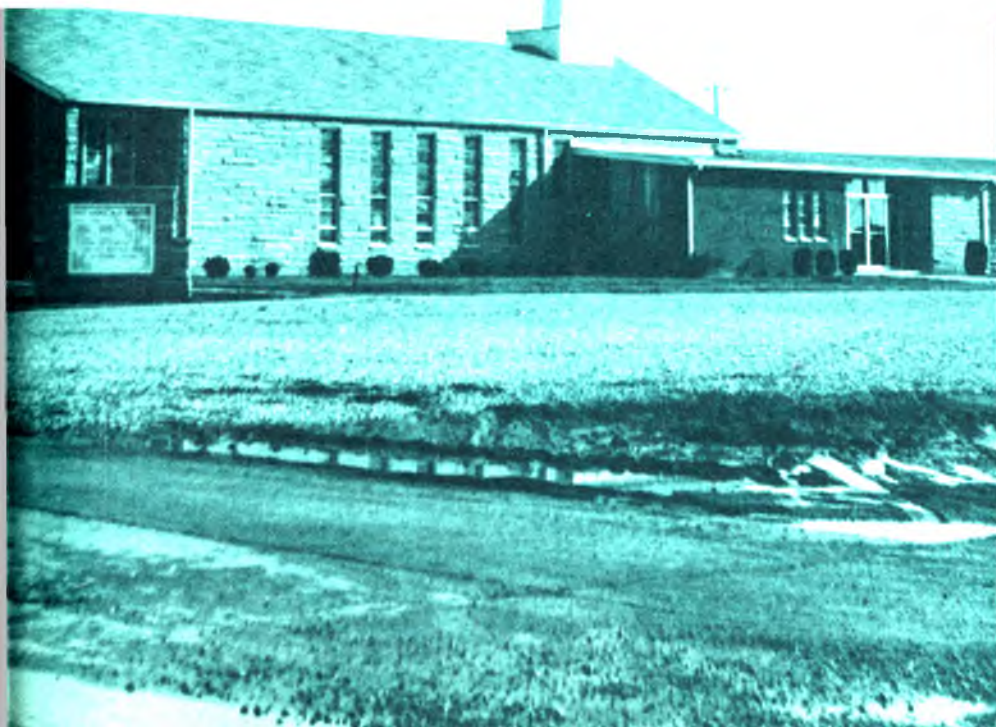


MARCH 17, 1965

Herald of Holiness

"IN THE POWER OF THE SPIRIT"

Official Organ
of the Church of
the Nazarene



Vincennes, Indiana
First Church of
the Nazarene
Southwest Indiana
District
Church of the Nazarene



The

EVANGELISTIC CHURCH

THE "MANUAL" of the Church of the Nazarene is constructed around the evangelistic task of the church. As you read its pages, history, government, rules, operation procedures, ministerial standards, this evangelistic bias impresses you. In this the "Manual" is stating the intent and meaning of the Scriptures.

A church must deliberately maintain a "climate" of evangelism. Soul winning must be the intent of every committee, the basis for plans, the



*General
Superintendent
Lewis*

goal of each department, the prayerful objective of every service. Evangelism must pervade the music, be heard in the prayers, saturate the services, motivate the people. A church must make evangelism its

planned consequence, and know that the souls are worth the planning and the toil.

A church must have a pastor who will lead the way in a determined, persistent, insistent, never-ceasing evangelism. Let us rejoice that the Church of the Nazarene demands that its ministers be clearly in the experience of sanctification. The sanctified man wholly consecrated to God is a

man of one desire—the will of God on earth, the building of His kingdom, the salvation of the lost.

A church must never be satisfied with a substitute for God's presence. God's presence in the church makes it a body of united people intent on one objective—the winning of souls. God's presence inspires the sermon, lifts the singing into a joyful sound, pervades the atmosphere with joy and peace, convicts the unsaved, guides the Christian, lights up the way.

The reward of the evangelistic church is in the joy of those won, the increased strength of soul in those who work to win, the smile and blessing of the God who commands and rewards man's response to that command.

Today we push evangelism with all our strength. It is our consuming desire. It occupies our time and commands our resources. It is worthy.

On with evangelism—S u n d a y morning, Sunday evening, each day during the week, every week all year!



The Apostles' Creed

By J. KENNETH GRIDER

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

I believe in God the Father Almighty, Maker of heaven and earth;

And in Jesus Christ, His only Son, our Lord; who was conceived by the Holy Ghost, born of the Virgin Mary, suffered under Pontius Pilate, was crucified, dead, and buried; He descended into hell; the third day He arose again from the dead; He ascended into heaven, and sitteth at the right hand of God the Father Almighty; from thence He shall come to judge the quick and the dead.

I believe in the Holy Ghost, the Holy Church of Jesus Christ, the communion of saints, the forgiveness of sins, the resurrection of the body, and the life everlasting.
Amen.

IN ALL the main branches of Protestantism (Lutheran, Calvinistic, Anglican, Wesleyan), this Creed has been adopted, along with other statements of belief. Roman Catholicism has employed it from early times. So although Eastern Orthodoxy, dividing from Roman Catholicism in 1054, did not accept it, it has had a long and broad history as a symbol of the classical Christian faith.

ITS HISTORY

A statement of belief similar to the Apostles' Creed seems to have been in use among the churches as early as the middle of the second century. Harnack and McGiffert, two of the most authoritative historians of doctrine, are confident of the existence of such a creed at that time, although no copy of it is extant. These and other scholars have come to this conclusion from their studies of many early writings in which doctrines are mentioned as being generally agreed upon and familiar to all.

A creed more similar to the present Apostles' Creed was in widespread use during the fourth century. This formula is preserved in a Latin document of about A.D. 400 and in a Greek manuscript of about A.D. 341. In these two fourth-century forms the word *catholic* is omitted, faith in the "holy Church" being affirmed.

The Apostles' Creed itself, in substantially its present form, dates to about the late sixth century.

In both its earlier and later developments the Creed always expresses faith *in* and not faith *that*, so that for centuries it was employed as a formula for expressing faith in Christ at the time of baptism. The demons that "believe—and shudder" (James 2:19, RSV) only believe *that* Christ, the Son of God, died for man's sin, whereas faith *in* Christ results in forgiveness and cleansing and vibrant devotion to Him.

ITS CONTENTS

We Nazarenes would not consider the Apostles' Creed as an adequate statement of belief. Indeed, no church has ever so thought of it. But just as we do not discard the Old Testament because of its inadequacies, as Hegel and Schleiermacher would have us do, we do not throw overboard this early creed. It has held the Church to apostolic teachings century after century.

A few statements within the Creed deserve special consideration, one being: "He descended into hell." A better rendering, perhaps is *hades*, the place of departed spirits—both saved and unsaved. There Christ went, according to I Peter 3:19-20, to preach to the spirits in prison—proclaiming His victory over sin and Satan.

The word *catholic*, one of the later additions to the Creed, has caused much concern in Protestant circles. The Lutherans, at the outset, substituted for it the word *Christian*. The Anglicans have never done so, thinking of *catholic* as *universal*, and always declaring their faith in the worldwide, invisible body of Christ. "The Holy Church of Jesus Christ" is the wording we use in *Praise and Worship*, our latest hymnal.

Much dissent has also arisen over the clause "the resurrection of the body." People who are more Platonic than Christian have discounted the body and have not wanted to think of it as being raised. But according to Scripture, the body is just that aspect of man's nature which will be raised. The spirit will not be raised, since it does not go dormant, but remains either in bliss or in torment. Soul sleep is a doctrine rejected by almost all the branches of the Christian Church.

Resurrection, as it applies to man, relates to the body. "This corruptible," the body, "must put

on incorruption, and this mortal must put on immortality" (I Corinthians 15:53). True, it is "sown a natural body" and "raised a spiritual body" (I Corinthians 15:44). And what is to "inherit the kingdom of God" will not be "flesh and blood" (I Corinthians 15:50). Yet the body will be raised. "As in Adam all die, even so in Christ shall all be made alive" (I Corinthians 15:22).

The biblical teaching that the body will be raised is one important basis for the Christian view, held widely in Protestantism, that the body is not evil in and of itself. The teaching that the body will be raised is the peculiar Christian safeguard against the pantheistic view that in the next world our spirits will be merged into the great All or the Whole.

ITS VALUE

Warts and all, there it is: a non-apologetic affirmation, misleading to the critical, perhaps, and certainly inadequate; but nevertheless our creed—our doctrinal banner as Christians, our Gibraltar to hold back the bombardments of modernism and the encroachments of neoorthodoxy.

It teaches that God is almighty, while many twentieth-century scholars have told us He is finite in power. It affirms the Virgin Birth, whereas some would tell us that Jesus' birth was entirely natural. It affirms the resurrection of Christ, while modernists deny it and the neoorthodox tend to spiritualize it so that its "meaning" becomes the important matter, whether or not it happened historically and factually. The Creed announces the Second Coming, though some say they "cannot" believe.

Peter gave the essence of the faith as we have it recorded in Acts 5:29-32. Paul summed it up in a few instances, as in I Corinthians 15:1-4. The author of the Epistle to the Hebrews opens that

The Cover . . .

The First Church of the Nazarene, Vincennes, Indiana, is one of the newest church structures on the Southwest Indiana District, pastored by Rev. Marion L. Hoard. The district reports 107 churches with a total membership of just under 7,000. Sunday school enrollment stands at 16,772. Last year the churches of the district received \$1,009,050 for all purposes, from which they gave \$113,015 for general interests. Dr. Leo C. Davis is the district superintendent.

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GREETINGS FROM INDIA

During the past General Assembly the following message was sent to Nazarenes in America. The writer is Padhu Meshramker, a seminary student preparing for the ministry. You will enjoy reading this greeting. As you sense its sincerity and warmth, stop long enough to pray for the work of world missions. While you're praying, why don't you ask God what HE would like YOU to give in the Easter Offering.

"The people of India send loving greetings to you. Beautiful, shining leaves—this is the beauty of the tree. Leaves are sustained by the branches and from them they derive nourishment and growth. This has been done for us by you. As the leaves make the tree beautiful, so we would show forth Christ's beauty and glory. This is our only hope. Shall we pray for each other so that the whole wide world may hear the gospel?"

*Your brother in Christ,
Padhu Meshramker
(translation by
Mrs. Ira Cor, missionary)*



Padhu Meshramker

treatise with a compact statement of the Christian faith. Following the lead of the New Testament writers, the second-century Irenaeus expressed it in compact form, as did his younger contemporary Tertullian. And so did other early men, until the "apostolic" teachings were finally crystallized into our Apostles' Creed.

John Wesley was anxious that his Methodist societies, in Britain and in America, repeat from the heart this statement of faith in public worship.

The Ten Commandments are the Gibraltar of Christian ethics; the Lord's Prayer, of Christian devotional life; the Apostles' Creed, of Christian doctrine. These three worship forms are inadequate when taken alone. The Ten Commandments need to be kept according to the inward interpretation put upon them by Jesus. The Lord's Prayer needs to be said from the heart and not in parrotlike fashion, and accompanied by prayers that issue forth out of one's own soul. The Apostles' Creed needs to be accompanied by agreed statements of faith that are much more expressive. Even so, all three are bulwarks of the faith for these times of moral sag.

The Bible teaches us to love persons and use things; sin means to use persons and love things.—Paul T. Culbertson.

He Must Increase ... I Must Decrease

(John 3:30)

By ROSS W. HAYSLIP, *Pastor, First Church, Whittier, California*



JOHN THE BAPTIST gave the true pattern for spiritual growth when in speaking of his own career in the light of the ministry of Jesus he said, "He must increase, but I must decrease." He realized fully that, as the outreach of Christ increased, his own personal ministry would sink into seeming oblivion.

Facing the fact without recrimination, John boldly urged his former followers now to follow the Man of Galilee. He early learned that willingness to sublimate self in order to uplift Christ was of supreme importance. No more would he be at the center of attraction in the great throngs. One mightier than he had come to take over.

"None of self and all of Thee" is the goal for the holy life. To see the increase of the influence of the Saviour in the inner life calls for a submission to the complete and perfect will of God.

Too often our lives are motivated by the base motives of carnal ambition and evil selfishness. We become upset when ignored, peevish when others are exalted and we are bypassed. We become worldly as we seek to amass the things of this passing life. This is not the way to increase the power of Jesus in our personalities.

To see Christ increase, I must see self renounced. It has been said that, as Peter denied Christ by disassociation and denunciation, so must we stand aside from ourselves and deny our own personalities by this same disassociation and denunciation. This true denial of self implies a continual seeking after God, desiring Him, meditating on Him, praying to Him until we are able, with the Psalmist, to testify, "Bless the Lord, O my soul: and all that is within me, bless his holy name" (Psalms 103:1).

This denial of self is more than a passive surrender to God which lies chiefly in a loving acceptance of whatever He may choose to allow to come our way. It is a positive effort toward a union with Him that results in a mutual abiding of Him in us and we in Him.

This indwelling of Christ within us is the strongest possible expression of the union of the believer with God. This relationship breathes Omnipotence into weak human effort and places a rainbow of hope over every dark cloud of the uncertain future.

John the Baptist withdrew into the background

but not to be forgotten. His full acceptance and proclamation rose victoriously even out of the despair of prison dungeon, and his name will live forever in the annals of Christendom. His decrease meant in the end a glorious increase climaxed by a martyr's crown.

Christ exalted upon the throne of our hearts means life's highest happiness here and the joys of heaven in the world to come.

Our Changing CHRIST



By WINIFRED REITER

1942, Methodist Episcopal Church

CHRIST HIMSELF does not change! Great comfort has come to God's people through the ages due to that fact. But Christ does change lives and circumstances through His transforming touch.

Paul pointed out that when our Lord comes again He will change us: "Who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself" (Philippians 3:21). Here of course is reference to the future, but it is a great truth that when He comes on the scene of human activity things change.

In the earthly life of Jesus, His presence was evidenced by change. According to the law of gravity and human understanding He should have sunk beneath the boisterous waves of the Sea of Galilee. The Gospels show Him stepping from crest to crest. He changed the law of nature.

Hopelessness and helplessness plagued the lepers, the blind, and the demon-possessed in Christ's day. With the dawn of each day depression drove itself deeper into their minds. One day Jesus came! Diseased hands became whole again, dull eyes became bright, and demons were dethroned. Christ

changed the law of disease and health.

Christ stood out among men! He pioneered in the field of racial equality. While the disciples went for food, Jesus talked to a Samaritan woman. He gave us His personal example of the fact of equality among men. He personally changed the age-old fallacy of racial or national superiority.

When the Master Teacher came, He observed the falsification of the Law. He began to point out the flaws of interpretation. He illuminated it with explanations based upon the Father's original purpose. He brought forth its deeper meanings and placed hate in the same category as murder, and the look of lust in a class with adultery. He did not change the Law, but He did change darkness to light.

Jesus changed the history of men and nations. He is still changing the hearts and lives of men.

Someday Jesus will come again to this world, as Paul pointed out. He will change our vile bodies, the world, and the whole complexion of our universe. *Has He changed you?* This change must come to you personally to fit you for the

great change to come. Thank God, He is a "changing Christ"!

Obedience

*Obedience is more than hope
That others walk with God;
Obedience may not mean rest
When He would have us plod.*

*Obedience, the Bible says,
Exceeds a sacrifice;
Obedience can bring a peace
That knows no human price.*

*Obedience is heavenly coin
Secure against that day
When He shall come, as He has said,
And catch His bride away.*

By PEARL BURNSIDE McKINNEY

A BUDGET

... and a Boy!

By MILO L. ARNOLD, Pastor, Richland, Washington



THE CHURCH has always dealt with both budgets and boys, money and men, gifts and girls. These have been related responsibilities.

Even before the birth of the Church, Jesus and His disciples came repeatedly against the hard demands of cold cash. They learned to figure, to have a treasury and make provision for buying food, and to pay taxes—even though people were their main business.

One day when Jesus and the disciples had crossed the sea and were followed by a throng of

people, He assigned the twelve the task of feeding the crowd. The budget-minded disciples went to work with sharp pencils. They counted the men and found them over five thousand in number. They figured the minimum amount of bread essential to give each a small portion and multiplied it by the price per loaf. Their minimum budget for the meal would be two hundred pennyworth. Their next job was to raise the budget and find the bread.

Jesus came up with another idea. He knew they had been counting the crowd and taking inventory of their resources, so He asked them how many loaves they had on hand. They immediately came up with the studied answer, "There is a lad here, which hath five barley loaves, and two small fishes" (John 6:9).

The Lord showed them that day that there are times when a budget needs to be rescued by a boy. The boy gave his lunch, the Lord blessed it, and the disciples distributed it to the utter satisfaction of all. The disciples had whittled their budget

to a minimum which would provide scanty snacks for all; but Jesus worked the boy's lunch over to where everybody had *seconds* and twelve basketfuls remained.

There are a lot of things which cannot be altogether solved by budgets. There are times when commitment must give value to the cash, and consecration must multiply the collection.

Paying budgets is essential and the Lord did not tell the disciples to quit figuring to pay cash for their needs. He continued to teach fiscal responsibility, but He did remind them that even God cannot make a dollar do everything.

Our mission fields must have dollars and we must pay budgets; but if there are no boys and girls ready to give up their pleasant lives to be missionaries, the dollars will come to a dead-end road.

Many American communities need home mission churches and these will cost money which must be paid as budgets. Money will build buildings, but money will not supply the people to man them. Only dedicated people can do this.

We must have colleges and they cost a lot of money, which means more budgets; but just dollars will not meet the need. We must have the boys with loaves and fishes who are ready to give their all. It is impossible for people to give enough money to fulfill their responsibility. It will take more than money to meet the need of the multitude.

No layman has done his duty when he has merely paid budgets. Budgets without dedicated people are cold things. The most effective churches are

"Please Pray for Me"

*If you have a friend to whom you can say,
In quiet simplicity, "Please, will you pray
For me?" and know that a prayer of love
Will rise to the holy God above,
You have a treasure of brighter span
Than all the jewels since time began.*

*And if someone asks you earnestly
In a time of need, "Will you pray for me?"
Rejoice that within your life, your face,
He has discerned God's cleansing grace,
And fulfill that mission supremely fair,
The mission of intercessory prayer!*

By GRACE V. WATKINS



I praise God for His blessings to me, for the privileges which are mine.

And by the way—they are mine because of the gospel—which is because Jesus arose from the dead.

I thank my church, which lets me express my appreciation by giving in the Easter Offering.

Join me, won't you? Let's make it the biggest yet! Because we care!

V. H. Lewis

General Superintendent



not those which pay the biggest budgets, but those which produce the most dedicated people. There must be homes where unselfish boys are reared, where unselfish mothers send them forth with tasty loaves, and where disciples will dare to start distributing what they have.

Budgets are good for us and no church is hurt by having to give diligent care to its fiscal responsibilities. It would be utter folly to try to enjoy a worship experience without the act of giving. Giving is essential and cash gifts are significant expressions of our personal dedication. We must be systematic, we must be dependable, and we must be unselfish if we are to succeed as Christians.

However, we must face up to the hard fact that monetary budgets are limited in their usefulness. In the real test, it is people God needs. No money can buy dedicated boys and girls. The disciples could never have gotten by that day without the unexpected help of a thoughtful mother in a devout home who sent out a well-trained and well-supplied boy.

To produce dedicated and prepared young people is the absolute demand faced by the church. All the money in the world cannot enable a church to survive effectively beyond its supply of dedicated youth. A building without dedicated people to fill it is not a church. A mission station, however well equipped, is not a mission if it has no dedicated missionary. Board members with sharp pencils can work out budgets and successful people can pay them, but it takes more than this to produce the indispensable personal factor.

Unless we continue to have unselfish boys, coming from homes supplied with loaves baked by unselfish mothers, we will find ourselves unable to feed the hungering hosts for whom God makes us responsible.

A Morality That Condemns Us

By DALLAS D. MUCCI, Pastor, South Hills Church, Bethel Park, Pennsylvania

THE CHICAGO police scandal—Denver's dishonest police officers—the Bobby Baker case—are a few of the headlines that cause concern, or should cause concern, for public and private morality.

Most private citizens point to this as evidence of moral decay in our country. But there is a new kind of "morality" much more condemning than the bizarre and sordid.

It is a morality of degrees. Kermit Eby in *The God in You* suggests this kind of morality: "One morning an indignant mother came into my office. She began forthwith to condemn the corrupt Kelly-Nash political machine, 'fixed' teachers' examinations, and [school] Superintendent Johnson and all his aides. Naturally, I agreed with her. After she had consigned the machine and all its supporters to hell, she dropped her voice from high C to low F, looked around to be sure we were alone and said, "Of course you know how I feel, but my daughter must get into Teachers' College. Could you recommend a politician whom I might see who would arrange it for me?"

It is this kind of political accommodation upon which all corruption rests, Lincoln Steffens once warned us. This kind of attitude is the one that cries for honest cops and forthright judges that cannot be bribed, but yet wants all parking tickets fixed. It is the kind of morality that decries the unconcerned motorist who races through a school zone at twice the legal speed, but who when caught himself wants off. We cannot have both.

Perhaps our greatest moral battle today is the genuine lack of personal responsibility.

This "new morality" has led our youth to wonder if cheating in examinations is really cheating themselves. It is not important what is learned, but it is important to get the good mark. Oh, yes, it is wrong to cheat the way the cadets did at West Point some years back, but that is national scandal.

The business world has been infected by the "new morality." "I know that what I'm doing is not right, but we have to do it to exist in the cutthroat world of business. Business is a jungle, and you live on jungle tactics," a bright young businessman lamented to me.

"Would you cheat your paper boy?" I asked him. "No," he replied. "But that is different!"

There are many Christians who would not consider not paying honest debts, but allow the debts of the church to go unpaid—because it is the church. This philosophy supposes that a different morality is working for the church.

We are now fighting the devil of this "new morality" in our own backyards and in front of our television sets. The only way the battle will be won is by a rugged personal responsibility.

Christ has stated in the Sermon on the Mount, "Blessed are they which do hunger and thirst after righteousness: for they shall be filled" (Matthew 5:6). Pray for and give yourself to a searching after the morality of Christ and not the "new morality."

BABES . . . or

MEN?

By J. TED HOLSTEIN

Pastor, First Church, Salem, Ohio

RECENTLY I drove by a church which boldly advertised itself as the Corinthian Church. I wondered if it was as full of problems as the Corinthian church of Paul's day. In that church there were problems of:

- envying, strife, and divisions;
- disagreement over human leadership;
- pride;
- fornication, or open sin in the church;
- going to law against a Christian brother;
- eating meat offered to idols;
- incorrect use of spiritual gifts.

A pertinent problem of church life today is that of trying peacefully to coexist with carnality in the church. We often have the paradox of carnal people trying to direct a spiritual work. This was true in the Corinthian church and Paul was writing to deal with the problem. While he would rather have fed the Corinthians a portion of strong meat, he had to give them milk instead because they were

still spiritual babes and not grown men. In fact, Paul said, "Ye are yet carnal" (I Corinthians 3:3).

There seem to be some striking similarities between physical and spiritual infancy.

(1) *Babies live largely on milk and soft food* while grown men must have a stronger diet. You may get by for a while on a pabulum menu, but if you are doing a hard day's work, roast beef or steak and potatoes will do a better job of sustaining you during the rugged hours of exertion. The strong meat of God's Word will put meat on your spiritual bones.

(2) *Babies must be pampered, cuddled, and soothed*, while grown men are able to stand on their own two feet. How about the spiritual babes in the church that must constantly be tickled under the chin, praised, and patted on the back, lest their feelings be ruffled?

(3) *Babies invariably insist on having their own way* while full-grown men follow the admonition of Paul when he said, "In honor preferring one another" (Romans 12:10).

(4) *Babies are largely concerned with trivial matters*. Their world consists of their little rattles and toys. They have not yet learned to shoulder responsibility. While learning to walk they are here, there, and everywhere. It is a real chore to pin them down. Draw your own conclusions about those who flit here and there and will not buckle under responsibility in the local church. It is so much easier to visit around to hear a leading quartet or a big-time preacher.

(5) *Babies often throw tantrums* when others do not give in to them. However, sanctified Christians are enabled by the power of the Holy Spirit to remain peaceful and to take the right attitude even when they do not get their own way.

(6) *Babies are possessive*, and their vocabulary consists largely of the personal pronouns "my," "me," and "mine." Carnal babes often become possessive of a church office or position, or even the church furniture, such as organ, piano, or pew.

(7) *Babies are annoyed and frustrated when moved out of their routines*. What about that Sunday school class that put up such a howl when the pastor tried to move it in the interest of growth and progress?

What are you? Are you a babe or a man in Christ? Is your diet milk or meat? Are you carnal or spiritual?

Consider these words of the writer of Hebrews, who said: "For when for the time ye ought to be teachers, ye have need that one teach you again which be the first principles of the oracles of God; and are become such as have need of milk, and not of strong meat. For every one that useth milk is unskilful in the word of righteousness: for he is a babe. But strong meat belongeth to them that are of full age" (Hebrews 5:12-14).

Juniper Tree Religion

By RUSSELL PAYNE
Pastor, Fairview Mission

JUNIPER TREE RELIGION is not something to be feared. The religion of the juniper tree is that which strengthens and molds character into the proper form. It makes us more able to see what God is able to do for us.

The analogy is taken from the experience of Elijah after he had defeated the prophets of Baal, and had won a glorious victory for the Lord. He had been shown that the Lord was the one and only Ruler of the universe. Yet he went to the juniper tree in discouragement. He even prayed for death to take him. The Lord did not grant that foolish prayer.

Instead, the Lord sent an angel to minister to him. We often think of angels as beings of light sent to minister to us. Can we not also think of an angel as a human being who comes in times of discouragement to lift the fallen spirit? This angel fed Elijah and ministered to his physical needs.

Elijah was lifted up and sent from that place to do mighty work. He was to anoint a king and to anoint a prophet to follow in his own footsteps, doing even greater things than Elijah. To many of us, the juniper tree is the place of discouragement; to Elijah it was much more than that—it was the place of filling for service.

As we go about our daily tasks, gaining victories and receiving blessings, let us also be ready to take advantage of the letdown which often follows a great victory. Let us prepare to receive a blessing and go from that place of discouragement to a place of greater service.

The last look which we have at this prophet comes on the Mount of Transfiguration. No longer is he a tired and discouraged man. Now Elijah is on the front lines. He has proved himself and has been given a place of prominence.

Come up from your juniper tree and accept the blessing of the Lord on your life. You may have missed a blessing because you were afraid to trust Him for it. You may have missed the blessing because you were too busy running and did not allow the Lord a chance to talk to you. You did not heed the messengers.

Remain under your juniper tree until you have been fed by the messenger of God; then go out to bless a needy world. Go from the juniper tree strengthened and made useful once more. Go in the power of the Spirit of God.

Fear not: for I have redeemed thee, I have called thee by thy name; thou art mine (Isaiah 43:1).

FEAR NOT!

By **DELMAR STALTER**

Pastor, New Haven, Indiana

FEAR has a devastating effect on the hearts of men, especially upon the heart of the Christian. Fear destroys the initiative that makes men great or that attempts and accomplishes great things. Fear is contrary to faith.

Isaiah, under the leadership of the Holy Spirit, is bringing encouragement to the people. A few verses earlier he wrote, "I will make darkness light" before thee. Now again the Lord is trying to free His people of their fears, and properly to prepare their hearts to do exploits for God.

How easy it is to be anxious! It is so natural to suppose dark tragedies are about to overtake us, or to reckon that the momentary delay means certain defeat. When Peter discovered that the waves whose crests he so easily trod upon had deep troughs, his faith faltered. Too often our faith is like Peter's and we sap the true strength we have in anxiety and fear. There are some common fears that we ought to examine.

Do not be afraid of "want." There are always uncomfortable rumors about layoffs, strikes, automation, or recession, to disturb our complacency. One man I know well has been under the fear of layoff at any time for over seven years; and he has not missed a day of work yet due to that cause! These uncertainties ought to increase our dependence upon the Lord, who has promised to supply all of our needs, just as easily as He clothes the lily of the field.

Do not be afraid of your enemies. Rather than exhaust precious energies fretting, why not determine the cause of the enmity and remedy it? If there is no remedy, commit it to the Lord. Many fear Russia and her objectives of world rule. It is not that we need to fear her so much as it is necessary to correct our inner national corruptions and divisions and selfishness, which make her plans so dangerous. We can claim God's help, and why not, for He wants to help us!

Do not be afraid of your duties and the perils of life. Had Lil Dickison, a missionary in Formosa, given in to fear, she would have been separated from her main station for months because of the flood that washed out many roads and bridges. But she took fear by the nape of the neck and set

out across rope bridges and against impossible circumstances, making her way back to her needy lepers. Duties are but bridges to eternity. Be anxious to cross them.

Do not be afraid of death. Our dislikes for any thought concerning it is mirrored in the scripture that refers to death as our last enemy. This last appointment of man is really to a cessation of the struggle against evil and the limitations of an earthly existence. It is the receiving of a perfect body and a perfect mind, no longer warped by sin, a separation unto something much better.

So why should we fear? We have God's own promises as well as Christ's specific exhortations to "fear not." He is with us to help us, and we need Him so often so desperately. When our strength seems well-nigh gone, then He comes! Praise His name!

Even if your trials are as lengthy as Job's, you need not be defeated. Though Job had few tokens of encouragement, he found comfort and vindication in the Lord. His only "encouragements" were the loss of property, health, three "comforting" friends, a youthful "smart aleck," and his own wife who told him to die. Wasn't that encouraging!

Abraham learned that God was available as a sure Guide. If we spent more time seeking His guidance, we would enjoy a richer experience. David learned just this in those days that Saul sought his life.

Another kind of fear must be recognized at this point—fearing to enter into fellowship with the Lord. We know that He wants to be very close to us, but there are many who fear to let go of themselves and enjoy this sweet fellowship. If there is hidden uncleanness, you cannot hide it, for He knows both the deceitfulness of the human heart and even the intents of our hearts. He can remove the uncleanness, relieve the fears, and put perfect trust in your heart. Open your heart to the Lord, and fear not.

Like My Lord

*I want to grow more like my Lord,
And live in loving, sweet accord
With friends and neighbors, journeying
Onward as we praise and sing,
To do one good deed every day,
And guide someone who's gone astray;
To shelter homeless folk and feed
Hungry ones in direst need;
To seek the lost and sound the chord
Of faith—then I'll be like my Lord.
And someday when I've run this race,
I'll see and know Him face to face!*

By **CHRISTINE WHITE**

EDITORIALS

By W. T. PURKISER

Believing and Behaving

Someone remarked that there are two sides to the gospel, the believing side and the behaving side. The Christian lives in two realms. There is the inner realm of faith; and there is the outer world of conduct.

People are forever trying to separate these two. There are those who will have it that it makes no difference how you live so long as "your heart is right." Others will have it that it doesn't matter what you believe so long as "your life is right."

Of course both positions are completely false. To be half right is to be entirely wrong. Not only must the heart be right, but the life must be right. Believing and behaving belong together. No bird can fly with one wing. No man can walk on one leg. You can't row a boat with one oar.

In truth, the heart can't be right unless the life is right. When all due allowance has been made for ignorance and lack of light, it is still by our fruits that we are known.

And the life can't be right unless the heart is right. When all possible credit has been given to training and self-discipline, it still remains that "out of the heart are the issues of life" just as out of the spring comes water pure or contaminated.

We have all seen the mischief done by the opposite mistakes which come from separating believing and behaving. We have seen the thoroughly orthodox, completely indoctrinated, and theologically sound person whose life betrayed every line of his faith.

Orthodoxy is vitally important. There is no substitute for truth, clearly grasped and firmly believed. But orthodoxy is not enough. It is the blueprint, not the building—and you can't live in a blueprint. It is the road map, and not the trip—and you can't travel on a road map.

TO PUT IT ANOTHER WAY, believing is necessary but not sufficient. It is to the undying credit of the Apostle James that he put this point beyond any possible misunderstanding. "Even so faith, if it hath not works, is dead, being alone. . . . But wilt thou know, O vain man, that faith without works is dead?" (James 2:17-20)

Now James obviously was not talking about earning salvation by a program of self-improvement or charitable deeds. He was simply and unmistakably recording the fact that faith and obedi-

ence are really two sides of the same coin, and that the test of whether a person is believing or bluffing is not in what he says but in what he does.

Just as we have seen those who have put their major emphasis on the heart, we have also seen those who have swung to the opposite extreme. Christianity to them has been a matter of conduct. They have had high standards, but a low, mean spirit. They have made spotlessly clean the outside of the cup and platter, "but within they are full of extortion and excess" (Matthew 23:25).

Jesus made no plea for dirty cups and platters. High standards and right conduct are necessary. But again, they are not sufficient. No amount of washing and polishing the outside will cleanse the inside. And if the inside of the cup or platter is unclean, it is pretty much a waste of time to shine up the outside.

So let us keep in mind what we have always pretty well known. The gospel has two sides, the believing side and the behaving side. "What therefore God hath joined together, let not man put asunder."

The God of the Broken Life

One of the dramatic stories of the Old Testament describes the visit of the prophet Jeremiah to the house of a potter. As the man of God watched, the vessel which was taking shape was marred in the workman's hands and the first design broken.

With great patience the potter continued his work. His first plan could not be carried through. Something in the clay—a hardened, unyielding bit of the material; a stick, or a stone—spoiled the artisan's purpose. So "he made it again another vessel, as seemed good to the potter to make it" (Jeremiah 18:4).

Applied by the Lord to Jeremiah's own day, the illustration is a parable of the whole of human life. God does have a plan, and the skill and power to carry it through. Only one thing is necessary—a plastic and yielded will.

But when rebellion and sin have broken the design of the great Potter, what then? He does not discard the clay. He makes it over, another vessel. It may be a "second best" but it is still a "best"—the best possible in the circumstances prevailing.

In a very famous passage, Horace Bushnell wrote years ago: "Every human soul has a complete and perfect plan cherished for him in the heart of God—a divine biography marked out which it enters

into life to live. This life, rightly unfolded, will be a complete and beautiful whole, an experience led on by God and unfolded by his secret nurture, as the trees and the flowers by the secret nurture of the world . . .

"There is, I must add, a single but very important and even fearful qualification. Things all serve their uses and never break out of their places. They have no power to do it. Not so with us. We are able, as free beings, to refuse the place and duties God appoints; and, if we do, then we sink into something lower than and unworthy of us. The highest and best condition for which God designed us is no more possible. We have fallen out of it and we cannot wholly recover it. And yet, as that was the best thing possible for us in the reach of God's original counsel, so there is a place designed for us now, which is the next best possible. God calls us now to the best thing left, and will do so till all good possibility is narrowed down and spent."

THE MESSAGE OF THE GOSPEL is essentially this. God is able to take the broken pieces, purged now of their unyieldedness, and make a vessel which shall yet be unto honor, "sanctified, and meet for the master's use, and prepared unto every good work" (II Timothy 2:21).

This is the new creation of which Paul speaks, the experience of those who are in Christ, for whom old things pass away, and all things become new (II Corinthians 5:17). As in the darkness and chaos of the earth, "God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ" (II Corinthians 4:6).

The wonder of it all is the patience of the Great Potter. It would be no strange thing if He would discard for all time the broken vessel. Yet such are His grace and love that He continues to work with it, awaiting this moment when the clay shall lie in His hands all free from foreign substance or hardened particle.

And no case is too hard for Him. Broken hearts and shattered lives may be repaired. The only qualification is that suggested by Dwight Moody when he said, "It is amazing what God can do with broken vessels providing He gets all the pieces."

But He does need *all* the pieces. It is when we turn to Him with our *whole* hearts that we find Him. Halfheartedness and divided loyalties will not do. There is healing in His hands only when the whole of our selves is there.

Then we find that the God of the broken life has become the God of the redeemed and restored life. He "redeemeth thy life from destruction"; He "crowneth thee with lovingkindness and tender mercies" (Psalms 103:4).

A Whimper or a Bang

T. S. Eliot is dead. Born in St. Louis, Missouri, September 26, 1888, winner of the Nobel Prize for Literature in 1948, Eliot died in London, England, January 4, 1965.

Mr. Eliot was a provocative poet and writer. His has been a keen and sometimes biting criticism of our age of futility, "plotting of happiness and flinging empty bottles." Ours, he said, is "an age which advances progressively backwards!" Now that his last lines have been recorded, history will assign him his place among the literary men of the world.

In a work published in 1925 entitled "The Hollow Men," there are two lines that catch the attention particularly:

*This is the way the world ends,
Not with a bang but a whimper.*

A great many in our times have been thinking about the world's end. Christians, of course, have always lived in hope of a day in which "the elements shall melt with fervent heat" and the earth and the works that are therein shall be burned up—to be replaced by "new heavens and a new earth, wherein dwelleth righteousness" (II Peter 3:10-13).

But others, quite outside the circle of evangelical Christianity as such, have now begun to talk about the way the world ends. Historians, poets, newsmen, scientists, statesmen, military leaders—all have looked into the future with a sense of crisis and destiny.

It seems very evident that things cannot continue forever as they are now going. Unless political, social, moral, and religious trends are reversed our planet bids fair to become the lunatic asylum of the universe.

Perhaps it's not "a bang but a whimper" nor even "a whimper or a bang." It is more likely to be a whimper *and* a bang. Certainly there is plenty of whimpering. Reliance on God or even self-reliance gives way to self-pity. There has never been an age when so many with so much felt so sorry for themselves.

But the Christian cannot join the whimpering. His hope is not in human abilities. He does not put his trust in horses and chariots—or even in jet bombers and atomic missiles. And he has the confidence that when the world ends—as surely it will, and perhaps soon—it will end where it began, in the hands of the sovereign Lord of all.

Religion is a phenomenon of crisis. It was born out of crisis; it lives by crisis; and it makes progress by meeting and overcoming ever new crises.—Douglas C. Macintosh.

THE CHURCH AT WORK

EVANGELISM

EDWARD LAWLOR, Secretary

50

HOLY WATCH NIGHTS

For this quadrennium, the Department of Evangelism has issued a united call for "50 Holy Watch Nights" of prayer! That is, on the first night of each month throughout 1965, '66, '67, and '68 our people set aside **SIX HOURS** as a **HOLY WATCH NIGHT** to pray for the needs of the church around the world on their district and in their local church. But, also, that each of us make a new dedication, pleading for a deepening of our spiritual life in our home, our church, and our world. *That we might* ask for divine help to safeguard the precious heritage of **HOLINESS UNTO THE LORD** that is ours. *That we might* seek a continued outpouring of the Holy Spirit, so that "in the power of the Spirit" we might **EVANGELIZE**. *That we might* see a renewed emphasis on an intensive outreach of personal and mass evangelism in every Church of the Nazarene. *That we might* plead for the Lord of harvest to send forth laborers. These then are some of the things that the Department of Evangelism is urging our people to remember during the "50 Holy Watch Nights." The **TENTH** such Watch Night will be held **THURSDAY, APRIL 1, 1965. LET THERE BE A SHINING LIGHT AND A PRAYING HEART IN EVERY NAZARENE CHURCH THE WORLD AROUND FROM SIX O'CLOCK TILL MIDNIGHT ON THAT DAY!**

Souls Are Being Saved TODAY!

Recently someone asked, "Is soul saving a lost art?" Emphatically the reply was, "No!" for in these days of anguish, fear, sorrow, and uncertainty the people are looking for a Saviour. There may be a difference of opinion concerning methods and procedures of soul saving, but souls are being saved today! To the disappointed, the defeated, the discouraged, the brokenhearted, the doubt-

ANNOUNCING

The Mid-quadrennial Conference on Evangelism in the Music Hall Kansas City, Missouri Tuesday, Wednesday Thursday January 11-13, 1966

ing, the disillusioned, the unsaved, the remedy we have to offer is the Lord Jesus Christ, our Saviour.

Whenever the problems and the maddening pace of modern-day living cause life to lose its purpose, our message is, "Christ is waiting to help you!"—the Christ who said while on earth, "Come unto me, all ye that labour and are heavy laden, and I will give you rest." From all parts of the church come reports of our people evangelizing "in the power of the Spirit" and souls are being saved.

Out in California a man entered a Sunday evening service—restless, hungry, and in his pocket was a note he had written telling where he intended to commit suicide. But that night at an altar he was converted and he effected a reconciliation not only with God, but with his loved ones and life. A sailor boy on the East Coast was invited to church by a Nazarene sailor boy. In his first service he accepted the Lord Jesus Christ as his Saviour and now gladly testifies of the cleansing Blood and the power that set him free from habits of a sinful life.

On a recent Sunday night among the needy souls who knelt at the altar was an elderly businessman who had seen a simple announcement outside of the church. He was so impressed that he came in that Sunday night and made a complete surrender to Christ

A lady working in a cleaning establishment watched the consistent life of a Nazarene in the same building. This created a desire on her part to be saved. Thus it was in an indoor camp meeting she voluntarily knelt at the altar, and now she too has a Christian influence.

A high school senior had not been

long in that midwestern city when she quite casually met a high school junior who invited her to Sunday school. Something happened that Sunday morning, for she was back to the service Sunday night, and that high school senior was the first to seek Christ at the altar following the invitation of the pastor.

To win the unchurched, the unreached to Christ is the constant task of evangelism. It is not wishful thinking, but the certainty of truth as consecrated hands are stretched out to lead others to Christ. If we are sure of our message of salvation, men's souls can be saved. The personal touch and a consistent witnessing are never without their reward. Yes, souls are being saved today! "In the power of the Spirit!" The Spirit is working in the hearts of Nazarenes. He waits for our cooperation. He longs for us to be eager and willing. Methods of soul winning may be varied, but the basic essentials are lives fully yielded and hearts sensitive to the power of the Spirit.

Such illustrations as these and others that are reaching the Department of Evangelism are convincing proof that souls are being saved today. The battle is on between the unseen powers of good and evil. Humanity today is deeply susceptible to action and reaction, to attack and counterattack, but we have the full and true ally "in the power of the Spirit" to be soul winners.

DISTRICT ACTIVITIES

Virginia District Preachers' Convention

The Virginia District Preachers' Convention met in Tidewater Central Church, February 8 to 10. It was three days of profitable and inspirational sessions. Dr. V. W. Littrell, our much-loved district superintendent, presided and gave direction and purpose to the services.

Dr. V. H. Lewis, special speaker, lifted the spirit of the convention to new heights repeatedly with his thought-provoking messages.

The papers and panel discussions by our pastors were prepared and presented on a high level and added to our enjoyment and profit. Wednesday afternoon was filled with the business of the district boards and committees.

A roll call in the opening service revealed that every pastor was either present or accounted for.

The convention closed with a tide of victory on Wednesday evening as Dr. Lewis preached a great evangelistic sermon to four hundred people. A com-

1st Day
of
Each Month

50 Holy Watchnights
1964-68

6:00 p.m.
to
midnight
LOCAL TIME

APRIL 1, 1965



Hearing the gospel for the first time



They kneel in the dust to pray

IN THE SHADOWS

Sitting in the shadows, the people of Alcoche, Bolivia, listen in amazement to the good news that Jesus died for them, and that He lives again.

They have lived in the shadows all their lives—shadows of fear, of hopelessness, of sorrow. Today they have heard for the first time that Christ came to be THEIR Saviour. For some, that first look of wonder has now changed to a penitent cry for forgiveness as they knelt in the dust to confess their sins to God. And then they have risen, with joy, to tell their friends of their new birth.

There is a Church of the Nazarene in Alcoche now, thanks to the sacrificial giving of Nazarenes at home.

These people can hear the gospel every Sunday. But what of the thousands in other towns and cities in Bolivia—indeed, in all Latin America, who still sit in the shadows—waiting?

The daily papers are filled with enticing ads for lovely new Easter outfits. But can any Easter outfit compare in beauty with the look of wonder on the faces of people hearing about God's love for the first time?

Wouldn't it be a splendid thing to make our Easter outfit this year a "robe of gladness"—not for ourselves, but for those who are sitting in the shadows, waiting to hear about Jesus?

We can do this—by giving all God asks us to in the Easter Offering for world evangelism.

—By HELEN TEMPLE
for the General Stewardship Committee

bined choir of the area churches furnished the special music.

It was a pleasure to have our pastors and laymen in our new church this year.—W. F. MASTERS, *Host Pastor and Reporter*.

Canada Pacific District

In spite of the worst weather ever experienced in Vancouver, British Columbia, pastors of our district arranged for a united baptismal service, January 17, in the Grandview Baptist Church, kindly loaned to us for the occasion. The spirit of the gathering was beautiful, as each pastor officiated in baptizing his own group of candidates.

Rev. J. R. Spittal, a pioneer in this

field, brought an inspiring message. The Vancouver choir sang "Let Thy Mantle Fall on Me," and the Holy Spirit moved upon our hearts in wonderful blessing.

Among those baptized were a man past seventy years of age, a goodly number of young married people, and a fine group of teen-agers. Three young men testified to having received a call to preach.

Our people stand solidly back of our district leaders, Rev. and Mrs. Roy Yeider, with our love, prayer, and work.—M. SPITTAL, *Reporter*.

THE LOCAL CHURCHES

LANCASTER, CALIFORNIA—Recently the members of First Church extended congratulations to their pastor, Rev. F. H. Beeson, for fifteen years of devoted service here. The Beesons began their ministry here in January of 1950, in the small church on Oldfield Street. Growth making a move necessary, the church moved to the present property, which is now valued at \$240,000. Statistics show the Sunday school has increased six times over, membership seven times greater, and the annual income estimated at more than ten times larger—since 1950. For thirteen years the church has sponsored the Lancaster Christian School, with Rev. F. H. Beeson as principal. We are now in the midst of an extensive remodeling program. Brother Beeson has two more years on a four-year call, and the church is united with an enviable influence in the community.—*Church Reporter*.

Evangelist Ray McDonald reports: "God gave us a very fruitful revival at our West Memphis Church (Arkansas) recently, with Pastor Charles Kirby. During the meeting the average attendance was 91; 30 seekers at the altar, 40 new Sunday school members enrolled, with an attendance of 253 on Rally Day—an increase of 132 from the previous Sunday. Sixty-five homes were visited by the pastor and evangelist. They have a good visitation program and the people have a mind to work. Due to a pastoral change, I have an open date, April 26 to May 2, which I shall be glad to slate as the Lord may lead. Write me, 5958 Southwind, Houston 21, Texas."

Rev. David C. Campbell writes: "I am now leaving the field of evangelism to accept the pastorate of our church in Parker, Indiana, on the Northeastern Indiana District. I give God praise for all His blessings."

FOR WORLD EVANGELISM...



"SHOWERS of BLESSING" Program Schedule

March 21—"Love Controls Power," by Russell V. DeLong

March 28—"The Prodigal Who Didn't Come Back," by Russell V. DeLong

April 4—"Condemned to Live," by Russell V. DeLong

EFFINGHAM, ILLINOIS—In November our church had a fine revival with Rev. and Mrs. Calvin Jantz and Carolyn as special workers. Many new contacts were made for the church, with all previous records broken in the Sunday school when 157 were present on the closing Sunday of the revival. Rev. Harold Gravatt and wife were the evangelists for our Youth Work revival in January, which resulted in our church being uplifted spiritually and more united than it has been for many months. We thank God for all these fine workers, and our church is pushing ahead under the leadership of Pastor Frank A. Noel, Jr.—**DELPHIA LANGE, Secretary.**

RAVENSWOOD, WEST VIRGINIA—Recently we closed what is said to be the greatest revival in this church's history. Evangelists Alva O. and Gladys Estep were used of the Lord in every service; not one barren altar invitation—fifty-seven adults and young people prayed through. Brother Estep's preaching was soul-stirring, and his Scene-o-felt picture-stories were of real inspiration. We thank God for every victory at the altar, for the good spirit that prevails, and the enlarged vision of our people.—**ROBERT K. TURNER, Pastor.**

SAND SPRINGS, OKLAHOMA—First Church had a real revival during Youth Week in January, with a part of the Gospel Team from our Bethany Nazarene College as special workers. They were Rev. Emmett Shortreed, Misses Rose Isbell, Janis Fitts, Elynn Steel, and Harriet Cooper. These young people preached and sang in the Spirit, and worked like veterans around the altar. God blessed in giving some outstanding victories. These are good days in the church as we start our fourth year as pastor. Finances are the best ever, and a revival spirit prevails.—**R. E. ZELL, Pastor.**

OKLAHOMA CITY, OKLAHOMA—Rev. J. Russell Brown recently closed a revival at our Will Rogers Field Church. His ministry was God-inspired and uncompromising, resulting in a number of seekers finding definite help in God. We greatly appreciated the ministry of Brother Brown with us, and give God thanks for this good revival, which strengthened the church.—**BERNIE DAWSON, Pastor.**

LOUDON, TENNESSEE—Recently our church enjoyed a wonderful revival with Rev. and Mrs. Carl Prentice as the special workers. The Lord blessed in giving fourteen seekers at the altar, and seven joining the church. We greatly appreciated Brother Prentice's soul-searching messages, and the special talks to the youth by Mrs. Prentice. We thank God for the ministry of Brother and Sister Prentice with us.—**LAMAR C. TAYLOR, Pastor.**

Rev. H. W. Cornelius of 3436 South Walnut Street, Muncie, Indiana, died January 30 of a heart attack. He was a retired Nazarene elder, member of the Northeastern Indiana District. His wife survives him.

On January 31 a new church was organized in Delray, Florida. Dr. W. S. Purinton conducted a four-day meeting preceding that date, and on Sunday afternoon, January 31, District Superintendent John Knight organized the church, receiving six couples and one teen-ager as charter members. If you have friends in this area, write us c/o the church, general delivery, and we'll be glad to contact them.—**LEO T. REED, Pastor.**

Rev. Howard M. Tripp writes: "After pastoring for six years on the Louisiana District, I have resigned my church at Alexandria to reenter the field of evangelism. I am now available for meetings and shall be glad to go as the Lord may lead. Write me, 1723 Foster Street, Lake Charles, Louisiana."

WRENS, GEORGIA—Recently God gave us the best revival in the history of the church, with Evangelist W. W. Rose preaching, singing, and playing the guitar. In response to prayer and fasting, God came and gave forty-six seekers (counting as they came), with six new members added to the church. We have bought an acre of ground at the edge of town, on U.S. Highway No. 1 North, and hope soon to be in our new church.—**WILLIAM B. ARRINGTON, Pastor.**

Evangelist William E. Clark reports: "God has blessed in a wonderful way since I entered the field, and I have been privileged to work with some of our choice pastors and laymen on four of our districts. Souls have prayed through for regeneration and entire sanctification, and members have been added to the church. I love the church, am now working in the field full time, and will be glad to go as the Lord may lead for freewill offerings. I am now making up my slate for this fall and into the spring of 1966. Write me, 4628 Payton Avenue, Indianapolis, Indiana 46226."

EAST POINT, GEORGIA—Johnny Williamson, student at Trevecca Nazarene College, was mightily used of God in our youth revival. Seekers prayed through to glorious victory at the altar in every service except one. An average of twenty-five teen-agers attended each service, and most of them had a glowing testimony for God at the close of the meeting. The work of our church is moving steadily forward.—**E. H. CARTER, Pastor.**

Pastor Warren O. Holloway reports from Arlington, Virginia: "I thank God for some wonderful answers to prayer during my two years of ministry at Arlington First Church. Recently we had a successful revival with Evangelist George Woodward; members said the best for some years. We are still reaping the results with good altar services. During these two years finances have increased and we have been able to redecorate both church and parsonage, and the Sunday school is showing a 25 percent increase. If you have friends living in the Washington, D.C., area, we would be glad to contact them."

Rev. W. D. Huffman writes: "After pastoring the church in Cedar Falls, Iowa, for nine years, I accepted a call to the Chicago Central District, and the New Lenox church. I have found a wonderful group of people here, and already love and appreciate them. The church has purchased a seven-room house for a parsonage, adjacent to our present property, including a half-acre of ground for additional parking space when needed."

Rev. Floyd Hagley, Nazarene elder, member of the Illinois District, died February 8. He was pastor of the church in Jacksonville, Illinois, and is survived by his wife, of the home address, 708 S. Main Street, Jacksonville.

Evangelist W. Lawson Brown writes: "I have an open date in July, and also one in August. I shall be glad to slate these as the Lord may lead. Write me, Box 785, Bethany, Oklahoma."

THE BIBLE LESSON

By **BRIAN L. FARMER**
Topic for March 21:

Is My Religion Genuine?

SCRIPTURE: Matthew 23 and 24 (Printed: Matthew 23:13-24, 37-39)

GOLDEN TEXT: *Whosoever shall exalt himself shall be abased; and he that shall humble himself shall be exalted* (Matthew 23:12).

Self-righteousness is somewhat self-contradictory.

Those who depend on their own goodness are not righteous, and those who are righteous have no confidence in their own merit. True righteousness is a gift of God; it is bestowed on a person by the grace of God in response to a person's repentance and faith.

The attitude of self-righteousness becomes entrenched in a person's mind causing great hindrance to that person being moved to repentance. The person has his own self-imposed standards, and living according to these, he feels he does well—considerably better, in fact, than the majority of people. He is a *superior* person!

Here are the dangers:

His self-fitted halo blinds him to truth. He thanks God that he is not as other men are, or even, for example, as the sinner in his closest proximity. He prays thus with himself, for he has a good eye for himself, a bad eye for his neighbor, and *no eye for God*.

Performing his little fetish deeds of righteousness, he happily allows big sins to be unchecked. For example, Christ found that the self-righteous Pharisees were quite unmindful of the heavy burdens they were placing on others' shoulders, the needs of widows, and their own sinful pride in seeking the best places in the synagogues.

Furthermore in his smug "I'm-all-right-Jack" attitude he is quite unaware that his self-sufficiency is insufficient before God, and that his own righteousness is as filthy rags in His sight.

Jesus uttered His strongest words of condemnation against the self-righteous-

ness of the Pharisees. He detests self-righteousness.

The snag is that it is a sin into which it is easy for church people to fall. The reasoning goes: Righteous people do certain things; therefore if I do those things, I too am righteous. Upon what do I depend for my salvation? Good works will not do. Luther discovered this; so did Wesley; and so has every other person who ever has come to a true assurance of being accepted with God.

*My hope is built on nothing less
Than Jesus' blood and righteousness.*

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Deaths

REV. A. MERL BOZARTH

A. Merl Bozarth was born of Christian parents on June 22, 1912, in Kansas City, Kansas. He died in Newport, Washington, January 28, 1965, after nearly three years of serious illness. He

served in the U.S. Army during World War II, and was wounded in Luxembourg, Germany. He was awarded the purple heart for his bravery and conduct in action. Following his honorable discharge from the service, he enrolled at Northwest Nazarene College, and graduated with the B.A. and Th.B. degrees. He pastored Nazarene churches in Pleasant Ridge, Idaho; North Powder and Milton-Freewater, Oregon; Union Gap, Cheney, and Newport, Washington. He was the only pastor of the Newport church and in his two years there was God's instrument in organizing a church, constructing a lovely and commodious building, and purchasing and remodeling a lovely parsonage. At the time of his death he was serving as pastor at Newport. He is survived by his wife, Beulah; two sons: Ronald, sixteen; and Douglas, nine; and a daughter, Karen, five; also by three brothers: Lauren, Donald, and Ernest; two sisters, Mrs. Vera Mann and Mrs. Delta Brabec; and his parents, Mr. and Mrs. E. U. Bozarth. Funeral services were held in First Church of the Nazarene, Walla Walla, Washington, with Rev. Raymond C. Kratzer, district superintendent, officiating, assisted by Rev. Milo L. Arnold and Rev. D. R. Peterman.

DR. JULIA R. GIBSON

Julia R. Gibson was born at Pembroke, Bermuda, March 29, 1877. She came to the United States as a young girl and was in the first four-year class to be graduated from old P.C.I. (forerunner of E.N.C.). In 1904 she went as a missionary to India but, because of illness, she returned to the States in

FOR WORLD EVANGELISM...



1910. Later she went to medical college and received her degree in medicine in 1917, serving as private physician for E.N.C., 1919-22, also on the teaching staff during that time. She was ordained to the ministry in 1921, and was very active on the New York District in conventions and district work, and pastored the Flushing church from 1939-41. Her faith and godly influence were a benediction to all who knew her. She died on January 21, 1965. Memorial services were held at First Church, Flushing, New York, with Rev. Jack White, district superintendent, in charge, assisted by Rev. Roland Stanford, Rev. Jay Patton, Rev. M. D. Gray, and Rev. Ed. Levin. Interment was at the family plot in Saratoga, New York, with Pastor Gray officiating.

MRS. BESSIE FURLONG (nee McElhose), a member of the Church of the Nazarene since its beginning in 1908, died in San Diego, California, January 10, 1965. She had been a member of San Diego First Church for thirty-three years, and was deeply dedicated to every phase of the church's work. Bessie McElhose was born in Harrison, Arkansas, March 7, 1891. The family later moved to Durant, Oklahoma, where, at the age of seventeen, she was converted and became a member of the church. She was married to Wm. R. Furlong in 1913. The family came to San Diego in 1931, where they joined First Church. Mr. Furlong died in 1962. She is survived by four daughters: Mrs. Edwin W. (Hilda) Moffitt, Mrs. Wilbur (Joyce) Cunningham, Mrs. Paul (Elaine) Crosby, and Mrs. Howard (Eloise) Erler; and by three sisters: Mrs. Dixie Parish, Mrs. Evelyn Gray, and Mrs. Hallie Harrison. Funeral services were held in San Diego with her pastor, Rev. Joseph F. Morgan, in charge, assisted by Rev. Hoyle C. Thomas and Rev. Roger E. Bowman. Burial was in Greenwood Cemetery, San Diego.

ALBERT L. MILLER, age twenty-four, died January 11, 1965, at a hospital in Oklahoma City, Oklahoma. Reaffirming his faith in God, he left a beautiful testimony as he prepared to undergo last-chance open-heart surgery. Though he died almost as the operation began, his faith in God had guided his steps toward a full life in his twenty-four short years. He was a member of the Chandler Church of the Nazarene. He is survived by his wife, Deborah; a daughter, Kelly Lynn; his parents, Mr. and Mrs. George A. Miller; two brothers, Larry and Robert; grandparents, Mr. and Mrs. Ray Miller, and Mrs. Sue Bishop. Funeral services were conducted by his pastor, Rev. Johnny L. Harrison, assisted by Rev. Dwight Tweedy, with burial in Oak Park Cemetery, Chandler.

HAROLD E. GUSTAFSON was born June 13, 1928, and died December 29, 1964, after a short illness in the hospital. As a faithful member and lay worker in the Harvey (Illinois) Church of the Nazarene, he was loved and respected by all. He is survived by his wife, Eunice, and three young children, Gerald, Michael, and Ruth Ann, of Harvey, Illinois; also by his stepmother, Mrs. Nettie Gustafson; and sister, Mrs. Jeanette Gorman. Funeral services were conducted by his pastor, Rev. Fred Foster.

Announcements

MARRIAGES

Mrs. Myrtle Malmberg and Rev. N. J. Arechuk, at Springfield, Oregon, on November 10, 1964.

BORN

—to Walter E. and Marlene J. (Christenson) Ballard of Bourbonnais, Illinois, a daughter, Barbl Jean, on January 31.

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SPECIAL PRAYER IS REQUESTED

by a lady in Oklahoma for a very nervous condition which makes her feel unwanted, also a spiritual need, and for unsaved loved ones;

by a Nazarene brother in Texas, now past eighty years of age, suffering daily with stomach trouble, which is trying to his faith, that God may help him day by day;

by a lady in Texas for healing of a very serious physical condition;

by a reader in Connecticut—"I see no hope for me to find God . . . my seeking, consistent and constant, is never answered; I am in despair."

Directories

GENERAL SUPERINTENDENTS

Office: 6401 The Paseo
Kansas City, Missouri 64131

HARDY C. POWERS:

District Assembly Schedule

Washington Pacific	May 19 and 20
Canada Pacific	May 27 and 28
Alaska	June 3 and 4
South Dakota	June 23 and 24
North Dakota	July 1 and 2
Michigan	July 14 to 16
Pittsburgh	July 22 and 23
Southwest Indiana	July 29 and 30
Kentucky	August 12 and 13
Indianapolis	August 18 and 19
Northwest Indiana	August 26 and 27
Southwest Oklahoma	September 8 and 9

G. B. WILLIAMSON:

District Assembly Schedule

Mississippi	May 5 and 6
San Antonio	May 12 and 13
Central California	May 19 and 20
Southern California	May 26 to 28
Nebraska	June 24 and 25
Southwestern Ohio	July 7 and 8
Northwestern Ohio	July 14 and 15
Illinois	July 28 to 30
Kansas	August 4 to 6
North Arkansas	August 25 and 26
South Arkansas	September 8 and 9
Joplin	September 15 and 16

SAMUEL YOUNG:

District Assembly Schedule

Arizona	May 20 and 21
New Mexico	May 26 and 27
Canada West	June 10 and 11
Nevada-Utah	June 16 and 17
Albany	June 23 and 24
Canada Atlantic	July 1 and 2
Central Ohio	July 14 to 16
Eastern Kentucky	July 21 and 22
Akron	July 29 and 30
Dallas	August 12 and 13
Northwestern Illinois	August 19 and 20
Louisiana	August 25 and 26
Georgia	September 9 and 10

HUGH C. BENNER:

District Assembly Schedule

Northwest	May 5 and 6
Idaho-Oregon	May 13 and 14
Sacramento	May 19 and 20
Maine	June 16 and 17
New England	June 23 and 24
West Virginia	July 1 to 3
Chicago Central	July 8 and 9
Northwest Oklahoma	July 21 and 22
East Tennessee	July 29 and 30
Virginia	August 12 and 13
South Carolina	August 19 and 20
Kansas City	August 25 and 26

V. H. LEWIS:

District Assembly Schedule

Washington	May 5 and 6
Philadelphia	May 12 and 13
Northern California	May 19 and 20
Los Angeles	May 26 to 28
Rocky Mountain	June 10 and 11
Northeast Oklahoma	June 16 and 17
Canada Central	June 24 and 25
Eastern Michigan	July 14 and 15
Colorado	July 22 and 23
Iowa	August 4 to 6
Missouri	August 12 and 13
Minnesota	August 19 and 20
Southeast Oklahoma	September 8 and 9

GEORGE COULTER:

District Assembly Schedule

Abilene	May 12 and 13
Alabama	May 19 and 20
Florida	May 24 and 25
British Isles North	May 31 and June 1
British Isles South	June 7 and 8
Northeastern Indiana	June 30 and July 1
Oregon Pacific	July 7 to 9
Wisconsin	August 5 and 6
Tennessee	August 11 and 12
Houston	August 18 and 19
North Carolina	September 15 and 16
New York	September 24 and 25

the **A** *ns*wer **corner**

Conducted by W. T. PURKISER, Editor

I am writing to see if you know anything about the "I Am" movement or St. Germain, who seems to be the head of it. I would appreciate any books or pamphlets about it.

I know a little about it, but do not know of any authoritative books or pamphlets which deal with it in the light of historic Christianity.

"I Am" is a religious movement which originated with Mr. and Mrs. Guy M. Ballard in 1930 at Mount Shasta in northern California, and gained quite a following in that fair state where so many cults and "isms" have found fertile soil.

Mr. Ballard died in 1939, but Mrs. Ballard and their son Donald carried on. They were later adjudged guilty of using the mails to defraud.

The movement takes its name from the name of God in Exodus 3:14. Knowledge of the "I Am" is supposed to be given to men through certain so-called "Ascended Masters," of whom Jesus is one. "St. Germain" is alleged to be another of these "Ascended Masters" who communicated with Mr. Ballard from 1930 to 1939. The Ballards called themselves the "accredited messengers" of "St. Germain."

Instead of prayer, followers of "I Am" use certain "decrees" to achieve desired

results. The repetition of these "decrees" by a group is supposed to have what we would call magical powers. Most of the teachings of "I Am" seem to be taken from theosophy—particularly this idea of a variety of "Ascended Masters" or Mahatmas.

In my judgment, the whole business is a good thing to leave strictly alone. Its teachings are directly contrary to John 14:6; Acts 4:12; Hebrews 1:1-2 and, in fact, the entire teaching of the New Testament with regard to the unique deity of Jesus Christ and the sufficiency of the biblical revelation. It comes under the indictment of Paul in Galatians 1:6-8:

"I marvel that ye are so soon removed from him that called you into the grace of Christ unto another gospel: which is not another; but there be some that trouble you, and would pervert the gospel of Christ. But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed."

I have heard it said many times that Noah preached 120 years. I can't find it in the Bible. Where is it?

It isn't in the Bible in the form of a direct statement. That Noah was "a preacher of righteousness" we know from II Peter 2:5. That he preached 120 years is inferred from Genesis 6:3, which is found just preceding the account of the command to Noah to build the ark.

Genesis 6:3 reads, "And the Lord said, My spirit shall not always strive

with man, for that he also is flesh: yet his days shall be an hundred and twenty years." That is, it is assumed that these words refer to the length of time until the Flood, and that the command to Noah came at the same time.

The first assumption may be correct. The second seems highly dubious. There really is no way of knowing how long Noah preached.

I have discussed with different people the question if Luke 16:19-31 is a parable or not. I think it is not a parable, because real names are used. If you think it is a parable, will you please explain it?

Luke 16:19-31 is the account of the rich man and Lazarus. It is quite possible that this was an actual event, since Jesus gave the name of the beggar who was saved but withheld the name of the rich man who was lost.

Actually, of course, the truth of the passage is the same whether it was a parable or history. For the parables of Jesus were common occurrences drawn from everyday life, used to convey spiritual truth. They were "earthly stories with heavenly meanings," and the stories themselves are realistic and lifelike.

Therefore if this is a parable, it is the

sort of thing that happened frequently. If it is history, it happened at least once. In either case, it conveys the truths: (1) that final salvation is not a matter of economic or cultural status in this life; (2) that hell (hades) and heaven are places of consciousness; (3) that hell is a place of torment while heaven is a place of comfort; (4) that there is a great gulf fixed in the after-life which no man can cross—in either direction; and (5) that salvation depends on hearing (believing and obeying) the word of God as conveyed by the inspired authors of Holy Scripture.



Dean Snowbarger to Education Post

Dr. Willis E. Snowbarger, dean of Olivet Nazarene College, has accepted the election of the General Board to become the first full-time executive secretary of the Department of Education for the Church of the Nazarene.

Increased responsibilities delegated to the department by the General Assembly of last June created the need for a full-time executive. The work of the department has been directed heretofore from the General Secretary's office.

Dr. Snowbarger has been with Olivet since 1949. He holds the A.B. degree from Bethany Nazarene College, the M.A. degree from the University of Oklahoma, and the Ph.D. degree from the University of California.

Dr. Snowbarger has been a member of the board of trustees of College Church, Kankakee, and lay member and secretary of the Chicago Central District Advisory Board.

He has been active as coordinator in the Study of Liberal Arts Education of the North Central Association of Colleges for the past four years, in which capacity he has visited more than thirty colleges and served on the staff at the University of Minnesota Workshops on Liberal Arts Education.

Dr. and Mrs. Snowbarger have two children: Vincent, age fifteen; and Delia, age twelve.

Additional responsibilities for the executive secretary of the Department of Education include the development and supervision of standardized home-study programs for licensed ministers, and acting in advisory capacity to the boards

of trustees of the two new Nazarene junior colleges and the Nazarene Bible College.

Dr. Williamson to Europe

General Superintendent G. B. Williamson will be leaving next Monday, March 22, to visit Nazarene work in Germany, Denmark, Sweden, and Italy. He will fly directly to Frankfurt, Germany, and will visit churches in West Germany and Denmark. He will also confer with Rev. and Mrs. H. E. Hegstrom, who are starting a church in Stockholm, Sweden.

Dr. Williamson will spend a few days in Italy, and return to West Germany for the district assembly on March 31. He expects to return to the States about April 2.

Home-going of Dr. Garrett's Mother

Mrs. Alma L. Garrett, mother of Dr. Paul H. Garrett, superintendent of the Dallas District in the Church of the Nazarene, passed to her eternal reward February 22 from the hospital in Erick, Oklahoma, where she had been a patient for nine weeks. She was ninety-one years old; would have reached ninety-two next month.

She was a pioneer settler in Oklahoma with her husband, Mr. E. S. Garrett, who preceded her in death in 1941.

In addition to her son, Paul, she is survived by a daughter, Miss Ayliff Garrett, of the home in Erick.

Funeral services were conducted February 24 at the Church of the Nazarene in Erick. Rev. Bill Ray is the pastor. —N.I.S.

Last of the March Missionary Conventions Slated

The last four cross-country missionary conventions planned for this month will be held during the next two weeks in Detroit, Michigan; Toronto, Ontario, Canada; Wollaston, Massachusetts; and Charleston, West Virginia.

Missionaries Harry Flinner, Peru; Elton Wood, Cape Verde Islands; and Wendell Woods, Japan, will be in Detroit First Church, March 18-19; and in Toronto, Ontario, St. Clair Church, March 22-23.

Wollaston College Church will be the scene of the convention on March 25-26 with Harry Flinner being joined by D. H. Spencer, Transvaal, and George Rench, Taiwan.

George Rench and Wendell Woods will be with Ronald Denton, Brazil, in Charleston First Church, March 28-30.

Dr. E. S. Phillips, executive secretary of the Department of World Missions, together with Franklin Cook and Neil Rimington of the Kansas City office, will take part in each convention also.

Services are to be held at 7:30 p.m. the first day, and at 10:00 a.m. and 7:30 p.m. the second day. At 2:30 p.m. on the second day, workshops will be conducted for district superintendents, pastors, and N.W.M.S. presidents.

Another series of cross-country conventions is planned for October in different areas. Conventions earlier this month were conducted in Nampa, Idaho; Seattle, Washington; Calgary, Alberta, Canada; Des Moines, Iowa; and Kankakee, Illinois.

Prayer and Fasting Brings Revival

Pastor R. Nelson Gunstream reports that ten days of prayer and fasting resulted in a wonderful visitation of the Holy Spirit upon the Temple City, California, church with some remarkable conversions.

Rev. John Leih was the evangelist for the recently conducted series.



of the Religious World

Billy Graham on Vietnam: "We Are in a Mess"

HONOLULU (EP)—Evangelist Billy Graham called for prayers for President Johnson to help him lead the U.S. out of the "mess" the country is facing in South Vietnam.

The evangelist addressed a capacity crowd of 8,360 persons jammed into the Honolulu International Center Arena. He was to hold nightly rallies for a week and then move on to some of the other islands making up the fiftieth state for single meetings.

Dr. Graham said the U.S. "is on the horns of one of the greatest dilemmas in its history in Southeast Asia."

He asserted America faces "an all-out war with Red China or a retreat that will cause us to lose face throughout Asia. Make no mistake about it. We are in a mess."

N.A.E. Spokesman Opposes "Parochial" Areas

of President's Education Bill

WASHINGTON, D.C. (EP)—A leading conservative Protestant spokesman said here that neither poverty nor national defense needs should be used as a pretext to provide aid, direct or indirect, to parochial schools.

Testifying before the House Education Committee, Dr. Clyde W. Taylor, general director of the National Association of Evangelicals, said he is in agreement with President Johnson that the needs of education should be met. But if tax money is to be used, he said, it should be channelled to public programs and administered by public officials.

He told the House committee, "We deeply regret that the desirable aspects of this bill are being used as a cover for all of these highly questionable features. Why not separate the latter from the bill in order that they may stand or fall on their own merit?"

News in Nazarene



1 The Paradise Valley Church of the Nazarene, Phoenix, Arizona, was dedicated by General Superintendent Williamson. The congregation began services in an elementary school in 1963. Nazarene Architect Glen A. McCullough, of Chandler, Arizona, designed the completely round structure with a sanctuary in the center seating 300. Classrooms surround the sanctuary. The church has reached a Sunday school record of 194, and has 34 members, 19 of whom have joined on profession of faith. Rev. L. Dale Horton has been the pastor from its beginning.

2 A special service was held highlighting the burning of the mortgage on the First Church of the Nazarene, East Liverpool, Ohio, with Dr. V. H. Lewis, general superintendent, preaching. In addition to Pastor Claude Schlosser and Dr. Lewis, the men in the picture are the original building committee. Front row, left to right are: Pastor Schlosser, Homer Rutledge, Leroy Longwell, Robert Kinsey, and Dr. Lewis. Second row, left to right, Thurman Allen, Vernon Sanford, Orville Crawford, and Robert Bennybakker.

3 Rev. and Mrs. A. C. Wood are greeted by Pastor Edward Hurn at the close of an appropriate service at the Corvallis, Oregon, Church of the Nazarene recognizing the eightieth birthday of Mr. Wood. The Woods have held pastorates in Missouri and the Pacific Northwest, and make their retirement home in Corvallis near the church which has been the center of their interest for so long.

4 The First Church of the Nazarene, Red Deer, Alberta, Canada, was dedicated with the assistance of District Superintendent Herman L. G. Smith and Professor James McGraw of the Nazarene Theological Seminary as guest speaker. The property has an estimated value of \$250,000 and was designed by Nazarene



Architect James Varro, of Regina, Saskatchewan. Rev. David L. Blum is the pastor.

5 The visit of Dr. Kenneth S. Rice, executive secretary of the Department of Church Schools, and Mrs. Rice, to Amman, Jordan, was the occasion for a gathering of the national pastors and their wives with the missionaries in the home of Mr. and Mrs. L. Wilson Rice. Dr. Rice's brother, who is U.S. agricultural credit advisor for Jordan. Missionaries Berge and Mrs. Najarian are left front, and Rev. and Mrs. Ivan Lathrop are back center. Dr. and Mrs. Rice are seated, left.

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