

Herald of Holiness



Official
Organ
of the
Church of
the Nazarene

March 12, 1958

Nearly twenty centuries ago, Jesus, the great Head of the Church, fought and vanquished death, pushed back the black curtain of the grave, vindicated His Messiahship, and amid the garden of new tombs gave the "Heavenly Reporter" the greatest news flash of the ages, "He is not here: for he is risen, as he said" (Matthew 28:6). That news flash brought joy among the celestial host, threw hell into pandemonium, and gave a poor old world a thrill it will never get over. Across

Our "Golden Easter" Offering

General Superintendent Vanderpool

the past centuries Christians have gathered to celebrate this tremendous event.

For half a century the Nazarenes have been making Easter a great day in the church. April 6 is our *Golden Easter*. We must celebrate this year as never before. We must have joyful song, scriptural sermons with altars full of seekers—all of this climaxed by the greatest offering ever given in our church. Our *minimum goal is one million dollars for Easter Offering*. We really should make it a million and a quarter.

The program of world evangelism which has been carried on for years remains our responsibility. The two new authorized projects will call for our united prayers and many thousands of dollars—one in Brazil the great empire in South America, where doors are opening to our church and to her spirit of evangelism. The other in West Germany which will make a great "overseas" home mission field, with self-supporting churches in due time.

The world waits to see what the Nazarenes will do on their *Golden Easter* for world-wide evangelism. We challenge districts, churches, and individuals to beat their record of the past in generous giving. We must all do something extra this year. Let us declare by our actions that we are not centered in self, short in our vision, or cold in our love. God grant that the love that constrained our fathers in their day will give us the inner drive for our day. *Over one million dollars for Easter Offering is our goal!!*



LATE NEWS

Telegrams . . .

Lakeland, Florida—Rev. Floyd Bradley, pastor at Arcadia, is critically ill. Doctors advise only the Divine can give permanent relief. Mrs. Bradley and family request prayer.—John L. Knight, Superintendent of Florida District.

Carthage, Missouri—The Monett, Missouri, church was completely destroyed by fire Monday morning, February 17. Rev. Dale Wooster's entire library destroyed. The pastor and people are united to rebuild the church.—Dean Baldwin, Superintendent of Joplin District.

Orange, California—Organized in the city of Orange our third home mission church since January 1; received into membership thirty-nine wonderful members. Appointed Larry Stempter as pastor.—Nicholas A. Hull, Superintendent of Southern California District.

Pastor M. R. Korody of Thirteenth Avenue Church, sends word from Anchorage, Alaska: "Our daughter, Jeanette, seriously injured in freak fire-arms accident; bullet from big game rifle shattered right arm above elbow and lodged under skin in chest cavity. God has helped and healing in a wonderful way; arm is being knit in answer to prayer. Jeanette is a Christian teenager who believes God has a purpose in this. Request earnest prayer of the church that piano and violin talents may be restored to use for God and the church. Our congregation wonderful."

General Superintendent Hugh C. Benner left Seattle, Washington, on February 26, arriving in Tokyo on February 28. After spending four days in Japan, he went on to Formosa for one week, to the Philippine Islands for one week, and then will go back to Honolulu for the district assembly on the Hawaiian Islands, March 20 to 23. He will arrive, the Lord willing, back in Los Angeles on March 24, and on to Kansas City the same day.

After eight and one-half years as pastor of Grace Church in Kansas City, Missouri, Rev. V. B. Curless resigned to accept the pastorate of Grace Church in Port Arthur, Texas.

Pastor Corbie Grimes sends word from Plainview, Texas: "Evangelist Leila Dell Miller mightily used of the Lord in the first revival of our Golden Anniversary year at Plainview First Church. Every invitation bore fruit.

Every inch of ground was battle ground, but victory was definite on the last night of the revival—every person present with a spiritual need found victory; fifty-six people sought God for forgiveness or heart cleansing. God still gives revivals!"

Rev. and Mrs. Earl C. Pounds were united in marriage on April 15, 1908, in Sawyer, North Dakota, and will celebrate their fiftieth anniversary this year at their home in Gooding, Idaho (Route 2). They were pioneers in the early days of the Church of the Nazarene, joining in November of 1908. Brother Pounds served as district superintendent of three districts and pastored a number of churches; he is now retired. They have four children.

Pastor Glen Anderson sends word from First Church in Laurel, Mississippi: "Mr. and Mrs. Edgar Parker, 1612 Airport Drive, Laurel, celebrated their fiftieth wedding anniversary on January 14. This wonderful Christian lady has given most of these years to the Church of the Nazarene and feels that this Golden Anniversary year is as important as her own."

After pastoring for twelve years on the Georgia District and for the past two and one-half years at Rosville First Church, Rev. Hugh R. Mincey has accepted a call to pastor Arlington Church in Ada, Oklahoma.

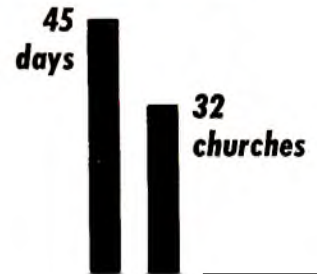
Pastor Dallas Baggett sends word from Charleston, West Virginia: "On Saturday of Youth Week the people of Davis Creek Church witnessed personally to 2,940 individuals. It was a glorious Day-of-Work-for-Christ! Sunday saw 603 in Sunday school, despite wintry weather and an epidemic of measles—largest church congregation in years—victory at the altar. The Crusade works!"

Rev. "Bob" Lindley, South Arkansas District N.Y.P.S. president, has resigned as pastor of Westwood Church, Little

Rock, to accept the pastorate of the church at Lovington, New Mexico.

Evangelist O. F. Langford has left the field to accept the pastorate of the church in Van Buren, Arkansas.

Word received on February 24 from Pastor Harvey Peterson of Great Falls, Montana: "Anniversary *Heralds* just arrived. Congratulations on the magnificent job done. Great Falls Nazarenes are all out for souls and asking God to give us the same spirit of enthusiasm and progress that has been the genius of our denomination throughout its fifty golden years. We have plans to use every copy to the best possible advantage in this city."



New Churches:

Garrett Memorial Church near Birmingham, Alabama District; Crystal Lake Church, Lakeland, Florida, and Pine Hills Church, Orlando, Florida District; South Side Church, Valdosta, Georgia District; Clarion, Iowa District; Highbridge, Kentucky District; Alma, Michigan District; North Highlands Church, Ft. Wayne, North-eastern Indiana District; Gilroy, California, and Kingsburg, California, Northern California District; Seaside, Oregon, Oregon Pacific District.



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HARVEST IN HAITI

General Superintendent Benner

The Church of the Nazarene is enjoying an abundant spiritual harvest in Haiti. My recent visit to our Haitian field was one of the most interesting and heartening experiences I have enjoyed in foreign assignments. The earlier problems and frustrations are long past and today we have in Haiti a well organized project, reporting what is probably the most rapid current percentage growth of any field.

Rev. Paul Orjala has been rendering capable service as superintendent. He has made himself thoroughly familiar with the background, the languages (French and Creole), the thought patterns, and living conditions of the Haitian people. Our mission group is established in the confidence of the communities where we operate. A choice property for our headquarters is being developed in an adequate but careful manner. Located on the top of a sizable hill, there is from it a beautiful view of the harbor and ocean to the northwest, and of the mountains to the south and east. The higher altitude means much to the health of our missionaries.

Besides the Orjalas, we now have serving in Haiti, Rev. and Mrs. Brian Vanciel, and Rev. and Mrs. Harry Rich. The Vanciels are giving considerable time to language study, and Brother Vanciel has been handling the mission accounting. The Riches have been on the field only a brief time, but are fitting in splendidly. They, too, are at language study, but Brother Rich's mechanical skill has already saved the mission a sizable amount in the maintenance and repair of the mission cars and trucks. In numerous places there were the evidences of the effective labors of Rev. and Mrs. Charles W. Alstott, now on furlough, and of Rev. and Mrs. Max A. Conder, who now serve in New Guinea.

The growth and size of our Haitian work is clearly evident in the following figures. In 1950 there were 177 members, and about 500 believers or probationers. Today there are 571 members and 2,276 probationers, or a total membership of 2,847. Since 1954, there has been an increase of 149 per cent. New converts are being reported at the rate of 60 to 75 every month. A spirit of revival is moving in Haiti, not only in our work but among other evangelical groups. There is no foreseeable limit to what God can help our Nazarenes do in evangelistic activity.

As on every field, the heart of our future is wrapped up in the Bible school. Largely under the supervision of Brother Alstott, the main building of the school, including classrooms, offices, and chapel, has been completed on our mission property at Freres. It was my privilege to participate in the dedication of these new facilities in a French service conducted in the chapel. Scores of guests, representing many missionary groups and other interests, practically filled the chapel, while hundreds of our Nazarene folk were seated in front of the educational unit, hearing the service through loudspeakers. Participating in the service were leading Haitians, including Mr. Alcide Edouard, Chief of the Department of Education of the government, Mr. Maurice Vilaire, leading attorney of Port-au-Prince. The greetings of the American Ambassador were brought by Mr. Graffis, embassy attache.

The completion of this building marks the beginning of new prospects for the Church of the Nazarene in Haiti. Since my visit a men's dormitory has been completed. These facilities provide accommodations for 26 students. Of course, it will be some time before the student group will be that large, for care must be exercised in the choice of proper and promising students, in the light of our limited staff, and to be certain of opportunities for the students as they complete the course.

Other events of my visit were a welcoming service at the Avenue Dessaline Church in Port-au-Prince; a ground breaking service at Cabaret, some 30 miles north of Port-au-Prince; the dedication of a new chapel at La Serre, east of the capital, with over 200 present; an evening service at Marose, near Gonaives, far to the north, where hundreds gathered for a service in the light of two or three kerosene lanterns. Other brief services were held on the return trip to Port-au-Prince, including Passe Reine.

A workers' conference was held at Freres in which I had the opportunity to speak to the pastors. They are a consecrated group and sacrificial in spirit. Of course, they have had the example of a most devoted superintendent and of the other missionaries. Many of our churches in the north mountain region can be reached only by horse or mule, or by plain walking. In many cases our missionaries must carry their own food and sleeping bags. So you may see that there is definitely a primitive

element in our work there. But, as the pattern is around the world, I found our Haitian missionaries happy and optimistic, doing whatever needed to be done to bring the glorious gospel to those darkened minds and hearts.

Haiti is a beautiful country, with mountains as high as 5,000 feet, verdant valleys, gorgeous flowers, and lovely shorelines. But in the city and through the country there was much of poverty and need. The Haitian Vodoun (or Voodoo) practice is deep seated in the life of the people. The houngan or priest is respected and feared. This folk religion affects the elite as well as the common people. But the gospel light is penetrating the darkness and it is thrilling to hear those redeemed Haitians sing and testify in true Nazarene style.

Brother Orjala hopes to establish a French church in Port-au-Prince by which an appeal can be made to the French-speaking groups. The official language is French, and such a church can bring the message of scriptural holiness to the better educated of the city who constitute the business and professional groups.

I came from Haiti with the feeling that our General Budget, Alabaster, and specials money is making an investment there which is producing unusual dividends. Our location for the headquarters is most adequate, the buildings are well constructed, but with wise economy. Let us pray

Jesus

Thine All-victorious Love

*Jesus, Thine all-victorious love
Shed in my heart abroad;
Then shall my feet no longer rove,
Rooted and fixed in God.*

*Refining Fire, go thro' my heart;
Illuminate my soul;
Scatter Thy life thro' ev'ry part,
And sanctify the whole.*

*My steadfast soul, from falling free,
Shall then no longer move,
While Christ is all the world to me,
And all my heart is love.*

—CHARLES WESLEY.

for this rapidly growing project, and continue to support the growing needs in such a way as to capitalize on this unusual opportunity for modern evangelism.

HOLINESS



**the key
to understanding**

By LEWIS T. CORLETT

President, Nazarene Theological Seminary

Sin has affected man's outlook on life. It has colored his thinking and corrupted his disposition. Thus he is unable to understand truth as he should. This is especially true in the concept of spiritual matters.

God is holy and operates always in the spirit of holiness. Sinful man cannot begin to comprehend the nature of God properly until first he develops an appreciation for the essential nature of His being. Fellowship with God is impossible until an individual is partaker of the divine nature. As man places himself under the transforming power of the Holy Spirit he begins to have a mutuality of thought, feeling, and action with a holy God. Holiness is the only key which unlocks the knowledge of God to man: "Holiness, without which no man shall see the Lord."

Man is a puzzle to himself. His inner urges,

drives, and capacities are beyond his understanding. God made man in His own image. He was created to live in the atmosphere and spirit of holiness. And only in that type of atmosphere is he able to attain to his highest potentiality. Sin disrupted this ideal arrangement and sinful man interprets everything in a spirit foreign to what he was made to live in. Only as he receives the holiness of God in his heart will he be able to operate in somewhat of a normal manner. Holiness is the only key which will enable him to have a proper concept of the dignity of human personality, and it is the only power which provides the necessary motivation for him to live as God planned. Without holiness man cannot understand himself properly.

Holiness is the key to a true estimate of the Christian Church. The Christian Church was in-

stituted in an atmosphere of holiness, and commissioned to propagate holiness to the end of the age. History reveals many deviations from God's purpose for the Church. But in each period of drifting God called men to declare His message of holiness to their generation. As the Church kept the message of holiness paramount, and as ministers and laity endeavored to live holy lives, the Church was a mighty factor in that generation. As they drifted from there the Church became formal, lifeless, and weak, the members became careless in their ethics, and the respect for the Church diminished. Holiness is an absolute necessity to un-

derstand the mission and purpose of the Church.

As the Church of the Nazarene is celebrating her 50th anniversary, it is a joy to think of how founders and followers have kept the message of holiness in proper perspective. The future will be regulated by the consideration both minister and laity give to interpreting all aspects of life in the frame of reference of second-blessing holiness. As the leaders and followers today "tarry until" they receive the assurance of being sanctified, the church will be kept in proper position and the future will be bright with spiritual prospects. Holiness is the only key for the understanding of spiritual realities.

Alternatives to Holiness

By W. T. PURKISER

Professor of English Bible, Nazarene Theological Seminary

Any truth is seen in its strongest light only when its alternatives are examined. A true doctrine always has its contraries and contradictories, and the real weight of the truth is never known until those contraries are viewed.

For example, belief in God is seen in its real strength only when we look at the substitutes offered in its place. Then, Genesis 1:1 becomes the one explanation of this universe which makes sense. Belief in the virgin birth of Christ can really be appreciated only when its alternatives are weighed.

So the truth of second-blessing holiness looms largest when it is viewed in the light of the counterfeits which have been offered. There are more of these than can be considered in a brief article, because while there is only one way to reach a given goal, there are a dozen ways to miss it. However, we may briefly glance at three.

One alternative to entire sanctification is the frustrating road of suppression. The old man and his works must be repressed by sheer strength of will, we are told. While Paul was almost certainly not speaking of his Christian experience in the seventh chapter of Romans, that chapter for all time shows the hopeless folly of trying to suppress and repress the "law of sin" and the "body of this death."

Yet many Christians never rise above this unceasing struggle. How much better to move on up into the eighth chapter of Romans, where we read Paul's victorious testimony, "The law of the Spirit of life in Christ Jesus *hath made me free from the law of sin and death*" (v. 2).

Another substitute for Christian holiness is the notion that sanctification comes only by a long and never complete process of growth. Here is a sad confusion between purity and maturity. It is fatal to confuse these two.

Some err by substituting purity for maturity, and thereby destroy the urge to develop strong Christian character through growth *in* grace (II Peter 3:18). But others—and this is even worse—think that maturity can take the place of purity. It is just as hopeless to attempt to grow *into* sanctifying grace as it is to grow into saving grace in the beginning.

Finally, some would substitute for holiness some kind of "power for service." Now, be it never forgotten that the fullness of the Spirit in entire sanctification brings power to witness and to serve (Acts 1:8). But let it also be remembered that God gives His highest power only on condition of purity. Simon Magus sought power without purity, and Peter warned him that this was a way of bitterness and bondage to iniquity (Acts 8:13-23).

There are many kinds of power, of course. There is a sort of power in personal relations which comes from a dynamic personality. But the power of the Spirit of God, the *Holy Spirit*, is entrusted only to those whose hearts are pure and whose lives are clean.

May we have none of these or other alternatives to holiness, but "put on the new man, which after God is created in righteousness and *true holiness*" (Ephesians 4:24).

Millions of our fellow men will die in our lifetime without one time hearing about Jesus unless we do something to speed the message. Will you share out of your income a special gift to the Easter Offering?

Holiness in the New Testament

By RALPH EARLE, Professor of New Testament, Nazarene Theological Seminary

In the Old Testament the connotation of holiness is largely ceremonial. But when we turn to the New Testament we find that the major emphasis is ethical.

Too often the discussion of holiness in the New Testament begins with Acts or even Paul's Epistles. But the very first book, Matthew, is the place to start. In the Sermon on the Mount Jesus gave a graphic description of the sanctified life. "Be ye therefore perfect" (Matthew 5:48) must be interpreted in terms of the chapter which it closes. Here holiness is shown as peccableness (vv. 21-26), purity (vv. 27-30), harmony (vv. 31-32), honesty (vv. 33-37), kindness (vv. 38-42) and love (vv. 43-47). These are some of the elements of ethical holiness. And since holiness means Christlikeness the Gospels are required reading for every Christian.

In Acts, sanctification as heart purity is identified with the baptism with the Holy Spirit (Acts 15:8-9). The latter gives power to witness (Acts 1:8). And so we see holiness on the march, conquering the world for Christ. There is no true holiness without world missions.

In Romans we find the longest single treatment of holiness in the New Testament (cc. 6-8). In chapter six the negative aspect of entire sanctification is described. It is the crucifixion of the old man, the destruction of the body of sin, "that henceforth we should not serve sin" (v. 6). In chapter eight the positive aspect is delineated. It is the filling of the Holy Spirit, that frees us from the law of sin and death (v. 2). The Spirit-filled, Spirit-led life is victorious.

These two aspects are emphasized in Galatians (written before Romans). In Galatians 2:20 the Greek says clearly: "I have been crucified with Christ; and no longer do I (*ego*, emphatic in the Greek) live, but Christ lives in me." In other words, Christ takes the place of the carnal *ego* on the throne of our heart. The positive side of sanctification is strikingly emphasized in the fruit of the Spirit (Galatians 5:22-23). Here is the beauty of holiness. The Spirit-filled life is further de-

scribed in Ephesians (5:18-6:19). The Holy Spirit holds a large place in Paul's Epistles.

In the general Epistles we find in I Peter 1:16 the basis of the divine demand that we be holy. It is nothing less or else than God's own holy nature. In I John we learn that we can be cleansed from all sin (1:7) and that we are to live sinless lives (3:9). Here also we find the outstanding passage on "perfect love" (4:7-21).

Revelation brings us to the close of the New Testament. In its concluding chapter is the last call to holiness: "He that is holy, let him be holy still" (22:11).

THE LIFE OF THE SANCTIFIED

By L. J. DU BOIS
Professor of Practical Theology
Nazarene Theological Seminary



Holiness is more than an experience, it is a life. Entire sanctification is the act of divine grace whereby the believer's heart is cleansed from all sin and is filled with the Holy Spirit of God. Within this experience are found the ideal elements to make holy character and to produce really "big" men and women. We have dealt quite adequately through the years with the crisis experience and have been careful to point out what it does and what it means. Perhaps we have not been so careful in pointing out the essential factors in the day by day life of the sanctified. It is important for us to see what are the principles which growth in grace implies and without which the life of holiness will be shallow and fruitless and without which the experience of entire sanctification will be empty and frustrating. Let us notice a few of the more important of these factors.

Those who seek the "second blessing properly so called" must be sure to appropriate the full benefits of the blessing. Without doubt there are many who are sanctified and whose experience there is no

The world is in crisis. Christ is the only hope of our confused world. Will you help to make Him more widely known by giving sacrificially April 6?

REPLY TO A CRITIC

By

D. R. GISH

*Better than you? Than other folk? No, this was not my thought
As I talked with you, nor did I wish to give you that impression.
Indeed, I told how God has cleansed me and enthroned
Himself upon the dais of my heart. But you and I agree,
My fellow pilgrim through this maze of earthly paths, that
Virtue-rating scarce befits the finite pow'rs of man.
E'en God does not compare us thus, but will in final judgment
Look upon our separate lives, and mete to each the justice he deserves.*

*As good as God? Not then nor ever has that been my claim!
You did not hear aright nor comprehend my faulty speech.
It's true I want to heed the Master's words: "Be perfect,
E'en as your Heavenly Father. . . ." But I remember, too,
He said that none is good but one and that is God.
And so I seek to live my life and walk by His command,
Always looking to Him, by Scripture's truth inspired:
One day "we shall be like Him, for we shall see Him as He is."*

*Sinless? Yes, by His promise and His proffered grace 'tis so,
But in no wise by secret art or gift this mortal may possess;
The Comforter has entered in and calmed my stormy soul,
Surprised me with enabling strength to love my enemies.
Today I gladly pray for those who use me with despite,
And live with spirit more serene. Though hard trials still befall,
An atmosphere of joy and light, of praise and peace and trust
Surrounds me in my daily walk and keeps me satisfied.*

reason to doubt yet who have not obtained all that the experience will do for them. Even though one is sanctified he can limit God's grace by providing only a shallow vessel for Him to fill.

In the life of the sanctified there must be an increasing spiritualization of every area of the life. Too many holiness people have made no real spiritual progress since the day they "got in." There are many areas of the life which can be spiritualized only by giving attention to this task. It is a process of building a spiritual life.

The sanctified person must give positive expression to the graces of the Spirit-filled life. Stoicism is not enough; a bowed, submissive head is not enough; turning the cheek is not enough—there must be an expression of love for the offensive mistreatment that comes. This is the full significance of the life of perfect love.

There must also be a development of an increasing number of habits of Christian expression. There are all too many sanctified people who have not allowed the habits of Christian living to "fit to them." They are still, even after years, too much like the small boy breaking in a new pair of shoes; every step is disagreeable if not painful.

There must also be an increasing flexibility by which the sanctified Christian demonstrates submission to the will of God in every circumstance

of life. The sanctified life should be less and less rigid. Maturity of Christian life should cause one to adjust more readily to the "rough and tumble" of life with an ever more fervent "Not my will, but thine, be done."

In the sanctified life there should be a purposeful development of all of the desires, talents, abilities of life unto a balanced person. Those filled with the Spirit must give attention to the building of their lives in a similar sense to which they would build a house.

In the sanctified life there will also be a constant and conscious development of the stature of the person as to what he is unto the measure of the fullness of the stature of Christ. There has been ample guidance as to what the sanctified person should do; there should be equal time allowed to direct him as to what he should be.

In the sanctified life there must be a constant pressing up the road to the most complete self-realization. The experience of sanctification is but the gate to the rolling fields of the life of holiness. The experience is but the beginning of the unfolding of the life which can be the most beautiful and useful and noble that can be achieved. The sanctified man must constantly find ways to more completely attain to the pattern of holy living which God has ordained should be his.



History of Holiness

By MENDELL TAYLOR

Dean, and Professor of Church History, Nazarene Theological Seminary

THE SEARCH FOR REALITY in achieving spiritual excellence dates back to the time that God's breath of existence blew the craft of human life onto the sea of the human experiences of feeling, thinking, and willing. Jesus made a landing on this enemy-infested globe to let us know that our dreams, our ideals, our hopes, our aspirations do have significance. He possessed an undiscourageable optimism about what man might become when he puts himself at God's disposal. He revealed the way whereby man may live life at its highest and most rewarding level. Since His day, strong and buoyant Christians have found that luminous trail which leads to the hills of vision and inspiration. Those selecting this course have experienced the reality of becoming Spirit-filled, Spirit-empowered, and Spirit-guided.

The Church Fathers, who took over the responsibility of propagating the church after the death of the Apostles, perpetuated the theme of sinless living when divine love fills the soul. They insisted that those seeking holy piety could be lifted to a place where all evil would be eliminated from their lives.

The successors of the Church Fathers kept this truth alive through the trooping centuries.

Occasionally, a group would spring up which embodied this vital truth that was so clearly proclaimed by inspired spiritual leaders. Among these group movements were the Albigenians (Twelfth Century), Friends of God (fourteenth century), Quakers and Pietists (seventeenth century), Methodism (eighteenth century), Salvation Army (nineteenth century) and Church of the Nazarene (twentieth century).

Since the days of John Wesley (1703-1791) and the development of Methodism, the technique of obtaining the measure of grace that delivers from all sin has been expressed in this formula: Full salvation is obtained by two works of grace. This meant that the twofold nature of sin could only be handled by two distinct operations of divine grace in the heart. The procedure was reduced to this prescription: The sinner must confess his sins in order to be converted; and the saved Christian must consecrate everything to the Lord in order to be cleansed from all that is unlike God. This twofold approach put the solution of the sin problem on a Biblical basis and also made the way out of enslavement to selfishness so clear that the remedy was within reach of everyone.

At this juncture, holiness became evangelistic. Now it was evident that the last and the least of mankind had the possibility of being delivered from thralldom to inward sin and walking in holy love and fellowship with God. This meant that everybody possessed the privilege of receiving that measure of divine grace which lifted the whole of life to a level of uncompromising Christlikeness.

As we move into the atmosphere of the twentieth century holiness movement, a new type of emphasis emerged. That is, holiness is not only a *privilege* for everyone to receive, but holiness is a *necessity* if all prerequisites are met for "seeing God."

Today, if we would be true to our trust, we must declare that we operate under a theological imperative which requires holiness as the basic qualification for being acceptable to God in life's final examination.

GOD CALLS FOR HOLY PEOPLE



Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people: for all the earth is mine: and ye shall be unto me a kingdom of priests, and an holy nation (Exodus 19:5-6).

Throughout history God has called for a holy people at precisely those times the needs of men were the greatest and their problems the most perplexing. In the Old Testament we read of one such occasion during the time of Moses. This occasion in its call and in the purpose which God gave to Israel sets the pattern for all later times God has called for a holy people.

The call to be a holy people came to Moses and

By HARVEY E. FINLEY

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Israel at a very critical time. The promise given to Abraham, particularly that in him all the families of earth would be blessed (Genesis 12:2-3), had been entrusted to the descendants of Abraham; but they were in bondage in Egypt. It was extremely doubtful for many long years that the promise which held out hope to all mankind would ever be realized, especially through an enslaved people. Further, the darkness of paganism with its sensual nature worship enveloped men so completely that it would have been sheer folly for anyone to think it could be dispelled.

But God called for a holy people! God was not only aware of enslaved Israel but also of fettered men everywhere. In calling Israel to be a holy people, he realized that He must first deliver them and set them free. He did this through love and grace divine, just as He always sets men free who look to Him and seek His help. In accepting God's love and heeding His call Israel benefited in two ways: first, they gained their freedom—glorious freedom, indeed; second, it was their privilege to be considered God's very own ("peculiar treasure" or "very own possession"), and to assume the role of a dynamic, redemptive witness in their day. Thus God in calling them to be "a kingdom of priests, and an holy nation," called them forth not merely for personal benefit but also for a definite place in His plan to reach and to save lost men.

God still calls for a holy people! Many other incidents in history show clearly that God has continued to call for a holy people. We can be thankful that it is our heritage that men fully consecrated to God's cause not only heard His call but responded to it. God called them forth at a time of great need—when men were ridiculing the Bible, when there was no life in the church, and when skepticism and atheism held sway in modern thinking. God raised up men to establish a holy people with a dynamic witness in a day of great need.

We, of the Church of the Nazarene, have been given a high and holy privilege from our founding fathers: it is the task of carrying on as a holy people whom God has raised up at a crucial time in world history. At the same time, however this call is not secondhanded; it is direct! *God is calling us today to be a holy people at a time of great world tension and crisis.*

The pall of fear has settled over the hearts of men as they are forced to grapple with the problem of survival. May we today sense the directness of our call to be holiness-believing and holiness-living people. May we realize that our call to be holy people today relates to the pressing needs and problems confronting men today. God help us as never before to see that it is our high calling to hold out a way of hope and peace to a world that is tending more and more to despair.

NEWS in PICTURE



Rev. Donald J. Gibson, superintendent of the Wisconsin District, speaks at the new South Milwaukee Church of the Nazarene, meeting in the downtown Y.M.C.A. in Milwaukee. This church was organized at 12:01 a.m., January 1, 1958, at the conclusion of a union watch-night service of our churches in Milwaukee and Racine. It thus became perhaps the first new church organized during our Golden Anniversary year and the first of 365 new churches set as a goal for 1958.



Golden Anniversary
1908-1958

Twenty thousand Nazarenes can! Twenty thousand Nazarenes giving a minimum of fifty dollars each can enable us to lay at least one million dollars on the altars of the church on Easter Sunday for world-wide evangelism. There are a host of other true and faithful members who can give lesser amounts and help swell our offering well above the one million dollar mark.

In the face of our responsibility of giving Christ to the lost of the earth, I want to be one of those twenty thousand giving a minimum of fifty dollars. Will you join me?

ORVILLE W. JENKINS
Member of the General Board

Holiness and Redemption

By J. KENNETH GRIDER, Associate Professor of Theology, Nazarene Theological Seminary

Some have suggested—man is a god in pint-size, or a god hewn down. But that too-high view of human kind has been dealt near fatal blows in our century. Two global holocausts have been more than it could take. Killers of one and killers of ten have shown the view up as too optimistic. The fact that men now suppose they must engage themselves with satellites to intercept satellites, carrying enmity all the way out into space, is proof that man is sinful to his center.

With the ruin of azure optimism, a view at the opposite extreme has come out of Western Europe and makes appeal to the concerned of our time.

This view is that there is hardly any use, that man by his very nature scethes with the demonic and that even God must stand by and watch him go to the dogs. Romans, chapter seven, depicts man in the normative, as does the chief of sinners of I Timothy 3:15. Bad news this; somber, long-faced news. But its very realism wins and holds many.

We of the holiness movement have always known that there is a radical disharmony at man's core, that a civil war is conducted within his inwardness. We have seen with St. Paul, for instance, that beyond man's acts of sin there is a principle of sin which inclines him to the acts. With Paul we call

Holiness Means Performance, too!

By D. R. GISH

Registrar and Professor of Philosophy, Nazarene Theological Seminary

Petroleum companies like to advertise the important advantages which users of their gasolines will enjoy. Some producers "tailor" their product so that it will not freeze and clog fuel lines in winter weather nor cause vapor locking in summer heat. There are fuels so well adapted to the engines that burn them that no "ping" or knocking occurs. High-grade gasolines burn out the carbon which almost inevitably accumulates in motors. They give faster "pick-up" than cheaper grades and may prove to be as much a safety factor as effective brakes. More miles per gallon are obtained from them, and the companies which produce them take pride in reminding motorists that their products can be bought at stations around the world.

In the same way that automobile travel requires a dependable supply of fuel, so the Christian journey requires the power of the Holy Spirit. He is the great source of spiritual energy to speed the heaven-bound traveler on his upward way. In every kind of moral climate, His power is steady and sure. Whether our natures resemble high compression engines or low, He puts them at their best. Though a

motor be defective, nevertheless with Him it operates better than it otherwise would.

Sometimes the Christian journey traverses mountain highways and at other times the valley floors, but nowhere is there delay because of faulty fuel or inadequate supply. What a delight to the traveler! Under the rigor of the long pull there is no "knocking." The motor does not "behave itself unseemly" and is "not easily provoked" to backfiring. The miles glide by—the supply "never faileth." With the usual troubles overcome, one is able to "endure all things" and to travel as with the wings of eagles and not become weary. How quick the response to the accelerator when one is imbued with the power of the Holy Spirit! Ready, willing, obedient, the Spirit-filled life moves like an arrow flashing from the cord when the tension of the bow is released. Wonderful, too, is the fact that the supply of power is everywhere—as near as the nearest place of prayer.

First and fundamentally, holiness is an experience, a supply of power, an infilling with the Holy Spirit. However, this is only part of the fact, for holiness is also conduct, action, deeds, and righteous living in this present world. Just as the final test of good gasoline is found in its performance in use, so the proof of holy hearts is found in the dedicated, devout, patient, obedient, busy, kind, and joyful lives of persons who advertise what they have found, and live on the plane of conduct which corresponds to their testimony.

it by such names as "the flesh" (Galatians 5:17); "the sin" (Romans 6); "indwelling sin" (Romans 7:17, 20); "the carnal mind" (Romans 8:7); "the law of sin and death" (Romans 8:2). And we have found that after our acts of sin are forgiven at conversion this state of sin, inherited from Adam (Romans 5:12-21, I Corinthians 15:45-50, Ephesians 2:3), can be destroyed (Romans 6:6), or crucified (Galatians 5:24). See also Romans 6; 8:1-2. The deliverance from this carnal mind happens when believers are baptized with the Holy Spirit (Matthew 3:11-12, Acts 15:8-9). We most frequently call the experience entire sanctification (see I Thesalonians 5:23); and the message, holiness.

Why is it that The Wesley Society has recently been formed in order to foster a revival of John Wesley's theology within a leading denomination? The Drew Gateway (Summer 1955), a Wesley issue of that quarterly journal, tells us why. It is because

Entering new fields of conquest—BRAZIL and WEST GERMANY—challenges the church our Golden Anniversary year. Will you help the church enter these open doors by giving generously at Easter time?

Wesley saw the gravity of man's sin and preached a Bible doctrine of full redemption from it.

We of the Church of the Nazarene have preached like Wesley did right through the changes our culture has undergone. At mid-century, fifty years removed from our founding, we do not slacken in our preaching of holiness. It is everywhere our watchword, and it is God's answer to the willfulness and pride of space-age men.

THAT EASTER OFFERING

One Million Dollars for World Evangelism!

Recently I listened to a discussion moderated by a United States Senator. The three men who actually participated in the panel are all top men when it comes to knowledge as to hydrogen bombs and missile warfare. Many questions were considered. The last one presented was about as follows: If Russia were to completely destroy an island in the Pacific by an intercontinental ballistic missile, and then tell us that she would do the same to us if we did not surrender within a certain number of days, what should we do about it?



STEPHEN S.
WHITE.

One member of the panel, who should be as well, if not better, informed than the others as to our preparedness and Russia's military achievements, said that unless we begin at once to build up our preparedness, we shall face just such an ultimatum from Russia within the next three or four years.

Since the above experience, I have listened to a reputable news commentator declare that within a comparatively short time Russia will be able to pinpoint every military movement on this earth from a vantage position in space.

Coupled with all this in my mind is the question which only a few days ago was put to one of our space experts. He was asked if he thought God was pleased with the fact that man was about to

take over space. His answer was that God did not object to the almost inconceivable knowledge and feats which are coming within reach of man. Then he went on to say that the real problem has to do with how we use all of this advancement. God is very much concerned about this.

I am not an authority on any of the matters which I have just discussed. However, this much I know: through their scientific achievements men are all but becoming gods. They have within their grasp tremendous power which, if wrongly used, can destroy all of us. No one with any understanding at all can doubt this fact. The world is poised on the brink of destruction unless men who do not know God can be brought to Him. Morality, or right living, grows out of man's relation to God. George Washington, our first president, in his farewell address emphasized the truth that morality cannot be maintained without religion. All of this means that our present world with all of its power and secularism must be brought back to God or else it is doomed; and this is no fanciful imagination of my mind.

We must evangelize our world—our own land as well as other countries, or else give up in despair. Never was world evangelism so much needed as today. The one million dollar Easter Offering will be a movement to this end. We, as members and friends of the Church of the Nazarene, should not fail God in this 1958 Easter Offering. If ever we needed to enter new fields for God and holiness, as well as keep up those where we already are, it is NOW!

Five Wonderful Promises to the Sinner

"Him that cometh to me I will in no wise cast out" (John 6:37). Some people worry about this or that sinner, or about the hardness of their own hearts. This they need not do, for the Master says, "Him that cometh to me I will in no wise cast out." This call takes in any and everybody. My sinner friend, you do not need to hesitate. Do you have a yearning for salvation, even to a very small degree? If so, then come to Jesus. He will "in no wise cast [you] out."

"Come unto me, all ye that labour and are heavy laden." This is the first part of what has come to be called "The Great Invitation." It is a promise to the sinner. Has your life been a disappointment, with heavy burdens; have you almost given out, or given up? Are the problems too many, the hills too steep? There is One who understands, One who cares, One who will permit you to shift your burden to His shoulders. "Come unto me, all ye that labour and are heavy laden, and I will give you rest" (Matthew 11:28). He will give you rest from the burden of your sins. Remember, there is only one Saviour, there is only one Person in the universe who can take on the load of your sins, and that one person is Jesus Christ. He says, "Come unto me, all ye that labour and are heavy laden, and I will give you rest."

Paul, under the inspiration of the Holy Spirit, said to the jailer when he asked what he should do to be saved, "Believe on the Lord Jesus Christ,

and thou shalt be saved" (Acts 16:31). Faith, genuine faith, saves. This promise is as sure and un-failing as the eternal Son of God is. "Believe on the Lord Jesus Christ, and thou shalt be saved." There need be no doubt or question marks at this point. The jailer found his way to salvation by availing himself of this promise, and you can as truly find your way to salvation by the same method. "Believe on the Lord Jesus Christ, and thou shalt be saved." Of course this belief means more than mere mental assent, more than a historical faith in the fact that Christ once lived on earth and that He is divine. It means that you do now trust yourself in His hands. "Believe on the Lord Jesus Christ, and thou shalt be saved."

Editorials

In John 1:12-13 we have these words, "But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name: which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God." "As many as received him"—the Him undoubtedly refers to the eternal Word, the Light of the World, Jesus Christ. No one can doubt this if he will but read the verses in John 1 which precede the twelfth. They lay a wonderful foundation for faith in what they say about the only begotten Son of God. "But as many as received him,"—yes, there's something that we must do. There's a promise here, a wonderful promise, but it's not an unconditional promise; it's a promise which depends upon action on my part, action on your part—"But as many as received him." Yes, every sinner that receives Him, to him He gives power to become a son of God, even to all that believe on His name "which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God." This is the fourth of these wonderful promises to the sinner.

For the fifth, and last, of these promises, I direct your attention to Revelation 22:17: "And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely." This scripture gives us a fitting climax to these promises. It repeats promise upon promise, call upon call, "And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. . . . let him take the water of life freely." No one is excluded from the gospel call. It is for sinners

A Special Issue on HOLINESS

Since many of our churches have already had, or are planning for, holiness conventions during this anniversary year, the editor is presenting this special issue on "Holiness." The material for it—the articles with their various topics and content—has been planned and written by the members of the full-time faculty of Nazarene Theological Seminary, under the supervision of its president, Dr. L. T. Corlett. I appreciate the fact that Dr. Corlett and those who work with him were willing to do this. As I read the manuscripts, I was convinced that they are especially suitable for this Anniversary year, with its emphasis upon the doctrine of entire sanctification. I am confident that our people will like this issue and that it will be a blessing to all who read it.

everywhere, whatever their nationality may be, whatever their color may be, whatever their rearing may have been, whatever their hopes and trials may have been. These five promises guarantee that you can find your way to God and heaven—five wonderful promises to the sinner. Stop everything else now and come to Him, to Jesus Christ!

Special Anointings of the Holy Spirit

The Bible makes a place for special anointings of the Holy Spirit. They come in times of deep need within or without. I have heard God's people testify to the fact that when some great sorrow



The tall skyscrapers and broad boulevards of the thriving city of Sao Paulo, Brazil, reflect the rapid expansion of population and industry that is taking place in this great country. Our first Nazarene mission center in Brazil may be located in or near this thriving city, with its millions of people who do not have a saving knowledge of Jesus Christ. Your generous Easter Offering will help us to establish this new center of evangelism.

STEPHEN S. WHITE

swept in upon them they got a new lift, the Holy Spirit suddenly became more real and more precious; they were given a fresh anointing, they faced the sorrow as they never dreamed they could. Also, God's people have testified to the same kind of help when some unusual task was confronting them. They prayed, prepared, and did everything they knew to do, and yet they feel absolutely insufficient for the undertaking. Nevertheless, they moved on in faith, only to find that the everlasting arms had enveloped them in a way that was unusual. This doesn't mean that they had backslidden, not at all; it simply means that the Spirit which had filled their hearts and lives suddenly poured new strength and energy into their inner man that they might be able to do what God had called them to do. Yes, there are special anointings of the Spirit.

This is somewhat akin to those times in the Old Testament when God would come upon an individual and he would be able to perform some unusual feat. Of course, they were in a different dispensation, and today the Spirit is given to help in ethical and spiritual conflicts rather than for special physical prowess. Thank God for fresh anointings of the Spirit! We never get so far along in the grace of God, even as those who have been saved and sanctified wholly, that we no longer need such manifestations of divine power. Also, we must not so emphasize these fresh anointings as to cause people to lose sight of the baptism with the Holy Spirit. There is no real competition or conflict between them: one cannot take the place of the other. No possible number of anointings of the Spirit could take the place of the baptism

with the Holy Ghost—could not add up to that baptism, that second crisis. In fact, innumerable fresh anointings—if one could have them before they were baptized with the Holy Ghost—wouldn't diminish in the least the presence and power of inbred sin. The baptism with the Holy Ghost sanctifies, or cleanses the heart from inbred sin, the carnal mind; this is the fundamental blessing which makes possible the fresh anointings of the Spirit. The former lays the foundation for the latter, and there is no way for the latter to take the place of the former.

When the old-timers preached the doctrine of entire sanctification, they did not confuse these truths, they knew where they were all the time. They never confused the anointings of the Spirit with the baptism with the Holy Ghost, just as they never confused the baptism with the Holy Ghost unto sanctification with regeneration or the new birth. Further, let's not get into the habit of making only altar calls which are so general and indefinite that anybody can go to the altar, that is, anybody in the congregation; for that will finally mean that nobody will go to the altar for anything specific. Clarity is essential to proper thinking; it is also essential to proper preaching, and to the right kind of altar calls. This does not mean that we should lay down hard and fast rules that would force all of us to go through exactly the same mold and do exactly the same thing—not at all. But we must keep our eyes open and see the way clear before us and know that definiteness in preaching and in the making of propositions is essential, finally, to the propagation of the truth and the conversion of sinners and the entire sanctification of believers.

The Sunday School Lesson

MILTON POOLE



Topic for
March 23:

The Church and World Evangelism

SCRIPTURE: Matthew 28:18-20; Acts 13:1-3; Romans 1:14-18 (Printed: same)

GOLDEN TEXT: *And he said unto them, Go ye into all the world, and preach the gospel to every creature (Mark 16:15).*

Within the heart of each regenerated soul is the urgency to share the Good News. Like Paul who said, "For the love of Christ constraineth us," so you, with the dynamic presence of the Spirit, will use every legitimate means to reach the lost ones on this earth with the delivering news that Jesus saves!

What a thrilling mission! To this end each church building is dedicated. For this purpose each Christian presents himself as a "living sacrifice." Thus the true Christian seeks no escape from this obligation of world evangelism, for he considers it his privilege to share his Christ with others.

In the personal application of these scriptures studied, three questions must be satisfactorily answered.

"Can you hear the words of Jesus?" The Church must ever submit to the final directive of Jesus, "Go ye therefore, . . ." How easy it is to minimize this authority of Christ, especially when it cuts across your comforts, is a call to you to sacrifice, and must, if obeyed, bring a change in your easy living. Is there an escape? Not if you would do His will! Disturbing as it is, the Church must dedicate anew its facilities, its energies and its talents to this supreme end, to preach the gospel until the last one has heard. Let His words ring anew in your ear, your heart! Give yourself with new abandon and say, "I will go, Lord."

"Do you have the dynamic presence of the Holy Spirit?" The church engaged in world evangelism is unmistakably under the direction of the Holy Spirit. What a glorious privilege! Even so, the Holy Spirit must be given the place of honor as the supreme administrator. Do we accept His leadership? Then let our fasting of food be an indication of a deeper fasting, a limita-

tion and self-denial which reaches into every area of our lives. Let there be a self-renunciation which permits this most sublime relationship, the abiding, directing presence of the Holy Spirit. Give yourself anew to His thrilling leadership and say, "I will let the Spirit lead."

"Are you available as Christ's messenger?" With Paul you can say from your innermost self, "I am ready, Lord." No excuses—no entanglements—no self-

centered ambitions. No, the missionary-minded church accepts without equivocation the Great Commission.

"O Lord, may we keep alive our zeal for the salvation of souls. Save us from fear; and with new courage we will do our utmost to reach the lost of this, our day."

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 is used by its permission.

SUNDAY SCHOOL ATTENDANCE REPORT



	January 1957	January 1958	Number Increase
SOUTHEAST ZONE			
Eastern Kentucky	4,921	5,216	295
Florida	8,460	8,518	58
Virginia	3,164	3,196	32
Georgia	5,890	5,884	-6
Alabama	7,068	7,013	-55
North Carolina	3,805	3,650	-155
East Tennessee	5,705	5,532	-173
Tennessee	8,184	7,866	-318
West Virginia	11,084	10,713	-371
<i>Districts not reporting:</i> Kentucky, Mississippi, South Carolina			
EASTERN ZONE			
Akron	11,342	12,000	658
Philadelphia	5,390*	5,372	-18
Albany	3,087	3,040	-47
Pittsburgh	8,424	8,200	-224
Washington	5,549*	5,203	-346
<i>Districts not reporting:</i> New York, New England			
BRITISH COMMONWEALTH			
Canada Central	1,977	2,249	272
Canada Pacific	1,035*	1,300	265
Canada West	4,191	4,248	57
<i>Districts not reporting:</i> Maritime, British Isles South, British Isles North, Australia			
SOUTHERN ZONE			
Louisiana	3,817	3,337	480
North Arkansas	3,271	3,735	464
Kansas City	5,081	5,471	390
South Arkansas	3,712	3,997	285
Northeast Oklahoma	3,619	3,806	187
Houston	3,478	3,610	132
Southeast Oklahoma	3,468	3,567	99
Abilene	5,631	5,656	25
Kansas	7,717	7,710	-7
Southwest Oklahoma	5,659	5,652	-7
Joplin	4,273*	4,252	-21
Northwest Oklahoma	5,685	5,592	-93
Dallas	4,726	4,571	-155
San Antonio	3,649	3,221	-428
<i>District not reporting:</i> Nebraska			
SOUTHWEST ZONE			
Northern California	14,937	15,961	1,024
Southern California	11,276	12,252	976
Los Angeles	9,944	10,646	702
Arizona	3,697	3,953	256
Hawaii	689	768	79

	January 1957	January 1958	Number Increase
Colorado	6,174	6,011	-163
New Mexico	3,156	2,992	-164
NORTHWEST ZONE			
Northwest	5,936	6,967	1,031
Washington Pacific	4,784	5,803	1,019
Oregon Pacific	7,106	7,970	864
Minnesota	2,083	2,270	187
Rocky Mountain	2,427	2,475	48
South Dakota	765	743	-22
Idaho-Oregon	6,471	5,748	-723

Districts not reporting: Nevada-Utah, Alaska, North Dakota

	CENTRAL ZONE		
Northeastern Indiana	9,487	10,352	865
Southwest Indiana	8,956	9,516	560
Northwestern Illinois	4,858	5,298	440
Illinois	8,361	8,788	427
Central Ohio	13,820	14,177	357
Eastern Michigan	8,484	8,814	330
Chicago Central	5,449	5,757	308
Western Ohio	14,197	14,416	219
Michigan	8,285	8,365	80
Wisconsin	2,221	2,202	-19
Iowa	6,508	6,056	-452

Districts not reporting: Indianapolis, Missouri, Northwest Indiana

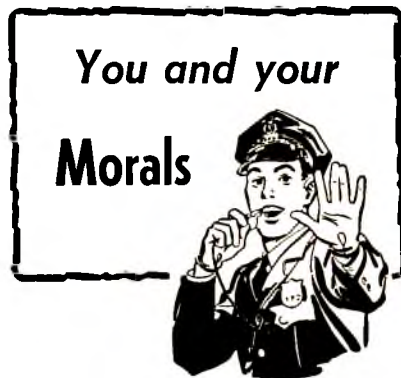
Estimated average for January 1958 398,044

Increase over average for January 1957 8,539

Percentage of increase 2.15

ERWIN G. BENSON, Field Secretary

*Average attendance last Assembly year.



When the Airline Safety Bill introduced by Senator Strom Thurmond (S.4) is favorably reported out of the Senate Aviation Subcommittee, it will be sent to the full committee headed by Senator Warren G. Magnuson. The number of letters that Senator Magnuson and the other members of the committee receive on this bill will have much to do with whether or not it is favorably reported to the Senate. Remember, these are your representatives. Let's let them know what we want.

Every Nazarene should write Senator Warren G. Magnuson, Senate Office Building, Washington 25, D.C.,

Continued on next page

Servicemen's Corner



From Korea

"I have had a change of address; I am now in Korea, and all the literature you send will be appreciated. I especially enjoy the *Conquest*. I want to thank you for keeping up with me everywhere I have gone. You are truly doing some wonderful work for the Lord. A person really needs to know Jesus as his Saviour in a place like this."—LEONARD McCALL, *Pvt.*

A Discharged Serviceman Writes

"This is to notify you that recently I was separated from the army, having completed a three year tour of duty. Your interest shown, and the wonderful church periodicals which I received so regularly, were greatly appreciated. It was during my tour of duty that I became a Christian. After putting my future completely in the hands of the Lord, I received a crystal-clear calling to full-time Christian service. My plans now include schooling at Trevecca Nazarene College, to begin this coming January.

"Before closing, I'd like to add a word of commendation for our post pastors who are doing so much for the servicemen. During my tour in the States, at Fort Devens, Massachusetts, Rev. Ernest R. Bradley, pastor at Lowell, Massachusetts, was always a willing counselor and friend. And then later, while overseas, it was my privi-

lege to work with Rev. Aubrey Ponce at Kenai, Alaska. Brother Ponce carries a heavy burden for the servicemen in that area, and is doing much to see souls saved. Also, deserving much credit are the wives of these pastors who so often sacrifice time and effort to serve servicemen home-cooked meals. Perhaps this sounds like a little thing, but it means so much to those far from home and loved ones. I feel filled with gratitude for all the effort that is put forth for the spiritual welfare of those in uniform."—JAMES STALEY.

Words of Appreciation

"I take this opportunity to sincerely thank you for the goodness of the Nazarene Servicemen's Commission. The help and strength that I received from your free publications cannot be measured. Only God knows of the benefits that have already been reaped. Don't ever discontinue your work. I am planning on entering Olivet Nazarene College in January. I desire to continue my studies for the ministry in the Church of the Nazarene. I covet an interest in your prayers."—GLENN PROPST, JR.

NAZARENE SERVICEMEN'S COMMISSION
Ponder W. Gilliland DIRECTOR

and urge him to expedite the favorable reporting of senate bill (S.4).

Other Nazarenes who are represented by the following list of senators should write to their senator and urge his support of the favorable passing of this bill.

John O. Pastore (R.I.)
Strom Thurmond (S.C.)
Frank J. Lausche (Ohio)
John Marshall Butler (Md.)
Ralph W. Yarborough (Texas)

Charles E. Potter (Mich.)
William A. Purtell (Conn.)
Morris Cotton (N.H.)

All of these men can be addressed The Honorable _____, Senate Office Building, Washington 25, D.C.

A letter within the next week, may be worth two in the next month. Write today.

KENNETH S. RICE, Secretary
Committee on Public Morals

growth in national population and church membership. The Joint Conference on Church Architecture in its annual meeting estimates that 2,000 new churches must be built annually to keep up with the growth in church membership.

Study Influence of Religious Broadcasts

The influence of religious broadcasting on the lives of American viewers and listeners is being studied currently by a group of leading churchmen. It has been revealed that more than 15,000 religious TV programs were telecast on American stations in 1957. Added were untold thousands of local and network radio programs. The popularity of religious broadcasts and telecasts is witnessed to by what one network official describes as an "avalanche of fan mail" which usually follows the airing of a program of outstanding merit.



By R. L. LUNSFORD

Detroit Churches Take Action Against Sunday Buying

Detroit area churches have banded together in a concerted effort to resist the "rising tide of commercialism on Sunday." Led by the Detroit Council of Churches, a vigorous campaign is being conducted to encourage members of the constituent churches to refrain from patronizing Sunday businesses other than those necessary for public health and welfare. The Detroit council is being joined by the Michigan State Council of Churches in laying plans to spread the anti-Sunday buying campaign throughout the state.

Latin Americans Also Interested in Revivals

The Latin American tour of the Billy Graham Evangelistic Campaign was brought to a conclusion with two rallies in Mexico City. Throughout the tour the evangelistic party continued to draw capacity crowds. In one rally in San Juan, Puerto Rico, 40,000 were in attendance in one service. It was estimated that 60 per cent of the Isle of Barbados heard the American evangelist. Many hundreds of decisions for Christ were recorded during the campaign.

Lutherans Plan Religious Campaign Among University Students

Plans for a campaign to make the modern university student aware of his need for religious faith were discussed recently at the conference of the National Lutheran Council in Atlantic City, New Jersey. Several million dollars will be spent in erecting student centers on college and university campuses and strong efforts will be made to bring university students face to face with their need for a personal religious faith.

Church Contribution to Overseas Relief Soars

Contributions by members of American churches to the relief of needy people overseas increased by 85 per cent in 1957 according to an announcement by church world services. Total value of foods, clothing, medicine, and tools contributed was \$33,522,382.

Building New Churches Lags

In spite of the fact that \$900,000,000 a year is being spent on new churches, church building still lags far behind the



REMISS REHFELDT, Secretary

BULLETIN

SIDNEY KNOX STILL SERIOUSLY ILL. KEEP PRAYING.

God Is Answering Prayer for Africa

By FRANCES LIVELY, Swaziland

God has truly given us a wonderful work here in Africa. My first "church under a tree" was at Kashewula. This is our newest work on the Bremersdorp Zone and the area is very dark and full of witchcraft. I was teaching the Sunday school lesson with a flannelgraph. It seemed as though all forces were against me. The children knew little about conduct during a service; the wind was blowing and the flannelgraph figures wouldn't stay in place; speaking through an interpreter was not easy for me; and just at the time when I wanted to get my point across drums started beating very close by. How successful this first class was I don't know but God is helping to get a work started in this area and we are hoping to get a church and dispensary there soon so that the gospel will penetrate these darkened hearts.

Yes, God is answering prayer for Africa. New areas are opening up to us; new people are being reached for the first time with the gospel. Continue to pray with us that we may not just educate them or heal their bodies,

but truly win them to Jesus Christ. This is our goal.

Bolivian Assembly

Our twelfth annual mission field assembly was held last November, with Dr. G. B. Williamson presiding. This assembly was the greatest and most glorious event of the year! The Spirit came in power and blessed each one present. Altars were filled each night and there were some glorious new conversions. Believers testified to the experience of sanctification.

Five of our national pastors were ordained. They are our first ordained Nazarene ministers in Bolivia.

On Sunday morning nearly eight hundred people were packed into the Winchester Memorial Church in La Paz. Three languages were used in the services. At the close of the Sunday morning service, 243 persons partook of the Lord's Supper.

We believe that with God's help our field will make great advances during the coming year. Remember to pray for us.—MABEL HUNTER, Bolivia.

Preachers' Retreat in Chiclayo, Peru

Our district preachers' retreat was held in January. Opening with an evangelistic service, the next three days were filled with themes and discussions on such subjects as "The Place of the Bible in the Christian's Life," "The Part of the Pastor in Financing the Church," "How to Do Effective Altar

Work," and "The Pastor and Holiness."

The pastors of the Pilgrim Holiness Mission united with our Nazarene pastors for these meetings and we had a good spirit on the services. The evening messages were blessed of God. One sermon on the morality of young people has already borne fruit, and the last night of the meeting the altar and some benches were lined with seekers. Praise God for this time of refreshing.—NOREEN GRANIZ, *Peru*.

Cape Town

By JOSEPH PENN

After moving into the new mission house in Cape Town last December, 1956, we began to look around for a place of worship. We found a lodge hall which was vacant on Wednesday evenings. We hired it for one service per week. Finally we secured the use of the Athlone Community Centre on Sunday evenings.

Last May we were able to secure the Municipal Hall for three nights of meetings, and again in August for five nights.

In the last few months, many homes have been opened to us for cottage meetings. Several have accepted the Lord in these meetings, and others have found victory in the regular public meetings. Several thousand invitation leaflets and tracts have been distributed from door to door, inviting people to our services.

Sunday school is held each Sunday afternoon in one of the homes which have been opened to us. Thirty children have crowded into the small front room of this home. We are thinking of opening Sunday school outside the home when better weather comes, so that we can divide up into classes.

Apart from the site which we already have for a church and Bible school, we have applied to the Cape Town City Council for a site in the new area of Bridgetown and also at Factreton where many new homes are being built.

There are nearly 300,000 coloured people in Cape Town. We have found that, as a whole, they are hungry for the gospel, having great respect for the Word of God and for spiritual matters. They seem eager to learn all that they can.

Many false doctrines and teachings are sweeping these areas, as they have never done before. Bible teaching and correspondence courses are in great demand, even though they may not be sound doctrinally. With such a hunger and desire for spiritual things, should not we be driven to our most desperate efforts to provide them with holiness literature and simple Bible courses which will help them to become established and to have an answer for those who would spread false teachings?

the Question box

Conducted by STEPHEN S. WHITE, Editor

How long should we deny our junior boys and girls the privilege of church membership when they have come to our altars, made good professions, and demonstrated their changed lives in their homes? We have an old tradition here that children of ages under a well-matured young person should not be allowed to join the church.

I am not in favor of the tradition of which you speak. The juniors who have really been saved should be urged to join the church as soon as possible. Along with taking them into the church, it would be well for the pastor to do what many of the pastors in our church do—have special services, or meetings, with these children in which they are taught more fully what the beliefs and

rules of our church are. We must get these converted children into the church and do everything we can to keep them saved. Then we must lead them into the experience of entire sanctification as soon as possible. This means that we must be ready to pray them into the blessing of entire sanctification as soon as they come up to the light of it.

Is it absolutely necessary in the midweek prayer meeting to have eight songs, four prayers, and a forty-minute talk by the leader before an opportunity is given for testimonies? This means that the service continued from an hour and a half to two hours.

It is difficult for me to believe that such as this actually happens anywhere in the Church of the Nazarene as a regular practice. If it does, it will soon kill the midweek service. The midweek prayer service is a people's meeting, and the leader should not take much of the time. Also it should, as a rule, be limited to one hour. It would even be much better to have one hundred

people in prayer meeting for forty-five minutes or an hour than fifty for an hour and thirty minutes. The former setup would be of much more value to the spirituality and forward movement of the church than the latter. Whether we like it or not, the world is moving fast, and time cannot be ignored in our services.

The Old Testament speaks against eating or drinking blood, in several places. In the light of these scriptures, I would like to know what you think about blood transfusions.

These verses in the Old Testament have to do with the ceremonial system which is observed there. They have no significance at all from the standpoint of the blood transfusions which are given today. In other words, the Bible gives no teachings against blood trans-

fusions as they are used by medical science now. Many lives are being saved by blood transfusions. They are a gift from God through medical science, and we should thank Him for them and not hesitate to make use of them.

What was the abode of the departed faithful in Old Testament times, and what is it since Calvary, or the death and resurrection of Jesus Christ?

The Old Testament does not go as fully into the state of the dead of either the good or the wicked as the New Testament does. The clearer teaching on this subject must be found in the New Testament. This does not mean, however, that the state of the departed faithful was essentially different in the

Old Testament than in the New. From the viewpoint of the New Testament, the righteous who die go immediately into the presence of Christ and God, and they are conscious and happy, although not in their final state. This cannot be theirs until the resurrection of the body has taken place.

How can Christ come into a man's heart at conversion when there is still sin there? Must not the heart be cleansed before Christ comes in, and wouldn't that lead us to believe in only one work of grace?

Christ does not come into the heart of a man in His fullness when that man is saved. This happens when the Holy Ghost baptizes the Christian's heart with His fullness. This is the meaning of Pentecost. At that time (the first Pentecost, Acts 2:1-4) the Holy Spirit brought the risen Christ into the hearts of the 120 disciples in the upper room. At the same time, the heart of each of the 120 was cleansed from sin. The same truth is brought out in John 17,

where Jesus prays His Father to sanctify His disciples, those who were "not of the world, even as I (Christ) am not of the world." Another passage which brings out the same truth is found in John 14:15-18, where Jesus says that He will pray to the Father to send the Comforter to His disciples, "whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you."



Department of Evangelism

V. H. LEWIS, *Secretary*

50,000 in '58

From the quadrennial address of the Board of General Superintendents given at the General Assembly and in that section dealing with the Golden Anniversary year we read:

"We believe in our fiftieth year we should receive 50,000 members into the church upon profession of faith. . . ."

This is a worthy challenge to us all. Such an objective calls for prayer, the anointing of the Holy Spirit upon us, and an intensified program of evangelism.

50,000 souls to be won to Christ. Surely God is interested in helping us accomplish such a goal. The redemption so dearly bought by Christ is adequate for every one of them. The Holy

Spirit is mighty to guide us in our task. Our great church is qualified and equipped to bring it to pass.

50,000 new Christians are to be received into our church membership. This means work, glorious work, the work for which we exist. This means that our prayer meetings and private prayer sessions shall become intercessory periods. We must know the burden of soul travail to bring such a great harvest to the fold. This means that every Nazarene layman must be constantly alert for souls. It means that every teacher and worker in the local church shall continually labor to reach new people and win them to Christ and the church.

It means also that our altars must become scenes of evangelistic harvest.

Those who seek our Christ must find reality in faith and repentance at our altars.

It means that every church needs an intensive program of personal visitation evangelism operating now and all the rest of the year.

It means that our revival campaigns must reach out into the communities. They must be periods of intense personal evangelism as well as mass evangelism.

50,000 new Nazarenes by the close of this year—shall it be? We who by our gospel claim access to the same divine resources as did the Church at Pentecost can do no less. How can we better celebrate our fiftieth year than by bringing 50,000 new Christians into the household of faith!

Such a great work will please our God. He will lead us on and give of His mighty help in these eventful weeks of this outstanding year.

The Crusade is on now. We must win 50,000 to Christ and into the Church of the Nazarene in this year of our Lord, 1958!



by BERTHA MUNRO

"What Isaiah Saw"

Monday:

"Glorious in his apparel, travelling in the greatness of his strength"; garments dyed red, trampling down the people in anger as once He trod the winepress alone in love—"the year of my redeemed" come, but also "the day of vengeance"; His name "Mighty to Save," He speaks now in righteous judgment.

I opened unexpectedly to Isaiah's graphic vision of judgment, and trembled. I thought of the cloud of fear that now hangs over our world. Then I remembered that Isaiah had seen more than this. Almost in the same breath he had said, "In all their affliction he was afflicted, and the angel of his presence saved them." (Isaiah 63:1-4, 9.)

Tuesday:

He had seen God high and lifted up: "Holy, holy, holy"—Ye shall be "holy; for I am holy"—"I am unclean"—"Though your sins be as scarlet, they shall be as white as snow"—"Thy sin is purged." He saw it: God and I must meet and come to (His) terms. The terms were still the same in Peter's day; they are the same in mine. (Isaiah 6:1-7; 1:18; I Peter 1:16; Acts 15:2-9.)

Wednesday:

Isaiah had seen his day—and it sounds like my day, no worse, no better. "Vain oblations" and "putrefying sores," tinkling ornaments and wanton eyes; sin drawn with a cart rope, men worshiping the work of their own hands, a nation in captivity for lack of knowledge of God—hell enlarging herself, opening her mouth without measure. And a hard commission to that day. Only a promise, whatever the seeming results: "His word shall not return void." (Isaiah 1:6, 13; 2:8; 3:16, 18; 5:13, 14, 18; 6:9; 55:11.)

Thursday:

He had seen a Saviour—seen Him as Wonderful, Prince of Peace; seen Him as Man of Sorrows, bearing iniquities, wounded for transgressions, healing with His stripes—and seen Him rejected. Seen my Saviour! (Isaiah 9:6; 53:3-5.)

Friday:

He had seen the holy way: the soul's desert blossoming as the rose, the thirsty land springs of water; a high-

way there and a superhighway of holiness, with no lion to terrify—the planned route for God's redeemed. I am glad he saw it; I rejoice forever that I too have found it. (Isaiah 35:1, 6-10.)

Saturday:

Isaiah had seen the church's part in God's plan—responsibility, but more of privilege. "Arise, shine; for thy light is come. . . . The Gentiles shall come . . . sons . . . from far." "Nations . . . shall run unto thee because of the Lord thy God." "Preach good tidings . . . proclaim liberty." "The earth shall be full of the knowledge of the Lord, as the waters cover the sea." God's missionary movement begun—never to cease. (Isaiah 60:1-3; 61:1; 11:9.)

Sunday:

Resources? He had seen those too. "Hast thou not known? . . . that the everlasting God, . . . fainteth not, neither is weary? . . . They that wait upon the Lord shall renew their strength." "Fear thou not; for I am with thee; . . . I will uphold thee with the right hand of my righteousness." "I will bring the blind by a way that they knew not; I will . . . make darkness light before them, and crooked things straight. . . . and not forsake them." (Isaiah 40:28-31; 41:10; 42:16.)

* * *

Ignore all these and be left with only the fearsome vision of the judging Christ? Some did so then; some do so now.

INTERNATIONAL TEEN-AGE INSTITUTE

July 15-21
1958

Estes Park
Colorado



WHO?

8 teen-agers from each district (4 boys and 4 girls). They will be there from every state in the Union, from British Isles, Alaska, Canada, Hawaii, Panama Canal Zone, Mexico, etc.

HOW MANY?

500 teen-agers and 250 adult youth leaders.

HOW SELECTED?

You must be selected, officially, from your district, as a representative. If you do not have plans, contact your district N.Y.P.S. president immediately for plans of your district. You have a chance to be one of the eight teen-agers from your district.

PROGRAM?

Chapel, fireside services, special classes, buz sessions on youth problems, recreation, hiking, fellowship with teen-agers from around the world, evangelism, missionary emphasis.

SPECIAL NOTE:

1. All adult workers are already designated from the adult representatives from each district. No other workers will be needed.

2. Only the selected representatives from each district will be allowed to attend. Since this is

for teen-agers your General N.Y.P.S. Council urgently requests that no one—either youth or adults—plan to attend any of the sessions—as visitors. The co-operation of all will be appreciated, that this may be an unforgettable experience for our teen-agers.

NEWS of the Churches



Elmira, New York—First Church recently had a young people's revival with Evangelist Clyde Rodgers, sponsored by the young people of the church. Brother Rodgers was at his best, and the Spirit of God was felt in his ministry. His messages in chalk, song, and Word helped the church spiritually and many people found Christ at the altar of prayer. The revival spirit started by Evangelist Rodgers continues upon the church. Pastor Thomas Younce is doing a splendid job in his work here.—*Reporter.*

Kingfisher, Oklahoma—Our recent revival with Youth Week as the main emphasis, and sponsored by the local young people's groups, was considered one of the best meetings in this church's history. Evangelists Jimmy and Fern Heasley were the special workers. God blessed and gave wonderful victory at the altar each night, with new people being saved. We thank God for the power and presence of the Holy Spirit in the messages of the Heasleys. Our Golden Anniversary year is off to a fine start here with pastor and people united in winning souls for the Kingdom.—*MERRILL M. MORGAN, Pastor.*

Arcola, Illinois—Our church recently had a very successful youth revival with Evangelist Leonard G. Hubart, who preached with the anointing of God from night to night. The church was encouraged and drawn closer together by his ministry, and we thank God for His help.—*ROY F. YATES, Pastor.*

Ontario, California—After serving as pastor for nine years, Rev. Orval J. Nease has accepted an additional three-year call, extended by his church on January 26. Coming to Ontario in 1949, he found the Sunday school averaging 186, and a church membership of 105. The Sunday school is now averaging 402, and the church membership is 274. During 1947, we saw 48 persons join the church by profession of faith. During the past nine years there have been 10 educational rooms built, 2 Sunday school buses purchased (which bring 75 to Sunday school each Sunday), a five-acre lot purchased for future expansion, and in 1955 the writer was employed as minister of music and education, with the organization of 5 choirs. The church is currently operating with a \$40,000 budget. God is blessing our church.—*J. T. MEADOR, Reporter.*

Evangelist Daniel Stafford reports: "I was greatly encouraged and inspired at the recent evangelistic conference in Kansas City. I find an inward response to the clear call for evangelism, and desire to make this the greatest year I have had in the field. I have two open dates for this summer, one in July and one in August. I'll be glad to slate this time as the Lord may lead. Write me, Box 207, Southport, Indiana."

Rev. Lelan J. Rogers writes: "In 1952 we returned from the mission field broken in health. While recuperating, I did some deputation work, held some camp meetings, supplied as pastor, and conducted some meetings. Now that my health is completely recovered, I am giving full time to evangelism. I thank the many superintendents, pastors, and laymen who have prayed for me. My only desire is to win souls for God, and I feel that my years of experience, varied as it has been, will help me to render effectual service. I have a good slate at present, but have some open time for the summer and fall. I am a commissioned evangelist on the South-west Indiana District. Write me, 1511 E. Stop 10 Road, Indianapolis, Indiana."

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MARCH 16 IS CRADLE ROLL ENROLLMENT SUNDAY

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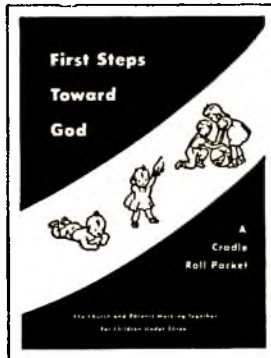
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Dutton, Alabama—Our church closed a Youth Week revival on February 2, with Rev. Earl Blair as the evangelist. The last Sunday was a definite climax, with five young people seeking God at the altar in the closing service. God graciously met with us as the pastor presided at the communion service. Our people gave the pastor a wonderful recall vote and a fine love offering. We praise God for the opportunity to work with this group of folks in this home mission church.—*H. DALE PRYE, Pastor.*

Shawmut, Alabama—Fairview Church recently enjoyed one of the greatest revivals of its history. Night after night God came in a glorious way, and there was a good response to every invitation. The church was challenged to new heights as twenty-three people pledged to pray at least one-half hour daily. All but three pastors of the zone visited with us in some of the services. The church was so well pleased with the ministry of Evangelist Earl Blair that he was given a unanimous call to return. We praise God for His blessings.—*JAY EARLES, Pastor.*

Los Angeles, California—The Riverside Drive Church recently closed a revival meeting with Evangelist Martin Leih; he is a wonderful preacher and a soul winner. We had some genuine cases of praying through to God at the altar, and every service was blessed of the Lord. While the crowds were not large, the Lord met with us and a wonderful spirit prevailed among the people.—*EMMA FRENCH, Pastor.*

Evangelist H. W. Slayton writes: "I am now available for evangelistic meetings after a short absence from the field because of circumstances beyond my control. God has blessed and given good victories in my meetings and I shall be glad to go as the Lord may lead. Write me, 237 North 5th St., Elwood, Indiana."

Estherville, Iowa—This church was organized in July of 1956, with nine charter members. District paid rent on a building which we made suitable for holding our services. By May of '57, God opened the way for us to buy the Free Methodist church and parsonage, and received six members by transfer and eight new people saved or sanctified at our altars. On January 12 we closed an outstanding revival with Rev. S. R. Moneymaker as evangelist. We have had much opposition, but in this meeting under the Spirit-anointed preaching of Brother Moneymaker, God gave glorious victory and some fifteen souls prayed through to wonderful victory. The attendance at the services was good, and finances came in well. We have given Brother Moneymaker a call to return in October. We thank God for His help and blessing.—KATHRYN LOUZENHISER, Reporter.

Announcements

RECOMMENDATIONS

I would like to recommend Rev. Russell W. Herford, 2505 Queensbury Rd., Pasadena, California. He is a wonderful young man, now graduating from Pasadena College, who has proved himself as a good evangelist. Though handicapped by an injury during World War II, he travels on his own constantly and will be able to fly his own plane to meetings at distant spots. He has been used extensively in this area to the salvation of many souls.—W. Shelburne Brown, Superintendent of Los Angeles District.

Rev. Dave Erickson, 3972 Frederick St., Charleston Heights, South Carolina, has recently entered the evangelistic field. He has pastored Hartsville First and Rock Hill Grace churches on the South Carolina District, doing good work. He is one of our finest young preachers and will do any of our churches good.—D. W. Thaxton, Superintendent of South Carolina District.

I would like to recommend Miss Mary Lou McCormick of 1218 W. Third St., Owensboro, Kentucky, for revivals. Miss McCormick is a graduate of Trevecca Nazarene College, a fine speaker, and will be a blessing to any church that needs her services. She will also hold good young people's revivals.—D. D. Lewis, Superintendent of Kentucky District.

I would like to enthusiastically recommend Rev. L. C. Miller as an evangelist to all of our churches. He is a wonderful preacher and good soul winner. Write him, 2315 Montrose Ave., Montrose, California.—W. Shelburne Brown, Superintendent of Los Angeles District.

NAZARENE THEOLOGICAL SEMINARY

A Bible-centered Ministry

President Lewis T. Corlett opened the second semester with a ringing challenge to the seminary student body for a Bible-centered ministry. "There is a difference between simple Bible preaching and shallow preaching," he pointed out. "This means devoted, spiritual living. Men seek better methods, God seeks better men. If you ever get to the place where there is no suffering, no heartache in your Christian living, you have lost touch with your age."

Ready for H.D. Day?

VISITOR'S SUPPLIES

LETTER TO PROSPECTIVE MEMBER

An introductory letter to be signed and sent by the supervisor to all prospective members, explaining the purpose and plan of the Home Department and including an invitation to join this fellowship. Printed mailing envelopes included. HD-200 12 for 25c; 100 for \$1.75

MEMBERSHIP APPLICATION CARD

This attractive card contains the pledge of membership and space for name, address, birthday, and other general information. HD-5510 12 for 15c; 100 for \$1.00

MEMBERSHIP CERTIFICATE

New members will appreciate receiving this 5½ x 8½" lithographed certificate, suitable for framing. HD-400 12 for 20c; 100 for \$1.35

QUARTERLY REPORT FOLDER

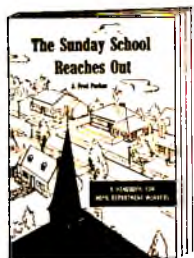
A handy form for the supervisor keeping the records of visits made and progress of each. HD-100 12 for 20c; 100 for \$1.35

OFFERING AND STUDY REPORT ENVELOPE

Printed on front of envelopes is a place for members to keep a record of lessons studied and weekly offerings. HD-300 12 for 10c; 100 for 75c

SUNDAY, MARCH 23, has been designated by the Department of Church Schools as HOME DEPARTMENT DAY—a day when special recognition is given to regular members and a Sunday school-wide emphasis for contacting new ones.

MARCH 23 is almost here. But for those who ACT TODAY there's still time to receive this helpful material for working into your local program.



The Sunday School Reaches Out

By J. Fred Parker

Completely Revised Edition

An up-to-the-minute handbook on the Home Department. Included are a history of the work, organization pointers, promotional ideas, suggestions to supervisors and visitors, a question and answer section, and numerous "how-to" ideas.

Why not present one publicly to your Home Department supervisor on this special Sunday?

74 pages, paper

75c

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Uniform lesson material giving the scripture and running comments for each week. Per quarter, 12c; per year, 48c

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Daily devotional readings based on the weekly lesson material. Excellent to give all members. Per quarter, 13c; per year, 50c

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Don't Miss the Benefits a HOME DEPARTMENT Can Be to Your Local Sunday School

WEDDING BELLS

Miss Roberta Hazel Vale and Rev. Joseph Randall, pastor of the church in Reading, Massachusetts, were united in marriage on February 8, at First Church of the Nazarene in Providence, Rhode Island, with Rev. J. C. Albright, superintendent of New England District, officiating, assisted by Rev. Arthur Hughes, pastor of First Church.

Miss Meelan Lindsey and Mr. Walter Perry of Lanett, Alabama, were united in marriage on December 21, 1957, at First Church of the Nazarene in Lanett, with Rev. W. A. Peck officiating, assisted by Rev. Donald K. Ballard, pastor.

BORN—to a/2c Dwight C. and Martha Neal of Laurel, Maryland, a son, Dwight Allan, on February 13.

—to Rev. Thomas and Jo Anne (Major) Pauley of Auburn, New York, a son, Thomas III, on February 11.

—to Rev. and Mrs. Kenneth Neiderhiser of Brownsville, Penna., a son, Larry Mark, on January 25.

—to Roy L. and Joveda Neal of Ponca City, Oklahoma, a son, Randy Kevin, on January 23.

—to S/Sgt. William C. and Juanita (Eby) Croft of the Naval Base Guantanamo Bay, Cuba, a son, Jeffrey Titus, on January 22.

—to Mr. and Mrs. Stanley Hilliard of Troy, Idaho, a daughter, Pamela Diane, on December 1, 1957.

SPECIAL PRAYER IS REQUESTED by a reader in Indiana—"two different sets of religious thoughts have been about to drive me out of my mind . . . that I may get established in the right way. I am desperate as another soul may hinge on what I do";

by a Nazarene mother in Ohio for the healing



Inspiring Reading for This Easter Season

The Print of the Nails

By BERNIE SMITH. A new little book that will quickly place you in the atmosphere of this sacred season—a vivid portrayal of our Lord's passion. Well worth your reading time.

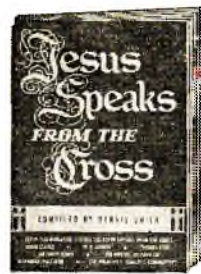
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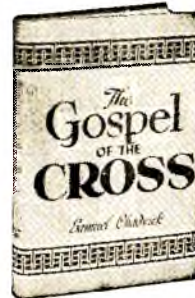
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of her little girl, that her son may get loose from the devil and come back to God, and that her married children may be saved before it is too late—she truly loves the Lord;

by a Nazarene lady in Colorado, serious symptoms, may be cancer, that the Lord will heal her body;

by a lady in Tennessee for two special unspoken requests;

by a reader in Illinois for a lady who may have to undergo surgery that the Lord will see her safely through and spare her life until she is saved, for the salvation of the rest of the family, also for the healing of the writer's body if it is the Lord's will;

by a reader in Ohio that the revival spirit may continue in their church, for a special unspoken request, for a deeper work of grace in the heart of their son, and for help for the writer in a spiritual problem;

by a lady in Washington State—"we desperately need God's help for a terrible situation in our home"; also for the salvation of the family;

by a mother in Indiana for the salvation of her son—he has been reading the "Herald of Holiness" and the Lord has been dealing with his heart;

by a reader in Indiana for the salvation of a backslidden mother and her household that they might all be saved before it is too late;

by a Nazarene sister in Alabama for a sister in very poor health; a sister-in-law in a serious condition with a broken hip and very nervous; a father of four children in serious condition in the hospital, doctor says cancer, and he is unsaved, that he may find salvation and his health be restored if it is God's will; also an unspoken request for her family;

by a lady in Illinois that God may undertake in a special way and deliver her from physical and mental suffering and help her to find work.

Directories

GENERAL SUPERINTENDENTS

HARDY C. POWERS

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

District Assembly Schedule for '58

Akron	April 30 to May 2
Arizona	May 14 and 15
Los Angeles	May 21 to 23
Southern California	May 28 to 30
New Mexico	June 4 and 5
New York	July 4 and 5
Maritime	July 10 and 11
Pittsburgh	July 24 and 25
Missouri	August 6 and 7
Dallas	August 13 and 14
Northwest Indiana	August 20 and 21
Indianapolis	August 27 and 28
Mississippi	September 10 and 11
North Carolina	September 17 and 18
South Carolina	September 24 and 25

G. B. WILLIAMSON

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

District Assembly Schedule for '58

Washington	April 30 to May 2
Philadelphia	May 7 and 8
Florida	May 21 and 22
Alabama	May 28 and 29
Northwest	June 18 and 19
Albany	July 2 and 3

Central Ohio	July 16 to 18
Eastern Kentucky	July 24 and 25
Northwest Oklahoma	July 30 and 31
Wisconsin	August 7 and 8
Tennessee	August 20 and 21
Louisiana	September 3 and 4
Georgia	September 10 and 11
Southeast Oklahoma	September 17 and 18

SAMUEL YOUNG

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

District Assembly Schedule for '58

Idaho-Oregon	April 30 and May 1
Washington Pacific	May 8 and 9
Northern California	May 14 to 16
Nevada-Utah	June 5 and 6
Canada Central	June 12 and 13
New England	June 18 to 20
North Dakota	June 25 and 26
Northeastern Indiana	July 9 to 11
Eastern Michigan	July 16 and 17
Chicago Central	July 23 and 24
East Tennessee	July 31 and August 1
Virginia	August 13 and 14
Northwestern Illinois	August 20 and 21

D. I. VANDERPOOL

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

District Assembly Schedule for '58

Canada Pacific	April 10 and 11
Alaska	April 17 and 18
San Antonio	April 30 and May 1
Abilene	May 7 to 9
Oregon Pacific	May 21 to 23
Rocky Mountain	June 12 and 13
South Dakota	June 18 and 19
West Virginia	July 3 to 5
Colorado	July 10 and 11
Western Ohio	July 23 to 25
Illinois	July 30 and 31
Houston	August 20 and 21
Joplin	September 3 and 4
South Arkansas	September 17 and 18
North Arkansas	September 24 and 25

HUGH C. BENNER

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

District Assembly Schedule for '58

Hawaii	
British Isles South	May 26 and 27
British Isles North	June 2 and 3
Nebraska	June 16 and 17
Northeast Oklahoma	June 25 and 26
Canada West	July 9 to 11
Minnesota	July 16 and 17
Southwest Indiana	July 30 and 31
Kansas	August 6 to 8
Iowa	August 13 to 15
Michigan	August 20 and 21
Kansas City	September 3 and 4
Southwest Oklahoma	September 17 and 18

District Assembly Information

CANADA PACIFIC—Assembly, April 10 and 11, at First Church of the Nazarene, 13th and Windsor Sts., Vancouver, B.C. Send mail and other items relating to the assembly c/o the entertaining pastor, Rev. W. R. Robinson, 250 Nigel Ave., Vancouver, B.C., Canada. General Superintendent Vanderpool presiding.

ALASKA—Assembly, April 17 and 18, at 13th Avenue Church of the Nazarene, 13th and "E" Sts., Anchorage, Alaska. Send mail and other items relating to the assembly c/o the entertaining pastor, Rev. M. R. Korody, 13th and "E" Sts., Anchorage, Alaska. General Superintendent Vanderpool presiding.

IDAHO-OREGON—Assembly, April 30 to May 1, at College Church of the Nazarene, Dewey at Juniper Sts., Nampa, Idaho. Rev. Eugene Stowe, 411 Ivy St., Nampa, entertaining pastor. Send mail and other items relating to the assembly c/o District Superintendent I. F. Younger, Box 89, Nampa, Idaho. General Superintendent Young presiding.

AKRON—Assembly, April 30 to May 2, at First Christian Church, Cleveland Avenue & Fourth St. S.W., Canton, Ohio. Send mail and other items relating to the assembly c/o the entertaining pastor, Rev. D. D. Palmer, 1301 Tenth St. N.W., Canton, Ohio (P.O. Box 125). General Superintendent Powers presiding.

WASHINGTON—Assembly, April 30 to May 2, at First Church of the Nazarene, Walnut Avenue at Woodridge, Baltimore, Maryland. Entertaining pastor, Rev. James R. Bell, 710 Walnut Ave., Baltimore. Send mail and other items relating to the assembly in care of First Church, Walnut Avenue at Woodridge, Baltimore 29, Maryland. General Superintendent Williamson presiding.

Deaths

REV. HERMAN STUNECK

Professor Herman G. Stuneck, elder of Tampa, Florida, died of a heart attack on January 14, 1958, at his home in Tampa. He was a native of Bridgeport, Connecticut, and had lived in Tampa for the past ten years. He spent twenty years as a minister and teacher, also was a lecturer and writer of Bible history. He pastored several Nazarene churches, including Arlington, Virginia; Eastern Shore of Maryland; and Delaware and Bartow, Florida. He was a much loved member of First Church in Tampa, chairman of Christian Training in the church, and recently concluded one of the best classes ever conducted in the church, with the other Nazarene churches of Tampa participating. He was also a veteran of World War I, in the U.S. Army. He is survived by the widow, Mrs. Maude Allen Stuneck; also Anna Slatcher and Helen Gober made their home with the Stunecks for the past several years. He is greatly missed by both family and church. Funeral service was conducted at Tampa, with Rev. R. E. Elzey, pastor of First Church, officiating, assisted by Rev. L. S. Huff of Bartow. Interment was in the Myrtle Hill Cemetery, Tampa.

REV. MINNIE B. QUINN

Minnie B. Quinn, age seventy-two, wife of Rev. Clarence J. Quinn, died January 4, in a hospital in Brazil, Indiana. She was a retired Nazarene

minister, as is her husband. They had lived in Brazil for the past nineteen years; he served as pastor of the Brazil church before his retirement. Mrs. Quinn was ordained as an elder in the Church of the Nazarene in 1925, and served faithfully with her husband in the work of the church. While he served as pastor, evangelist, and superintendent of the Indianapolis District, she was district missionary president for eight years. She was born in Hamilton, Ohio, November 22, 1885, and married to Mr. Quinn in 1904. She is survived by her husband, a daughter, Mrs. Grace Fox of Brazil; and also a sister, Mrs. Stella Bartlett of Indianapolis. Funeral service was held at the church, with the pastor, Rev. C. R. Thrasher, officiating; burial was in Crown Hill Cemetery, Indianapolis.

MRS. ANNA WILSON WATERMAN, gospel song writer and wife of Rev. Charles C. Waterman, city jail chaplain, died at her home in Pasadena, California, January 13, 1958. A native of New Market, Indiana, she had lived in Pasadena for the past fifty-one years. She was an elder in the Church of the Nazarene, and with her husband, conducted the Old-Time Religion Mission for many years. As a song writer, she published six books of gospel songs. She is survived by her husband, of the home; two sons, C. Merle of Santa Ana, and John J. of Surfside; three daughters, Mrs. June Myers, Altadena, Mrs. E. Faith Kleker of San Marione, and Mrs. Joybelle Palmateer of Pasadena. Funeral service was conducted by Rev. J. W. Ellis, assisted by Dr. A. O. Hendricks and Mrs. Bertha Schwab, with interment in Mountain View Cemetery.

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