill health. However, I am glad to state that my health is much improved and I shall remain in the field to which I feel definitely called. I am closing my seventh year of evangelistic work and am deeply grateful to the pastors and laymen with whom I have worked, for their many kindnesses to me. God is good to me and I love His work. Write me, 1817 'F' Street, Bedford, Indiana."

Birmingham, Alabama—The Cottage Hill Church recently had an outstanding revival campaign with Evangelist D. K. Wachtel. His messages were anointed by the Holy Spirit, inspired and edified the church, and brought conviction to the hearts of the sinners. The altar was lined with seekers many times, and God gave victory in every service. The attendance was excellent, with more than capacity crowds on several nights. Brother Wachtel's wonderful spirit and his compassion for lost men are contagious. We have a wonderful group of people here who work for the Kingdom, and the church is going forward under the blessings of the Lord.—NORMAN RICKEY, *Pastor*.

First Church, Buena Park, California



Five years ago in March we were worshipping in a one-room school building on a 100 x 15-foot lot. Learning that it would be impossible to build on the small piece of property due to the off-street parking requirements, after much prayer and under the leadership of the Lord, we paid \$100 down on each of 2- and 1¼-acre tracts, side by side, south of Buena Park, in a new housing development. We sold the old church and property for \$9,000, clearing part of the new acreage (at a cost of \$12,000), then secured a construction loan of \$18,000. With this we built 4,000 square feet of educational unit, with an auditorium that will seat nearly 300, including the overflow. We filled the new building almost immediately. Again, after much prayer, our people pledged \$27,000 to be paid over a three-year period, weekly; this was to retire the present debt, as well as to pay for a second new building,


for classrooms, costing \$15,000. We were able to sell the old parsonage and locate in an almost new home near the church. In doing this we were able to pay off some old debts, as well as handle the deal for the new parsonage. Our membership is nearly 100, and our Sunday school is averaging 200. It has been a real thrill to see the hand of the Lord move and do the miraculous for His people here—we have followed His leadership, by faith, in step after step. Conservatively speaking, we have in our church property and buildings an evaluation of \$90,000 with an indebtedness of \$28,000. During these years we have had some wonderful revivals, with some outstanding laymen added to the church membership. There have been great battles and God has given great victories, for which we give Him praise.—TELLES E. SHAMBLIN, *Pastor*.

Middletown, Ohio




The Middletown church, a structure conservatively valued at \$250,000, was completed, and dedicated by Dr. G. B. Williamson, in 1955. This constituted a high point in the ministry of Rev. L. P. Rossman, pastor, who is in his tenth year here, having been extended three three-year calls. After pastoring for twenty years, Brother Rossman plans to terminate his pastoral ministry to enter the evangelistic field as of September 1, this year. He states, "God has graciously blessed these years of labor with God's

best in Newcomerstown, Wapakoneta, Toledo East Broad, and Middletown, Ohio. The fellowship with pastors and laymen has been wonderful, and our beloved district superintendent and wife, Dr. and Mrs. W. E. Albea, have provided godly counsel and leadership." Brother Rossman is now making up his slate and will go as the Lord may lead. Until August 1, address him, 2308 Central Avenue, Middletown, Ohio.—IRENE NORRIS, *Reporter*.



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15th GENERAL ASSEMBLY
 KANSAS CITY, MISSOURI
 JUNE 16-24, 1960



East Tennessee District Preachers' Meeting

On Monday, April 11, the preachers and wives of East Tennessee District gathered at Tullahoma First Church for what many expressed as being the best preachers' and workers' convention they had ever attended. Rev. and Mrs. Ansel Forsythe, pastors, and their fine people, were wonderful hosts.

Rev. Victor E. Gray, our efficient and beloved district superintendent, presided with ease and grace throughout the convention. He had planned for a program of papers, presented by various pastors, which touched on every phase of the minister's life and relationships. The papers were of much blessing, and those presenting them did a thorough and helpful job with the anointing of God.

Dr. Hardy C. Powers, general superintendent, as the special speaker was signally blessed and used of God from the first service. On Monday night, God used the message of our senior general superintendent to stir our hearts and fire the camp. The message on Tuesday afternoon for ministers and their wives was rich with timely advice and godly instruction; it will not soon be forgotten by those who were present.

Tuesday noon the pastors' wives met at a local restaurant for a banquet, with a special program presided over by Mrs. Victor Gray.

On Monday night a choir composed of preachers' wives sang, and Tuesday night the preachers themselves made up a choir under the direction of Brother Gray. As they sang, God came, and shouts of praise were heard from the audience.

The convention closed Wednesday noon with a beautiful Communion service, and God was there to melt the hearts of our East Tennessee pastors and wives.

Certainly this was the best attended preachers' meeting in the history of our district, and veteran pastors declared it to have been the most united and harmonious convention they had witnessed. East Tennessee District, under our faithful leader, Rev. Victor Gray, moves forward in a united effort for God, souls, and the whole program of our beloved Zion.—HAROLD LINER, *Reporter*.

Capitan, New Mexico—Wednesday evening, April 27, marked the close of eight great days of revival services, with Rev. Ron Rodes, pastor of our Central Church in Roswell, as the evangelist. Night after night Brother Rodes brought Spirit-filled messages that blessed our hearts, the attendance was excellent, and God was present. At the close of an excellent message on entire sanctification, the altar was lined with folks seeking the blessing. We give God glory for answered prayer in giving this outstanding revival.—J. K. ABNEY, *Pastor*.

Shippensburg, Pennsylvania—God continues to pour out His special blessings upon the church here. In a little more than one year we have increased the Sunday school average attendance from sixty to seventy-five, with the evening and midweek services well attended by our own people and visitors coming to the services regularly. There is an in-

Evangelist Kenneth Wells writes: "We wish to thank our many friends for their prayers during the long and serious illness of Mrs. Wells, and to express our gratitude to God for answering prayer and restoring her to health again. Her malady, diagnosed as 'disseminated lupus erythematosus,' was just as bad as it sounds. However, after one year and ten months, Lily is now traveling with me again. It was difficult to carry on alone during those months, but God gave grace and we continued with a full slate of revivals and camp meetings—each of them fruitful in the salvation of sinners, the sanctification of believers, and the upbuilding of the church. During this summer we will be at home in Whitefish, Montana, but in the fall we will resume our schedule, which will take us to Michigan, Indiana, Ohio, and as far east as New Jersey. We are now slating the fall of 1962 in the New England states. We thank God for His blessings."

Grand Saline, Texas—Nazarene Chapel Church broke their Sunday school attendance record on Easter Sunday with 178 present, also broke the monthly record with an average of 114 for April. The church is growing under the leadership of Rev. and Mrs. Carl Harrison. On Sunday, April 24, the church gave Pastor Harrison a unanimous recall.—C. E. WILLIAMS, *Secretary*.

Burlington, Iowa—In April, First Church had a good revival with Rev. Hubert Slayton as evangelist, and Wayne and June Haas as singers and musicians. These workers make a fine team and we appreciated their ministry with us. Our February Alabaster offering was \$288, and our Easter offering was \$1,000. From October, 1959, to April 24, this year, we have received eighteen new members into the church, thirteen by confession of faith. The work at First Church is moving forward.—ROBERT L. ELLIS, *Pastor*.

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creasing enthusiasm and interest in the work. Plans are now being formulated for the construction of the superstructure of the church building; also we plan for a branch Sunday school in the near future. We have a fine people who stand by with their prayers and finances. God is giving souls at the altar, with the Holy Spirit taking over in some services so that there is no place for preaching.—**W. J. TURNER, Pastor.**

Brightwaters, Long Island—Rev. and Mrs. Sartell Moore were mightily used of God in our spring revival. The services were blessed with many seekers at the altar and, on the closing Sunday, fifteen people were received into church membership, on confession of faith. We are praying that the revival spirit will continue to sweep through our church and community. It is a privilege to serve God and work with the fine group of devoted Christians we have here.—**ROBERT F. UTTER, Pastor.**

Evangelist H. T. Lummus writes: "I wish to thank especially all those who have been praying for me. God has wonderfully answered prayer. I returned from the hospital on April 28; doctors took three X rays and were unable to find the stone for which they were planning to do more surgery. God did the work. I am now ready to work again in the field of evangelism and will go anywhere for freewill offerings and entertainment. Write me, 507 S. Fourth Street, Albion, Nebraska."

Ralph and Joann Dunmire, song evangelists and musicians, write: "We have been working in the field now for three years as song evangelists, and have worked with many wonderful pastors and evangelists. Recently we served as convention musicians in Asheville, North Carolina, for the N.H.A. convention; this was a blessing to us. We have an open date, June 1 to 12, also some open time in July. We will go anywhere the Lord may lead. Write us, 202 Garwood Drive, Nashville 11, Tennessee."

New England District N.Y.P.S. Convention

The 1960 New England District N.Y.P.S. convention was held March 28 and 29, in the church at Wollaston, Massachusetts. The entire convention was such a blessing that it would be difficult to highlight any one event. By the inspiring singing, anointed preaching, and well-conducted business sessions, it was evident that the Holy Spirit was in charge.

We were thrilled by the large group of dedicated teen-agers who took part in the convention. By their prayers, songs, testimonies, and reports they demonstrated that Spirit-filled youth can contribute much toward the advancement of the Kingdom.

The special speaker was Rev. Fletcher Spruce, pastor of First Church, Canton, Ohio. He understands the problems and thinking of young people and his messages were greatly blessed of the Lord. A number of young people sought God at the altar of prayer.

Rev. Howard Rickey, district presi-

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dent, was re-elected by a fine vote showing approval of his leadership. Other officers elected were: Rev. George Teague, vice-president; Rev. John Cramer, secretary; Rev. Grant Cross, treasurer; Rev. Donald Arey, teen-age supervisor; Carol Tupper and Ira Poole, teen-age members of the council. Delegates elected to the General Convention were, ministerial—Howard Rickey, George Teague, and Donald Arey; laymen—Mrs. Betty McIntyre, Carol Tupper, and Ira Poole.

Treasurer Grant Cross reported that eighty churches paid their budgets in full, with the remaining churches nearly paid in full.

The work of the host pastor, Rev. Ted Martin, and the administration of the college, providing accommodations for the delegates, was much appreciated.—**ALTON H. SWIFT, Reporter.**

Albany District N.Y.P.S. Convention

The twenty-third annual N.Y.P.S. convention of the Albany District was held April 18 and 19 at the church in Watertown, New York, with Rev. Wiley Rudolph, host pastor.

The convention opened on Monday afternoon, under the capable leadership of Rev. Everett Kaufman, district president. In the evening, 191 young people attended a banquet at one of the hotels. The special speaker, Rev. Floyd Fleming, new pastor at Binghamton, challenged the young people with his message.

In the elections on Tuesday, Rev. Everett Kaufman was re-elected district president; Rev. Donald Shelp was elected vice-president; Rev. Wiley Rudolph, secretary; Rev. Alvin Lawhead, treasurer; Gordon Nichols, teen-age supervisor; Shirley Jones, Junior Society director; Virginia Douglas and Martha Smith, teen-age representatives.

Eastern Nazarene College was ably

represented by Professor J. R. Naylor. Rev. L. J. MacAllen and "Gospel Pete" provided an interesting diversion in the afternoon. The convention closed on Tuesday night with a searching message by Rev. Floyd Fleming.

Rev. John Moran very capably filled in for the district superintendent, Rev. Renard Smith, who had recently undergone surgery and was unable to be present.—**CLOYCE C. CUNNINGHAM, Reporter.**

Deaths

REV. CHARLES WILLIAM GRIFFIN

Charles William Griffin, a faithful servant of the Lord, died February 20, 1960, at the age of ninety-two. He was born on Long Island, Portland, Maine, in the year 1867. His life was full of exploits for his Lord. He was converted in his early twenties, gloriously sanctified, and was one of the seven boys who started the South Portland, Maine, Church of the Nazarene. He was called to preach when he was fourteen. Moving to California, he met Rev. W. C. Wilson and became a charter member of Long Beach First Church. At the urging of Dr. P. F. Bresee, he sold his business and attended Pacific Bible College (now Pasadena College), from which he graduated in 1908. He was ordained by Dr. Bresee in Los Angeles First Church in 1909; had already become pastor of what is now Grace Church in Los Angeles. From 1908 to 1945 he pastored churches—San Diego First, Santa Ana First, Pomona First, Ontario First, Whittier First, and Glendale First—all on the same district. In his last years he was assistant pastor for Dr. H. B. Wallin at Los Angeles First for seven years, and continued there for two years as assistant to Dr. M. K. Moulton. Moving to Pasadena, he assisted Dr. Wallin in calling, and for two years assisted Dr. Eugene Elmore in Hollywood First Church. He was then eighty-eight and his "retirement" years were spent, night and day, calling, preaching, and inviting people to the Church of the Nazarene. In Portland, Maine, he met and married Sarah Evelyn Ryder; she died in 1951. To this union were born three children: Glenford C., who preceded him in death; Paul L., of Los Angeles; and Mrs. Ellwood W. Munger, of Los Angeles. Funeral service was conducted by Rev. J. W. Ellis, assisted by Rev. W. Shelburne Brown, district superintendent, Dr. A. E. Sanner, J. Proctor Knott, and Dr. H. B. Wallin. Interment was in Mountain View Cemetery, Pasadena, California.

REV. CARL HALL

Carl Hall of Vallejo, California, died April 14. He was born in San Diego, February 3, 1900. He attended Pasadena College 1928-30, and pastored churches in Howard, Oberlin, and Minneapolis, Kansas, and supplied pulpits on the Northern California

District. He is survived by his wife, Zola E. Hall; a son, Lowell, of Vallejo; and four daughters: Mrs. Roy Rentfrow, of Vallejo; Mrs. Ronald Eberhart, of Pinole; Mrs. David Kohler, of Sacramento; and Mrs. Dale Witt, of Petaluma. Funeral service was conducted by Rev. Ira L. True, Jr., pastor of First Church of the Nazarene, Vallejo, with Mrs. Grayce Trailer and Mrs. Esther True singing two of Brother Hall's favorite songs.

REV. WILLIAM T. DE COE

William T. DeCoe was born November 16, 1919, at Flint, Michigan, and died April 5, after a three years' illness. He was married to Ernestine Warner in 1939; to this union eight children were born, two of whom preceded him in death. It was the death of their first child that brought the DeCoes to God. He immediately felt the call to preach, began the course of study, and was ordained in 1947. He pastored Nazarene churches at Provo, Utah; Mattoon, Wisconsin; and Torrington, Wyoming. He is survived by his wife, of Otsville, Mich-

igan; three sons: Robert, Michael, and James, all at home; and three daughters: Mrs. Katherine Nichols, of Phoenix, Arizona; and Maridel and Rebekah, at home. He was a member of the Richfield Church of the Nazarene, Otsville. Funeral service was conducted from the church by his pastor, Rev. C. L. Elston, assisted by Rev. K. A. Hutchinson, with music by Rev. and Mrs. Willis Weaver. Burial was at Smith Hill Cemetery, Otsville.

MRS. AUGA PATTERSON, age sixty-seven, died March 11 in a hospital in Wichita Falls, Texas. She was the wife of Rev. Walter Patterson, retired Nazarene elder of Wichita Falls. She was born April 6, 1892, at Cave City, Arkansas. With her husband she had pastored and done evangelistic work in Texas, Oklahoma, and Arkansas. She was greatly loved and appreciated by all who knew her. She had resided in Wichita Falls for twenty years. Besides her husband, she is survived by a son, Rev. Herschel Patterson, of Pasadena, Texas; a daughter, Eunice Stockton, of Dallas; and six brothers, Manley,

LeRoy, Luther, W. O., Beverly, and Cecil Lewis. Funeral service was conducted by Rev. D. M. Duke and Rev. Marshall Stewart.

JAMES HENRY HOLLOWAY, member of First Church of the Nazarene, Topeka, Kansas, since 1925, died in his sleep, January 24, 1960, at his home in Topeka. He gave loving service to his church and splendid witness to his personal salvation in Christ. He was a devoted husband and father, always giving his best to his family. He is survived by his wife, Mrs. Clara Holloway; a son, James, Jr.; and two daughters: Mrs. Irene Spruce, of Canton, Ohio; and Dorothea Coward, of Topeka. Mr. Holloway had been an employee of the Kansas Power and Light Company for thirty-eight years before his retirement in 1958.

Announcements

RECOMMENDATIONS

Rev. J. J. Steele, who has pastored First Church in Coffeyville, Kansas, for twenty-one years, is resigning, effective September 11, to enter the evangelistic field. Brother Steele has done a good job in the church; he has built the congregation through his strong Bible preaching and his radio ministry. He will be traveling with his wife, and they will be using a trailer in which to live. We highly recommend Rev. J. J. Steele as a man of prayer, a preacher of the Word, with a middle-of-the-road program, with one purpose in mind and that is to win souls for Christ and to advance the work of the church. He is making up his slate now; write him, 702 E. Eighth, Coffeyville, Kansas.—Dean Baldwin, Superintendent of Joplin District.

I am pleased to recommend Rev. Troy D. Tims for the field of evangelism. He is an ordained elder and has pastored for nearly ten years. Besides preaching the gospel, he sings and is also a chark artist. He will be available after June 1. Write him, Marlow, Oklahoma.—J. T. Gassett, Superintendent of Northwest Oklahoma District.

BORN—to Rev. Riley and Christina (Elkins) James of Nazarene Theological Seminary, Kansas City, Missouri, a daughter, Margie Lou, on April 26.

—to Rev. Wayne and Muriel (Hassold) Hysong of New Milford, New Jersey, a son, David Wayne, on April 24.

—to Don and Shirley Kinyon of Nazarene Theological Seminary, Kansas City, Missouri, a son, Howard Allan, on April 21.

—to Rev. Paul and Lois (Fisher) Canen of Halfway, Oregon, a son, James Edward, on April 19.

—to Rev. and Mrs. Jerry D. Ulrich of Clare, Michigan, a daughter, Brenda Kay, on April 19.

—to Rev. and Mrs. David W. Lewis of Manchester, Ohio, a daughter, Michele Denise, on April 13.

—to Mr. and Mrs. B. F. Golightly of Bethany, Oklahoma, a son, Curtis Vincent, on April 13.

SPECIAL PRAYER IS REQUESTED by a Nazarene pastor in Illinois for his son who is a chronic asthmatic—suffering severe physical effects from his constant struggle with disease—that God may undertake for his healing;

by a woman in Texas that her health may be restored—she does need special help from God;

by a Christian lady in California for her sister and her daughter—both Christians—now on the verge of a nervous breakdown because of unusual trials and burdens, that God may undertake; also for a brother-in-law who has had a serious operation;

by a Nazarene friend in Indiana for a sister who has a serious heart condition and may have to have surgery unless God undertakes—for physical needs of her mother and herself—and for the salvation of a backslidden father and brother;

by a Christian brother in Ohio for a revival in that place, that he may be revived and be in the center of God's will, that he may be a soul winner;

by a national worker in Swaziland, Africa, for the salvation of a brother and wife, also for her half brothers and sisters—she is deeply burdened for their salvation.

Directories

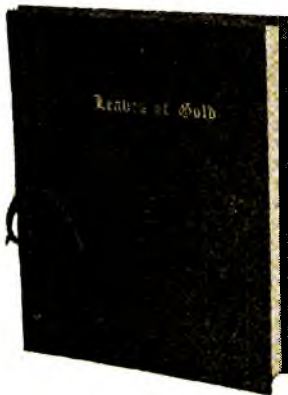
GENERAL SUPERINTENDENTS

HARDY C. POWERS
Office, 6401 The Paseo, Box 6076, Kansas City 10, Missouri

G. B. WILLIAMSON
Office, 6401 The Paseo, Box 6076, Kansas City 10, Missouri
District Assembly Schedule—Spring, 1960
New Mexico June 1 and 2

SAMUEL YOUNG
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General Assembly Information

Transportation—Persons coming to Kansas City by automobile may secure a free bumper sticker by writing at once to the Nazarene Publishing House and request U-67. Let all cars tell the people you are coming.

If you are coming by train, consult your local ticket agent for train schedules.

Housing—The hotel situation is critical. All downtown hotels are full now. The only rooms near the auditorium available will be a few cancellations which may be expected. Other rooms in smaller, outlying hotels may still be open. Please address your needs to the CONVENTION AND VISITORS BUREAU, 1030 Baltimore, Kansas City, Missouri. There are a number of excellent motels still available. If interested write for list and description to REV. MILTON PARRISH, 6401 The Paseo, Kansas City 10, Missouri. You can then make your own selection direct with the motel. It is not advisable to wait till you get to Kansas City and expect to get a reservation.

Assembly pictures—There will be an official photographer taking important assembly shots. These pictures will be available in varying sizes at nominal cost as a service to delegates and visitors. Flash pictures are not permitted during services in the auditorium. Delegates and visitors are requested to observe this regulation.

Tape recordings—This year official recordings are being made by a professional recording company (owned by Nazarenes). Key selections from important services of the General Assembly will be made available to our people. The cost will

be \$6.50 per hour of recorded time or \$4.50 per hour if the customer wishes to furnish the tape. Arrangements cannot be made this year for the use of individual recorders, so do not bring them along expecting to use them in the auditorium.

Nursery facilities—Due to a change in state law it is impossible for us to arrange special nursery service, as was done in 1956. Therefore, general nursery service for babies and small children will not be available.

Sunday services—The first service of the General Assembly will be a prayer meeting at 8:30 a.m. in the Music Hall of the Municipal Auditorium. We expect at least 2,000 persons at this service. The Communion service will begin at 10:00 a.m. in the Arena of the Municipal Auditorium. Arrangements are being made for an overflow in the Music Hall with direct recording of the principal service. A missionary service will be held at 2:30 p.m. in the Arena and a great gospel service will be held at night at 7:30. Musical numbers will be featured during the day by a massed choir composed of several of our college choirs.

Business begins—at 9:00 a.m., Monday, June 20, with the quadrennial address of the general superintendents scheduled at 11:00 a.m.

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D. I. VANDERPOOL
Office, 6401 The Paseo, Box 6076, Kansas City 10, Missouri
District Assembly Schedule—Spring, 1960
New England June 1 to 3

HUGH C. BENNER
Office, 6401 The Paseo, Box 6076, Kansas City 10, Missouri

Chicago Central	July 20 and 21
Central Ohio	July 20 and 22
Pittsburgh	July 20 and 22
Colorado	July 21 and 22
East Tennessee	July 27 and 28
Illinois	July 28 and 29
Southwest Indiana	July 28 and 29
Kansas	August 3 to 5
Eastern Kentucky	August 4 and 5
Wisconsin	August 4 and 5
Northwest Oklahoma	August 4 and 5
Dallas	August 10 and 11
Iowa	August 10 and 11
Kentucky	August 10 and 11
Virginia	August 10 and 11
Missouri	August 17 and 18
Tennessee	August 17 and 18
Northwestern Illinois	August 18 and 19
Northwest Indiana	August 18 and 19
Indianapolis	August 24 and 25
Houston	Aug. 31 and Sept. 1
Kansas City	Aug. 31 and Sept. 1
Louisiana	Aug. 31 and Sept. 1
Joplin	September 1 and 2
Georgia	September 7 and 8
Mississippi	September 14 and 15
South Carolina	September 14 and 15

Southeast Oklahoma	September 14 and 15
North Carolina	September 21 and 22
South Arkansas	September 21 and 22
Southwest Oklahoma	September 21 and 22
North Arkansas	September 28 and 29
New York	Sept. 30 and Oct. 1

District Assembly Information

NEW MEXICO—Assembly, June 1 and 2, at the Nazarene Campground, Capitan, New Mexico. Send mail, merchandise, and other items relating to the assembly % the entertaining pastor, Rev. John Abney, Capitan, New Mexico. Address requests for room reservations to the camp caretaker, Mr. Harold Baldwin, Nazarene Campground, Capitan, New Mexico. (N.F.M.S. convention, May 30, evening, to May 31, noon; Sunday school convention, May 31, afternoon.) Dr. G. B. Williamson presiding.

NEW ENGLAND—Assembly, June 2 and 3, at Wollaston Church of the Nazarene, 37 E. Elm Ave., Wollaston, Massachusetts. Send mail, merchandise, and other items relating to the assembly % the entertaining pastor, Rev. T. E. Martin, 12 E. Elm Ave., Wollaston 70, Massachusetts. (N.F.M.S. convention, June 1.) Dr. D. I. Vanderpool presiding.

District Assembly Schedule

Following General Assembly

Northeast Oklahoma	June 29 and 30
Albany	June 30 and July 1
North Dakota	June 30 and July 1
Eastern Michigan	July 6 and 7
South Dakota	July 6 and 7
Maritime	July 7 and 8
Canada West	July 7 to 9
West Virginia	July 7 to 9
Northwestern Ohio	July 12 and 13
Michigan	July 13 and 14
Northeastern Indiana	July 13 to 15
Minnesota	July 14 and 15
Southwestern Ohio	July 14 and 15

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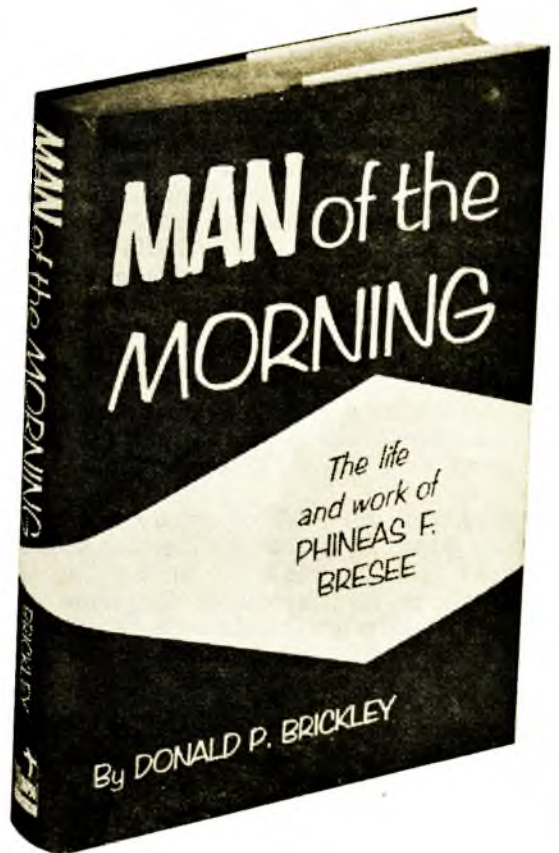


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