The Church is an institution of divine origin. A mystical union exists between Christ and the Church. He is the Head; it is the body. He is the Bridegroom; she is the bride. He loved the Church and gave himself for her. She finds in Him the One of her supreme adoration. This spiritual organism which shares the life of God and bears the image of Christ is the universal Church.

This is "the Church" within the Church. There is no exclusive identification with any of the many denominations of the visible Church. The elect of these make up the innumerable company of the redeemed. The invisible Church is all one body. There is in it "one heart and one soul." The Church which men behold is imperfect. In His mercy God makes the imperfect Church a means of grace to all who believe in Christ. He uses it to bring the knowledge of the Saviour to others.

I know the glorious Church, holy and without blemish, through the instrumentality of the imperfect Church. It has been a channel of grace to my soul. The particular branch of the Church which has meant most to me is called the Church of the Nazarene. It is a small part of the universal Church. Many of its members, not all, belong to the bridehood of Christ. My church offers me entrance into the kingdom of God. It provides for me priceless fellowship in worship and service. It opens the door of heaven through which I at last hope to enter. I owe my all to my church. Upon its altar I offer my life a living sacrifice to my blessed Saviour.

I love Thy Church, O God!
Her walls before Thee stand,
Dear as the apple of Thine eye,
And graven on Thy hand.

For her my tears shall fall;
For her my pray'rs ascend;
To her my cares and toils be giv'n
Till toils and cares shall end.

In this golden harvest year I want to share the blessings of my church with many. God help me to give as freely as I have received.
After pastoring First Church in DeKalb for over six years, Rev. Wayne L. Albright has accepted the call to pastor First Church in Pontiac, Illinois.

Rev. Max A. DeArney has resigned as pastor of the church in Olivia, Minnesota, effective July 20, to enter the field of full-time evangelism.

Pastor Irwin Harris sends word from Akron, Ohio: "Sunday, May 25, Clinton Church started their venture of faith building fund drive on new sanctuary. Over $21,000 raised in cash and pledges in morning service. It was a red-letter day in the history of the church. Hope to break ground in near future."

After serving the Arcata church for four and one-half years, Rev. Ira L. True, Jr., has resigned as of June 15 to accept a call to pastor the church in Vallejo, California.

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Reading Table for Steel Workers

By HOMER W. VAN SCOY

At Houdaille-Industries Automotive Parts Factory in Huntington, West Virginia, there is a roughly made oak table that is serving an unusual purpose. It provides a reading place for steel workers. Its only literature is a copy of the New Testament and the weekly issue of the Herald of Holiness. On the flyleaf of the New Testament are printed the names and addresses of the four Nazarene churches in this city.

The table is located between the aisle and the wall near the yawning mouth of one of the furnaces. This is an off-beat soul-restoration station where the weary worker can read his favorite passage of scripture, thumb through the Herald, and be on his way again. Many stop to read and ask questions of the Nazarene layman who unloads the furnace. There are seven other Nazarene laymen in the factory.

The young Nazarene who unloads the furnace discovered this opportunity for preaching through the printed word. He found a table and started the library. As one poet wrote: "It was good to be in the house of the Lord's house more carefully and to thank Him for His grace, to keep our hands in His and seek Our Heavenly Father's face."

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Shine and Shade

By CHRISTINE WHITE

An Eye Opener

Pastor, East Side Church, New Albany, Indiana

Have you ever listened to a tape recording of the prelude of your church service? If you have not, you have really missed the surprise of your life. Some things have become so common that we do not notice the trend they are taking until we hear ourselves as others hear us.

This pre-service weakness is not only among the laity; it is even among our preachers. A stranger or blind man might think he was in an automobile showroom, real estate office, home economics class, or some other marketplace of the world.

That poor, hungry soul that is weary with the cares of life, and has come to church to find help, may be disappointed when he hears about the latest creation in automobiles, the price of property, the latest fashions, or Grandma's favorite recipes when he expected something that would prepare him to find God. He wants something that the world never gave and cannot take away.

Some of our people have been so afraid of having our church classified as unfriendly that they have bent over backwards the other way. A spirit of light conversation among ourselves should never be mistaken for friendliness.

There would perhaps be more altar services if there were more pre-service preparations. If we would come into the Lord's house more carefully and prayerfully, we might feel His presence more and as we leave we could say, "It was good to be in the house of the Lord."

Jesus said, "My house shall be called of all nations the house of prayer." He also said, "Out of the abundance of the heart the mouth speaketh. A good man out of the good treasure of the heart bringeth forth good things" (Matthew 12:34-35).

What does the world receive when it hears our conversation?
By RICHARD S. TAYLOR
Principal, Nazarene Bible College, Sydney, New South Wales, Australia

I have just recently returned from evangelizing in New Zealand, the land not only of "cheese, trees, and ocean breeze," but of many receptive hearts. In seventeen days I preached twenty-eight times to responsive audiences in six towns—three in the North Island and three in the South Island. Besides the three Nazarene churches in Auckland, Hamilton, and Dargaville, my opportunities included two Christian Business Men's meetings, two Salvation Army services, two Y.M.C.A. gatherings, one Youth for Christ rally, and two union services—one in a Methodist church with three denominations participating and one in a Baptist church with six other groups co-operating. These latter contacts of course were in the South Island, where we have no Nazarene churches, but where we should have in the very near future.

Christchurch, around which the South Island meetings were clustered, is a beautiful modern city of some fifty thousand. There is absolutely nothing to fill the gap between dead formalism on the right and Pentecostalism on the left but the Salvation Army and Youth for Christ. But the hunger is deep. Following the Youth for Christ rally eight fine young people came out for sanctification. In all of these services I was not only permitted but encouraged to preach on holiness. At the moment there is a widespread and open-minded spirit of inquiry concerning the Wesleyan message of full salvation. Several have come into the blessing and are looking for further guidance, which they know they will not find in their worldly, formal churches.

Mr. Richard Green, a retired businessman and a warm friend of the Church of the Nazarene, deserves our thanks for arranging these services in the South Island. It should be added also that Rev. R. E. Griffith, the director of our work in New Zealand, was with me in Christchurch, selling books, answering questions, and, as always, keeping his practiced eye out for good church sites. He found one which is a churchman's dream—a corner property facing the beautiful and famous Avon River, in an attractive residential area with no other churches nearby. The establishing of a Church of the Nazarene in the near future should certainly be a matter of widespread and earnest prayer.

At Dargaville, an attractive town of three thousand almost at the top of New Zealand, our work is new and small, but getting a foothold under the leadership of a heroic young couple, Phillip and Beryl Burton. A partition was knocked out of an old residence to provide a nice chapel, with plenty of room left for the pastor and his family in the other part of the building. God has given us, in spite of much opposition, some choice laymen here. One fine young couple from this church are students in the Nazarene Bible College, Sydney, preparing for the Nazarene ministry in New Zealand.

Hamilton, a city of some thirty thousand, eighty miles south of Auckland, is said to be the dairy center of the world. In this fast-growing and busy area our Church of the Nazarene is prospering under the faithful leadership of Rev. and Mrs. Jervis Davis. It was my privilege in 1955 to be with young Davis and Mr. Griffith when the building was found which has since been remodeled for church and Sunday school. Then I preached there once in 1956. Therefore I was delighted to find that in spite of difficulties, discouragements, and reverses, the work which began with nothing now has several substantial families and a live young people's group. Attendance in the recent services was amazing. The city newspaper published an interview on the editorial page. Interest in holiness doctrine on the part of outsiders was genuine and conviction deep. Truly God is moving in Hamilton, and if present members will walk in present light there is bound to be great spiritual victory.

But the great event of the tour was the annual Easter Convention in the beautiful new church at Auckland—our "mother" church, begun by the...
Griffiths less than six years ago. What formerly had been a youth camp suddenly matured this year into a full-fledged Nazarene camp meeting with folk of all ages coming from different parts of the North Island to stay the entire five days. Expecting thirty, they stocked food for forty, just to play safe. Actually at the noon and evening meals they fed an average of fifty!

Beginning with a night of chain prayer, the spiritual level of the convention quickly began to rise. But there was no froth. Solid study was pursued in the classes, with Dr. H. V. Miller's book *The Sin Problem* being used as a textbook. Detailed lectures were given on doctrinal and practical aspects of entire sanctification. The fruit, therefore, was well rooted. Though some were reclaimed, most of the seekers were for heart holiness. New Zealanders do not move easily; when they do come to the altar they mean business. Consequently a seeker usually means a victory. Monday, in between preaching services, was testimony day. Those testimonies were worth a thousand flights across the Tasman Sea! As for the Griffiths, they must have felt repaid abundantly for the labor, tears, and sacrifice.

One young man who had been sanctified the night before told movingly of his years of search, his conversion, and now his cleansing. Later his young wife told how she too had found God in purifying power that every morning. Together they sense a call to full-time service. A young mother came to the camp quite reluctantly, but now with tears of joy testified to the new release and glory which were hers. An eighteen-year old girl recounted her spiritual driftings and mental confusion in the worldly atmosphere of the Teacher's Training College, then glowingly reaffirmed her faith and steadfast purpose to go all the way with God without compromise.

A middle-aged sheep farmer who for years had been a devout local preacher spoke with deep feeling of his attempts to diffuse some spiritual warmth in the church which he served, but of the overwhelming contrary influence of the dance crowd. The day before, on Sunday afternoon, this brother had brought a helpful message. Later, when he and his wife returned home and had a chance to pray and talk things over, they reached the conclusion that God would have them not only unite with the Church of the Nazarene but offer themselves for pioneer home missionary work. When this word reached Brother Griffith he exclaimed, “Praise the Lord! That’s an answer to prayer!”

And thus is God performing miracles in New Zealand! Other groups are invading these islands with more money, but not with more prayer. In the long run prayer will prove mightier than the dollar! And too often they are sowing the country with the noxious weeds of heresy. We have the seed of the pure gospel. Let us give more, back our giving with much prayer, and sow lavishly. An abundant harvest will be ours!

The loyal laymen I have known showed me...

The Tie That Binds Our Hearts Together

By FLETCHER GALLOWAY, Pastor, First Church, Grand Rapids, Michigan

Today marks my thirty-sixth anniversary as a pastor in the Church of the Nazarene—twenty years of which time I was pastor of one church. What a sacred and wonderful privilege! God has surely blessed me far above anything I deserve. I have had the pleasure of knowing personally and working closely with some of the most devoted and sacrificial laymen that any pastor ever served.

Sometimes one hears the complaint that there is lack of loyalty on the part of church members. I suppose in some cases there may be grounds for this complaint. However, it is the very opposite fact that has amazed me. I have been amazed at the amount of strain and stress a church could take without breaking up. I have been amazed at the strength of the factors that hold a church together. In most cases it is a relatively easy matter to go from one Protestant church to another, and in larger cities it is now a relatively easy matter to go from one Church of the Nazarene to another. Church membership and church attendance are voluntary. People go because they want to go. They give because they want to give. Why do people love their churches so, and what makes them give so much time and service and money? What makes them stick through thick and thin? What tie binds our hearts together?

*First of all it is our love for Christ.* The Church
Reach World Missions Goal of

ONE MILLION DOLLARS!

There is great jubilation among Nazarenes everywhere in our going “over the top” of the one million Golden Anniversary Easter Offering goal for world missions. In the words of a church leader, it demonstrates again that “Nazarenes can do anything they join their minds and hearts to do!”

Achievement of the goal was notable for several reasons:

It was the first time in the fifty-year history of the Nazarene denomination that more than one million dollars had been gathered in a single, church-wide effort for the cause of world missions.

It not only set a record among Nazarenes, but it probably was an all-time peak for a single offering among all the smaller denominations that hold to the Wesleyan doctrine of entire sanctification.

It assured that full support will be continued for our 393 missionaries working in 35 world areas and that the plans for West Germany and Brazil, our two newest areas of work, will go ahead on schedule.

Also worth notice was the fact that the goal was reached in a year of economic slowdown in some parts of the nation.

“The people did not allow the recession to deter them from carrying through to victory under God the great goals adopted in the 1956 General Assembly,” Dr. S. T. Ludwig, general church secretary, commented.

Gift from Australia

The actual hour of victory was Thursday morning, May 15, about nine o’clock when a gift of $3,500 from the Nazarene churches in Australia was recorded in the office of Dr. John L. Stockton, general church treasurer. This amount increased the grand total that had been acknowledged starting on April 7, after Easter Sunday, to $1,001,235.

At the close of the twenty-eighth business day after Easter, Nazarenes had given $106,888.68, or 12 per cent, more than during the same period following the Easter Offering in 1957.

The final 1958 Easter gift is expected to total between $1,025,000 and $1,050,000, officials estimated. The 1957 Easter Offering total was $907,000.

Going “over the top” in the 1958 Easter Offering provided additional impetus to other anniversary year plans.

Among the events ahead are the “You Are One in a Million” Week of Witnessing, October 5 to 12; Anniversary Sunday services in all 4,500 churches; denominational services at Pilot Point, Texas, Monday afternoon, October 13, at two-thirty, when a granite marker will be unveiled at the site of the historic 1908 union ceremony; and the Thanksgiving Sunday offering for world missions.

—Nazarene Information Service
forced to the wall. Rumors were being circulated that it was not on a sound basis. One morning just before opening time a long line of people were waiting to draw out their deposits. A tall, gray-haired man, a well-known citizen of the community, walked past them and took his place at the door. He said, "Neighbors, I would like to say a word. My deposits are in the bank across the street but I have made a careful check and I believe in this bank too. I take it that you are here to draw out your money but I would like the privilege of being the first one to go through the doors when they open. I hold in my hand a cashier's check for $——. I am going to deposit it because I believe in this bank." The long line of withdrawers melted away and the bank was saved.

"By this shall all men know that ye are my disciples, if ye have love one to another." The stronger the bonds of mutual love and confidence, the greater a church's witness for Christ in its community. Nothing can compensate for this love. Pray that this kind of love may permeate your church, and pray that your heart may be one of the fountains out of which it flows.

Some Characteristics of Pentecostal Believers*

The elements of success in a Pentecostal believer, a Pentecostal Church, or a Pentecostal Denomination have always been the same, and always will be the same in experience and methods; and a close observer will notice that those churches and camp-meetings upon which the blessing of God comes in refreshing showers are those that keep the closest to these two factors. When Pentecostal times have been given to the Church, it has been because preachers and people met Pentecostal conditions, used Pentecostal methods, and, of course, got Pentecostal results.

There is still a cry upon many hearts for Pentecostal simplicity and power to come upon our churches, that will move on with irresistible force and make the Pentecostal Forward Movement a veritable fact. It will be well, therefore, for us to look for a little while at some of the characteristics of Pentecostal days and people, for we might find in their study the secret of the success for which many hearts long.

It is not so much with the Pentecostal preacher that we wish to deal in this article, but with those who "gladly received his word," the three thousand who were added to the church that day, and who at once became "steadfast" believers in and doers of "the Apostles' doctrine." Then what kind of people were they?

1. They were a Believing People—Faith was at the base of their experience, for it was faith in the message of the preacher that enabled them to "gladly receive his word." They were real believers and not doubters, and God honoring their faith they became receivers. Nazarenes, especially, are to be "examples of the believers." While emotion and ecstatic feelings have their gracious place in the experience of the Christian, they can never take the place of faith.

2. They were a Social People—They were "together." They could not find, nor did they desire, any more social people than their brethren. Holy sociability is a great blessing, greatly to be desired, and one of untold influence. The day is past for us to crawl within our own shell. What the Church needs is not fun and frolic, but joyous, happy, buoyant men and women filled with holy life, pure in heart, with desires and purposes fit for the angels.

Since I Have Jesus

By HALDOR LILLENAS

How can I in sadness pine when I have Jesus?  
In my heart is joy divine since I have Jesus.  
He sustains me every day,  
He upholds me all the way,  
He directs me lest I stray since I have Jesus.

How can I discouraged be since I have Jesus?  
He gives courage unto me since I have Jesus.  
He's a clear and shining Light,  
He makes all my pathway bright;  
I am singing day and night since I have Jesus.

I'm an heir to wealth untold since I have Jesus,  
More than all the world can hold since I have Jesus.

Refrain  
I have Jesus; He has me.  
Oh, what fellowship have we!  
Heav'n is opened unto me  
Since I have Jesus.

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*R. Pierce—Nazarene Messenger, June 4, 1908
to see and rejoice in, and yet so controlled in their conduct that they “shun the very appearance of evil.” This, certainly, would be a “drawing card” in any church, and one that no other outside attraction could break into.

3. They were a Self-denying and Liberal People—They not only “sold their possessions,” but “parted” to every man that had need. Now, while the conditions of society and business of today would prevent this being literally done, yet the principle of self-denial and liberality toward the needy is ever the same. We believe there is to spring up in the Church of Christ some system by which our poor brethren, the sick and the widows and orphans, will be cared for under just and discreet ways. We know the cry will be that such a system will be “abused.” Well, we think that if God could give Solomon wisdom to rule a kingdom, He could give a few brethren and sisters wisdom to look after the poor of a church. Of course there would be no lack, for the self-denying and liberal Pentecostal spirit would keep the treasury well filled.

4. Then these Pentecostal saints were a Steady-going People—they “Continued.” They were loyal, steadfast, thorough-going believers in the Apostles’ doctrine, and being so, they seldom missed a meeting. They delighted in the holy “fellowship;” they were there at the lovefeasts, in the “breaking of bread,” and were always on hand at the time for prayer. No wonder they “continued.” The enemy had very little chance with them. Oh, beloved, there is great safety in “continuing,” it leads to steadfastness. Not many weaklings, constantly coming up for “repairs”—but “continued steadfast.” May the Lord put a “steadfast” continuosity in all our members.

5. They were a Happy People—They did things with “gladness.” There was no grumbling at meals; their contented hearts were filled with gratitude and gladness. They kept their hearts pure and the revival spirit constantly burning, no talking about unfair treatment, or preference one over another. The dove of peace nestled in each heart and the “Unseen Guest” presided at every meal. Surely it was a good place to board. May the Lord make our homes places of “gladness.”

6. Then again they were a Single-hearted People. They didn’t say one thing and mean another. There was only one side to them. They were inside what they professed on the outside. They could easily stand the X-ray spiritual examination, and were determined to “go through” on what they were and not on what they seemed to be. They were no longer “double-minded.” Everybody could trust them. They had a “conscience void of offense toward God and man,” and as a result felt comfortable inside.

7. They were also a Praising People—Not praising each other, but “Praising God.” They had good leaders, who, even before Pentecost “were continually in the temple, praising and blessing God.” And so when God gave to these leaders the Holy Ghost He also gave them a mighty revival that produced a like kind of converts. A testifying Church, full of praising hearts is a power that cannot be resisted by the unsaved and cannot be “downed” by the world or devil. Praise God.

8. No wonder they were a Drawing People. They had “favor with all the people.” Their influence could not be resisted. Their lives were a great magnet to draw people to God. They not only

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**The Postman**

**The Front Door**

**And the Altar**

It was a routine morning in the parsonage, with breakfast, family worship, and some time in the study. *The postman* brought, among other things, a letter from the Department of Evangelism, stating that word had come from a pastor in another city as to the shifting of a family from his community to mine.

At the front door, I received a warm welcome and made a new acquaintance. Inside, I made a short visit and uttered a prayer.

Intermittently at first, the fine young couple attended services with their little son, and soon began to participate in Sunday school class gatherings.

A few months later, at the altar, they knelt together, and I felt my heart warmed as our people gathered around them in fervent prayer. Then on a recent Sunday morning, standing with others before the same altar, they accepted the obligations and privileges of church membership.

My soul is touched as the great arm of the church reaches out to shelter and guide them in their new-found joy. I am grateful for the influence of the local church, but I know that heaven has also recorded the alertness of a fellow pastor in a far-off town, and the burning heart of Dr. V. H. Lewis and his co-workers in the Department of Evangelism.

By C. E. Lykins
Pastor, Decatur, Indiana

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had light, but they let their light “shine.” No doubt Wesley got his idea of “all at it and always at it” from these people. Jesus was “lifted up” in the lives of the Pentecostal believers, and He drew men to himself.

9. And lastly, they were a Successful People—“the Lord added daily” such as were being saved. None got in without being saved, for “the Lord” was on the Committee of Examination. Perhaps some “climbed up some other way,” but very few. A holy Church should demand holy conditions in its members, or else it will soon cease to be holy. Holiness was the attraction at Pentecost, and holiness must be the power today to draw people to God.

So taking these Pentecostal believers all through, they were a simple, natural people under the favor of the Divine Spirit. O for a return of God’s people to Pentecostal conditions and methods. What do you say, brethren, shall we, by the grace of God, be such a people as are here described? God grant it. Amen.

Reminiscing about the future

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

I cannot reminisce about Hoople and Bresee as some still among us can. Old Peniel, and even Old Olivet, are too far back for me. The Beulah Christian and the Nazarene Messenger are simply holiness magazines I have heard about. The glory march around the tent at Pilot Point, Texas, in 1908, when the merged holiness work of the West and the East joined hands with that of the South, is only an event I have thrilled to by the hearing.

But I can reminisce about the future, if I may be allowed the expression. I am young enough, and old enough, for that. I have lived with them in our colleges and seminary—with young pioneers for this second half of our denomination’s first century; with the student body presidents who in youth lead their fellows as prophets; and with the plodding type who are not elected as student leaders but whose effectiveness rises slowly with the passing years.

I have studied long hours with young men who will become first-rate scholars in this century’s resurgence of the Wesleyan emphasis. I have prayed short hours with men who have a fire in their inwardness and cannot but succeed in winning the lost ones to Christ and in convincing believers to be sanctified wholly. My heart has been challenged by young men who work hard at preparing to be pastors of our churches. I have tended to idolize my comrades who burn to take Christ to men beyond our borders. I have admired those who prepare to become effective lay workers in our local churches. For the most part, these young people are genuine. They are not simply birthright members of the Church of the Nazarene. It is not simply that they have inherited rumors about the possibilities of saving and sanctifying grace. Theirs is not secondhand religious experience borrowed from parents and pastors.

If it were simply that, they would not work their way through our schools. They would not stand straight up and be counted for Christ as they do in the secular and sinful outside world. They would not take “hard scrabble” when they could do better.

Free Holiness Literature for THE BLIND

Your Publishing House is inaugurating a service of free literature for the blind. But we must depend upon you to send us the names and addresses of people in your community (or elsewhere) to whom this material can be mailed.

The first item in the series of books in Braille will be Why Worry When You Can Pray? by E. E. Wordsworth. It will be ready for mailing soon.

Remember there is no charge to the one sending in a name or to the person receiving this literature. This project is just another service by your Publishing House for those who need inspiration, information, and devotional literature with a holiness accent.

If you do not know any blind persons, mention this service to your friends. In this way you might be able to send one or more names to add to our “Books for the Blind” mailing list. We are desirous to reach as many as possible.

Write
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as the worldly-wise see it. They would not have this passion.

They have their spiritual struggles, certainly. Long hours of work and study drains them physically, and that sometimes has its effect on them spiritually. And with some of them, believing the once-delivered faith deep down does not come easily. Like Thomas they want proof that you can handle with your hands, two or three reasons for each revelation. It sometimes takes a "heap of patience" to bear with this sort, and more charity than one can muster: it is so clear to you in the Word, so real in experience. But say! I have seen these young people struggle through to deep-down victory that will last a lifetime. I have seen them stand high on top of those struggles, shouting the sure testimony of the established ones.

All in all, when I think about the young people I have known in three of our colleges and in our seminary, I have high hope for our church's next
fifty years. You hear them preach in our seminary chapel, for example, week after week, year after year, and you get the confidence that in them the church of the future is in willing hands and humble hearts.

They will be as terrible as an army whose morale is boosted by banners. Under God they will push open the gates that hellish men build and prevail against the enemy on battlefields manifold. They will live the holiness life so attractively that hardened unbelievers will flee to the Cross, needing no other medium of the Spirit's conviction. They will preach so convincingly that men will see no way out but to accept the whole counsel of God.

One historian says that at John Wesley's death, fifty years after he had started Methodism, there were 70,000 adherents; another, that there were 120,000. After our first fifty years, there are over 300,000 Nazarenes. Young America, ever pushing back its frontiers, might have been fertile soil for Methodism's advance after Wesley's "upgoing." Yet with the respect given old-time religious beliefs, experiences, and practices in our day, evangelistic meetings making front-page news, and with the kind of youth God has given us, who knows but that the people called Nazarenes will be counted by the millions in the year 2008—if Jesus tarries?

Planning A Vacation Trip This Summer?

If you are planning a vacation trip during the coming summer that will bring you in the vicinity of Kansas City, be sure to stop off and say, "Hello," and have a look at your Publishing House.

It should interest every man, woman, young person, and child to see where your Nazarene books, periodicals, music, and other supplies are printed and distributed.

We're never too busy to take visitors on a personally guided tour of the plant. It is YOUR Publishing House and we shall be delighted to have you stop by. Come just as you are.

You needn't be embarrassed if you are dressed casually and a bit the worse from long hours of driving. We're just hard-working "home folks" and we'll be glad to have you.

Don't pass your Publishing House by if you are in the neighborhood.

The Holy Spirit

By MELZA BROWN, Evangelist

There are many, like the disciples at Ephesus, who have never so much as heard whether there be any Holy Ghost. Then also there are many who have heard much about the Holy Spirit but have never received Him. Some people are afraid of anything supernatural in religion and, of course, the Holy Spirit is supernatural. Many talk about the Holy Spirit but do not give themselves unreservedly to His control and guidance.

If we have received the Holy Spirit there are some evidences in our lives. He is the Spirit of love. After Pentecost the people were made to say concerning those who had received the Spirit, "Behold, how they love one another!" The individual who is Spirit-filled cannot have hatred or malice toward any individual.

He is also the Spirit of power. After Pentecost the world said of the believers who had received the Holy Spirit, "These that have turned the world upside down are come hither also" (Acts 17:6).

The Holy Spirit is a wonderful Personality. He has in His will a place and plan for every Christian life. The best place on earth is in the center of His will. The Holy Spirit is willing to take the responsibility of seeing the Christian through—that is, if he is willing to turn the reins of life completely over to Him. As truly as the old servant of Abraham took the responsibility of bringing Rebekah to the homeland and Isaac, the Holy Spirit will take the Christian through to the presence of the Son, if he like Rebekah will say, "I will go."

The Holy Spirit has sensibilities and can be grieved. Thus the necessity of obedience to His leadings in all things. He gives the Holy Spirit to those who obey Him. "Grieve not the holy Spirit of God, whereby ye are sealed unto the day of redemption" (Ephesians 4:30).

The Holy Spirit also has emotions. He both loves and comforts. We will find plenty of occasions in life when, as pilgrims on life's journey, we will be in need of both these wonderful ministrations of the Holy Spirit.

The Holy Spirit is holy in very essence and is entirely antagonistic to the spirit of this world. The soul that receives the Spirit in His fullness will have no trouble with rules and regulations. He lives above them all; he is under the guidance of the Spirit.

Surely we should desire to receive Him as our...
Sanctifier, Guide, and Comforter. I know it is of great importance that every believer receive the Holy Spirit. Jesus was anxious for His disciples’ welfare and entreated them to tarry in Jerusalem until they were endued with power from on high. Paul’s first question to the disciples at Ephesus was, “Have ye received the Holy Ghost since ye believed?”

The world cannot receive Him but those who are Christ’s by the new birth may receive Him if they so desire. However, He is gentle and considerate and never comes to the heart of the believer until He is really wanted. Do we really desire the presence and power of the Holy Spirit more than anything else in this world? “What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them” (Mark 11:24).

Dr. Leon A. Greenberg of Yale University, has found that it takes twenty-four hours for the body to burn up a pint of alcohol. Thus a heavy drinker can be almost as great a highway menace as the morning after as the night before.—Booten Herndon, “Drunk Drivers Are Getting Away with Murder,” in the Sunday Guardian.

WORK
is God’s good gift to man

“My work is driving me crazy!” No, you’re wrong there, brother, sister. It’s worry, not work, that makes people go mad. Work never landed anyone in the mental hospital.

“It’s because of sin we have to work!” No, I’m sorry; you’re wrong again. Before Adam ever sinned, God set him to work in the Garden of Eden. No man can live a normal, happy, healthy life without work of some kind. I attribute much of my daily happiness to the fact that I work hard, almost constantly, with little time to “mope.”

Work is one of the greatest therapeutic values of life. Manual labor, especially, tends to heal the mind, quiet the nerves, soothe the soul.

Do you have to work? Thank God for it! It will probably be an important factor in keeping you out of the hospital, the mental institution, the penitentiary. So just keep on working; stay strong, sane, safe—and God bless you, my friend!

—Ralph Earle
Cutting a Channel . . . Are YOU Doing It?

Two of my grandchildren, ages ten and eleven, and three of their friends, took me hunting yesterday; that is, they persuaded me to go. That was the only way our grandchildren could get to go. They didn’t hunt for birds or rabbits—the children were too small for that; they hunted for frogs. Where did we go? We followed a little channel for a half-mile or perhaps a mile. Rocks were on every hand and it wasn’t easy going. The channel was narrow; there was only a little water in the bottom, but it was moving along. We saw some frogs, but we didn’t catch any. Nevertheless the children had a big time, and I got some good fresh air and sunshine.

What’s the purpose of all this? you may ask. To bring to you the thought of “cutting a channel.” That stream, tiny as it is, is cutting a channel. The banks are no more than three or four feet apart anywhere, and in several places less than that. But a channel is being dug! What does it take to make a channel? The water flows along. It keeps this up for days, weeks, months, years, and sometimes even for centuries. Slowly but surely the channel is made. There is not only movement, activity, but as has already been implied, there is persistence, constancy; it continues. It doesn’t last for just a few days or weeks; it goes on and on. In addition to the movement, or activity, and the persistence, or constancy, there is effort, or energy. Strength must be expended, power must be manifested before a channel can be cut.

Still another factor enters in, and that is, this work isn’t done instantaneously. Holiness people believe in the timeless; we believe that God does some things for man in the flash of a moment. God regenerates man, cleanses his heart from sin, but that isn’t the whole story, as much as we believe in that which takes place instantly. We also are sure that Christian character can’t be built in a lightninglike fashion; it takes time and must be done gradually, little by little. We must not only build a character, but also we must make a place for ourselves in the Christian world. By this is not meant a position for ourselves, but rather a place of influence, an impression on society. Are we cutting a channel through the world? Are we making ourselves felt for God? Are we doing something that will count for eternity? Or are we just drifting along without moving anything or anybody, without cutting a channel, without making an impression, without exerting any influence for good? God forbid!
If we are really Christians, we must cut a channel in the world for God by these various means. But the writer does not like that word “cut.” It is a good word, and it is used in the way in which I use it here. But when we talk about “cutting,” we think of knives; and knives, when they cut, sometimes do damage—sometimes they hurt. Not so with the channel which a stream cuts. It begins with a few quarts or gallons of water, and they glide along gently; they are not cruel, and yet they make themselves felt. Likewise, the Christian should deepen and widen his influence; his life should tell for Jesus. The song says, “I want my life to tell for Jesus.” In other words, I want to be able to cut a channel in the world; cut it, not as a knife cuts, but like the moving water as it flows gently along.

The Apostle Paul must have had this in mind when he said: “Brethren, I count not myself to have apprehended: but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus” (Philippians 3:13-14). You might say that’s individualistic, or personal, and be right. It is that, but it is more. It is also spiritual in its power and influence. He is cutting the channel of character, and while he is doing this he cuts a swath through society. His life tells on others for Jesus. “I press toward the mark for the prize of the high calling of God in Christ Jesus.”

Cutting a channel—are YOU doing it, my Christian friend?

By Stephen S. White


Commencement season has come again and our thoughts have been turned to our schools. Young people have been graduating, many of them, from our various institutions of learning. We congratulate them on having completed the prescribed courses.

Along with these degrees, certain honorary degrees were granted. Your attention is now called to them.

Bethany Nazarene College, Bethany, Oklahoma, bestowed the honorary degree of doctor of divinity upon the following: Rev. W. Raymond McClung, superintendent of the Houston District; Rev. Ray Hance, superintendent of the Kansas District; and Rev. Whitcomb Harding, superintendent of the Nebraska District.

The honorary degree of doctor of divinity was

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You’ll Want to Read This...

THEOLOGICAL NOTE—Dennis Crosby not only embarrassed the Roman Catholic church but also a prominent Protestant denomination when he married Divorcee Pat Sheehan in Las Vegas. The Church of the Nazarene was brought unwillingly into the picture when a former minister of that church performed the Crosby ceremony. Rev. James Herndon, the Vegas clergyman who tied the knot, surrendered his Church of the Nazarene credentials last June, and set up his own denomination. He called it the Evangelical Church of the Nazarene, and the similarity of names has caused his former coreligionists to squirm at the Crosby publicity. Church of the Nazarene, you see, also has strict rules on divorce and remarriage.

—by Dick Nolan,
in May 12,
San Francisco Examiner

JUNE 11, 1958 • (377) 13
Deep snow and long icicles surround the General Walker Hotel. A large sign greets us, "Welcome Nazarene Retreat." The Retreat is not scheduled to open for several hours but already almost one hundred of your sons and daughters are here.

"Are you from Kansas City? We are from ---." And the Retreat was on. I remember thinking, I never saw a group so hungry for fellowship—like a family reunion.

The facilities were outstanding. Here was a hotel which Hitler had built for the use of his staff and guests in the Bavarian Alps—the extreme southern part of Germany—a little thumb that juts down into Austria. It is now maintained by the United States Government for religious retreats for its military personnel.

The first meal—lovely dining room, white-coated waiters, and five courses! Surely they can't keep up meals like this for a week, I remember thinking. But they did.

Time for the get-acquainted activities that first evening.

This story is late. Its lateness results, not from delinquency of either desire or duty, but from sheer inability to tell the story.

Our first Servicemen's Retreat had barely closed when I first started to write the story of it, but I was too emotionally involved to do it just then. It would be easier later.

But it wasn’t; nor is it now. It is five weeks later, and pen and paper are ready. The story gives way to recollection.

By Ponder W. GILLILAND
Paul and Maxine Skiles were in charge. What a wonderful time of fellowship! All the last signs of starch disappeared. Just a wonderful gang of Nazarenes—almost two hundred by this time.

A check was made. They represented thirty-eight states, Canada, and the British Isles. They had come from four continents to attend the Retreat—Europe, Asia, Africa, and North America. They were from one-year men to twenty-four-year career men. It mattered but little whether they came from Izmir, Turkey, Morocco in Africa, or one of the many European countries—they were all of the same brand. Top quality!

They cheered the letter of greetings from the general church, written by General Superintendent Vanderpool.

Bedtime—but who wanted to go to bed? To the snack room—they sat in groups, laughing, talking, getting to know each other, drinking coffee, eating sandwiches. No one was hungry—except for fellowship—and it is always easier to relax and talk over a sandwich. Eleven o’clock. Midnight. At 12:45 a.m. the last group went to their rooms. I was the last.

Breakfast any time from 7:00 to 9:00 a.m. Group “buzz” session at 9:30 a.m., directed by a chaplain. That reminds me of what a great help those four chaplains and their wives were in the Retreat: Conley Pate, Samuel Graves, Kenneth Matheny, and Robert Schappell.

Chapel time was 11:00 a.m. Wide, tall windows surrounded our chapel. Outside were the deep snow, the bright sun, the majestic mountains. Paul Skiles’s trombone expressed our feelings, “How Great Thou Art!”

The thirty-seven children were downstairs. Floy and Maxine (Gilliland and Skiles) opened their daily session of vacation Bible school activities. The mothers were free to attend the services.

The chapel message was on “God’s Purpose for All His People”—that we “might serve him without fear, in holiness and righteousness, . . . all the days” of our lives. I tried to simply tell of God’s plan of salvation—what He wanted to do for us—and how we could enter into its benefits. No altar call was given. Later one fine young man said, “That service helped to get me back on the track. In my associations with others—I had come up against some doubts on the matter of holiness. I see my way again, now.” There was opportunity to deal with several, in private, that day. A typical comment was, “It has been so long, I have needed praying—and very little instruction. Quiet searching after God. Tears. Victories. I was called away from the altar last night.” Lots of testimonies. Then a little message on walking with God—even when you don’t feel like it.

Another great afternoon of activity. It’s like one big, happy family by this time. Another trip down the hill on the sled. Never again!

The evening service. More testimonies, choir, eleven-man quartet, the message. Another long line of seekers. It is almost 100 per cent victory by this time. There were officers at the altar. You couldn’t tell them from others, not in the entire Retreat. Victory again. Private counseling—dealing with problems—personal and real.

Another day. Jerry and Alice Johnson and their two sons had arrived by plane from Eugene, Oregon. They were there to open our work in West Germany. The group had been anticipating their arrival.

Jerry brought the message in chapel. He told of how God had led them in coming to Germany. God melted our hearts. All of the servicemen gave him their names and addresses, along with the names of contacts they had with German families. There was real optimism among all of them concerning our new work.

Our last night. Chaplain Matheny is leading a buzz session: “Has the Retreat helped you?” Testimonies followed—words of appreciation to the general church for making the Retreat possible. “Can’t we have one each year?” The unanimous vote—asking that the Church of the Nazarene hold one each year.

The last service. The songs and the message were on that theme. The four chaplains, Jerry Johnson, and Paul Skiles assisted in serving Communion. It seemed like holy ground. This chapel where once the feet of Hitler and his friends had danced, where once they drank—we celebrated the Lord’s Supper! No words can describe it.

The last service is over. The last night in the snack room. They made speeches, they gave us lovely souvenirs. Who cared how late it was? It was the last night. Then—back to their bases—four hundred miles north in Germany, three hundred and fifty miles west to France, across the channel into England, back to Naples in Italy; who knows how far south into Africa, or how far east to Turkey? So forget the clock! Last opportunities to deal, personally, with those still having spiritual problems. At last—to bed—very late!

The last breakfast. Luggage in the lobby. Some ready to catch the bus, others loading their cars.

Our taxi was waiting. Had to go. “Please come back next year!” “See you at Western Ohio Camp this summer!” “It has been the greatest week of our lives.” “We can make it through another year if we can have another one next year.”

The taxi had to pull away. Who cares about the lump in the throat? Who is ashamed of tears? And who could adequately write the story—I can’t!

All of the men named above are district superintendents, holding very responsible positions in our church. As a church we could not do without the leadership of the district superintendents and at the same time carry on the intensive program which we do year by year. All six of these men who have been honored with the doctor of divinity degree are giving intensively of their time and strength to the forwarding of the work of God as represented by the Church of the Nazarene. God has blessed them in their several places of service and the church appreciates what they have done. I congratulate Drs. McClung, Hance, Harding, Grosse, Phillips, and Eckley on this honor which has been bestowed upon them.

In this temperance lesson note:
1. No man lives unto himself. The evils of the day are never a private matter.
2. Life is a success in God's sight only when our God-given powers are used with self-control and in obedience to God's law.

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The Stewardship of Life (Temperance)

SCRIPTURES: Judges 13—16 (Printed: Judges 15:11-15; 16:15-21)

GOLDEN TEXT: For if ye live after the flesh, ye shall die: but if ye through the Spirit do mortify the deeds of the body, ye shall live (Romans 8:13).

The Philistines were a constant threat to the children of Israel. Again there is the recurring cycle: rebellion, servitude, and deliverance. Because of evil committed in the sight of the Lord, they were delivered into the hands of the Philistines; but God in His mercy chose to raise up another judge, Samson.

Certain restrictions were given. He must be a Nazarite from birth to death, separate himself from wine and strong drink, and no razor "shall come on his head." From his early days he was a man of exploits. With the promise that "he shall begin to deliver Israel out of the hand of the Philistines," Samson courageously encountered the enemy. Finally Samson went to Gaza and there fell into sin. At last, entangled with the woman Delilah, he revealed the secret of his strength. And here is the tragedy of the broken vow: abandoned by God!

This lesson on temperance forcibly points out the tragedy of the wasted life. With great possibilities, chosen of God and everything in his favor, he chose the way of a braggart and gave himself over to his passions.

Rev. Oliver Karker, missionary on furlough from Swaziland, Africa, is free for missionary services until June 30. He is an excellent speaker and will bring interesting and up-to-date insights into present-day Africa, as well as a report on our Nazarene work there. Contact him at the home of Roy Shoff, R.R. 4, Salem, Ohio, if you would like to have him speak in your church.

Preachers' Convention in Trinidad

The Trinidad District Preachers' Convention was held the last of February, 1958. We met in the Santa Cruz church located on the beautiful scenic grounds of the Nazarene Training College. All the Trinidad pastors and workers and the missionaries assembled the first morning with an air of expectancy that God would mightily visit our gathering. Holiness was the special emphasis of the convention. Our Trinidad Nazarenes gave papers on holiness subjects which were inspiring and brought new light to many hearts.

The presence of the Lord was felt throughout the services, and He came in special power and glory on the last morning service. A spirit of unity and love among the brethren prevailed as God in His faithfulness renewed our vision for this field.

Our Trinidad pastors and workers are shining lights in this darkened, yet nominally religious, land. All are beginning to see the desperate need for a Heaven-sent, Holy Ghost revival. We believe that a revival is on the way, as everyone—missionaries and Trinidad leaders and laymen—walk in the light.—THELMA BRUNT, Trinidad.

Hello, America

By MRS. J. W. ANDERSON, India

Hello, America! Is this really you, or am I whirling around in a magic spaceship? I have really been in a whirl catching up with the American way of living! It is a good feeling to be reunited with loved ones, an inspiration to meet our church leaders, a blessing to meet our friends and prayer partners and correspondents.

Thank you, dear Nazarenes, for the part you have played in our last term of service in India and for the wonderful time we are having on furlough. O America, keep on sending the light of the gospel around the world! You have so much light to share! And may God bless America! We are glad to be here!

Japan News

We are now opening our new year. We had a good assembly and I believe the Japanese people went home with a new vision for themselves and their beloved land. They know that I am not going to live forever in this present state, and they must begin to make plans for greater self-government and support. Brother Harrison Davis will work with me in the Bible school, and
Rev. Ross Kida will assist me in the district superintendent’s work. This will relieve me of much of the heavy end of my labors.—W. A. Ecket, Japan.

Used Clothing at Tete
By JOAN SALMONS

As to the used clothing, I feel particularly concerned about the children around here, many of whom seem to rely entirely on what they get from us at Christmas. They keep that for best and go about otherwise in a little old coat or shirt. They keep that for best and rely entirely on what they get from us around here, many of whom seem to quadrupled in the last two years, much particularly concerned about the children “clothed the children” of his village.

In one of the Bible dictionaries, there are the following questions: “Are we able to keep God’s holy law now?” The answer is, “No.” The next question is, “What refuge, then, have we from God’s wrath?” Answer, Galatians 3:13. During our recent lesson on the Ten Commandments this question was brought up, and quite a discussion followed. Needed to say, some of us are confused. Would you please give us your explanation of the above questions and your interpretation of Galatians 3:13 and 3:23-26?

In Matthew 5:17, Jesus says, “Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfill.” These words do not contradict the passages which the dictionary refers to in Paul’s writings. The law, including the Ten Commandments, still has great value for the Christian. It furnishes a standard which the Christian should strive to live up to, and it should be added that he can to a large extent follow its precepts. Of course he cannot absolutely keep the law in an external sense. In other words, he cannot escape making mistakes or committing sins of ignorance. However he can avoid any conscious and deliberate intention not to keep the law. Thus, from the heart, or in spirit, he can keep the law and is obligated to do this very thing. This is possible by faith, which not only justifies, but also regenerates, or brings the grace of God into the heart of the man who was a sinner. There is also another way in which we can think of Christ, or the grace which He brings, fulfilling the law. It is as follows: Sanctification, which begins in regeneration and is completed in entire sanctification through the spirit of perfect love, writes the law of God upon the heart. In this way, the keeping of the law of God is made easy. We serve God and thus keep His commandments in the purpose of our hearts because we love Him. Thus we are free, indeed, just as the law-abiding citizen is free indeed. He is not worrying all of the time about this or that particular law. Finally, we must never forget the importance of the Ten Commandments or the law of God as a whole. The law helps the sinner to become conscious of his need of Christ and grace and, further, it keeps before us the best Christian the divine standard by which his heart life will be judged.

Please explain the following verses: “For that which befalleth the sons of men befalleth beasts; even one thing befalleth them: as the one dieth, so the other; yea, they have all one breath; so that a man hath no preeminence above the beast: for all is vanity. All go unto one place; all are of the dust, and all turn to dust again” (Ecclesiastes 3:19-20).

You imply by what you say in your letter that you are troubled because these verses seem to place the future of animals and men on the same level. However, if you will read the whole passage—3:16-22—you will see at once that beasts and men are not thought of as being the same. They are alike in that they all die, and what we see of them turns to dust, but the similarity stops here, so far as the future is concerned. God is to judge the righteous and the wicked (v. 17), and the spirit of man goeth upward while the spirit of the beast goeth downward to the earth.

What time do the words of Isaiah 11:6-9 describe?

The heavenly millennium, when the effects of sin in every realm will be done away with.

Can a soul die? Ezekiel 18:4; Isaiah 53:11-12; and Joshua 11:11 seem to imply that it can.

Sometimes the word soul is used for man as a physical existence. In this sense, all men will die. This is the meaning of the verses to which you refer. But in a different sense—any existence of the soul in this sense—will never die.
Home mission churches, like baby birds, must be properly fed in their beginning days if they are to grow strong and able to take care of themselves. Occasionally a church is started with such a large group that they are self-supporting from the first, but most of them need help for a while if they are to make it successfully. That help may be in supporting the pastor or in securing property or a building. The right help at the right time will often give the new church the necessary boost for a good growth and a solid financial foundation. When that help is not present, the new church may be anemic and weak for a number of years. And once the church begins to grow, it is soon not only strong enough to carry its own load, but able to give back to the general and district interests of the church far more than it has received.

The district home missions budget is the source of support for the new congregation. In this Golden Anniversary year it is more important than ever that every church try to keep its home missions budget paid up to date. It is vitally necessary if we are to reach our goal of a new church a day this year.

Recently a district superintendent said that the churches on his district were $10,000 behind on their home missions budget. He thought most of it would come in before the district assembly, but the district home missions program was held up most of the first half of 1958 because of lack of funds. Let every church endeavor to pay its home missions budget on a monthly basis and keep up to date on it. Your faithful-ness will help those new churches get the right start for successful growth.

An Example of Home Missions Growth

“In February, 1954, Dr. W. D. McGraw, Jr., met with thirteen members of Salem’s First Church to launch a new home mission church, the South Salem Church of the Nazarene. The congregation was officially organized in September of that year, the majority of the people were new to the Church of the Nazarene.

“In April, 1958, we had our fourth annual meeting. By God’s wonderful grace we were able to report a membership of 94. This means that in the four-year history of our church we have had a membership gain of 723 per cent. In all we have received into church membership 114 in four years. Thus far this year we have received 27 members, 15 by profession of faith.

“God has richly blest our fellowship, and we are seeing people kneel at our altars in the regular services. Easter Sunday we had 394 in the morning worship service.”—James E. Kratz, Pastor, South Salem, Oregon.

New Alaska Nazarene

Kenneth Mark Johnson, 6 lbs. 15 ozs., was born May 1 in Juneau, Alaska, to Rev. and Mrs. A. R. Johnson, pastors of the Juneau church. Congratulations to the parents.

The American Bible Society announces the appointment of Rev. James A. Weeks as secretary for its Bible Lands Agency, North, with headquarters in Beirut, Lebanon. Mr. Weeks will fill the secretaryship made vacant by the death of F. Lyman MacCallum in 1955, who had been in charge of the work there for twelve years.

The society’s work in this agency, which is carried on jointly with the British and Foreign Bible Society, covers Turkey, Greece, Lebanon, Syria, Iraq, and eastern Arabia.

Mr. Weeks comes to the Bible Society from the First Church of the Nazarene in Fort Wayne, Indiana, where he has been the pastor for three years. He obtained an A.B. degree from Olivet Nazarene College of Kankakee, Illinois, as a philosophy major and his B.D. degree from Nazarene Theological Seminary of Kansas City, Missouri, with majors in Bible and theology. He was ordained as an elder in the Church of the Nazarene in 1949.

Before studying for the ministry Mr. Weeks was trained in accounting and was employed by a number of large business firms. After graduating from college he was employed as accountant for the General Board of the Church of the Nazarene at its international headquarters in Kansas City, Missouri. He asked to be released from this work while completing his senior year at the seminary to start a home mission church in a needy area.
The Bible Society’s work in its Bible Lands Agency, North, was started in 1827. The circulation averages around 150,000 volumes each year with a total distribution of nearly 8,000,000 copies since the establishment of the agency.

Mr. Weeks will leave for his new duties about July 30.

Kankakee, Illinois—In looking back over the assembly year at College Church, we feel we have much for which to praise God. We have sensed His presence in many ways. Last fall with Dr. Hugh C. Benner preaching and Miss Helen Greenlee directing the music, a spirit of revival was genuinely felt; many sought and found the Lord, including scores of college students. During the January Youth Week services, under the ministry of Dr. Mendell Taylor, of Nazarene Theological Seminary, the same spiritual tone and power prevailed. Again many found God and His will for their lives. Our spring revival, under the ministry of Evangelist Ross Enrick and Mrs. Vivian Welsh, singer, was a fitting climax to these revival efforts. Nights of prayer in both church and dormitories preceded the campaign. An outpouring of the Spirit was experienced, with genuine testimonies to full salvation. We are showing gains in church membership and Sunday school attendance. The Thanksgiving and Christmas services were especially stirring. For world missions totaled over four thousand dollars. We consider it a privilege to serve the wonderful people who make up the life of College Church. On Sunday morning, April 13, they extended to us a three-year invitation to visit the church. President Harold Reed and the faculty and staff of Olivet Nazarene College have been pleasant indeed. They cooperate in every way to help make this church a spiritual light house for students and community.—FORREST W. NASH, Pastor.

Grafton, North Dakota—In April we had a ten-day revival with Rev. Albert McMurrin from Iowa as the evangelist. God’s presence was keenly felt in the morning prayer meetings as well as in the evening services. Visible victories for this church and the community were in evidence. The eight-month-old, was a new Sunday school record on April 20, and seven souls praying through to God at the altar on the closing Sunday night. We give God praise for these victories.—NEAL KAMP, Pastor.

Mt. Sterling, Kentucky—In April we had a wonderful revival with Evangelist W. T. Elkins. God blessed and helped the church, gave us at least forty seekers at the altar, and on the closing Sunday we received twelve new members into the church. Our church is on the upward move under the capable leadership of Pastor K. E. Cummins, and God is helping us to win souls, especially among the young people.—EDWIN W. SCHROEDER, Secretary.

Rev. Thomas S. Fowler writes: “As a family we are planning to go into the evangelistic field this fall and are now making up our slate. We will be known as the Fowler Family Evangelistic Party—preacher, singers, and musicians (Ruth plays the piano and accordion; Fred plays the bass viol; Paul plays the trumpet; Sally plays the accordion; and Carol Ann plays the baritone ukulele). All the children sing in harmony. We will be traveling with house trailer. I have resigned my pastorate here in Brookville, and the Lord willing, we’ll hold our first revival about September 1. Write me, 74 E. Main Street, Brookville, Pennsylvania.”

Ladoga, Indiana—I will soon begin my seventh year with this church, and we have had good revivals during these years. A recent meeting with Rev. Samuel Schimpf of Green Castle as evangelist, and Jim and Janett Crider, singers, was blessed of God with forty seekers at the altar. Also we had a good meeting with Evangelist T. E. Holcomb and his married couple, and we areGet a good impression of him. Music and singing was cared richly blessed the inspiring preaching of the evangelist and the inspirational singing of the Carcassos was blessed of God, and 28 seekers prayed through to victory at the altar, with many professing to be sanctified wholly. The services were well attended and the church is much encouraged with new souls coming in and praying through to God at the altar. On Easter Sunday our Sunday school set a new record with 172 present. We thank God for this faithful, spiritual people as we enter our fourth year in this field.—GEORGE EMMITT, Pastor.

Nazarene Theological Seminary

COMMENCEMENT TIME

The thirteenth year of Nazarene Theological Seminary closed with a series of truly outstanding commencement activities. These included the baccalaureate, with a challenging exposition of Colossians by President Corlett; the Seminary banquet, at which Rev. Eugene Stowe brought an unforgettable message; and the notable commencement address of General Superintendent Hardy C. Powers.

Forty-three graduates received the B.D. degree. President Corlett announced that all but three had already accepted church or were under appointment to the mission field. A wide geographical distribution of districts will be served by members of the class of 1958, bringing to over five hundred the number of Seminary graduates now serving the church.
Golden Anniversary
Indianapolis District Convention

The annual preachers' meeting and Sunday school convention of the Indianapolis District was held April 7 to 10 at Broad Street Church, New Castle. Rev. J. E. Childress was host pastor, assisted by Rev. Aleck Umet, pastor of First Church, and Rev. S. T. Moore of Speedway Church.

The Sunday school convention, with the theme "Reviewing Yesterday, Looking at Today, and Facing Tomorrow," was presided over by the Church Schools chairman, Rev. Ermel Short. Dr. Hicks challenged us to accomplish our Golden Anniversary goals.

The guest speakers were Dr. G. B. Williamson and Dr. Lawrence B. Hicks, pastor of Central Church, Orlando, Florida.

Evangelist J. M. Gleason writes: "Because of a change in our schedule we have some open time in June, also the first part of August. With my family, we carry the whole program of preaching and singing and have eight musical instruments. We shall be happy to slate where the Lord may lead. Write us, 955 N. Mueller, Bethany, Oklahoma."

For the first time in eight years a special committee, a member of our Church Council of Churches has taken a stand on the alcohol problem.

The use of alcoholic beverages has been termed a "serious threat to the health, happiness, and welfare of many people and to the stability of families and communities" by the largest Protestant organization in the United States. The board of the council has created an official statement on alcohol which summarizes the opinions of 34 member denominations with 38,000,000 parishioners.

The statement urges member churches to start a campaign of education on the problems of alcohol and to exercise pastoral care for alcoholics. It calls for legal control related to beverage alcohol "aimed to reduce its use and should cover all aspects of the use of alcohol—drinking, drunkenness, and alcoholism—and should be conceived in long-range terms. It should reach adults as well as youth."

There are some areas in which Nazarenes have little opportunity to work with churches that are members of the National Council, but this fight against alcoholism is a common concern. Even though we would be willing to admit to educators while some of the other churches would prefer the educational approach only, we certainly ought to take advantage of every opportunity we have of adding our influence to the defeat of this mutual enemy.

Nazarenes, hold your heads high, for our traditional stand on this subject is now being vindicated by some who have questioned it. Let us be aggressive in the assurance for our traditional stand on this subject.

A Bishop's Camp Meetings

 Evangelist J. M. Gleason writes: "Because of a change in our schedule we have some open time in June, also the first part of August. With my family, we carry the whole program of preaching and singing and have eight musical instruments. We shall be happy to slate where the Lord may lead. Write us, 955 N. Mueller, Bethany, Oklahoma."

For the first time in eight years a special committee, a member of our Church Council of Churches has taken a stand on the alcohol problem.

The use of alcoholic beverages has been termed a "serious threat to the health, happiness, and welfare of many people and to the stability of families and communities" by the largest Protestant organization in the United States. The board of the council has created an official statement on alcohol which summarizes the opinions of 34 member denominations with 38,000,000 parishioners.

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Announcements

RECOMMENDATIONS
Rev. Thomas S. Fowler, now pastoring our church in Fort Worth, Texas, enters the evangelistic field September 1. He is an ordained elder and will be accompanied by his family, who are leaving the missionary field. They will be known as the Fowler Family Evangelistic Party, and will carry a full program of preaching, singing, and house meetings. Rev. Fowler is a good preacher of the rugged gospel, and not afraid to work. Write us, 115 E. Main Street, Brookville, Pennsylvania.—R. B. Acheson, Superintendent of the Pittsburg District.

Rev. Odell Brown, pastor of our Texas City church, is entering the evangelistic field September 1. He is a member of our district church school board, district advisory board, and for several years was district church school board chairman; also is a member of the board of trustees of Bethany Nazarene College. Brother Brown has been very successful in the pastorate, having served some of the strong churches in Texas—First and Houston Central Park. He is an effective and interesting speaker, a man of prayer and deep sincerity, and a successful soul winner. He has a burning passion for lost souls. He will do good work in any of our churches and I heartily recommend him as a missionary preacher, 11017 St., Texas City, Texas.—W. Raymond McClung, Superintendent of Houston District.

Rev. Glen Able has five splendid years in the pastorate at Sagapoo, here on our district, and did a good piece of work before accepting a call to New Mexico. He is a graduate of Northwest Nazarene College, an efficient hard worker, and the Lord gives him skills seeking and finding victory. He is forty-three years of age and has been preceived by the Lord in the preaching ministry. He is a good, solid Bible preacher, and I feel he will make a splendid evangelist. Write us, 7 21 W. P.O. Box 527, Kansas City 41, Missouri.—I. C. Mathis, Superintendent of Northeast Ohio District.

BORN—Rev. and Mrs. Norman Stuckeley of Yreka, California, a son, Samuel, May 6.

—Rev. and Mrs. Roy Wall of El Paso, Texas, a daughter, Jeannine Elizabeth, on May 1.

—Rev. and Mrs. George H. Briggs of Twin Falls, Idaho, a son, Dayton Gene, on April 28.

—Phil and Lois Blum of Hayden Lake, Idaho, a son, Ralph Lorris, on April 5.

SPECIAL PRAYER IS REQUESTED by a minister in North Carolina, in the hospital, that God may for his physical condition. He is a friend in Iowa "for two parties the devil in one night, both need a closer walk with God," that he will be an influence for righteousness.

Nazarene Camp Meetings


Rev. and Mrs. George S. Briggs of Twin Falls, Idaho, a son, Dayton Gene, on April 28.

Mississippi—August 13 and 14.

South Carolina—September 17 and 18.

South Carolina—September 24 and 25.

Albany District Camp, beginning July 4 (assembly July 2 and 3) with a great missionary rally with our kids and by our people. Dr. C. E. H. Stover, speaking on the Sunday school principles.

Rev. G. B. Williamson, the first Sunday—Rev. N. L. Brant, Rev. and Mrs. Ted Deboit, and Dr. Lawrence B. Hicks, pastor of Central Church, Orlando, Florida.

Saudi Arabia—September 10 and 11.

Southeast Oklahoma—September 17 and 18.

Southeast Oklahoma—September 17 and 18.

SEATTLE, Washington, D.C.—August 7 and 8.

Tennessee—August 20 and 21.

Texas—September 3 and 4.

Georgia—August 1 and 2.

Louisiana—August 7 and 8.

South Carolina—September 17 and 18.

Southeast Ohio—September 17 and 18.

SAMUEL YOUNG

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

District Assembly Schedule for '58

New England—June 18 and 19.

Northwest—July 2 and 3.

Central Ohio—July 24 and 25.

Eastern Kentucky—July 24 and 25.

Northeast Ohio—July 24 and 25.

Southeast Ohio—July 24 and 25.

Wisconsin—August 31.

Tennessee—August 7 and 8.

Tennessee—August 20 and 21.

Louisiana—September 3 and 4.

Georgia—September 10 and 11.

Ohio—September 17 and 18.

South Carolina—September 17 and 18.

SAMUEL YOUNG

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

District Assembly Schedule for '58

New England—June 18 and 19.


Northeast Indiana—June 9 to 11.

Northwestern Indiana—July 16 and 17.

Midwest—July 23 and 24.

Northwest—July 24 and 25.

Central Ohio—July 24 and 25.

Eastern Kentucky—July 24 and 25.

Southeast Ohio—September 17 and 18.

South Carolina—September 17 and 18.

South Carolina—September 17 and 18.

Northwest—July 24 and 25.

Central Ohio—July 24 and 25.

Eastern Kentucky—July 24 and 25.

Southeast Ohio—September 3 and 4.

Georgia—September 10 and 11.

Ohio—September 17 and 18.

South Carolina—September 17 and 18.

South Carolina—September 17 and 18.
District Assembly Information

NORTHWEST—Assembly, June 18 and 19, at First Church, Second and S, Yakima, Washington. Send mail and other items relating to the assembly c/o Rev. J. Paul Mitchell, South Dakota. Rev. Howard Olson, Route 1, Persinger, West Virginia. General Superintendent Benner presiding.

SOUTH DAKOTA—Assembly, June 20 and 21, at the Church of the Nazarene, 2022 E. 11th St., Brooksville, Nebraska. General Superintendent Benner presiding.

NORTHEAST OHIO—Assembly, June 25 and 26, at the Church of the Nazarene, 5033 Fremont Ave., Columbus, Ohio. Send mail and other items relating to the assembly c/o Rev. Roy F. Stevens, district superintendent, 1620 Converse Ave., Avon Park, Florida. General Superintendent Young presiding.

MINNESOTA—Assembly, July 17 and 18, at the Mission Farms Camp, 3401 Mission Lake Blvd., Minneapolis. Send mail and other items relating to the assembly c/o Rev. Roy F. Stevens, district superintendent, 1620 Converse Ave., Avon Park, Florida. General Superintendent Young presiding.

EASTERN MICHIGAN—Assembly, July 16 and 17, at First Church, 710 W. Wood, Flint, Michigan. Send mail and other items relating to the assembly c/o Rev. Theodore Powers, Lake Placid, New York. General Superintendent Young presiding.

CENTRAL OHIO—Assembly, July 16 to 18, at the Church of the Nazarene, 117 F. St., Clear C. R., Columbus, Ohio. Send mail and other items relating to the assembly c/o Rev. Roy F. Stevens, district superintendent, 1620 Converse Ave., Avon Park, Florida. General Superintendent Young presiding.

NEBRASKA—Assembly, June 19 and 20, at the Church of the Nazarene, 1021 West Fifth St., North Platte, Nebraska. Send mail and other items relating to the assembly c/o Rev. Albert Neusucher, North Dakota. General Superintendent Young presiding.

NORTH DAKOTA—Assembly, June 25 and 26, at the Church of the Nazarene, 5033 Fremont Ave., Columbus, Ohio. Send mail and other items relating to the assembly c/o Rev. Roy F. Stevens, district superintendent, 1620 Converse Ave., Avon Park, Florida. General Superintendent Young presiding.

NORTHEAST—Assembly, June 18 and 19, at First Church, Second and S, Yakima, Washington. Send mail and other items relating to the assembly c/o Rev. J. Paul Mitchell, South Dakota. Rev. Howard Olson, Route 1, Persinger, West Virginia. General Superintendent Benner presiding.
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Emergency Revival Date Service Notice: Evangelists and Pastors
The Department of Evangelism, 6401 The Paseo, Box 6076, Kansas City 10, Missouri, gladly lists open dates of commissioned evangelists and pastors. Any such open date is within the next six months. Pastors may contact the Department of Evangelism for names and dates of evangelists available during the next six months—V. H. Lewis, Executive Secretary.
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