Stand by Me

General Superintendent Young

Thou hast taught us in Thy Word, our Father, that the storms of life come upon all in varying intensity. Heretofore we have known only the shelter of Thy love. Now all is changed as the sudden fury of this blast has all but frightened us into panic. We are so perplexed because we feel helpless and alone. Be pleased to quiet our hearts with the serenity and poise of faith. Give us childlike trust for today and for all our tomorrows.

Some that we had counted on have failed and many of our trusted resources have been swept away. Thou knowest that our hearts are an open altar to Thee. Do search us out if perchance there should be any slight rebellion or pride lurking beneath our dismay. Only lead us in the way everlasting. This is our earnest prayer.

Save us from the gloom of despair, and let not a complaining spirit overwhelm us. May we not forget Thy loving-kindness and all Thy tender mercies. Our future hangs so dark and foreboding that we can scarcely throw off this depression. Be Thou our Rock and Guide, even unto death. This is our prayer in truth today:

_Keep Thou my feet; I do not ask to see_
_The distant scene; one step enough for me._

Our former long-range plans have been suddenly demolished; but our hope is in Thee. Out of our helplessness build within us a new trustfulness and a ready obedience. Many things that seemed important yesterday appear trivial today. Grant that this new perspective born of our tears may abide, even when the shadows flee away.

We cling to Thy Word today. It is the Rock on which we stand. We are sure that Thou dost direct our path, that Thou dost love and care for us. Thy wisdom and Thy love are sufficient for today, and this is all we shall ever need to know. Stand by us and give us of Thy grace until our overflowing hearts shall sing again, "The Lord is good: blessed is the man that trusteth in him."

In Jesus' worthy name we pray. Amen.
The Pink and gold of the rising sun was just beginning to tint the eastern sky. I stood looking out of the window, reveling in the beauty and wonder of a new day. When I turned to begin preparations for breakfast, I paused to caress the velvet folds of the roses on the table; they were so rich, so beautiful, so fragrant.

I leaned over to bury my face in their soft, creamy petals when I noticed that one large flower had begun to turn dark. Some of its petals had fallen off—its beauty had faded—it looked shriveled and old.

I looked at it curiously. Why, out of the entire bouquet, had this one rose lost its loveliness? Upon closer inspection I found the answer. The stem of this rose was shorter than the rest, and it could not reach the water which covered the others, preserving their life and beauty. This one rose was above the water—dry, ugly, dead.

Pulling the flower from the bouquet, I stood looking at its dark, faded petals and pondered a deeper meaning. How like some Christians who, in attempting to get to the top of the bouquet, pull their religious roots from the water of eternal life which Jesus promised to them who would follow Him! And these people, like this rose, shrivel and die.

Some may allow ungodly relatives to influence them; some may permit friends to entice them; others may allow selfishness to control their decisions. But the wise person has backbone; he is determined to do that which is “right in the sight of the Lord.” Our lives will be fruitful and blessed only as long as we rule our lives in accordance with what is right, and seek for God’s smile of approval.—Mrs. Howard Sylvia.

CHRISTIAN FRIENDSHIP

You are my friend if you can say Christ lives within your heart today:

For when we look into the face Of one who knows God’s love and grace,
A fire begins to burn within—
We know this stranger for our kin.

When I clasp your hand in mine. Our souls are knit in love divine;
Though time and tide bear us apart, Your image lives deep in my heart.

We’ll meet to walk no more alone When Christ returns to claim His own.

—CHRISTINE WHITE

INVESTMENT

By MARION B. SHOEN

Cast your heart’s love everywhere, All around, here and there;
Listen to the call for kindness; Hurl the call for tenderness.

As you go upon your way Loving others while you may, You shall find the love that’s yours In happiness that endures.

All you spend, nor count the cost, Will return when you need it most. Each kind deed is a seed that’s sown; The need you meet may be your own.

The stem must reach the water, or

The Rose
Will Fade Too Soon!

By RUTH VAUGHN

The pink and gold of the rising sun was just beginning to tint the eastern sky. I stood looking out of the window, reveling in the beauty and wonder of a new day. When I turned to begin preparations for breakfast, I paused to caress the velvet folds of the roses on the table; they were so rich, so beautiful, so fragrant.

I leaned over to bury my face in their soft, creamy petals when I noticed that one large flower had begun to turn dark. Some of its petals had fallen off—its beauty had faded—it looked shriveled and old.

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Pulling the flower from the bouquet, I stood looking at its dark, faded petals and pondered a deeper meaning. How like some Christians who, in attempting to get to the top of the bouquet, pull their religious roots from the water of eternal life which Jesus promised to them who would follow Him! And these people, like this rose, shrivel and die when out of the water of eternal life!

There in the kitchen I prayed, “Lord God, help me to keep my religious stem long and reaching even into the water of life which You have provided for us. May I never be as this rose and become so short-stemmed, so worldly-minded, so wrapped up within myself that I allow myself to lose contact with Thy living water and, as this flower, become dry, ugly, and dead to Thy power and Thy love.”
The year 1959 marks the centennial of Protestant missionary activity in Japan. This, together with the Golden Anniversary of the Church of the Nazarene, celebrated in 1958, has made this two-year period a time of unusual significance to Japanese Nazarenes.

In connection with the centennial observance, each Protestant group has planned some special program of activity. For Nazarenes, in addition to appropriate emphasis during the district assembly, this took the form of a special tour of churches in leading cities, with surrounding congregations cooperating, much in the manner of our American zones. Such rallies were held in Kyoto, Osaka, Hiroshima, and Fukuoka, the latter being on the southern island of Kyushu.

All of these services were well attended and the blessing of God was manifest. In every service the emphasis was on scriptural holiness and soul winning, and without fail a goodly number of seekers responded to the invitation. The challenge to make this a year of revival in Japan was accepted seriously by both pastors and people. The whole attitude of response was most heartening.

In all of my ministry in Japan, I enjoyed the good providence of having my messages interpreted by Rev. Ross Kida. Brother Kida not only is equally fluent in English or Japanese, but is able to convey the spirit and intent of the preacher. His fellowship was a source of inspiration to me, and to his competence must be ascribed major credit for whatever there was of effectiveness in the ministry.

In an earlier article the strength and growth of our postwar Nazarene work was emphasized. Such a development could not possibly have been realized without the capable and sacrificial contribution of the members of the Mission Council. Working in harmony and cooperation under the leadership of Dr. W. A. Eckel have been Rev. and Mrs. Hubert Helling, Rev. and Mrs. Harrison Davis, Rev. and Mrs. Bartlett McKay, Rev. and Mrs. Merrill Bennett (on furlough), and Rev. and Mrs. Maurice Rhoden. Also working as a part of the Japan District are Rev. and Mrs. Doyle Shepherd on the island of Okinawa. All these are consecrated servants of God and the church and are completely devoted to the cause of holiness evangelism in the Japan District.

The high esteem with which these missionaries are regarded was clearly demonstrated when a leading layman arose in the assembly to plead for more missionaries to help the national pastors develop the possibilities of numerous closely situated centers of population. This seems to be an outstanding need, if the potentialities of our work in Japan are to be reached.

A significant recent advance has been projected in the field of radio broadcasting. In Brother McKay, God has given our Japanese work a man who is gifted in both the mechanics and the production of religious broadcasting. Already hundreds of contacts have been made through this medium. Unlike the situation in America, the radio rather than the television is the major broadcasting contact, and this will continue to obtain in Japan. Thus this outreach is vital and we must take advantage of every broadcasting opportunity.

Later articles will tell of our new work in Okinawa, and of places of particular interest in Japan, with special reference to our church in Hiroshima.
It will pay us to heed—

The Burning Question

An editorial in the San Francisco Chronicle recently told a story about a Negro man named Cecil Poole, assistant district attorney, of that city. His little daughter came running into the house and cried out, "Daddy, there's a cross burning on our lawn! Daddy, why is it there?" Shock, resentment, bewilderment, regret, and many other mixed emotions must have run through his mind as he quietly answered, "Some Christian has lost his way."

After eighteen years of active ministry, I feel like saying with Cecil Poole, "Some Christians have lost their way." It is true they are not lost in the same sense as we often preach about. They are not lost as many sinners who indulge in sin and wickedness. They are not lost as the modern professor who joined the church by survey, telephone, or card signing. However, the fact that they have lost their way by other means will bring the same final consequence.

Many have lost their way in that they feel that Christianity is a side line. They want to belong to the church and have the same privileges other members have so long as everything is convenient for them. They feel that midweek prayer meeting has no place in their schedule. They resent any pastor or evangelist who touches on their easygoing religious life. They want to be left strictly alone to do as they please, how they please, and when they please.

There are those who are lost in their thinking. They have attended our churches for years and still contend that they do not understand heart purity. Many of them tell me that they are confused and bewildered as to the doctrine of entire sanctification. It is impossible to get them to attend sessions of any kind where this subject is being taught. No one has ever been able to get them to attend more than two or three nights of any revival meeting.

Another class that have lost their way are those who hold grudges and resentments against all who ever crossed their ideas in any way. In their self-centeredness they feel that God has called them to direct every phase of the church work. They will go to any length to prove that their way is the best way. They are not really happy unless there is confusion in the church. They will twist the truth to make their point or to hurt someone's influence. They often succeed in kindling a devastating flame from an unimportant event. They feel free to criticize the minister at any point, and insist upon telling him how to preach, just what points to emphasize, and what points he should go by.

Then there are those by multiplied numbers who have lost their God-given convictions. They must be lost because many of them say they no longer know what is right and what is wrong. There was a time when they stood for something. Today they stand for nothing. They use the term broad-mindedness as an escape mechanism to keep from facing the real truth. They have strayed so far from the narrow path that they are ready to accuse anyone of infringing on personal rights if he dares to preach any standard at all.

I can think of no sadder case of lostness than those who have come and gone from the place of the holy. Yes, they worshiped with us; many of them belonged to our churches, but time has brought a change in them. At first it was only a small beginning. Missing church was the first thing: holding back the tithe was second; criticism came next; and then lost convictions followed. Lack of prayer and devotion automatically came after these things. No amount of prayer and exhortation could arouse them until they were awakened suddenly to the fact that God had departed and they were not aware of it.

In the light of all these things the burning question now confronts us: Why is it? The inevitable answer comes ringing back to us: "Some Christian has lost his way."

We will all likewise lose our way if we don't arouse ourselves and turn our footsteps back toward God and holiness. The day is far spent; the night is at hand. We must work while it is day, for a long night is upon us. From the depths of my soul today I cry, Why is it? We have such a wonderful church, with mighty men of God as our leaders. These men have labored untiringly, literally giving their lives that another church would be established to spread scriptural holiness all over the globe. Why is it that our present generation will take these truths for which our leaders have died, and distort them until our people get lost and confused? It would be better for Nazarenes never to have heard the gospel than to take the great truths which are ours and treat them so lightly. Jesus himself spoke of removing the candlestick from an ungrateful crowd. If God gets tired of a rebellious, self-centered, pleasure-loving people, what will the end be for those that obey not the truth of the gospel? You answer!
The average man’s idea of reality is a “strip of blue” seen through human reason and understanding, like the two-toned piece of blue sky and water glimpsed through the porthole of an ocean-going greyhound.

Even a fragmentary view of a vast ocean fills the mind with awe and wonder; any sense of personal existence is overshadowed by the immensity of the seemingly boundless stretches of water and sky reaching to distant horizons, always beyond immediate comprehension. The field of view exposed to the eye through the limits of a ship’s porthole is thus by one measurement “a glimpse of immensity”—as Lucy Larcom’s poem describes it:

My window keeps for me
A glimpse of blue immensity,
A little strip of sea.

Immensity here, however, is related to “a little strip of sea,” the visual grasp of the peering human eye. Actually this restricted visual area is but a small part of a vast whole, for stretching beyond the line of vision, “beyond the blue,” an incomprehensible world lies, and beyond it other worlds. Then, even though my “strip of blue” is a “glimpse of immensity” it takes its dimension from the observer, not from real existence, the true immensity, most of which escapes the porthole view.

Hence my “strip of blue,” by nature of the observer, limits the whole expanse of true existence which cannot crowd into my vision at any given point. No matter how vast the ocean, a teacup by its nature limits the immeasurable resources of that ocean, for the cup can hold only a “cupful” at any one time. As the cup limits the sea, so man limits the Eternal. Humanity is the “strip of blue,” the terrestrial bounds of man’s vision. As the focal point of reference, he determines the size of his existence: what he may experience as “immensity” is only a relative state occasioned by his own smallness. Even though he attempts to escape from himself, at the farthest reach of his flight in time and space he only encounters the further limitations of his human ways.

The “clipped-wing” existence may in some sense fascinate the curious soul in its upward-outward thrust, but it falls far short of the delight and enchanting transport of which that soul is capable in its unfettered, redeemed state. For the soul was created for life and communion beyond earth’s mundane sphere; its beatific satisfaction is found finally, and only, in fellowship with the Eternal. As Euripides wrote, it is the eagle’s flight, “to which the whole of heaven is free.”

In the mundane confinement the soul is cut off from its higher and nobler purpose, held down by the fetters forged by human hands. To speak of true self-realization is futile, for the hope of purposeful self-realization is dimmed by man’s self-centered “immensity.” His happiest fate within these bounds is the realization of a self that ought not to be realized, a self inadequate for and inharmonious with true existence, a frail incipiency, an existence begun but tragically incomplete.

Inasmuch as by human effort alone he is unable to transcend his earthly prison, man feels deeply Paul’s sorrow when he cried: “O wretched man that I am!” The lamentation of Paul becomes the cry of every spiritually awakened soul. When the Spirit of God arouses man from the stupor of sin and the wretchedness of human incompleteness, he lifts up his voice in a cry of grief and regret, sensing and seeking the immensity of the Eternal. Now, rather than peering horizontally through the porthole of a speeding, seafaring greyhound, restricted to the “strip of blue,” the awakened traveler lifts his eyes vertically to the immensity of eternity, and his ransomed and released soul moves upward in widening spirals, like the unfettered eagle, to spheres and climes where time and space are lost in the timeless and spaceless freedom of eternal reality. The immortal soul, created by God, reaches back to Him and effects at last contact and communion with its Creator. What ravishment! What unspeakable joy!

Here is a vision of true immensity, escape from the restricting “strip of blue” glimpsed through the flesh-bound porthole of time. Here is the fulcrum of meaningful self-realization, the discovery of the authentic self. Here is the redeemed man lifting his eyes and soul from the perishing shores of this world to the realms of eternal life and blessed reality. No longer is he held by the conditions which once limited his life to a “strip of blue.” Eternity is in his heart; eternity is in his future. The “strip of blue” has expanded to include both time and eternity.
The Master’s Consideration of His Mother

Woman, behold thy son! . . . Behold thy mother! (John 19:26-27)

Woman, behold thy son! marks the institution of a new family relationship. Jesus had hinted at this relationship on other occasions. Wist ye not that I must be about my Father’s business? (Luke 2:49) and, Whosoever shall do the will of my Father . . . the same is my brother, and sister, and mother (Matthew 12:50). Yet He continued to renew family ties. But this time His expression indicated that His earthly relationship to His mother was closed forever. She must think no more of Him as a Member of the natural family, but as her spiritual Leader in God’s family.

This third expression from the Cross shows that Jesus was tender toward His lonely mother. How lonely she must have felt! Since Joseph was mentioned many chapters back for the last time, it is assumed that he long since had died; she must then lean on her eldest Son. Now as she looks at the quivering body of that Son, the widow’s loneliness is made more desolate. But Jesus rises as a mighty Champion; He masters His agony, refuses His groans, and speaks compassionately to her.

By EVANGELIST CHESTER D. PLUMMER

Woman, behold thy son! . . . [Son.] Behold thy mother! was a balm in Gilead for Mary’s shocked and wounded heart.

As a devout religionist, Mary must have been shocked at the decision of the Sanhedrin to pronounce the death penalty upon Jesus; then came the confirmation of that decision by Pilate. From the Cross the contortions on the face of her Son drove the dagger of grief deeper into her shocked heart. Jesus knew that she would need someone to lean on when the announcement came, “He is dead.” He gave this assignment to John. “Behold thy mother!”

This disciple was the proper one to choose, because John’s mother, Salome, is believed to have been Mary’s sister; consequently, kind consideration would be shown to her. Also, the Bible mentions that John’s father, Zebedee, had ships, partners, and servants; thus he was financially able to provide a home for her. Furthermore, John was the beloved disciple, and love needs only a hint; so “from that hour that disciple took her unto his own home” (John 19:27).

A Promise for the Aged

And even to your old age I am he; and even to hoar hairs will I carry you: I have made, and I will bear; even I will carry, and will deliver you (Isaiah 46:4).

Poor soul, art thou not only nearing thy journey’s end, but perhaps at thy wit’s end as well? Do men insult and Satan triumph over thee, until thou art almost drunk with trouble and intoxicated with affliction? Are they accusing thee of being a hypocrite; asking, Where is thy religion? and calling upon thee to bow down that they may go over thee? Do they impudently ask thee, “Where is thy God?” and perplex thee until thou art almost ready to ask thyself the same question? Here thou hast an answer to all such questions from thy God himself. “I am he.”

God formed thee, gave thee thy being, sustained thee a helpless infant, marked thine infant path with mercy, regarded thee, and brought thee safely over the slippery path of youth. He conducted thee in safety to manhood, led thee to maturity. “And even to your old age I am he.” Though thy strength might decay, His love shall not diminish. Infirmities may load thy body but, “My grace is sufficient,” saith the Lord. He not only made thee, but has redeemed thee; therefore He “will bear” thee; yea, and more than that, when thou canst not walk for old age and infirmities, He “will carry thee.”

Art thou unfit for business? Let that give thee
no concern; “even to hoar hairs” thy bread shall still be given thee. Have thy friends grown weary of supporting thee? Still trust in Him; His friendship shall never grow old. Art thou desiring that some friend would come and deliver thee? “I am he” who hath brought thee thus far on thy journey through life, He reminds thee. He will not leave thee now when thou needest help most.

Thou mayest change often, but He changes never. “Let not your heart be troubled.” From all thy griefs and infirmities, He will deliver thee. Through this wonderful promise, God’s grace comes shining through. Canst thou help loving and adoring so gracious a Master? He never turns His servants off to shift for themselves in old age; no, for when they are unable to either work or walk, He will keep them. Be assured of it, He will take good care of thee.

Let’s Use the Bible More In Our Altar Work

By EVANGELIST E. E. WORDSWORTH

In a union revival campaign led by Merv Rosell in Tacoma, Washington, he consistently used the inquiry room. Trained workers were pressed into service with an assignment of one worker to each seeker. Each trained worker was instructed to point out to the earnest seeker at least one appropriate passage of scripture.

Frequently Merv Rosell came into the inquiry room and assumed general guidance for a few moments, and he often quoted to all, “That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved” (Romans 10:9). This was usually followed by the workers using more verses from the Word before prayer. I think the greater emphasis throughout was on the Bible promises for the seeker.

In the holiness ranks our tendency is to go to the other extreme. In our church revivals, camp meetings, and all evangelistic efforts the usual order after the sermon is to call the saints around the altar for prevailing prayer in behalf of the seekers, and that with an obvious omission generally of the Word of God. At camp meeting altars very seldom do we see God’s illuminating Word pressed into service. Granted there is a definite place for prayer—the seeker and the worker must pray—nevertheless it seems to me we are neglecting the intelligent use of the Bible as “the sword of the Spirit” in helping souls.

I verily believe, my dear brethren, that by the wise use of the Word, as the Spirit may lead, many otherwise defeated souls can be helped. I do not mean to suggest such reading of verses as a substitute for prayer but rather as an aid to prayer. A physician or surgeon thoroughly diagnoses the patient before suggesting a remedy, and a wise altar worker ascertains the needs of the seeker, whether it be pardon, purity, or spiritual guidance and help in the Christian way. When the definite personal need is made clear, it is often very fitting to quote or read some appropriate Bible verse and to follow through with intercessory prayer on the part of the worker. The seeker also must pray for forgiveness or heart purity and until he receives the consciousness of grace received.

But a word of warning is needed. Too much talking and counseling may be a positive hindrance rather than a help. Be very brief and to the point and allow the convicted seeker to press his way into the kingdom of God. Don’t drive conviction away by needless talk, talk, talk—we are dealing with precious, immortal souls. “He that winneth souls is wise” (Proverbs 11:30); and let us take enough time for souls to find blessed victory through the Blood. Amen. And don’t sing too hastily or play organ music when a soul is in the very throes of awful conviction. Wait until the proper moment. Let us be more careful with souls.
In ominous days like these we ask again—

"WATCHMAN, WHAT OF THE NIGHT?"

By W. L. FRENCH
Superintendent, South Arkansas District

On August 1, 1914, or more than forty-four years ago, imperial Germany declared war on Russia, thus backing up Austria, which had declared war on Serbia just four days previously. That was the beginning of World War I, which sucked in more than a score of nations around the globe.

Allied victory crowned the war. Empires and kingships vanished. New republics appeared, but the world was not made safe for democracy. The League of Nations was established to foster amity among the nations and to prevent recourse to war in settling disputes, but the world was not made safe for people.

Dictators seized control of nations in Christendom and entered into concordats or compacts with religious authorities. World domination again became a burning issue. Aggressions took place as new and grander empires were coveted and aimed at. The League of Nations proved powerless, and within twenty-one years of the close of World War I a second world struggle cut a swath of death and havoc around the earth to surpass the destruction by any former war. The bombs made by atomic scientists climaxed and speeded up the complete end of the worst war in history. Thus, less than two months after delegates of fifty nations had finished their conference in San Francisco, California, and had signed the charter of the United Nations, the era of nuclear bomb and of the United Nations was born.

In the fourteen years since then, great blocs of nations have been formed and have disunited the world. Wars, cold and hot, have raged. Nationalism has run riot. The hydrogen bomb has been added to the arsenal of war. Efforts at international disarmament failed repeatedly, and the world is suddenly launched into the missile space age. The contest for world domination has been renewed. By all manner of means the Communist bloc seeks to wrest it from the democratic powers, and the general situation has become one of suspicion, tension, rivalry, and fear. The future becomes more and more ominous-looking. The people turn to their religious leaders for light, for direction, and for a trustworthy message of hope. It behooves us to turn to our Bibles and see what Jesus says concerning the signs of the times.

In Matthew 24:37-39 our Lord says, “As the days of Noe were, so shall also the coming of the Son of man be. For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark, and knew not until the flood came, and took them all away; so shall also the coming of the Son of man be.” Here we see that Jesus predicts that conditions will come to pass again in the earth similar to those that prevailed in the days of Noah.

Now what were the conditions in the days of Noah? In Genesis 6:5 we read that “God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually.” In II Timothy 3:1-5 Paul warned the Thessalonians that before the Lord came there would be a falling away first—that there would be a departure from the faith and from the truth. In the last days he warned that there would be a form of godliness, but denying the power thereof.

In the Book of Revelation, chapters two and three, there are seven letters to the seven churches mentioned there. These seven churches represent seven periods of church history during the past nineteen hundred years. The last letter is to the church of Laodicea and represents the final development of professing Christianity in the earth just before the Lord comes. The church at Laodicea is rich in worldly goods and feels itself in need of nothing. But it is poor and blind and naked as God sees it. It is lukewarm, neither cold nor hot, just sickening.

The falling away spoken of by Paul is here. The form of godliness without power is also here. The perilous times of II Timothy are here. The Laodicean period of church history is here. Yes, the apostasy of the last days is here, and it is a sign of the last days of this age and of the return of our Lord. Someday Jesus will say to His true and Blood-bought people as He said to John after He had spewed the Laodicean church out of His mouth, “Come up hither” (Revelation 4:1). Every true Christian believer will go up to be with Jesus forever and forever, and the whole mass of unregenerated religious performers will be left here to follow the Antichrist in his program.

Again I ask you the question, Are you safe? Have you been washed in the blood of Calvary? Are you trusting Him and Him only to take you to heaven? If you have not done so, will you do so now? The signs of His coming multiply. We have not long to be here. I feel that those of you who are truly saved should be busy for Him in leading your loved
THE CHURCH ADMINISTRATION CLASS OF THE NAZARENE THEOLOGICAL SEMINARY recently visited their Publishing House in order to have a better understanding of the place that the House fills and the contribution it makes to the total program of the church. Dr. L. J. Du Bois, professor of practical theology, and some of the fifty students who participated in the tour are pictured above.

ones and friends to Christ while the opportunity is here. Make use of every precious moment, and in the dark days that may be ahead until He comes, keep your eyes on Jesus and trust Him for every trial and test you may face; for He is faithful and never fails.

One who found them spiritually precious tells of—

As camp meeting and assembly time came again last summer our hearts were stirred as we thought of how in our own lives God had worked in mysterious ways “His wonders to perform.”

Having been brought up in a so-called “fundamental church” that did not teach sanctification, our hearts grew hungry for something that would satisfy. Praise His name, we have found it in the Church of the Nazarene!

Three years ago my husband fell while building a new barn on our farm and fractured his heel. He had to have bone surgery and was on crutches several months and unable to work. His sister and family, who have a cabin on our Iowa District Campground, invited us to visit them and attend an old-fashioned camp meeting.

We were eager to go, since from childhood I remembered my mother telling of old-fashioned camp meetings she had attended as a child, and the vivid pictures she painted impressed me a great deal.

The precious Holy Spirit was a reality in those services, and as we saw and heard some three thousand Nazarenes raise their hands and sing “He Never Has Failed Me Yet,” we could tell from their expression that they meant it.

The following year found us back at camp meeting again. Every speaker and his message were a challenge, and the Lord truly revealed through them our need of being sanctified.

At the Sunday afternoon service the Holy Spirit spoke to us and we both went forward and were wonderfully sanctified. Praise the Lord! He had supplied our need! The peace and joy we found that day are still very real and precious today.

Soon after that we joined the First Church of the Nazarene in Cedar Rapids, Iowa.

Our vacation plans this year will find us again at assembly and camp meeting, the Lord willing, with those precious folks called Nazarenes. Yes, we know now why the Lord permitted an injury to my husband. “And we know that all things work together for good to them that love God” (Romans 8:28).

Our prayer is that He will make us a blessing to the Church of the Nazarene as it has been to us.—Mrs. Loyd Bowman, North Liberty, Iowa.
Our Great Mathematician

By EVANGELIST H. T. EASTMAN

The cry of yesterday by our great leader, Dr. J. B. Chapman, was, "All out for souls!" It re-echoes today from our present leaders and thousands of Nazarenes. Up! This is our day! Up! Up! Let us follow our Conqueror, the Lamb of God. He is the world's Emancipator, our Great Mathematician, our Captain. His battle cry is, "Charge!" We are called for such a time as this. "Here we are, Lord," should be the response to His blessed call. He wants warriors with drawn swords, and terrible as an army with banners waving. As He stands on the neck of the enemy of righteousness, let us to the spoil.

We serve Him because we love Him. We should do no less than add to the ranks of our Zion. Better still, let us multiply. We can with the help of our Great Mathematician.

I beg of you, my friends, fellow soldiers, Nazarenes, to the spoil by adding victory to victory for the ranks of the righteous! Yea, multiply by the hundreds and thousands. Our Leader did. Three thousand, five thousand by the mouth of a common fisherman, anointed with His mighty Spirit and power! God has the answer; let us give Him a chance.

Here am I, Lord; melt me; mold me (renovate me in the molds of God's refining furnace); fill me; use me; overflow me with Thy love divine, love excelling. Use us as Thou didst thine anointed of yesteryears. A double portion Lord upon Thy children! Shake us, press us, run us over with Thy love and zeal to do exploits. Give us the strength of Samson, the speed of Jehu, words of fire like Isaiah, the wisdom of Solomon, the fearlessness and ruggedness of John the Baptist, and the burning heart of John the Beloved. Dr. G. B. Williamson has said, "Only men of prayer are men of power."

Jesus is coming soon. We must be ready. Let Gabriel blow his wondrous horn while God slips the bolt of heaven's stables to release His restless steeds. See them as they are hooked to Elijah's chariot of fire. Watch them as they paw the mountains to cinders, eat the world into ashes, slake their thirst from a thousand seas, then swing into space powered like ten thousand saber jets, shaking their fiery manes among twinkling stars, and go dashing along the Milky Way, outstripping a million flying saucers, to catch His waiting bride away. See them as they flash back through the mighty constellations, rolling us up to God's four-square city, the skyscraper of the universe, just in time for the Marriage Supper of the Lamb, while the billowing fires of hell claim her sin-crazed victims in the endless, liquid lake of fire.

Soon the battle will be over. Not a death march then, not a day of shame, but it will be a day when the saints come marching home. Will it be a day of subtraction for you, my friend? It must not be. Up! Up! This is our day. Let us add, multiply, that we may divide the spoil.

Onward, Christian soldiers! Marching as to war,
With the cross of Jesus going on before.
With banners waving, let us follow our Great Mathematician.

Let's Have a Talk with Ourselves

By MARK F. SMITH
Pastor, First Church, Long Beach, California

I saw a lady talking to herself as she sat waiting at the stop light. I haven't the slightest idea what she was saying, but she was plainly having a conversation with herself.

Mark Twain was asked why he talked to himself. He said, "I have two reasons. First, I love to hear an intelligent man talk; and second, I like to talk to someone who understands what I am talking about."

Talking is a big part of life. We work eight hours, sleep eight hours, and relax eight hours. One of old has said, "Thy words have upheld him." Words either help or hinder, strengthen or weaken our convictions. Therefore what we say
to ourselves is more important than what we say to others.

Now three people in the New Testament had conversations with themselves. The first was a woman who talked to herself about her limitations. She had been sick twelve years with an illness that handicapped her socially, consumed her entire fortune, and made her life useless. She could have had an emotional typhoon and said, “I’m through; I’ve struggled long enough; my dreams and ambitions are dead. I quit; I’m through; I give up.” But she didn’t say that. She turned her face toward the Master and said, “If I may but touch his garment, I shall be whole” (Matthew 9:21). She was like a bumblebee I once saw in the fall of the year, on a cold, rough day when a high wind was blowing. There he sat on a big bull thistle trying to extract honey from the blossom. The wind blew that thistle every way, but the bumblebee stuck and got the honey.

That little, thin, frail, timid woman never would have made it through the throng if she hadn’t first had a good, frank talk with herself about her limitations. She set her jaw; she made up her mind; she fixed her will; she turned her face toward the Master and allowed none of her handicaps to stop her.

The second person was a man (Luke 12:17) who talked to himself about his possessions. As he looked over his big barns and harvested crops, he stood leaning up against the fence, surveying all he saw, and said, “I’m satisfied; to be fortunate is to be happy. Soul, eat, drink, and be merry; these are my possessions.”

If in the grip of covetousness, talk with yourself. “What shall I render unto the Lord for all his benefits toward me?” (Psalms 116:12)

If you have wandered away from the church and God out into the darkness of spiritual poverty, if your life is scattered and wasted and adding up to very little, then have a talk with yourself. You will soon find that another will join your talk, and very soon you will be talking to God about your soul. It pays to be honest with one’s self and it pays to pray clear through.

IS YOUR ALL ON THE ALTAR?

You have longed for sweet peace, and for faith to increase,
And have earnestly, fervently prayed;
But you cannot have rest or be perfectly blest
Until all on the altar is laid.

Is your all on the altar of sacrifice laid?
Your heart does the Spirit control?
You can only be blest and have peace and sweet rest
As you yield Him your body and soul.
Have You Taken Your Seminary Offering?

May is Seminary month! That means, as you already know, that during May we are going to raise the money to pay off the remaining debt on the Seminary building. This is not a large amount, and if every church will do its part, the full amount can be taken care of easily. If you haven’t yet participated in this campaign, you still have time.

I am for this Seminary campaign because I belong to the Church of the Nazarene, and I am for every institution and organization in the church. I didn’t join just a part of the church when I joined it; I joined all of it. I believe this is true of most of our people. We believe in the Church of the Nazarene and all of its institutions.

But there are other reasons why I am interested in this campaign and want to have a part in it. I believe in Nazarene Theological Seminary as one of the most essential institutions of our church. I believe in its president and in its staff; I believe in its student body. I believe in its high ideals and spiritual emphasis. I believe in the standard of holiness which is a part of its very life.

I am confident that our churches will co-operate and lift this debt. I also feel sure their pastors and people are loyal, enthusiastic members of the Church of the Nazarene and will do this task gladly and with ease.

Have you taken your offering for Nazarene Theological Seminary? If not, be sure to do it as soon as possible.

Are YOU Honest?

Not long ago I was talking to a businessman and he said, “It’s amazing how many people will beat you if they can.” Then he went on to say that the Nazarenes he had known (he was somewhat acquainted with our church and its work) were far different from the average man. Perhaps this gentleman overstated the matter; nevertheless, the papers and magazines are full of facts which indicate that many people are losing their sense of true morality—of honest, sincere, righteous conduct. Too many people feel that it’s all right for them to get what they can, regardless of how they get it. Therefore I am asking the question in my subject, “Are YOU honest?” Do you pay your debts? Can the people with whom you deal count on you 100 per cent? Are you determined to live within your income and deal with every man, from the standpoint of finances, as you should?

But someone may say, There are times when all of us are hard pressed financially and cannot take care of our financial obligations as quickly as we should. In that case, do you face your creditors and let them know when you expect to be able to pay your debts? That’s the only fair thing to do if you are honest.

The second question which I present is, Do you tell the truth? Are you sure that you are not a liar? When you are questioned about legitimate matters, do you misrepresent them? This man of whom I spoke above said, “You ought to know what some people say when they try to establish their credit for buying a car. They talk as if their
financial standing was the very best, but when you begin to investigate, you find that they have misrep­resented the facts.” They do this, even though they may be aware of the fact that it is a serious violation of the law. Do you stand up and know­ingly lie when somebody asks you a question which he has a perfect right to ask you? Do you tell the truth? Are you honest from this standpoint?

By Stephen S. White

Third, Do you keep the law? According to J. Edgar Hoover, since 1950 the crime rate in our country has increased four times as fast as our population. Then he goes on to state that for every dollar our churches cost us, our crime rate costs us twelve dollars. Do you keep the laws of your country? How many times do you break the law when you take a trip across the country? Sometimes people who profess the highest type of Chris­tianity are very careless about the laws of their country. Can we expect to develop the proper ideals of conduct in a country where many of us are careless about keeping the law? Also, what about the rules of your church? Are they only a scrap of paper? When you stood up before the preacher and took the vows of church membership, did you mean it, or was it only a joke? A man ought to keep the laws of his church because he promised to keep them when he joined it, if for no other reason.

Fourth, Do you pass by obligations which you are sure you ought to live up to? “To him that knoweth to do good, and doeth it not, to him it is sin” (James 4:17). Have you cut across your conscience so many times that it makes little difference any more what you do? We are living in an age when, if we are not careful, moral obligation will have little meaning. It is because of the deceitfulness I meet or read about in people. Too many people think no more about lying or deceiving, and doing it intentionally, than they would think about eating a meal or lying down to rest.

We read in Acts that the brethren at Jerusalem were instructed thus: “Look ye out among you seven men of honest report,...” to help the ministers in carrying on the work of the church. They wanted these men to be of honest report, laymen who not only were honest but who had established an honest reputation for themselves. Only such could be the proper assistants for those who constituted the ministry of the church.

Did You Ever See a Baby Smile?

A few days ago I saw a baby smile. It was attractive, intriguing, bewitching. A baby’s smile is genuine; it isn’t “put on.” It isn’t there to get attention. A baby doesn’t smile just to make those about him think that he feels as he doesn’t. A smile that a baby gives is a true manifestation of what is on the inside. It’s an indicator of the joy within. The smile of a baby is not only genuine; it is spontaneous. It doesn’t have to be worked up; it comes from the abundance of his soul, his per­sonality. It isn’t something that is forced or coerced; it’s the bubbling over of a fountain of gladness, of good feeling, of joy. A baby’s smile is free from care. The cares of life have not yet begun to crowd in upon him; responsibilities are not yet bearing down upon his shoulders. He has no sorrows; he is not heavy-laden.

A baby’s smile is beautiful. I have in mind a youngster with sandy hair, light complexion, and a smile which will be worth a fortune to him and to others when he grows up, if he doesn’t lose it.

A baby’s smile is a little bit of heaven on earth. It helps to make us forget, for a time, the burdens and problems of life which press in from every quarter. Did you ever see a baby smile? Of course you have, and that experience has made life easier for you. Perhaps it made you think once again of home and God and heaven—at least it should have!
At Least One

Over 11,500 Nazarene pastors and laymen have joined this witnessing program already. This means that every one of these is witnessing to "at least one" person each week. This is a fast growing group in the Church of the Nazarene.

The following are direct quotations from pastors who have enlisted and presented the challenge to their people:

"Yesterday I enlisted fifty laymen to join me in the denominational emphasis on witnessing. I had been wearing the button . . . first, to see how it would work for me in opening doors to witness; secondly, so my people would ask, 'Why the button?'

"As to the first, I have prayed each a.m. that God would help to show me persons to whom I might witness—persons outside my regular constituents. And He has. Yesterday, for example, I had the privilege of witnessing to five persons. Among them were a city school superintendent, a high school principal, and a state representative.

"Now to the second, the people were anxious to get in on this. I spoke to them about my own need of something to open doors for me. For the past two weeks I have been telling of my own experiences. Then yesterday fifty of them enlisted and were consecrated for this very purpose.

"I thank you for this very practical manner in which our people can join the pastor to witness to the unsaved. We are praying that God will use it in our local church. From time to time I plan to give people opportunity to share any experiences they may have had as a result of wearing the button, and testifying. Enclosed is my card . . . the fifty laymen have their cards on file in our office."

Rev. Carl B. Clendenen
First Church of the Nazarene
Springfield, Ohio

"I have pleasure in forwarding to you my witness card, joining you in a God-given covenant to witness to 'at least one' a week about the Saviour. It thrilled my soul to receive your circular. It is indeed a privilege to be in a church which is world-wide in its vision for aggressive evangelism."

Rev. David G. Spall
Birrong Church of the Nazarene
Sydney, N.S.W., Australia

"Last night in our evening service I preached a message using the text, 'And Andrew brought Peter to Jesus.' At the close of the service over forty people came forward and signed witnessing cards and took at least one pin. It was a service that warmed my own heart and, as I told my people, can and ought to be of great significance to our church and community."

Rev. David L. Kline
Calvary Church of the Nazarene
Nacogdoches, Texas

"Our buttons and cards for personal witnessing arrived and recently we presented the idea to our midweek prayer group. It is a thrill to report that our people are responding to the call of personal witnessing and evangelism. Some of our teen-agers are finding the little red buttons very valuable aids. At the close of our service last Sunday night an invitation was made for all who wanted to become real soldiers and soul winners for Christ to come around the altar and front of the church for prayer. Before leaving the church we asked for the show of hands of all who had been working at the job of witnessing. My heart was thrilled to see the great number of hands raised. Surely our laymen are great and our God is blessing every effort to win precious souls."

Rev. J. R. Smith
Church of the Nazarene
Parsons, Kansas

"Am returning one-half of the 'witnessing' covenant cards, and keeping the other half and will witness! I am ordering 100 buttons and 100 cards, and plenty of tracts. I believe in evangelism with all my heart."

Rev. Winfield A. Mundell
Church of the Nazarene
Sulphur, Louisiana

"I have ordered 200 buttons and enlistment cards plus 1,000 tracts to get us started on the new witnessing program. The idea is great!"

Rev. C. W. Elkins
Eastside Church of the Nazarene
Phoenix, Arizona

"It is with a great deal of pleasure that I join hands with the 'brethren' in a continued 'all-out' effort to win souls. The training program 'Witnessing to Win' and the 'Week of Witnessing' were two of the most helpful experiences that I have had in my ministry. I am grateful for this program. I work better when I feel that I am obligated and that I am a part of a whole."

Rev. Don L. Newell
Church of the Nazarene
Winter Haven, Florida

REMISS REHFELDT. Secretary

Foreign Missions

Missionaries on the Move
Rev. and Mrs. Reginald Jones are on furlough from Africa. They are in England at present, but will be visiting the States later.

Rev. and Mrs. Elward Green have moved to: Apartado 28, Coban, A.V., Guatemala, Central America.

Some Answers to Prayer That May Not Have Been Published
Cuba—March, 1956, we requested prayer for two chapel locations, at El Cedro and Santa Clara. Both of these have been secured. The Halls report several preaching points opened around Santa Clara.

February, 1959, requested prayer that the unrest on the island would cease. The situation is now calm, and the missionaries are safe and unharmed and able to carry on their work.

Guatemala—In September, 1957, we requested prayer for Cynthia Green, daughter of our missionaries, who was suffering from appendicitis. She underwent surgery successfully and recovered quickly and completely.

Haiti—November, 1955, and December, 1955, we requested prayer for the construction of the Bible school. This building was completed, dedicated, and students were using it in January, 1958.

India—In 1957 we requested prayer for ten young men to be called to preach and enter our Bible school. In June, 1958, eleven young men testified to their call from God, and entered the school.

Japan—In October, 1953, we asked prayer for Nagoya, where we needed a church and pastor's home. By 1956
The Chaplain in Action—"A pastor with the Bible under one arm and military regulations under the other"—perhaps this is some hint as to the work of the United States Army chaplain. The army chaplain is a pastor in "green," a man with the serious task of bringing the kingdom of God to a military community.

I have often been asked by well-meaning friends: "What restrictions does the army put on your preaching?" It is suspected that the chaplain is restrained from preaching certain doctrines, giving altar calls, or using other evangelistic procedures. The answer to the question is that there are absolutely no such restrictions placed upon the chaplain's activities. The chaplain is free to carry out any program appropriate to his situation.

The chaplain's ministry is almost exclusively directed to military personnel and their dependents. The majority of his parishioners are young men between the ages of eighteen and twenty-one. What a blessing it is that our government provides the opportunity for the Church to help shape the opinion of this impressionable group! The civilian pastor could not follow the serviceman to his distant assignments, but the pastor with a military commission follows him to the remotest meridian of the globe.

Aside from his preaching mission, the chaplain must also devote much attention to counseling the troops. This is one of the most time-consuming and rewarding services of the chaplain. Many of the problems are peculiar to a military situation and the spread of these problems defies description. Marriage difficulties fostered by separation and frequent moves comprise one of the most frequent counseling situations. Personality problems, vocational guidance, and spiritual difficulties are other problem areas. The romance of leading a soul to Christ, of placing a marriage on a firmer basis, or of consoling a soldier who has just been given the news of the passing of a loved one is one of the most treasured joys of the chaplain.

There is also the reward of serving one's country as well as one's God. It is a good feeling to know that you are spiritually backing up the men who are backing up our homeland. All in all, the preacher in "green" is fortunate indeed to have the opportunity to serve as a chaplain in the United States Army.

—CHAPLAIN (1ST LT.) KENNETH B. MATHENY

Assembly Report
Philippine Islands
By REV. H. A. WIESE

Reports of the pastors showed that we have had a good year. Many spiritual battles were reported, and problems that drove them to their knees at times, but not one showed a spirit of discouragement. All were optimistic and enthusiastic over the possibilities.

The total membership if compared with last year's figure would indicate a small loss. But we discovered when checking this year that some of the pastors did not have an accurate roll of members at all, and therefore there were a number of errors in last year's report. When we made a careful check and revised our last year's figures to match the facts, we found we actually showed a small gain in membership this year. So, plus the fact that we have three churches to organize this year, giving us 8 organized churches and 11 unorganized churches. Our total membership this year by accurate count was 174, with 347 probationers. Our Sunday school enrollment was 1,619, with an average attendance of 1,088.

Time was taken out for special reports of revival fires in our churches. The people requested to have these reports. Some had appeared in our district paper, and the people wanted to hear the stories firsthand. All our people are eager for revival in their own churches and wanted to know the secret from those whom God had visited. This genuine hunger for revival has thrilled our hearts.

Our preachers' meeting followed the assembly and was a time of refreshing in the Lord. We closed with a message exhorting all to pray down revivals, and closed with a season of prayer around the altar. Praying continued over an hour with our hearts melted together as one. This was followed by testimonies that ran past ten-thirty. The meetings closed with notes of victory and optimism for the future.

Bembe Has Sought God

On Sunday we had a great thrill here at Steig when nine souls came to the altar spontaneously with no appeal having been made. Among them was old Bembe, our nearest neighbor, an induna (headman) and a well-known character...
by BERTHA MUNRO

Dangerous Living

Monday:
Dangerous, just to get up in the morning—there are so many ways of being killed during the day. Yet more people die in bed than anywhere else! Dangerous to be alive! Yet, “Now that we are here, what are we going to do about it?” Stevenson says, begin your folio even if you have only a week to live. Live dangerously, if that must be, but live productively. (James 4: 14b-17.)

Tuesday:
Any investment is dangerous. Yet unless you invest your talent, it remains buried in the napkin. Battle is dangerous; but cold war is harder on the nerves. The “effortless average” is pretentious; but cold war is harder on the nerves. The “effortless average” is pretentious; but until a few months ago he remained adamant. The first break came about two years ago when his heathen wife was wonderfully converted. Her transformed life and the prayers of many have broken him down. He is a changed man.—H. K. Bedwell, Swaziland.

Wednesday:
Any action is dangerous. Your influence works when you don’t know it. You don’t know what share you have in others’ sins through some unintentional error of yours.

Nor knowest thou what argument Thy life to thy neighbor’s creed hath lent.
(Romans 14:15-19.)

Thursday:
“The world is full of all sorts of things to do over; and do right.” I must do my share. Responsibility is nontransferable. But to know when to conform and when not to? When to be a “good and responsible citizen” and when a “good and responsible rebel”—does the first sometimes involve the second? “Earn the right” (and accept the duty) “to think and act for yourself.” Dangerous? And

concordances, indices, and maps) and for translators (books on phonetics, language learning, communication, and translation) are being developed. In addition to this, training programs for translators in the field were held in Thailand and Guatemala. One highly important undertaking is the sponsorship, in co-operation with the National Bible Society of Scotland and the Wurtzburg Bible Society of Germany, of a new edition of the Greek New Testament. This publication represents the first time in the history of Christendom that an international committee of scholars has been brought together to determine the most accurate possible text of the New Testament. Translations or revisions have been examined, or linguistic help has been given, in seventy-nine languages. Scriptures in process of publication include twenty-four languages, and Scriptures in twenty-six languages have come from the press (two Bibles, two Testaments, and twenty-two portions). Major translations or revisions of Bibles or Testaments are in process in twenty-seven languages.

New Zealand
The teen-agers of Hamilton, New Zealand, requested that other teen-agers and PAL groups pray for them. They are starting PALS. Why not have your PALS write a letter to the PALS of New Zealand? Send your letter as follows:

PALs, c/o Mrs. J. T. Davis
Church of the Nazarene
37 Nixon Street
Hamilton, New Zealand

Australia Reporting
There are some healthy signs of a good year ahead of us. A number of the societies have caught the vision of what it really means to use “Programs with a Purpose.” The program is really working. There seems to have been a real consolidating of our societies, which is all to the good.

For the first time in our history, we are planning on holding a summer camp. This will be held in January and February of 1960. We have not attempted one before, since the distances in bringing people in from all over the district are very great with associated high transportation costs. However, despite this, we are going to launch out into the deep! We are trusting that it will be the first of what will become an annual event.

Colin J. Hearn
District N.Y.P.S. President
Australia

“value the differentness of others.” Difficult? (Mark 13:34; Galatians 6:4.)

Friday:
Dangerous, but demanded.
Oh, we’re forget the trust He gave:
My laborers, fatter not, be brave;
For I’ve a world for thee to save—
M. Nease.
Perhaps here is a key. “The more a man takes the needs of others on his heart, the more he must take his heart to God.” (Mark 16:15; Matthew 28:20.)

Saturday:
And this: “The uncommitted man is not to be trusted.” By others, or by himself. Only a master loyalty will free one from “the tyranny of segments”—and the peril. Jesus said, “If therefore thine eye be single, thy whole body shall be full of light.” (Matthew 6:22; James 1:8.)

Sunday:
So the prayer: “Give us wisdom to know Thy will, courage to do it, and Thy blessing on the work of our hands.”—T. E. Martin.
And the promise: I have put my words in thy mouth, and, I will guide thee with mine eye (Isaiah 51:16; Psalms 32:8).
At a united Lenten service preceding Easter, the speaker used this expression: "Remember that Jesus' death was not a propitiation but an expiation." So far as I know, the Bible does not use the word propitiation, but the term expiation appears in it several times. Please explain the difference between these two words.

You are right; the word expiation is not found in the Bible. But as you indicate, propitiation is found several times. Sometimes propitiate and expiate are used interchangeably. However there is a difference, if one is to speak carefully. Propitiate is to render the one who has been wronged, or sinned against, favorable. In the case of sin, this person is God. On the other hand, expiate refers primarily to the offense, or sin, and means that it has been atoned for, or that sacrifice has been made for it.

Please explain Galatians 5:24.

Here are the words to which you refer: "And they that are Christ's have crucified the flesh with the affections and lusts." There is an ethical, or moral, dualism set forth in the New Testament. It is not the body contrasted with the spirit, or inner man. Rather, it is the sinful nature which is opposed to the nature of righteousness that is found in the regenerated man. This means that there is a civil war on within the born-again man. Such a condition, thank God, can be brought to an end by the baptism with the Holy Spirit unto sanctification. Then we are in Christ, and the flesh with its affections and lusts—the carnal mind—has been crucified. This enables us to live a unified life of victory, but it does not mean that we have nothing left to do. The battle is not over. From then on, we must strive to keep our lives in step with the state of entire sanctification set up within the soul. As we do this, we will grow in grace.

Please tell me how to believe, or have faith, for salvation. I pray much but seem not to get victory. I believe in Jesus. Have I sinned away my day of grace by unbelief?

I do not believe that you have sinned away your day of grace. You do not write like someone who is in this condition. If you have confessed your sins to God, repented of them, undone them, or made restitution for them insofar as you can, then not only believe that God saves you but begin to act as if He has done it. "Faith without works is dead."

Also, remember that salvation is not a matter of feeling; it is a matter of meeting the conditions, believing, and acting on your faith. Of course there will be feeling sooner or later, but that is not the important thing. "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ" (Romans 5:1).

In a Christian Service Training course we are using your book "Essential Christian Beliefs." On page 31 you discuss this question: "How can a holy person sin?" I believe that I understand your question and answer, but would like to ask one more question, "Why did Adam and Eve sin?"

Because they chose to. In the last analysis, the cause of sin is the choice of free moral agents. Man was created with the ability to sin or not sin—the responsibility for his sin rests upon him. Man was created with the "power of contrary choice," "with the power to choose uncoerced any motive within consciousness." He used this tremendous power wrongly. To go into the psychology of sin a little more, I would say that the danger point as to sin lies in giving attention to suggestions which have to do with the misuse of the power.

What was the genesis of the sin-act in Eve?

Perhaps the words of the serpent, "Ye shall not surely die." This lie of the devil was probably the opening wedge.
The
Sunday School
Lesson

MENTEL
TAYLOR

Topic for May 31:

We Are Not Alone

SCRIPTURE: 1 Kings 16:29-19:18
(Printed: 1 Kings 19:9-18)

GOLDEN TEXT: The Lord is my light and my salvation; whom shall I fear? the Lord is the strength of my life; of whom shall I be afraid? (Psalms 27:1)

A Fiery Prophet: Elijah had become concerned about an invasion of the prophets of Baal into Jewish territory. The background for this importation of a foreign religion dates back to the marriage of Ahab to Jezebel. This was strictly a political marriage arranged by the parents of Ahab and Jezebel. Ahab's father, Omri, the king of Israel, wanted to work out some arrangement that would give his landlocked kingdom an outlet on the sea. This would bring a sudden spurt to a lucrative import-export exchange. The nearest seaport was Tyre, which was in the kingdom of Ethbaal. He had a daughter by the name of Jezebel. The two kings worked out a marriage and a trade agreement at the harbor of Tyre.

When the Tyrian princess moved into Israel, she brought as a part of her entourage hundreds of priests of Baal. They started converting the Hebrews from the rigid standards of their religion to the low moral practices of the religion of Baal. The worship of Jehovah rapidly became corrupted. Such a drastic change caused Elijah to come forth and challenge the validity of the religion of Baal. A contest ensued, based on this principle: "The God that answers by fire shall be God." The test by fire was won overwhelmingly by the God of Elijah.

A Fleeing Prophet: Jezebel (we would probably spell it "Jazzy-belle" today) was disturbed by the beating her religion took at the hands of Elijah. In her wrath she declared she would liquidate Elijah at any cost. When Elijah realized that his life was in jeopardy, he ran to a place of safety. He found a cave that would offer protection until the storm of opposition passed.

A Forlorn Prophet: The moment Elijah settled down in his cell of solitary confinement, he started thinking over the past. Soon he was brooding about the way things were going against him. He could not figure out what he had done to deserve such treatment. Then he yielded to the temptation of self-pity. The only conclusion he could reach was that he was the only one who had courage enough to stand for his convictions and resist the inroads of worldly-ness. The mass of evidence that he includes an addition of forty feet to the present building. This will give us seating capacity for 100 more people, five new Sunday school rooms, and a junior auditorium. Our Sunday school average has increased from 86 in 1951 to over 152 this year, with a record-breaking attendance of 248 on Easter Sunday. Church membership shows a net increase of 10 for this year. God has blessed many of the regular services with seekers, and our people are united in advance for God.—Rev. C. L. Moran, Pastor.

Owego, New York—After eight years of continual growth with the present pastor, the church has launched an expansion program of $20,000, which includes an addition of forty feet to the present building. This will give us seating capacity for 100 more people, five new Sunday school rooms, and a junior auditorium. Our Sunday school average has increased from 86 in 1951 to over 152 this year, with a record-breaking attendance of 248 on Easter Sunday. Church membership shows a net increase of 10 for this year. God has blessed many of the regular services with seekers, and our people are united in advance for God.—Rev. C. L. Moran, Pastor.

Hammond, Indiana—The first quarter of 1959 has been a glorious time of spiritual progress for First Church. January was devoted to special youth activities including a youth convention with Rev. Walter Graeflin, and a zone youth revival. A profitable revival in March with Evangelist Maridel Harding proved to be a source of spiritual blessing to the church. Her ministry will not soon be forgotten by those who attended, and over sixty people sought and found victory in God at the altar of prayer. On Easter Sunday an excellent group was received into church membership, and twenty-seven juniors were graduated from the junior membership class. The Sunday school is averaging twenty-five over one year ago. The church continues to move forward under the leadership of our pastor, Rev. James R. Snow.—F. ORLE BAZAN, Secretary.

Little Rock, Arkansas—Grace continues to bless our ministry and the good cooperation of the people here at Cedar Lane Church. In October we had a good revival with Evangelist C. M. Whit­ley and wife. On October 31, I had surgery, and during the time of my convalescing our superintendent and pastors of the South Arkansas District filled my pulpit, for which I thank them sincerely. Due to a good doctor and the healing power of God, the operation was a complete success. During my illness I felt

Evangelist Calvin C. Privett writes: "Due to my physical condition I am having to leave the evangelistic field. God gave me a good slate, for which I praise Him, but I am now forced to cancel my meetings for the rest of the year. There seems to be no alternative and I am trusting Him to work all things together for good."
Willard, Ohio

Dedication service was held on Easter Sunday afternoon for our new $50,000 church, pictured here, with Dr. Harvey S. Galloway, district superintendent, as the special speaker. The church was organized December 7, 1941, with nine charter members. A basement unit was erected and dedicated on April 25, 1948, at a cost of $12,000. The church has grown steadily; now there are eighty members, and the average Sunday school attendance for 1958 was ninety-six. Construction on the final phase of the church edifice began in June of 1958. Of modern architectural design, the building is of brick and block painted green on the inside; laminated beams and deck of Douglas fir form the ceiling and roof. New oak pews have been installed in the sanctuary, which measures 34 x 58 feet. The floors are hardwood, and indirect lighting has been installed; the basement also has been redecorated. The cost of this construction work is $22,000. Many hours of labor were donated by the laymen and workers, and the pastor. Considering the actual cost of the building along with the value of donated labor and material which was bought at wholesale, the building is well worth $30,000. The church also owns a parsonage worth $8,000. Our indebtedness is $17,000. I have served as pastor here for six years, and am now enjoying my second unanimous three-year call.—ELBERT R. SPECKEN, Pastor.

Akron District N.Y.P.S. Convention

The Akron District N.Y.P.S. convention was held at Cleveland First Church, April 10 and 11, ably directed by District President Paul F. Baxter, Jr.

Rev. Fletcher Spruce, pastor of Canton First Church, was the special speaker. He endeared himself to all those present by his down-to-earth messages on the general theme "Facing Up to Life's Problems."

After a good report showing gains in every area of endeavor, Rev. Paul F. Baxter, Jr., and Rev. George Carrier were presented gifts of appreciation for faithful service as president and secretary of the Akron District N.Y.P.S. Both of these men have reached the N.Y.P.S. retirement age.

Newly elected officers are: Rev. Edward Eichenberger, president; Rev. Arthur Brown, Jr., vice-president; Rev. J. O. McCaskill, secretary; Rev. Roy Watson, treasurer; Rev. Russell Metcalfe, youth age supervisor; and Miss Janine Pringle and Bruce Baxter, teen-age representatives.

God is blessing the youth program of the Akron District. The district council is united under the leadership of God and our new president, Brother Ed. Eichenberger. "We Are His Witnesses" is not only our theme chorus, but also the determined purpose of each member of the Akron District N.Y.P.S. Council.—ARTHUR BROWN, JR., Reporter.

Rev. Charles and Emma Jean Rushing write: "After pastoring the Beacon Hill Church in Seattle, Washington, for two years, we feel led of the Lord to resign and re-enter the field of full-time evangelism. We are now available for revival campaigns; will carry the full program of preaching and singing, or if desired, only singing and music. We are registered with the Visual Art Department.
Write us c/o our publishing house, P.O. Box 527, Kansas City 41, Missouri.

Rev. Robert Palmer writes: "After much prayer I plan to enter the full-time evangelistic field on August 1. I am an ordained elder on the Central Ohio District, and have pastored four churches. I have been conducting a few meetings and feel that God is definitely leading me into this field. I am making up my slate for this fall and next spring. Write me, 910 Broadway Street, Middleport, Ohio."

Grover City, California—We give thanks to God for His blessings upon this church in the past two years. Our people have had a mind to work and God has blessed their efforts. All budgets are paid, with a good gain in every department. The Sunday school record has been broken several times, with a goodly number added to the church membership. A new, three-bedroom parsonage has been purchased and the old one will be used for much-needed Sunday school rooms. We are near Vandenberg Air Force Base; if you have friends there, write us (Box 254), and we'll be glad to call on them.—ALVIN FARRIER, Pastor.

St. Louis, Missouri—The presence of the Holy Spirit was wonderfully manifested in the recent revival at South Side Church. Special workers were Evangelist David C. Erickson and the Singing Castees (Clarence Castee and wife). The soul-stirring messages of this Spirit-anointed, dynamic, young gospel preacher and the inspirational music of the singers, coupled with the faithful efforts and prayers of the church, resulted in a number of souls praying through to definite victory. The closing night was a time of particular rejoicing as the altar was filled and souls found God. Eight members were added to the church, six by profession of faith; this included two fine young couples. The work is going forward under the able leadership of Rev. and Mrs. Odis James, who have served as pastors for fourteen years. Through the co-operative efforts of pastor and people and the church sanctuary has been completely remodeled, and its beauty adds to the spirit of the services.—MRS. LOYD B. FORD, Reporter.

Fritch, Texas—The Church of the Nazarene was organized here on March 2, 1958, by District Superintendent Orville Jenkins, with sixteen charter members. In the first board meeting the church voted to become a "10 percent" church. We started with twenty in Sunday school and a store building for temporary worship quarters, but the attendance increased steadily. All departments are organized, budgets paid, and new members have been added. Last December we had a good revival with Evangelist Joe Norton. In March the church celebrated its first-year anniversary with a ground-breaking ceremony. Plans call for a sanctuary seating two hundred, with Sunday school classrooms, educational unit, etc. Construction is progressing nicely with the pastor serving as general contractor and architect. In March we had a wonderful revival with Evangelist R. A. Isbell. We had capacity crowds several times with seekers in nearly every service; souls were saved and sanctified. Brother Isbell is a devout and powerful evangelist; he also assisted us with his valuable experience in church building. The meeting climaxed on Easter Sunday with a great time of victory. The pastor was given a ten-dollar-per-month salary increase, and new members were received. There were shouts of victory in the camp.—DAVID A. HESS, Pastor.

Columbus, Ohio—The Frank Road Church closed its spring revival on March 8 with Evangelist Hugh Slater as preacher and Jack Hansher as singer. This was a real, Holy Ghost revival with many seeking and finding help and peace at the altar of prayer. The attendance was good—an average of 94, with a record one night of 190. Brother Slater preached with the anointing of the Holy Spirit. It is revivals like this and God's continual presence that have given this church such phenomenal growth. Three years ago (April 28, 1956) we moved into our parsonage-chapel, and on our third Easter we had 270 in Sunday school and 507 for the following service. Sunday school average for the past quarter was 171. We give all praise to God.—LORAN SRAHLM, Pastor.

Rev. Paul J. Stewart writes, "I will be available for revivals and camp meetings after June 1. Write me, Box 850, Jasper, Alabama."

Oil City, Pennsylvania—Our church recently had a very successful revival meeting with Evangelist C. T. Corbett. We thank God for the 125 seekers who came to the altar asking God for spiritual help. New people were saved, backsliders reclaimed, and the Christians were inspired to walk closer to God. The revival spirit continues in our midst and new members are being added to the church.—RUSSELL E. LEWIS, Pastor.

Covington, Kentucky—East Side Church recently had one of the greatest revivals in its history. Rev. and Mrs. Marshall Smart were the special evangelistic workers. God blessed and gave thirty-nine seekers, and the largest crowds ever to attend a meeting here, and the people have continued to attend the services.—ROY ADAMS, Pastor.

Rev. Joseph W. and Dortha Peters write: "At assembly time, July 29, we will be completing seven good years as pastors of our church in Virden, Illinois. The people have loved us and stood by us during these years. We have resigned as pastors to enter the evangelistic field on August 1. The church has given Rev. Glenn W. Hitt a unanimous call for pastor. Those desiring our services as evangelist or singer and musician may write us, P.O. Box 22, Virden, Illinois."

Evangelist E. C. Tarvin reports: "In April we had a fine meeting in Phoenix, Arizona, with Pastor Gatlin and his people. At this writing I am at Avon- dale with Brother Wilson, and from here I go back to Kentucky. Please pray for me as I labor for God in the winning of lost souls."

Evangelist Thomas Hayes reports: "Recently we closed a great meeting with Rev. and Mrs. E. P. Akin in San Antonio, Texas. Truly it was a wonderful meeting, with four services on the closing Sunday and three good altar
services during the day. People of all ages prayed through in this meeting, some who had been backslidden for years. I go ... Pasadena College who sings and plays for me. Write me c/o our pub­lishing house, P.O. Box 527, Kansas City 41, Missouri.”

Baldwin Park, California—Our Sunday school has shown a phenomenal growth during the past year; last year’s average was 139. Beginning with a week of visitation one year ago, with Rev. El­wood Munger, the attendance “zoomed” to 504 in one week, and has not dropped below 304 all year. A high point of 551 was reached in March, with an all-time high of 692 present on Easter Sun­day. Pastor Vernon Kutz, the Sunday school superintendent, and faithful teachers and members consistently car­ried on the follow-up work with fine success. God has blessed and given many souls and new members for the church through the work of the Sunday school.—Reporter.

Evangelist J. A. Russell reports: “It has been a privilege recently to labor with some of our finest Nazarene pastors in week-end revivals and Sunday-school-emphasis campaigns. God has met with us and blessed in the services—at Many, with Rev. Ray Atwood; at Alexandria First Church, where we served as acting pastor for Rev. Carl Bunch during his illness—he is now on the road to re­covery; and at Ebenezer, Louisiana, with Rev. G. A. Pritchard, where we had 177 present in Sunday school on Easter Sun­day. These are good days for Wife and me in the service of the Master, whom we love with all our hearts. Write me, 1934 Houston Street, Grand Prairie, Texas.”

Cincinnati, Ohio—Lockland Church recently witnessed a great revival with Evangelist and Mrs. Maurice Finger, and our local minister of music, Brother Gene Keel, as the special workers. Brother and Sister Finger carried a great burden for the services and did a wonderful job of working around the altar. The gracious presence of the Holy Spirit moved upon us, filling the church with hungry hearts and bringing forty-five seekers to the altar. Sister Finger worked patiently with the children each evening before the regular service. Seventeen new members were added to the church. Our pastor, Rev. N. C. McNelly, has been called for his fifth vear with us. The spirit of the revival con­tinues.—Selma Case, Secretary.

Larimore, North Dakota—In April this church had a wonderful, spiritual re­vival with Evangelist Ralph C. Wynkoop as God’s anointed man of the hour. His loving manner and yet forceful holiness messages caused us all to want a closer fellowship with God. Attendance was very good in each service, and people of all ages filled the church. God blesses the ministry of Brother Wynkoop.—A. E. Belzer, Pastor.

Miami, West Virginia—Recently our church enjoyed a wonderful revival with Rev. H. Erskine White as the special worker. His Bible-centered messages moved people to surrender to the voice of God. The spirit of revival continues with us.—William G. Hill, Pastor.

Rev. J. A. Rodgers writes: “After eleven years of pastoring at the Jefferson and Alliance churches in Ohio, I feel it is in God’s plan that I re-enter the evangelistic field. God gave wonderful victory in these two good churches. At

Jeffer­son, the Sunday school increased to its highest average attendance, all budg­ets were paid in full each year, and the church membership was increased each year. At Alliance, the Sunday school average attendance was more than doubled, all budgets were paid in full, and the membership increased each year. For the past six years I served in Al­liance without one negative vote. In both churches the people were wonderful to us. For the first twenty-seven years of our ministry we served as an evan­gelist and God gave us wonderful suc­cess in the States and in Canada; during this time God helped us dig out forty-three new churches out of forty-six pioneer meetings. Also God blessed and gave over seventy thousand seekers for

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Deaths

THEODORE F. DANIELS was born October 14, 1904, in Somerset, Pennsylvania, and died December 14, 1959, at the Somerset hospital. He was a good man, Sunday school superintendent and Bible school teacher for several years in the Church of the Nazarene at Boswell, Pennsylvania. He was true and faithful to the Lord and to the church. He is survived by his wife and four daugh­ters, also three brothers and one sister. Funeral service was conducted in the Boswell church by his pastor, Rev. Peter Tucker, with interment in the Brock Cemetery.

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was united in marriage to Wm. D. Brooks. She was born in Olin, Iowa, in 1872, and at the time of her marriage, she was a member of the Church of the Nazarene in Fairfield, Illinois. He is survived by his wife, Mary; a son, Charles, with the U.S. Navy; and a daughter, Cora Cony. Funeral service was held in his home church with Rev. John Eck officiating, and interment was in the Stokes Cemetery at Crossville, Illinois.

MRS. BESSIE ALICE BROOKS was born April 24, 1886, at Industry, Illinois, and died December 23, 1958, at Rock Island, Illinois. In 1916 she was united in marriage to Wm. D. Brooks. She is survived by two sons, Frank, and daughter, Mrs. Doris V. Woodward, Mrs. Louise L. Burnett, and Mrs. Mabel J. Courter. Funeral service was held at First Church of the Nazarene in Rock Island and with Rev. J.W. Brown officiating. Interment was in Chippianock Cemetery, Rock Island.

MRS. NELLIE WALLICK, charter member of the Church of the Nazarene in Albin, Nebraska, died January 2, 1959, at the age of eighty-six years. She was born in Olin, Iowa, in 1872, and at the age of twelve moved with the family to Nebraska. In 1905 she was united in marriage to James F. Wallick. To this union were born four sons and one daughter. She joined the Church of the Nazarene in Albion in 1935, and was a faithful member for nearly six months. He, his parents, and his brothers were charter members when the Church of the Nazarene was organized in Kutztown in January of 1955. He loved the Lord and was active in faith until his death in 1956. He was president of the Sunday School and of the church, and a member of the Church of the Nazarene, conducted by District Superintendent Whitcomb Harding, assisted by the local pastor, Rev. Jesse Lummas.

MRS. ELIZABETH HALEY (nee Mccomb) was born at Croswell, April 18, 1878, and died at her home in Cass City, Michigan, on November 12, 1958. In 1900 she was united in marriage to John Halev, they celebrated their golden wedding anniversary in 1950. She had been a member of the Church of the Nazarene for several years. Besides her husband, she is survived by a son, James Arthur; two daughters, Mrs. Hazel Rock and Mrs. Ethel O'Connor, also a sister and two brothers. Funeral service was conducted by her pastor, Rev. L.A. Wilson, with interment in the Cass City Cemetery.

FRANK ROBINSON died December 12, 1958. Even at the age of ninety-six years his faith in Jesus was strong. He had been active in the Point Township Church of the Nazarene at Mt. Vernon, Indiana, for twenty years prior to his loss of sight. He is survived by five daughters and one son. Funeral service was conducted by his pastor, Rev. Clinton Laminar, with interment in the Big Prairie Cemetery, near Carmi, Illinois.

FLOYD HUGHES, age sixty-five, son of the late Rev. J. J. Hughes, was born May 23, 1893, in Newcastel, Kentucky, and died January 10, 1959, at Carthage, Illinois. Besides his wife, he is survived by a son, Floyd, Jr.; a sister, Mrs. Valera Nutley; and a brother, Guthrie. Funeral service was in charge of Rev. Stephen D. Johnson, assisted by Rev. Forest Girdler, Rev. Paul Cable, and Rev. H. R. McKeehan, with interment in the Park Cemetery at Greenfield.

DONALD L. SNYDER was born May 12, 1944, near Kutztown, Pennsylvania, and died at his home in Kutztown on December 14, 1956, at the age of fourteen years. He had had an operation earlier in the year and had been confined to his home nearly six months. He, his parents, and his brother were charter members when the Church of the Nazarene was organized in Kutztown in January of 1955. He loved the Lord and was active in faith until his death in 1956. He was president of the Sunday School and of the church, and a member of the Church of the Nazarene, conducted by District Superintendent Whitcomb Harding, assisted by the local pastor, Rev. Jesse Lummas.

MRS. NETTY McLEAN was born in Missouri, June 10, 1875, and died in Vassar, Michigan, November 10, 1958. In 1899 she was united in marriage to Mr. Whiteley Mclean; he died in 1943. She attended the Church of the Nazarene in Cass City as long as her health permitted. She is survived by a daughter, Mrs. Cyrus Johnson, and one sister and two brothers. Funeral service was conducted by Rev. L.A. Wilson, with interment in the Cass City Cemetery.

MRS. MARY JOSEPHINE MULFORD of Dinuba, California, died October 19, 1958, in a hospital in Fresno. She was born March 28, 1910, in Willowton, Kansas. In 1936 she was united in marriage to Joseph Mulford; to this union were born three children, a daughter preceding her mother in death. Mrs. Mulford was a faithful Christian. After joining the Church of the Nazarene in 1945 she left im print of her sacred labor. She touched hundreds inside and outside the church with the blessing of her vital faith and life. Besides her husband, she is survived by two sons: John, age nineteen; and Leslie, age four; and five grandchildren, Mrs. Mabel and Mrs. Fred Richardsons; three brothers, Albert, David, and William; and two sisters, Mrs. Ethel Reed and Mrs. Sylvia Hicks. Funeral service was conducted at the Dinuba Church of the Nazarene by her pastor, Rev. James Tubbs.

FRANK ROBINSON died December 12, 1958. Even at the age of ninety-six years his faith in Jesus was strong. He had been active in the Point Township Church of the Nazarene at Mt. Vernon, Indiana, for twenty years prior to his loss of sight. He is survived by five daughters and one son. Funeral service was conducted by his pastor, Rev. Clinton Laminar, with interment in the Big Prairie Cemetery, near Carmi, Illinois.

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Announcements

RECOMMENDATION—Rev. Charles Rushing, who has been pastoring our church in Beacon Hill, Seattle, Washington, resigned at assembly time (May 8) to enter full-time evangelistic work. He preaches, and he and his wife sing beautifully together. They are now available for evangelistic services, and I am confident that they will be used of God in the winning of souls. Write them c/o our publishing house, P.O. Box 527, Kansas City 41, Missouri—D. V. Seals, Superintendent of Washington Pacific District.

WEDDING BELLS—Miss Margaret Elaine Roberts of Queen City and William Boyd Metts of Atlanta, Texas, were united in marriage on April 18 in the Atlanta church of the Nazarene with Rev. Claud Burton officiating.

BORN—to Mr. and Mrs. Kenneth Smith of Elkhart, Kansas, a son, Phillip Marvin, on April 17.
—to Mr. and Mrs. Bob Harmon of Nazarene Theological Seminary, Kansas City, Missouri, a son, Gregory Eugene, on April 16.
—to Rev. and Mrs. L. L. Lang of New London, Michigan, a daughter, Katherine Marie, on April 10.
—to Mr. and Mrs. Loren Loeber of Connel, Washington, a son, Loren Lee, on April 6.
—to Dr. and Mrs. Carl W. Kreutz of Bartlesville, Oklahoma, a daughter, Katherine Marie, on April 10.
—to Rev. and Mrs. R. B. Dowd of Dover, Tennessee, a daughter, Elizabeth, on March 25.
—to Rev. and Mrs. Don Jenkins of Compton, California, a son, Gary Kenneth, on March 3.

ADOPTED by Rev. and Mrs. Eugene Smith ("The Singing Smith") of Winsboro, South Carolina, a girl, Carol Elizabeth, born April 1.

SPECIAL PRAYER IS REQUESTED by a lady in Ohio for a friend, that God might heal her body for His glory, also for a nephew who is having difficulty in his home, and for an unconsecrated young daughter, very "wild," to be saved and find a definite relationship with God, also for an unsaved husband, and that God would touch and help her in a physical ailment.

by a subscriber in Oklahoma for two men, in hospitals in different states, undergoing major surgery, and that God would heal both, and that God would touch and help them in their hearts and lead them to salvation—for a granddaughter and her husband whose home is about to be broken up, that God will save them and their home.