



# Herald of HOLINESS

May 11, 1960

## *My Brother's Keeper*

*General Superintendent Vanderpool*

"Am I my brother's keeper?" was Cain's insolent answer to God's searching question, "Where is Abel thy brother?" His answer was an effort to evade responsibility for the welfare of his brother, as well as an effort to cover the sin of destroying him.

None of us can live to ourselves. We influence every life we touch. *I am my brother's keeper.* The ties of human brotherhood make me responsible. If he errs I must counsel him. If he is in danger I must warn him. If he is hungry I must feed him. If he thirsts I must give him drink. If he will not heed the warning I give him nor walk in the path I show him, if he will not eat the bread I offer him nor grasp the lifeline I throw to him, even then my heart must pity him and hope to find some other way to help him.

We can destroy our brother by the repeating of some gossip we have heard, by a nod or shake of the head, by a smirky smile, a lifted eyebrow, or even by utter silence at the strategic moment.

Cain destroyed his brother by a vicious frontal attack, which was more honorable than a subtle, subversive attack would have been. What fed the fires of Cain's anger? Was it not jealousy over the success and advancement of Abel, whose offering was received and to whom divine approval was given while Cain's own bloodless offering was rejected?

Some frustrated ambitions have caused dissensions that have finally led to suspicions, broken fellowship, and bitter accusations.

Wherefore did Cain slay his brother? Because his own works were evil and his brother's righteous.

Sharp, bitter words of criticism spring from the lips of him who has forgotten that he is his brother's keeper.

The stinging words and the destroying blows that took the life of Abel left Cain with a fallen countenance. He became a lonely figure among those who knew him best. His thought, that the hand of every man was against him, sprang first from his own accusing conscience. Cain wandered as a vagabond with a mark on him that showed he could not be trusted.

He who would weaken, hurt, or destroy his brother by open or covered means cannot escape the mark of Cain, who slew his brother.



### Telegrams . . .

Valparaiso, Indiana—Easter Sunday school attendance on Northwest Indiana District an all-time high with 10,185 present. Early report on Easter offering encouraging.—Owen Burke, Sunday School Chairman; Arthur C. Morgan, District Superintendent.

Los Angeles, California—New attendance record was set for 74 churches of Los Angeles District, with 16,441 reported in Sunday school on Easter Sunday.—Frank W. Watkin, District Church Schools Chairman.

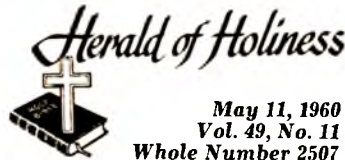
Rev. and Mrs. L. H. Dickerson celebrated their golden wedding anniversary on March 27 with an open house at their home, 204 S. Peniel Street, in Bethany, Oklahoma. Brother and Sister Dickerson have served many years in the active ministry, pastoring a number of churches in Oklahoma and Texas. The Dickersons now hold their membership in First Church of the Nazarene, Bethany, Oklahoma. They have three children: Artis M., of Phoenix, Arizona; Maurine, professor of English at Bethany Nazarene College; and Mrs. Elmer Shellenberger, of Enid, Oklahoma.

Rev. Edward E. Mieras writes that "after having served as an evangelist for the past six years, I am now taking over the pastorate of the home mission project at Thousand Oaks, California. There are a great many people moving into this fast-growing area, and if you know of Nazarenes locating here, please send their names to me at P.O. Box 390."

After pastoring Parkview Church in Tulsa, Oklahoma, for nearly four years, Rev. L. V. Reazin has accepted the pastorate of Martin's Chapel Church, Troup, Texas (Route 3), on the Dallas District. He writes that Martin's Chapel Church will observe Home-coming Day on Sunday, June 12, with special all-day services.

Heart holiness broadens our horizons of responsibility and concern. Under the thumb rule of the Spirit, Christians spread the gospel in spite of contrary forces and confounding circumstances.—Selected.

"There are no divisions of first-, second-, and third-class passengers on the good ship 'Zion.'"



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It is of utmost importance to wait for the Holy Spirit as the enabling power of God in our testimony. We cannot obey the Great Commission apart from the power of the Spirit.—Selected.

### PRAYER

By CLARA M. MORRISON

Prayer is divine guidance;  
The swift, invisible cord of hope  
When courage wanes;  
The depth of comfort to the soul  
In pain;  
The open door to all forgiveness.

Prayer is the reverence in deep joy;  
The glorifying praise too great  
For words,  
That reaches out instinctively  
And girds  
The heart to perfect harmony with God!

"The influence of a church may gradually dawn upon the life of a community, but it takes the individual Christian life to produce the concentrated light that reveals the transforming power of Christ. The church resembles a monastery unless it is putting forth living messages of redeeming love in human form."—CLAYTON D. BAILEY.

Many colors of candles  
but the flame is the same—

### The Birthday Cake

By JOAN MERIWELL

How beautiful it was, the big, white-frosted cake in honor of my husband's birthday! I picked up the box of candles from the kitchen table, began putting candles on the cake, spacing them carefully. Blue and green and yellow and pink—such bright, shining colors!

Eagerly I lighted the candles, carried the cake into the dining room. How the guests ohed and ahed as I set the cake down in front of my husband! Lucky I'd drawn the shades in the room, so that the lighted cake would shine in its full glory.

"How perfectly beautiful!" Linda exclaimed. "Aren't the sparkling flames wonderful?"

And another friend added, "How the light seems to light up the whole room!"

As my husband began cutting the cake, a man sitting near him observed, "Did you ever think how like the peoples of the world the candles on a birthday cake are?"

"What do you mean?" a woman near the windows asked.

"Why," he exclaimed, "the candles are of many colors. Before the flames are lighted, we're conscious of the differences in color—of the candles, that is. But when the spark comes to the wick and that golden flame rises, we hardly notice the color of the candles because the flame is so bright and beautiful, like the light of salvation."

Another man added, "And the flame conquers the darkness."

Everyone was silent for a moment. Then my husband said, "Doesn't it fill your hearts with glory when you think of the time when multitudes will kneel before the throne of God in heaven praising Him? We won't even remember then what color skins people had on earth. There will be only that shining worship a million times as beautiful as the light of birthday candles."

And, as the slices of cake were passed around, our daughter added, "Daddy, whenever I see a birthday cake, I'll remember what you said."

"We all will," a woman across the table said. "Every one of us."

*We must be spiritually aggressive—*

## CHRISTIAN LIVING IS NOT AUTOMATIC

By **JOHN A. MONROE**

Pastor, Roseville, California

The price has been paid. Christ has made all the arrangements. He said on the Cross, "It is finished," but there is nothing automatic about redemption or Christian living. The soul must seek the Lord and call upon Him. For one to come to the point of deliverance from sin there must be a definite act of repentance and a definite asking for forgiveness. When he has reached the place of complete, wholehearted confession, there must follow a definite act of faith. Just as the seraphim took the coal from off the altar and applied it to the lips of Isaiah, even so the blood of Christ, by an act of God, is applied to the heart of the repentant believer and he becomes a new creature in Christ Jesus.

So it is with sanctification. The believer comes to God desiring a holy, Spirit-filled heart. He definitely consecrates and dedicates all that he has, putting all *and* himself on the altar. He comes to the point where he dies out to himself and all that he holds dear on this earth, no matter how great the struggle of death may be. He reaches the place where faith takes hold and the

Holy Spirit comes into the heart (a definite act), cleansing, empowering, energizing, and filling.

We are admonished to "grow in grace." Many seemingly drift along living a negative Christianity; that is, they abstain from doing outbroken acts of sin, but without much apparent activity in definitely building up in the "most holy faith." Growth in grace is not automatic—it calls for planning. It must spring from deep, heartfelt longing to be like Jesus. It calls for definite action; daily striving to add to "faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity" (II Peter 1:5-7).

Jesus said, "Have faith in God," and the writer to the Hebrews wrote, "Without faith it is impossible to please him" (Hebrews 11:6). Faith is not automatic. Faith comes from God, but it must be developed by the use of the individual. Many seem to be afraid to put forth faith for definite things; but Jesus said, "What *things so ever* ye desire, when ye pray, *believe that ye receive them*, and ye shall have them" (Mark 11:24). It is possible for God to so direct our asking and believing that they will redound to His honor and glory.

We need to fear that we be found with little or no faith rather than asking amiss. When we do not ask and receive from God, we have little or nothing to show for a witness to His glory and power. True faith comes only through definite acts of believing. George Muller put to use what faith he had and it developed until wonderful things which astonished the world were brought to pass in his lifetime.

In every aspect of Christian living there must be the definite, active pushing ahead with our desires becoming burning obsessions. We may seemingly absorb some of the atmosphere that pervades a holiness church, but this will never bring one to the depths of the great souls who have constantly, definitely striven for the heights.

*I want to scale the utmost height,  
And catch a gleam of glory bright;  
But still I'll pray till heav'n I've found,  
"Lord, lead me on to higher ground."*

### The Hills Are Still There!

By **OVELLA S. SHAFER**

*A fire had ravaged fence and plain;  
At last enough—God sent rain  
But not until homes burned to ash,  
And folks were brazen, bold, and rash.*

*Heartbroken mothers poked in embers  
Benumbed with pain—for love remembers;  
But one brave lassie looked above  
Beyond the ruins and, in love,  
She faced the crowd—spoke thro' smudged  
air—*

*"Praise God! His hills are over there!"*

*It was a sermon true, but plain—  
The temp'ral torn away again:  
Eternal verities stood fast!  
The hills are there—and God will last!*



# Stereophonic Christian Living

By D. EDWIN DOYLE

Nazarene Layman, Tulsa, Oklahoma

Are you living a stereophonic life? A startling question indeed, yet the same principles that make stereophonic sound what it is should be applied to our Christian living in order that our lives might reach their maximum effectiveness. When God created man, He intended that he should live his life projectively. Just as with sound reproduction, life must have quality as in high-fidelity, and projection as in stereo, in order for it to be at its best.

The problem of quality was dealt with when high-fidelity was developed, and this is incorporated into stereophonic reproduction but does not make it. Stereo divides into parts or sections the sound that is being reproduced. These sections are then brought out through separate speaker cabinets apart from each other. This is intended to give one the sensation of sitting in a great music hall.

In living there are two essential parts, *devotion*, and *service*; and in order for our living to be done to its fullest, there must be a balance of the two maintained. Our lives are the most effective when we allow them to be broken down and distributed as was intended that they should be. It is the projection of our life through these different channels which gives depth and meaning to our living Christlike lives.

## I

In sound, the two sections which we separate and balance are the bass section and the treble section. While in music we might find that the treble section often goes along with little or no support from the bass section, but very few places do we find that the bass section can go it alone. There just aren't any bass drum solos called for. In life we find this truth accentuated. We just don't find folk who are strong in their devotions who are not also busy doing service. We also will not find those strong in the service department who are not also devoted Christians. I believe that the devoted Christian will prefix his service with the word sacrificial, for true devotion demands sacrificial service in order to maintain the balance.

In Christian living our field of projection is vaster than the room which we wish to fill with sound. Our field of projection includes the whole world. Christ commanded us to go into all the world and preach the gospel to every living creature (see Mark 16:15).

True Christian living is a balance of these two sections, and in order for this life to be lived to its fullest, this balance must be projected far beyond the minute corner where we may be stationed. Our devotion, though exercised in the corner where we are, demands that from another corner must flow the sweet strains of sacrificial service—if not with our own hands, then with the means which we have provided for someone else to use. It is this reaching out that gives quality to our devotion.

This stereophonic system of living is a check-and-balance system. Our devotion alone is as useless as the bass drum solo, but when we put the melody of sacrificial service on the other side, we have a balance in our Christian living, and this balance becomes a thing of beauty as well as a thing of usefulness.

Since there is no place for mediocrity in our living the Christian life, it will pay great dividends if we break down these channels of Christian living. First of all, in this section we have dubbed devotion we will find these elements present: *love*, *adoration*, *devotion*, *faith*, and *trust*. These elements are not natural traits or tendencies but must be developed through the exercises of Bible reading and prayer. These elements make up a strong devotional side of our Christian living, but in order that the sacrificial service section be brought out to its fullest we must add an enlightening of our minds on what is going on around the world regarding the spread of the gospel. There are two ways of doing this. First, by availing ourselves of the opportunities we have of hearing our returned missionaries tell of the work going on in other lands. Second, by reading the missionary reading books as they are set before us each year.

## II

The second channel we have dubbed the channel of service. In a sense we, as Christians, do service each day of our lives without thinking that what we do is service. On one occasion Christ was commending the disciples for giving a cup of cold water, and clothing the naked, and taking in the homeless, etc. The disciples were astonished at this, and asked Him when they had done these things. Service such as this for the most part is not sacrificial, and will not suffice in the balancing of the two channels. The Great Commission demands that we go into all the world, and we are

taught that this going is to be by degrees: beginning at home, then to our county or parish, then to the state and nation before going into the uttermost parts of the world. This outreach gives beauty and harmony to the devotion side of life.

It is an evident fact that the Master never intended that all Christians should have to go in person. This would be impossible for us in our allotted threescore years and ten to make the rounds of the world doing good everywhere. This life is a co-operative in that we are colaborers with Christ in this business of world-wide evangelism. In this sense we are all preachers, teachers, missionaries, and evangelists.

There are several ways in which we as Christians can project our lives into the uttermost parts of the world without leaving our own communities. First of all, we can project our lives through *prayer*. But prayer for these remote areas of the world doesn't come easy. It is nearly impossible for us humans to effectually pray for that which we know little or nothing about. Right here is where we become obligated to *study* about the work of our missionaries in other lands. This will require that we read the missionary books which are set

before us from time to time. We will also avail ourselves of the opportunities we have of hearing our missionaries who are on furlough tell about their work. Thus knowing the needs, we will be better able to pray effectually.

Second, we are obligated to *stand by these with our financial support*. Devotion that does not demand a gift once in a while is far from being true devotion. Prayer and study without action is as unavailing as faith without human effort.

Third, we must *be ready to answer the calls for supplies* and used clothing as they come through. These calls are just as demanding in God's over-all plan as accepting the call to special service, should that call come.

Between the missionary aspect of this projection and our home community lies a vast expanse of territory that we must touch if this projection is to be full and complete. We must remember that we cannot carry the weight of foreign missions until we have become accustomed to carrying the local load and then the district load as they come in turn. The need for the gospel is universal; therefore our projection must also be universal in its scope. *This is stereophonic Christian living.*

## I Resigned from My Church

By ELIZABETH L. SCOTT

(Miss Scott was genuinely converted in 1924 in a Dublin, Ireland, Y.M.C.A., where a mission was being conducted by the eldest daughter of the late General Booth, founder of the Salvation Army. Since the church where she was a member did not seem interested in her new-found experience, she began going here and there for spiritual help. With this we begin her story.—EDITOR.)

Down through the years I attended Bible study groups and prayer meetings in different Christian centers; I sought to witness for the Lord in Christian work I was interested in; but withal I was very dissatisfied with my own Christian life. I was leading such a life of defeat—one day up in the heavenlies; next day down in the dumps—that even my own church no longer interested me. The minister there now is a good Christian man; sometimes his sermons were helpful and sometimes they were not. I *did* want to get victory over sin, and many a time resolved with the Lord's help *I would live* a life of victory. But, alas, when someone unexpectedly crossed me, or I found myself in a difficult situation, *self* would come out on top again, and I was conscious that I had grieved the Lord! And so I thought to make myself right again with the Lord, and with others. Time and time again that happened.

But this year I was privileged to go to the Portstewart Convention, and there I not only heard

of holiness as a second work of grace, but thanked God personally for the experience of it. And ever since, what a joy has been mine, to experience this sanctification in my own heart and life! During the period of the convention I also heard the voice of the Lord telling me to attend the Church of the Nazarene in Dublin. For about this time the above-named church had just started in our city. Thank God for such a church! For shortly after coming back from Portstewart I joined the Nazarenes, having in the meantime sent in my resignation to my former church, believing to be definitely led of the Lord to do so, after much prayer and thought.

The aims of the church of the Nazarene are plain—to reach the lost and build them up in holiness.

The fervor of this church is appealing; and so is the homely atmosphere—everyone is made to feel welcome and needed.

The future of the Church of the Nazarene is as bright as the promises of God, *even in Dublin*, and that goes for the *whole* of Eire—for this country which is dominated by virile Roman Catholicism, with only about five per cent that are Protestants. But I believe God is with the Church of the Nazarene; that is why I have resigned my church—in order that I might join this church of my choice.

*Amid the adversities of life she discovered—*

## *Her Treasures Laid Up*

By CELIA M. WRIGHT

*Someday the silver cord will break,  
And I no more as now shall sing;  
But, oh, the joy when I shall wake  
Within the palace of the King!*

—F. J. CROSBY

Amanda Jepson was singing with the congregation on Sunday morning. The week had been very exhausting. Tasks too many, days not long enough, finances stretched beyond her resources, and as though that were not enough to test her soul, a broken friendship had marred her soul. Amanda felt broken, frozen, and hopeless. She sang from habit—and from a hidden spring of faith. Surely there must be hope!

And suddenly it was there, a vibrating, almost visible light about her. Ethereal, enrapturing—and yet evanescent, that glory. Amanda tried to retain the beauty in her soul, and to fathom its mystery.

*O Lord she prayed inwardly, seal this wonder within my heart that it vanish not forever. Let me understand its meaning as I live from day to day.* She opened her eyes and saw the usual Sunday morning congregation, but swiftly returned to the inner vision. However, it was vanishing as though it had not been. Yet—new faith had taken hold.

The Sunday school lesson and also the preaching service seemed that day to be centered around the theme of sacrifice and suffering. Although they were helpful in message, Amanda felt more depressed than ever when she departed for her lonely cottage in a distant part of the city.

During the following week her soul was plunged even deeper into discouragement. She cried out aloud to break the silence, "O my Jesus, the more I try, the more I pray, the more I search Thy Word, it seems the greater are my trials. Where am I going to find the strength, the time, the money for meeting my needs? I have used myself up. No money remains in the bank." Amanda

raised her fifty-ish head in prayer, as though searching the heavens above. Her hair had once been the most beautiful golden brown, thick and curly. Her eyes had been the color of the gray-blue sea, hiding in their depths the secrets of laughter and rugged strength. Her hands had been firm and lovely.

Today she was just anybody, nobody, and yet somebody who had given her life for Christ in the lowly tasks about her. She had made a home, reared her children, and buried her husband. Now she was alone. Old age and death awaited her just beyond the bend of the road.

Amanda lay down to rest, with the worst sorrow of all, it seemed, oppressing her—the broken friendship, the cruel words spoken to her through misunderstanding. "Where is my faith?" she asked. "O Lord, restore my soul, renew my faith, or I perish." She sank into unconscious slumber, her last words being, "*Out of the depths have I cried unto thee, O Lord*" (Psalms 130:1).

Later, she did not know when or how, but she partially revived, yet was not fully awake and conscious. But, oh, joy, that Presence of joy had returned to her! The same peace and glory which had come and gone so swiftly at the church, but this time they remained, and the Holy Spirit was there to teach her. Having reached the end of her own resources, she could listen to her Lord.

"Your treasures, Amanda," the inner Voice said, "are laid up in heaven, where nothing can mar them forever. As for temporal needs, I shall supply them day by day. 'Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him.'"

Time hovered about her like a veil through which she glimpsed the glories of treasures uncounted which were hers alone, individually. There were her sacrifices transformed into jewels beyond compare. There was her peaceable habitation by the sparkling river, and it was filled with wisdom, joy, love, beauty, fellowship, and restored friendships. Most of all, it was perfected by Jesus himself in His glory. Amanda awakened quietly and with new courage and faith. She could work and wait—her treasures were laid up for her in heaven.

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Think before you drink, for you may not be able to think afterwards.—W. E. ISENHOUR.

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## News in Picture . . .



**A B-47 BOMBER CRASHED** 150 feet behind the sanctuary of the First Church of the Nazarene, Little Rock, Arkansas, on March 31. The plane exploded on impact with the earth, making a crater thirty feet wide and showering the neighborhood with flames. Three airmen and two

civilians lost their lives. The church property is in lower right-hand corner. A Sunday school annex was largely destroyed by flame. There was some damage to the church sanctuary from the blast, the amount of which is yet to be ascertained.

## Transformation

By E. WAYNE STAHL

*"Ye must be born again" (from above).—John 3:7, margin.*

*"The Lord God is a sun and shield: the Lord will give grace and glory."—Psalms 84:11.*

*I see a single cloud of purest whiteness  
Poised in the sapphire of the summer sky;  
Upon it noonday's sun is pouring brightness.  
"This cloud is glory's child!" with joy I cry.*

*This of themselves they could accomplish never;  
The vaporizing sun must make them rise,  
As from the lake their waters he will sever;  
Clouds they become, delighting human eyes.*

*Waves of a lake, in wind-made agitation,  
With skyward-rearing crests seem to aspire  
To cause themselves to know their alteration  
To such a cloud. How vain is that desire!*

*I sought to make myself that new creation\*  
Of which the great Apostle Paul did write.  
In vain I strove; God through regeneration  
Lifted me up, made me a child of light.*

\*II Corinthians 5:17.

*"God is a sun"—by His transforming love  
I thus was "born again," born "from above."*

# The Glory Is Our Defense

By **A. H. EGGLESTON**  
Retired Elder, Canada West District

How well do I remember as a boy the old-fashioned class meetings in our little church in Salida, Colorado! After the morning preaching service a few of the folks would gather to sing, to testify, to praise God, and have a blessed time together. My father and mother were always there with me. Brother Mitchel was the class leader. He was of slight build and short, and he always had his little finger on his right hand wrapped up in a clean bandage. I do not know what was wrong with it. The shine of heaven was on his face.

Everyone there testified; but if anyone held back, with a smile and a gentle urgency Brother Mitchel would encourage him to tell us all how it was between the Lord and himself. Brother Jones, a dear old colored brother, would always punctuate the service with his shouts of "Hallelujah!" and "Glory to God!" And of course there was always the singing of a stanza of "What a Friend We Have in Jesus," "Blessed Assurance," or the chorus:

*O Beulah Land, sweet Beulah Land,  
As on thy highest mount I stand,  
I look away across the sea,  
Where mansions are prepared for me,  
And view the shining glory-shore,  
My heav'n, my home forevermore!*

The glory of God was on those services.

Our sainted founder, Dr. P. F. Bresee, was always urging our people to "keep the glory down." Isaiah 4:5 tells us: "And the Lord will create upon every dwelling place of mount Zion, and upon her assemblies, a cloud and smoke by day, and the shining of a flaming fire by night: for upon [above-margin] all the glory shall be a defence [covering-margin]."

Many, many times across the years in our own beloved Zion have we seen and felt the glory. In the church in which my wife and I were charter members in Montrose, Colorado; in Northwest College at Nampa, Idaho; in our district camps and assemblies; and in our own ministry have we seen and felt and experienced the glory again and again.

Sinners have been saved, backsliders reclaimed, and believers sanctified wholly because the Holy Ghost was being honored first, last, and all of the time. We have seen what appeared to be just an ordinary service suddenly transformed into a flame of divine glory, simply because the leader

was sensitive to the leadership of the Holy Ghost and let Him have His own way in that particular moment. We have also seen a meeting that seemed to give every indication of a glorious climax suddenly go dead and be ruined because the leader wanted to "control the service" and "keep it in hand," with the result that perhaps some soul in that service in that moment made the wrong decision that will land him in the fires of hell.

O beloved, let us have the glory and keep it down upon our hearts and upon our churches at all costs! The glory is our "covering," and our "defence."

*Do we kneel before a blank wall?*

## Worship or Habit

By **A. J. DOHERTY**  
Pastor, Irvine, Ayrshire, Scotland

For centuries the citizens of a small Dutch village observed a strange custom. Each Sunday as they entered their small church they bowed reverently to a plain, whitewashed wall. No one could give an explanation as to why they did it. It was simply a custom handed down from generation to generation. As far back as they could trace, people of that village had bowed to that whitewashed wall on entering church.

One man, however, determined to find the reason, so had the wall cleaned of whitewash. After many layers had been removed, there was revealed a picture of the Madonna dating back to pre-Reformation times. The answer was now obvious. Before the Reformation it had been part of the worship to do obeisance to the picture. With the Reformation the picture had been obliterated; only a blank, whitewashed wall remained, but through force of habit the people continued to give reverence to it.

An act of conscious worship had become an act of habit.

Has our worship degenerated into formality and habit? This is tragically possible if we allow our attitude of worship to become complacent and careless.

Entering God's house, we sit and bow our heads in reverence and prayer. In the first bloom of wonder at His love for us through the revelation



of His Son, Jesus Christ, in the thrilling knowledge that the God of heaven was willing to commune with us, our reverence and prayer were real acts of worship. Are they still acts of worship or have they become a matter of habit, a mere conforming to convention?

The singing of the hymns has been a vital part of worship down through the years and, rejoicing in our salvation, we also joined in that act of worship. The words were the expression of our hearts. What we longed to say but could not, the hymn writers had done for us and we joyfully lifted our hearts in praise. Unfortunately many have fallen into the habit of merely singing the words without any real thought as to the meaning they express.

How eagerly we once listened to the proclamation of the gospel! Our hearts thrilled to the age-old story of redeeming love. It did not matter that the preacher was no great orator; he was speaking from the heart and we drank in every word. We have heard the gospel many times now

and are apt to dismiss it lightly, and really listen only when some preacher dramatically grips our attention. The sense of wonder for the things of God has been dulled; the most wonderful happening in the world's history makes no more impact upon us than yesterday's news.

We wonder why we no longer receive the blessing from the services that we once did, and the last place we dream of looking is in our own hearts. Our worship, the main stream of our spiritual existence is blocked—choked by formality and habit. If we honestly examine the situation, we will find the cause is the careless attitude of our personal devotion. Blockage is rarely something that just happens. It is usually the outcome of a gradual building up of matter until a complete blockage is accomplished. Similarly with our worship, the neglected private devotions, lack of prayer fellowship with God, will finally culminate in complete spiritual blockage that will turn what was conscious, willing worship into empty formality and habit.

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## Music Memoettes

By OVELLA SATRE SHAFER

### B. D. ACKLEY



The noted gospel song writer, B. D. Ackley, has gone to his reward at the age of eighty-five years. Even though he passed away in September of 1958 at Warsaw, Indiana, he will long be remembered for more than thirty-five hundred gospel songs. B. D. was the elder of a team of brothers whose compositions may be found in nearly every current hymnal. The younger Ackley is Alfred H. and these sons were born on a farm in Pennsylvania of a father who conducted singing schools. The Ackley parents were good Christians, strict disciplinarians, and the father led a little country band of about twelve pieces whose repertoire consisted of selections from *Old Gospel Hymns*, Volumes 1 through 6. B. D. also learned to skillfully play an old melodeon which belonged to his mother. The Ackleys' father finally accepted a call to the ministry in the Methodist church and used his musical talents in this profession. He studied under Root, McGranahan, Palmer, and other "greats" of his day.

In a letter we have in our files from B. D. Ackley he writes thus concerning composing: "I firmly

believe God works intelligently through intelligent channels. I do not for a moment assume to minimize the positive fact that when we do our work, keeping in mind when we write, He will guide us and follow us through. In that respect I believe with His divine help we can succeed as gospel writers. It is my belief that when God plans to inspire through His Holy Spirit, He does use chosen vessels as composers. I find when I keep myself in the background and write for His glory, I become an instrument in His hands in the gospel song field."

B. D. Ackley traveled all over the world as pianist for noted evangelists, including Billy Sunday and the late Homer Rodeheaver. He also served as music arranger and hymnal editor for the Rodeheaver Company.

Some of this writer's best remembered compositions include: "I Walk with the King," "I Would Be Like Jesus," "I Shall See the King," and "Sunrise Tomorrow." The story of "Sunrise Tomorrow" is as follows: During a Methodist conference in Wilmington, Delaware, in 1924 an elderly minister about to be retired arose to testify and told of his love for Christ and his delight in serving so long in the ministry. He emphatically stressed the fact that he was not approaching the sunset of life, but was anticipating a sunrise—*not an end but a beginning—of eternal life and eternal rewards!* William C. Poole was inspired to write the words of the poem and B. D. Ackley the music. We believe this musician is experiencing his "Sunrise Tomorrow."

The eagle is a teacher of great truths—



## Mounting UP with Wings

*But they that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; . . . (Isaiah 40:31).*

Isaiah compares the life of the Christian who will "wait upon the Lord" to the free, exalted life of the eagle. The eagle lives high above ordinary birds and ordinary places. He excels in "mounting up." It is God's will for the Christian to excel in the things of the Spirit.

God's promises are all conditional upon obedience. Heed His *commands* and the *consequences* are sure. Samuel told King Saul, ". . . to obey is better than sacrifice, . . ." (I Samuel 15:22).

A. *The Command* (implied). "Wait upon the Lord."

There are many explicit commands in God's Word supporting the one found in Isaiah 40:31: ". . . wait on the Lord, and he shall save thee" (Proverbs 20:22). "Wait on the Lord: be of good courage, and he shall strengthen thine heart: wait, I say, on the Lord" (Psalms 27:14); "Wait on the Lord, and keep his way, and he shall exalt thee . . ." (Psalms 37:34). Each of these commands has a promise attached: "he shall save thee"; "he shall strengthen thine heart"; "he shall exalt thee." There is always a need for more Christians who will wait on the Lord; who will give themselves, through fervent prayer and devotion, to the task of excelling in spiritual matters.

Prayer is not designed to keep God informed, but to humble the heart and inspire faith through regular contact with Him. The eloquence of prayer depends, not upon vocabulary, but upon fervency of spirit and simplicity and sincerity of faith.

Successful "waiting on the Lord" requires *privacy* (Matthew 6:6), *patience* (Hosea 12:6), and *perseverance* (Matthew 7:7). We are not likely to pray most effectively about the profound issues of life in supermarkets and department stores. Patience is passive, while perseverance is the active part of waiting. An anemic spiritual life is the result of failure to obey this command. "The effectual fervent prayer of a righteous man availeth much" (James 5:16).

B. *The Consequence*. "They shall mount up with wings as eagles."

The result of successful "waiting on the Lord" is "mount[ing] up with wings as eagles" in our spiritual lives. From earliest times the eagle has

been considered the king of birds and a symbol of courage and power. He is noted for at least three characteristics which have instructive parallels in the spiritual life.

The eagle is known for his *great strength*, alluded to in Isaiah 40:31. His powerful wings provide this strength. It is interesting to observe how the eagle gets his start. "As an eagle stirreth up her nest, fluttereth over her young, spreadeth abroad her wings, taketh them, beareth them on her wings: so the Lord alone did lead him, . . ." (Deuteronomy 32:11-12). The young eagle will not voluntarily leave the comfort of the nest. He must be forced to try his wings. The scripture indicates that God sometimes deals with His children in this way. He may allow troubles to come that stir us out of the nest of complacency and self-satisfaction, in order that we may learn to fly the heights of victorious Christian experience. The eagle develops great faith in his wings by continued use. One way to strengthen our spiritual wings is by properly using our knees.

The eagle is also known for his *mastery of flight*. The author of Proverbs (30:18-19a) wrote, "There be three things which are too wonderful for me, yea, four which I know not. The way of an eagle in the air; . . ." Flight holds no secrets for the eagle. His powerful wings are capable of lifting him to the highest heights and sustaining him there. He will not be satisfied with low levels; he does not try to fly as close to the ground as possible. For him there is safety in height. He can fly so high that bullets either do not reach him or have little effect on him.

For the Christian it is dangerous to live close to the world. There are no "fringe benefits" in the spiritual life. However, moving up near to the Source of all strength results in double safety. In both the physical and the spiritual realms the things of the world look increasingly small as we "mount up." Also, as we draw nearer to the Sun of Righteousness, the effect of Satan's ammunition is lessened. It is only when we fly low that we are likely to get shot down by harsh words and misunderstandings. ". . . seek those things which are above, . . . Set your affection on things above, not on things on the earth" (Colossians 3:1-2).

Finally, the eagle is known for his *keen vision*.

\*Assistant Professor, Department of Mathematics, Olivet Nazarene College.

"She [the eagle] dwelleth and abideth on the rock, upon the crag of the rock, and the strong place. From thence she seeketh the prey, and her eyes behold afar off" (Job 39:28-29). When Christians dwell and abide on the Rock, Christ Jesus, the result is a vision of lost humanity that puts meaning into evangelistic efforts. "Where there is no vision, the people perish" (Proverbs 29:18).

Keen vision is important, but the *direction* of vision is also important. The eagle cannot fly up if he continually looks down. The Christian who would be victorious must continually look up—to Jesus.

If we would "mount up" above the region where vision is obscured by smoke and dirt, the answer is, "Wait on the Lord." Someone has said, "The Christian on his knees sees more than the philosopher on tiptoes."

There is a story about a captive eagle that, after

a time, wore a circular path about the stake to which he was tied. One day his master cut the cords and set him free. When the bird realized he was no longer bound, he unfolded his wings and mounted up to the heights for which he was made.

I remember a time when I was bound to the stake of self with the chains of sin. I was wandering in circles along the pathway of the world. Then one day Jesus, the Master, broke my bonds and set me free. I began to mount up to the place of communion with God for which I was created. The words "Glorious Freedom" now have meaning for me, and each day I can say with the song writer:

*I rise to walk in heav'n's own light  
Above the world and sin,  
With heart made pure, and garments white,  
And Christ enthroned within.*

## "The Friendly Church"

It is assumed that your church certainly regards itself as "The Friendly Church." Otherwise why bother to put this phrase on the letterhead of the church stationery or advertise this way in the newspaper? Yet in order to be fair with ourselves, let us ask a few questions.

(1) What makes a church friendly? Is it our wonderful pastor who beats his way down the center aisle at the last "Amen" in order to pump the hand of every person in church that morning? If he did not do this he would be severely criticized. "That's his job."

(2) Is friendliness the fact that appointed persons are on the "lookout" for the visitor and they are sure to tag him. "That's their job."

(3) Is friendliness an act or a series of acts? Is it a set-up job for a few people? Or is friendliness an atmosphere?

After coming into several churches where I was unknown and left unknown, I contend that friendliness is more than a phrase. It is an atmosphere where every person who loves God is interested in that one who "just happens to be visiting this morning." You have no idea what a warm handshake, a firm smile with a "Good morning, friend," an invitation to join with another in worship by inviting him to sit with you instead of alone, can mean to "just a visitor."

(4) Have you ever asked someone after the service was over: "I wonder who that curly-haired man in the green suit and the red tie was this morning. He seemed to know our hymns. Who was he?"

My Nazarene friend, he could have been a hungry-hearted serviceman, not wishing to wear his uniform, but with a heart so full of loneliness.

If I can only get to a warm, friendly church, I will be able to unload this heavy heart. Oh, yes, the usher greeted him at the door . . . he made his place to a pew . . . but was, oh, so alone! He pushed his way out of the church while you pushed out right alongside him. (That meat was sure to be overdone! The pastor was a little longer than usual this morning.) He had to get his coat from a crowded cloakroom, but your coat was in there too and you had to get home. Oh, yes the pastor welcomed him warmly, but with five people pressing around him to get the pastoral handshake over with, what time did the pastor have to give a moment of personal attention to that hungry-hearted, lonely traveler? One other handshake by the assistant pastor and out into the atmosphere of the cold world . . . and when he came to himself he thought, Not too much difference in the atmosphere, is there?

You have no idea how warmth from you in the church recommends your church. My children were "swarmed under" by friendliness in one church. They talked about it for a week.

Genuine friendliness is not sectional. Being from the West or North or South or East does not automatically care for the matter. Friendliness comes from the heart. Then, to be sure, it goes right to the heart.

Jesus said, "I was a stranger, and ye took me in" (Matthew 25:35). O Nazarenes, let us be awake to those opportunities to obey Christ. Let us be warm toward all . . . toward that lonely, weary traveler who may be seeking the Master as he comes to worship in our church.—THE TRAVELER.



## **A Church Prayer Meeting**

The most interesting church prayer meeting ever held is described in the early verses of Acts 2. I call it a "church prayer meeting," not because it was held in a church building, as such. There were no regular Christian church buildings then. We do not know for sure where this prayer meeting was held, except that it was in Jerusalem. It might have been in some part of the Temple, or in some "upper room." In that day there were upper rooms in certain homes which had been set apart as places for the disciples to meet for praise and worship.

Nevertheless it was a church prayer meeting in the sense that followers of Jesus Christ, Christians, conducted it. We do not know how many were present. Occasionally someone has claimed that only the 12 were there, but the majority of commentators hold to the view that 120 were present. Still, there were enough Christians present to think of it as a church prayer meeting. It should be said that those who think of the number who prayed on the Day of Pentecost as 120 base their conclusion on Acts 1:15, and certainly there is some reason for making this connection.

The first verse in Acts 2 gives only the climax of what is often thought of as a ten-day prayer meeting. If this is the case, this prayer meeting would be the longest of which we have any record. Those who attended were united—they were in one place and of one accord. The followers of Jesus had not always been without strife. Here, though, they agreed—they all looked forward to Pentecost, to the baptism with the Holy Ghost. It would be wonderful if we could get everybody in every church prayer meeting to be of one accord, to come to prayer meeting for the same purpose, to be in one place and in perfect harmony.

The Day of Pentecost was an opportune time for such a prayer meeting, not only because it opened

the way for the pouring out of the Holy Ghost, but also because at that particular feast many people gathered in Jerusalem from all parts of the world. Thousands of Jews came back home for that celebration. This accounts for what Luke says in verse 5: "And there were dwelling in Jerusalem Jews, devout men, out of every nation under heaven." This was a great day in the history of God's people. It was an outstanding day because those who prayed in the Upper Room, all of them, were filled with the Holy Ghost. Also, at this time, the Christian Church was formally started and the greatest revival movement the world has ever known was inaugurated. It began that very day, for "about three thousand souls" were added to the number of the 120. "Then they that gladly received his word were baptized: . . ." (Acts 2:41).

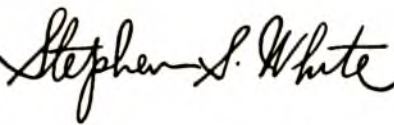
## **What About Your Spiritual Capital?**

My eyes stopped on these words, "Willing to invest all their spiritual capital in this new hope." According to the writer of these words, some people are willing to invest "all their spiritual capital in this new hope." This statement suggested three questions: (1) What is spiritual capital? (2) How much do you have? (3) Where is it invested?

For the man who uttered these words, one's spiritual capital meant whatever resources he has for promoting a worthy cause. These assets include time, talent, and money. Thus spiritual capital is more than dollars and cents. In addition, the "will to use" time, talent, and money to forward the good is a part of your spiritual capital. You would have no spiritual capital if you didn't have along with your material and nonmaterial gifts the will to do the good.

What spiritual resources do you have? First, how much determination do you have to make yourself and your capacities count for that which

is highest and best? And second, how many gifts do you have to use in such activities? Some people have plenty of possibilities within their reach, but they have little of the will to put them to work. Others may have much of the will to do,

By  . . . . .

but few capacities to use in behalf of a worthy objective.

God can't make us more capable. He can't add to our natural gifts. However, God can increase, or intensify, our will to use for His kingdom that which is inborn. He can so change us through definite Christian experience as to make us want to do that which, before, we did not want to do. And while the force of the will to do good may depend somewhat upon how much natural determination we have been endowed with, direction toward the right is supplied by God.

But the most important of all these three questions is, "Where is your spiritual capital invested?" If you are a Christian, it is invested in the Christian enterprise. No other answer could possibly be given if you are truly a Christian. But what does it mean to say that your spiritual capital is invested in the cause of Christ? It signifies that you are a member of a Christian church and are a faithful steward of your life as it is related to this Christian church. To most of those who are reading these words, the Christian church would be the Church of the Nazarene. It would mean that you are giving of your time, your talent, and your money to this cause, doing it freely and gladly, and as fully as possible. More than that, you are an active member of this church, and not merely a member in name. Of course, your spiritual capital must be invested in all of the activities of your life—your home and the place where you work, as well as in your church. But the church is the most important because it stands especially for God and His kingdom, and is the center of your spiritual values.

What is meant by spiritual capital? How much do YOU have? And, finally, where is your spiritual capital invested? Somebody might speak up, though, and say, "You should have said something about the spiritual capital that isn't invested. You seem to take it for granted that all spiritual capital is invested." As I think about it, I believe that is the case. Spiritual capital isn't something that can be put into a savings account. You must invest it

in order to preserve it. To bank it, or refuse to use it, is to destroy it. You can't lay up spiritual capital on earth; the only place you can lay it up is in heaven. But the only way you can lay up spiritual capital in heaven is by using it here and now. So the big question is the last question—not, What is spiritual capital? Not, How much do you have? But rather, Where is your spiritual capital invested?

"Whosoever will save his life shall lose it: . . ." (Matthew 16:25); and he who saves his spiritual capital shall lose it. This is one of the most fundamental laws of life. This truth is brought out in that wonderful passage in the Sermon on the Mount: "Ye are the light of the world. A city that is set on an hill cannot be hid. Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house. Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven" (Matthew 5:14-16). Light represents our spiritual capital. It must be put on a candlestick, not under a bushel; for if it is put under a bushel, it will go out.

## **Believe What You Believe Without Apology**

Don't apologize for your beliefs! To do so is to leave the impression that you are ashamed of them. This doesn't help you or those about you. As a rule, people have little admiration for those who believe what they do apologetically.

To take your stand for certain truths without hesitation does not mean that you are obnoxious or discourteous, that you make yourself *persona non grata*—not at all. Neither does it indicate that you think you are infallible, or that everybody who disagrees with you in any way is bound to be wrong.

To believe what you believe without apology signifies that you have convictions and are not afraid to let the public know that you have them. What is a conviction, anyway? Conviction is defined as "a strong persuasion of belief." Anyone who has "a strong persuasion of belief" will not witness to it apologetically. He so believes in it that he will be glad to stand for it. He'll not feel the need of apologizing for it.

The Apostle Peter was not apologetic when he answered the Master's question, "Whom do men say that I the Son of man am? . . . But whom say ye that I am?" (Matthew 16:13-15) Immediately there came back the reply, "Thou art the Christ, the Son of the living God" (v. 16). The Apostle

John's belief was not beset by hesitation when he recorded the words of Jesus, "And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent" (John 17:3). Life eternal was for him a definite knowledge; he wasn't afraid to witness to it. In his First Epistle, John says: "That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of life; (for the life was manifested, and we have seen it, and bear witness, and shew unto you that eternal life, which was with the Father, and was manifested unto us;) that which we have seen and heard declare we unto you, that ye also may have fellowship with us: and truly our fellowship is with the Father, and with his Son Jesus Christ" (I John 1:1-3).

The Bible is a positive Book. It is filled with

truths given by persons who championed them without apology. The Apostle Paul said, "I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; . . ." (Romans 1:16). Again he said, "I determined not to know any thing among you, save Jesus Christ, and him crucified" (I Corinthians 2:2); and once more he declared, "I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day" (II Timothy 1:12). The writers of the Book of God spoke with authority because their hearts and lives had been transformed by the King of Kings and the Lord of Lords, the Son of God and Son of Man, Jesus Christ, of whom it was said, "He taught them as one having authority, and not as the scribes" (Matthew 7:29).

Let's stand for what we believe without apology!

# Thought for the Day



by **BERTHA MUNRO**

## **The Danger of the Legitimate**

### **Monday:**

"Be not the slave of Time." Yet how subtly time sneaks us into its bondage! The greatest danger to us Christians today lurks in the demands of the legitimate. Of course the regular job; then some other obvious duty; a new household gadget to be purchased; a gracious social activity, rewarding but time-demanding; a wholesome recreation; a call of need to be answered; a well-earned relaxation—day after day has us caught in its revolving chain. All legitimate, even "necessary." But try to break loose at one point, we find the packed program

*"lie upon [us] with a weight  
Heavy as frost, and deep almost as life."  
(Matthew 13:22.)*

### **Tuesday:**

Danger—why? Because our strength is not in our busyness. The secret of Christian effectiveness is its contact with Headquarters. Slave of time, the con-

tact cut off, what should we lose? For one thing, the benefit of God's knowledge of us. Blissfully ignorant of my real self—some wrong that only God can see, some unconscious motive or prejudice known only to Him who tries the heart—I could blunder on to tragedy or futility. Suppose Peter had not been on the housetop praying that day, but out doing works of healing. (Acts 10:9-20.)

### **Wednesday:**

I should miss the special message He has for the day for me, word of encouragement or warning, vision of creative achievement, deeper understanding of His truth, glimpse of some larger undertaking for Him. Suppose Moses had not turned aside to see the burning bush. (Exodus 3:1-12.)

### **Thursday:**

Absorbed in the legitimate, I shall never become an independent person. I shall be carried on by the momentum of crowd standards (even "Christian" mob psychology), never learning to form my judgments by God's thought. He will speak through His revelation in the Scriptures if I will take (or make) time to consult them. Suppose Daniel had not kept his windows open to Jerusalem. (Daniel 6:10 ff.)

### **Friday:**

The promise is, "If we walk in the light, . . . the blood . . . cleanseth." We excuse ourselves for mistakes by pleading inadequate light. Are we not responsible for light we might have if we listened more closely to the voice from above and kept ourselves open for divine inspection? (I John 1:7.)

### **Saturday:**

We could lose our birthright. The Jews lived by rules, the traditions of the

elders. We can live doing "what a sanctified person should do" with deadly accuracy. Jesus came that we might have life. His Gift was the Holy Spirit to keep himself alive in us; His promise is heart fellowship, communion of spirit and of work. His presence realized, motivating, directing, sharing. Preoccupation with the legitimate could edge Him out.

*I was working in the temple  
With the Saviour at my side . . .  
Glancing upward from my labor,  
I just caught His distant smile.  
"You have placed your work between  
us.  
Come and talk with Me a while."  
(Hebrews 12:16.)*

### **Sunday:**

For us it is not the choice between the good and the bad. That is settled. Our "terrible choice" is between the good and the better, between the better and the best. The choice between the many good things and the one best thing for me at the moment, the one good thing God has in mind for me, the one way in which He can make use of me at this particular time. We are not under the law but under grace. This choice is not a dead matter of robot-machine sameness, but of personal sensitivity to the leadership of spirit by Spirit. (I Thessalonians 5:19.)

*"The blessed hope of Jesus' second coming produces prayerfulness, watchfulness, purity, patience, courage, stability, peace, joy, comfort, diligence, happiness, godliness, and the upward look."—Turner.*



# Department of Evangelism

V. H. LEWIS, *Secretary*

## Attend District Assembly and Camp Meeting!

There are two very important events coming this summer on your district. They are the district assembly and the district camp meeting. These hold a great deal of interest and meaning for every layman. They are different in subject matter and procedure, but both are important functions of the church.

If at all possible you should attend both of them. Your church is important to you. It is important to your family. It helps shape your life and has bearing on your destiny. Anything so important must never be left in the margins of your life and interests. A good way to increase interest is to inform yourself more completely about the church. The district assembly is the best function for you to attend in order to learn the operation of your church. This annual gathering is essential for the proper work of the district.

A general superintendent presides over the sessions. He not only conducts the business of the assembly, but speaks to the delegates from time to time on devotional and important subjects. His ministry is helpful to all the people. He

is the voice of the denomination at large. Sometime during the assembly go forward and introduce yourself to him. You will find him a Christian leader, a godly man, and a sincere friend.

At these gatherings there are always some other speakers, such as a missionary, a representative from the Nazarene Publishing House, perhaps a promotional leader to direct the people in greater advance in Sunday school or N.Y.P.S. Listen to all these speakers; meet them personally. You will be glad to know them as friends. It will strengthen and encourage you in your own faith and love for your church to become acquainted with the church officials.

The district superintendent will report the work of the entire district. The pastors from over the district will report the activities of their churches. Others will have reports to present. All these will be informative to you. You will become aware of the fact that there are many other churches working at the job of winning souls, and will be glad to belong to such a movement.

The night services will be a real bless-

ing to you. You will return home and find that your local church means much more to you than before. The information and inspiration you received from the district assembly will strengthen your own Christian life. You will be a better servant of the Lord. Plan now to attend your assembly.

If your district has a camp meeting, place it as a *must* in your plans for the summer. It would be a good place for you to spend your vacation. Many people are finding camp meeting a source of great enjoyment and as such are choosing to attend it rather than spend hot days and much money on dangerous highways.

The camp meeting program is usually planned for the entire family. There are young people's and children's meetings during the day. It is a high peak of spiritual blessing and help. The singing and preaching are of the highest caliber. Here is the Church of the Nazarene working in its strong field of evangelism.

Camp meetings have always played an important part in the advance of the church. The one in your district can make a great spiritual impact on your life and the lives of your family. Go to camp meeting this summer. Join in the singing. Rejoice with the others of like faith. Pray for the spiritually needy. Refresh your own soul. Grow in the knowledge of the Lord. Help win others to Christ at camp meeting this summer.

## Servicemen's Corner



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### Co-operation Without Compromise

"Two phrases are frequently used in the army chaplaincy. One is 'co-operation without compromise'; and the other, 'bringing God to men and men to God.' Both are important to our calling, for they set the limitations, establish the safeguards, and present the challenge of the chaplaincy.

"In the first place, there is 'co-operation.' On the military side, this involves not only working for our commanding officer and his staff, but also with our company commander, first sergeants, section leaders, and men. On the religious side we work along side of and with chaplains of all faiths and denominations. Sometimes a disturbing experience, and at others a most rewarding one; sometimes a limitation, and at others an expanded ministry!

"In all cases, regardless of the degree of co-operation, there is the safeguarding phrase, 'without compromise.' At no time need I violate my conscience or deviate from my church's doctrinal

position or my Christian experience. I am free to positively present the teachings of my church, and free to exercise my faith in Jesus Christ.

"The second phrase, 'bringing God to men and men to God,' offers us the world-wide opportunity to evangelize and challenge men to holy living. The battlefield with its frightened, the aid station with its wounded, the hospital with its sick, and the garrison with its disgruntled—all present unequalled opportunities to lead men and women to a saving knowledge of Jesus Christ. No wonder one chaplain calls this the 'greatest home mission field in the world.'

"I am grateful for the privilege of 'co-operating' for Jesus Christ without 'compromising,' and for the almost unlimited opportunities I have in the chaplaincy to 'bring God to men and men to God.'"—CHAPLAIN (CAPTAIN) SAMUEL R. GRAVES, Jr., *United States Army.*

**NAZARENE SERVICEMEN'S COMMISSION**  
*Londer W. Gilliland* DIRECTOR

PONDER W. GILLILAND  
Executive Secretary

### Selected to Serve

The following have recently been elected or re-elected to serve as district N.Y.P.S. presidents for the year 1960-61:

AUSTRALIA  
AKRON  
WASHINGTON PACIFIC  
IDAHO-OREGON  
HAWAII  
WASHINGTON  
BRITISH ISLES SOUTH  
NEW ENGLAND

MR. COLIN HEARN  
REV. EDWARD EICHENBERGER  
REV. FRED FOWLER  
REV. CHESTER O. GALLOWAY  
REV. HAROLD MEADOWS  
REV. NEIL HIGHTOWER  
MR. JIM RIGBY  
REV. HOWARD RICKEY

### Nazarene Junior Society

We receive many complimentary letters concerning our Junior Society publication *Junior Topics*.

It is a pleasure to share one of these letters with you:

"The *Junior Topics* certainly meets the needs of our boys and girls. We use the *Topics* altogether for our programs and we feel they are spiritual and helpful to our juniors.

"The handcraft for the coming year looks very interesting. Our juniors like to do handwork."

Sincerely,  
MRS. D. E. SCOTT  
720 S. Holcomb  
Springdale, Arkansas

Mrs. Floyd Weimer of Parker Church of the Nazarene, Parker, Indiana, writes:

"Our boys and girls enjoy most of the lessons in *Junior Topics*. I would especially like to commend you for the missionary lessons. As a leader, I enjoy the missionary lessons."

The N.J.S. office appreciates any comments regarding our program publication. If you are doing an interesting activity in your group, share it with us.

It will be a help and encouragement to other leaders.

The *Junior Topics Action Packet* is now available for use with your "younger" juniors.

We have received many favorable comments on this new packet.

To date we have sold over 10,000 copies. Why not order yours today?

A packet sells for 35c each, or 6 for 25c each. These are available from your Nazarene Publishing House.

## The Sunday School Lesson

ROBERT L. SAWYER



Topic for May 22:

### Sincerity in Religious Practices

SCRIPTURE: Matthew 6:1-18; Luke 18:9-14 (Printed: Matthew 6:1-13)

GOLDEN TEXT: *The Lord seeth not as man seeth; for man looketh on the outward appearance, but the Lord looketh on the heart* (1 Samuel 16:7).

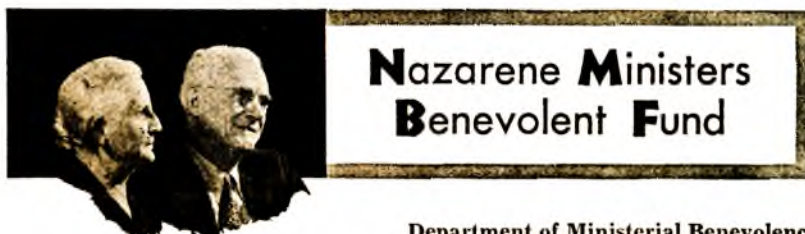
Showcase religion may impress for the moment our fellow men. But Jesus demands that we examine our motives and be sincere in our religious practices. Here the Master is not condemning the forms of godliness but the empty- and sinful-heartedness of the worshiper. Sincerity is certainly not enough to make us acceptable, but we can never be acceptable without it. Jesus gives us three pictures to show us the importance of the proper motives in prayer.

*The Pharisee:* Here is represented the self-sufficient religionist—the example of proper dress, proper decorum, and a legalist concerning the Word. Many of the Pharisees, like Paul, could maintain that concerning the law they were blameless; but they also had no fellowship with Jesus Christ until the inner man was made new.

The Pharisee could boast that he was superior in ethics and religious observances. He would not stoop to give or receive a bribe; he was just; he was pure in his outward relationship with the opposite sex; he fasted and prayed, not once, but twice, a week and paid his tithes faithfully. This he felt was more than sufficient to get him the approval of God. Notice, God did not condemn his outward life! It was the inner sins of the mind and spirit, and lack of the *agape* love for his fellow men, that received the scathing rebuke of Christ. All the first things the Pharisee needed to do, but not to leave the latter undone.

*The Publican:* This man had neither an outward nor an inward show or sign

"True worship originates in the touch of God upon the soul. One who worships God honestly pays a great price in that it demands consecration and utmost surrender."—Selected.



Department of Ministerial Benevolence  
DEAN WESSELS, Secretary

A retired lady elder on the N.M.B.F. roll wrote the following letter:

"Many thanks for the lovely birthday remembrance and card.

"My husband and I do so appreciate the thoughtfulness and help of our dear church. The next to the last check paid the taxes on our little home."

It is you who have made it possible for the Department of Ministerial Benevolence to send monthly checks and birthday gifts to those on the benevolence roll. Your faithfulness in supporting the N.M.B.F. budget is bringing joy to those who labored untiringly that we might have the Church of the Nazarene today.



of religious principles and ethics. Jesus does not commend him for his life or heart. Because he recognized his need, and cried for mercy and forgiveness, the Saviour met his need and justified him. Now the sinner would make his outward life as religious as the Pharisee because of the regeneration of his heart. We must be born again and work out the Christian code of ethics in our lives.

**The Prayer:** The perfect example of the prayer of the child of God is found in the words that Jesus taught His disciples. It is different from either of the first two because it is not for the self-righteous or the sinner, but the redeemed of the Lord.

Here is found the proper acknowledgment of God as Father and worthy Recipient of our deepest devotion and adoration. There is also the admission of the complete surrender of the will of the son to the will of the almighty God, the Father. There is the recognition of the dependence upon Him for daily needs of food and clothing. Here also is the responsibility of treating others as God has treated us. Our forgiveness from God is dependent upon the quality of our forgiveness to those who have wronged us. Nowhere are we to foolishly lay ourselves open to the snares of the devil.

What a wonderful pattern and attitude for the follower of Christ! This is how we may keep ourselves pure and unspotted from the world and acceptable both here and in the hereafter.

Lord, teach us to pray, recognizing our own limitations and the limitless resources in Thee.

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

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## Open Your Heart to Jesus

By J. A. MARSH

Open your heart to Jesus;  
Let Him come in today.  
Though God of all creation,  
He'll listen when you pray.

Open your eyes to Jesus,  
Gaze on His loving face;  
He'll make your old life over—  
Think of His wondrous grace.

Study the Book most precious;  
See what it has for you.  
It shows the way to heaven—  
Believe His word so true.

Open your heart to Jesus;  
There'll be no room for sin.  
He'll quell the fears of tomorrow  
And give real peace within!

---

# the Question box

Conducted by STEPHEN S. WHITE, Editor

**Do Nazarenes believe in being saved and baptized with water? I'm interested in the latter.**

We believe in being saved and baptized with water. Every person should be saved, or born again, and then baptized with water. Here is the first paragraph of Article XIII, "Baptism," in our "Articles of Faith": "We believe that Christian baptism is a sacrament signifying acceptance of the benefits of the atonement of Jesus Christ, to be

administered to believers as declarative of their faith in Jesus Christ as their Saviour, and full purpose of obedience in holiness and righteousness" (1956 *Manual*, p. 33). Also, I should add that our church permits a person to be baptized by sprinkling, pouring, or immersion, according to his choice.

**How often do you have Communion in the church? Why not oftener, if only twice a year?**

One of the duties of the pastor is set forth in these words: "To administer the sacrament of the Lord's Supper at least once a quarter" (*Manual*, p. 61). Since Jesus, in His command as to the observance of the Lord's Supper did not fix any specific number of times for its observance, every denomination has a right to decide for itself how often its communicants should participate in it. Our denomination has said "at least once a quarter." I believe that this is an excellent rule. It does not say that a church cannot have it oftener, but it does insist on its being observed that often. Finally, I present Article XIV, in our "Articles of Faith": "We believe

that the Memorial and Communion Supper instituted by our Lord and Saviour Jesus Christ is essentially a New Testament sacrament, and declarative of His sacrificial death, through the merits of which believers have life and salvation in Christ. It is distinctively for those who are prepared for reverent appreciation of its significance and by it they show forth the Lord's death till He come again. It being the Communion feast, only those who have faith in Christ and love for the saints should be called to participate therein" (1956 *Manual*, pp. 33-34).

**If the baptism with the Holy Ghost includes both sanctification and endowment with power, would it be correct to say, "And God, which knoweth the hearts, bare them witness, enduing them with power and purifying their hearts as he did us; and—put no difference between us and them, purifying their hearts by faith"? Since sanctification is mentioned or implied twice, should not the same be true of the endowment with power?**

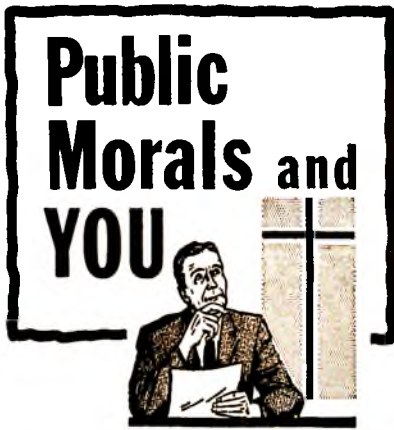
Here is the word of God which is given in Acts 15:8-9: "And God, which knoweth the hearts, bare them witness, giving them the Holy Ghost, even as he did unto us; and put no difference between us and them, purifying their hearts by faith." These words of Peter were inspired by God. They are complete in themselves and need no revising by you or me. They refer to what happened

to Cornelius under the ministry of Peter. See Acts 10 and 11—especially 10:44-48. In Acts 15:8-9, Peter clearly indicates that the baptism with the Holy Ghost which Cornelius received carried with it the cleansing of the heart from sin. He does not separate entire sanctification from the baptism with the Holy Ghost. All of us must be careful not to add to or change the Word of God.

**Why, in the New Testament, is sanctification generally referred to as being by the Holy Spirit (the Holy Spirit being the Administrator), and the Holy Spirit baptism as being by Jesus himself as Administrator? Sanctification seems to be by the Holy Ghost, with the Blood, while the endowment with power seems to be by the Lord Jesus, with the Holy Ghost.**

First, you do not give even one chapter and verse; you give your opinion. The facts are, there are several causes which function in bringing about entire sanctification, or the baptism with the Holy Spirit. E. F. Walker, one of the outstanding theologians of the modern holiness movement, outlined these causes thus: "(1) The first cause is the holy Father (Jude 1); (2) the procuring cause is the holy Son (Eph. 5:26); (3) the efficient cause is the Holy Spirit (I Pet. 1:2); (4) the determining cause is the divine will (Heb. 10:10); (5) the

meritorious cause is the sacrifice of Jesus (Heb. 13:12); (6) the instrumental cause is the truth of God (John 17:17); and (7) the conditional cause is faith in Christ." This number may be reduced to five: God the Father as the primary cause, God the Son as the procuring cause, God the Holy Spirit as the efficient cause, the Word of God as the revealing cause, and faith as the immediate cause. These are all causes of the baptism with the Holy Spirit unto entire sanctification.



Recently the American Cancer Society published a new leaflet entitled "Shall I Smoke?" It is designed primarily for distribution among young people who have not yet acquired the smoking habit. It would be helpful also to those who are already smokers.

This new leaflet states: "During the last 30 years, while the death rate, in general, decreased and the death rate from all cancers increased slowly, the lung cancer rate mounted rapidly. It is still mounting rapidly. Deaths from lung cancer in America: 2,500 in 1930; 11,000 in 1945; in 1960, an estimated 36,000. The American Public Health Association estimates that, if present trends continue, about one million youngsters now in school will die of lung cancer before they reach the age of 70."

In answer to the question, "What is your best protection?" this leaflet says:

"Treatment offers little hope for most lung cancer victims. Only about one patient in twenty is cured today. More lives could be saved if the disease were detected early enough, but early detection in this form of cancer is extremely difficult.

"Prevention is the best protection. Not taking up smoking is now the best way to prevent lung cancer. If you have already started smoking, the best prevention is to give up smoking. The majority of high school students are not regular smokers.

"It is hard for most people to give up smoking. In spite of this, a recent survey shows that one quarter of all doctors who were cigarette smokers have given up smoking in recent years—after the new evidence was available.

"To smoke or not to smoke? It is your decision . . . it is your future."

This leaflet, "Shall I Smoke?" is obtainable free of charge from your local Division or Unit of the American Cancer Society. Or you may obtain it free by simply writing the national office:

The American Cancer Society  
521 West 57th Street  
New York 19, N.Y.

Earl C. Wolf, Secretary  
Committee on Public Morals

## SUNDAY SCHOOL ATTENDANCE REPORT



	March 1959	March 1960	Number Increase
<b>NORTHWEST ZONE</b>			
Minnesota	*2,289	2,426	137
Nevada-Utah	933	1,041	108
South Dakota	737	748	11
Washington Pacific	8,030	8,007	-23
Alaska	826	778	-48
North Dakota	1,731	1,607	-124
Rocky Mountain	2,880	2,746	-134
Idaho-Oregon	6,772	6,559	-213
Oregon Pacific	9,336	8,596	-740
Northwest	8,647	7,847	-800
<b>CENTRAL ZONE</b>			
Eastern Michigan	9,094	9,818	724
Iowa	7,063	7,344	281
Northwestern Illinois	6,135	6,327	192
Wisconsin	2,506	2,515	9
Northwest Indiana	6,700	6,694	-6
Chicago Central	6,878	6,758	-120
Northeastern Indiana	11,722	11,556	-166
Missouri	7,795	7,494	-301
Michigan	9,907	9,509	-398
Illinois	10,244	9,403	-841
Western Ohio	16,900	15,855	-1,045
Central Ohio	16,695	15,509	-1,186
Indianapolis	12,427	10,371	-2,056
Southwest Indiana	no report		
<b>SOUTHERN ZONE</b>			
Southwest Oklahoma	6,092	6,364	272
Nebraska	2,713	2,727	14
Southeast Oklahoma	4,155	3,912	-243
Houston	4,123	3,835	-288
Abilene	6,456	6,159	-297
North Arkansas	4,335	4,004	-331
San Antonio	4,053	3,662	-391
Northwest Oklahoma	6,344	5,925	-419
Joplin	4,984	4,400	-584
South Arkansas	4,598	3,994	-604
Louisiana	3,620	3,006	-614
Northeast Oklahoma	4,685	4,007	-678
Kansas	9,485	8,783	-702
Dallas	5,430	4,720	-710
Kansas City	no report		
<b>SOUTHWEST ZONE</b>			
New Mexico	3,413	3,989	576
Los Angeles	11,009	11,315	306
Colorado	6,424	6,638	214
Northern California	17,743	17,438	-305
Arizona	5,452	4,943	-509
Southern California	15,247	14,551	-696
Hawaii	no report		
<b>SOUTHEAST ZONE</b>			
Florida	10,715	10,685	-30
Alabama	7,543	7,426	-117
Mississippi	3,088	2,888	-200
Virginia	3,850	3,572	-278
East Tennessee	5,918	5,529	-389
Georgia	6,457	6,065	-392
Eastern Kentucky	5,625	5,128	-497
North Carolina	4,574	3,915	-659

	March 1959	March 1960	Number Increase
Tennessee	8,793	7,700	-1,093
West Virginia	12,805	11,323	-1,482
Kentucky	no report		
South Carolina	no report		
EASTERN ZONE			
Albany	3,345	3,944	599
New England	8,056	8,463	407
New York	2,336	2,314	-22
Philadelphia	6,620	6,123	-497
Akron	13,162	12,664	-498
Washington	6,152	5,520	-632
Pittsburgh	9,574	8,544	-1,030
BRITISH COMMONWEALTH			
British Isles North	*1,553	3,214	1,661
British Isles South	*2,943	3,247	304
Canada Central	2,917	3,123	206
Australia	691	785	94
Canada Pacific	1,440	1,331	-109
Maritime	1,219	1,027	-192
Canada West	5,310	4,978	-332
Estimated average for March, 1960		439,823	
Decrease under average of March, 1959		20,477	
% of decrease		4%	

\*Average attendance last assembly year.

E. G. BENSON  
Field Secretary



## Foreign Missions

REMISS REHFELDT, *Secretary*

### Touring in Texas-Mexican

We have been holding the annual meetings in our Spanish-speaking churches here in the lower Rio Grande Valley, and the reports are so encouraging we wanted to let you know about them.

Every church has made good gains in all departments. Corpus Christi church leads the district with a 47 per cent increase in Sunday school attendance. They more than doubled their giving in Prayer and Fasting, and they are within ten dollars of becoming a self-supporting church. They voted to become fully self-supporting in March. For over a year they have not had less than one hundred people in prayer meeting each week. There is a revival spirit on and God is working and bless-

ing. They had a goal of twelve new members on profession of faith, and actually received seventeen.

At Abernathy they reported a gain of ten members on profession of faith. Their Sunday school attendance rose to an 18 per cent increase, and they have built a new annex for their Sunday school with two beautiful rooms, a pastor's study, and nice floor, and paid for it entirely from their own treasury.

These are just samples of what our Texas-Mexican Nazarenes are doing these days. The leaders are thrilled over the fact that our district doubled every record during the past quadrennium, and they have set their goals to do the same thing again in the coming four years.—EVERETTE HOWARD, *Texas-Mexican District*.

### New Missionary Addresses

REV. AND MRS. BRONELL GREER are now at:

Ambrai Bungalow  
Chikhli, Buldana District  
Maharashtra, India

REV. AND MRS. NORMAN ZURCHER should be addressed at:

P.O. Box 92  
Florida, Transvaal  
Union of South Africa

REV. AND MRS. DONALD DAVIS have recently arrived in Argentina. Their address is:

Terrero 960  
Buenos Aires  
Argentina

After June 1. REV. AND MRS. ROY COPELIN will be back in the Philippines. Their address:

Box 14  
Baguio City  
Philippine Islands

MISS HILDA MOEN has also moved. She should be addressed at:

Mission Dispensary  
Pusad, Yeotmal District  
Bombay State, India

REV. GEORGE ADKINS is to be addressed now at:

Apartado 26524, Admon. 13  
Mexico 13, D.F., Mexico

MISS RUTH MATCHETT, home on furlough, may be reached at:

Box 310  
Fort Recovery, Ohio

REV. AND MRS. WILLIAM PEASE are also on furlough. Address them:

2648 Capital Hill Crescent  
Calgary, Alberta, Canada

DR. AND MRS. JOHN COCHRAN's furlough address is:

6136 37th Street  
Savannah, Georgia

### In Bolivia

We have a splendid group of students registering this year, a little over thirty, including mostly young men of course. We are finding the ministry of Brother E. G. Wyman a real blessing to our students.

This is a restless year politically, with elections coming up. Please pray for the work, and that God will continue His protection, so that the Bible school and the churches will be able to continue in full operation without any hindrances.—IRA TAYLOR, *Bolivia*.

## NEWS of the Churches

Boonville, Indiana—Recently our church closed one of its best revivals in years. Evangelist Robert E. Watson preached with the anointing of the Holy Ghost, and God blessed and gave seekers with victory at the altar—some thirty-three people were saved and sanctified.

The church is moving forward, with plans for expansion. We thank God that the days of old-fashioned revivals are not over when we seek Him in fasting and prayer. We are enjoying our work with these fine folks.—LEO T. REED, *Pastor*.



Evangelist Marvin S. Cooper writes: "The Lord, the pastors, and the people have indeed been kind to keep me busy across the years. At present I have only two open dates in 1960—September 27 to October 9, and November 22 to December 4. I shall be glad to give these to



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Many have written inquiring, "When does my subscription expire?" We now have a new IBM Tab Card method of processing subscriptions which enables us to give you the date of expiration on every copy.

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The "7-0" designates a July, 1960, expiration. The first figure specifies the number of the month, and only the last number of the year is used. The last two figures indicate the periodical number; for example, "01" is for the *Herald of Holiness*, "02" for *Other Sheep*, "03" for *Conquest*, etc.

CIRCULATION DEPARTMENT

any pastors desiring my services. Write me, 1514 N. Wakefield Street, Arlington 7, Virginia."

Prospect, Oregon—Our spring revival, conducted by Rev. Lee Mansveld, pastor at Astoria, was a wonderful success. It went deeper and accomplished more permanent results than any meeting we have been in for a long time. Much praying and fasting resulted in many seekers becoming happy finders both for regeneration and for entire sanctification. We enjoy the attendance and wholehearted support of the former pastor and his family (Rev. Gerald Gardner); they are a real blessing. The

congregation is growing and deepening in spiritual things.—GEORGE L. FITCH, *Pastor*.

Nashville, Michigan—Recently our church had a wonderful revival with Evangelist C. V. Holstein. He is one of the very best holiness preachers we have heard. The revival spirit continues, with new people being saved and brought into the church membership.—ALLEN COBB, *Pastor*.

Bellmore, New York—Our church recently witnessed a gracious revival with Rev. and Mrs. J. Herbert Morgan as the evangelists. The evangelist fearlessly,

scripturally, and with anointing preached the truths of the Bible, with the major emphasis on holiness as a crisis experience. The Morgans thrilled our hearts as they sang with the anointing of the Holy Spirit. Neighboring Nazarene churches, who co-operated in our Crusade for Souls, also received spiritual impetus. New faces were in evidence in the services which encouraged our faithful, loyal, and self-sacrificing Nazarenes. We are believing God for greater victories in this challenging area.—CLIFTON T. MATTHEWS, *Pastor*.

Kelloggsville, Ohio—In March our church had a twelve-day revival with Evangelist Roy Norris and wife as the special workers. Their concern for souls, the urging of prayer and fasting, and their deep, spiritual preaching resulted in several new converts and good victories for our people. Last fall Rev. and Mrs. Earl Williamson were with us in a revival which gave us some new converts and helped the church. They have a wonderful spirit and were a great blessing. Our church has had a good year, and we have some devoted and faithful workers here.—*Reporter*.

Mancelona, Michigan—Recently our church had a real revival—some folks said this was the best meeting they had seen in years. Evangelist C. L. McFarland preached with the anointing of the Holy Spirit, and truly was an instrument of God. Some folks who had been prayed for for a long time sought God's mercy and forgiveness, with a total of about thirty-five seekers. Other holiness churches co-operated, and God blessed the services. We love God and the church.—THOMAS L. VOYLES, *Pastor*.

Evangelist C. W. Brockmueller writes: "I have an open date, May 18 to 29, and would like to slate this time in Missouri, Arkansas, or Kansas, since I will be in that general area. Write me, 908 Fifteenth Ave. South, Nampa, Idaho."

### Hawaii District Assembly

The Hawaii District Assembly met March 17 and 18, at First Church, Honolulu, with Rev. Harold W. Kiemel as host pastor.

Dr. Samuel Young, general superintendent, did a masterful job of presiding, combining capable leadership and timely humor. All those present felt keenly the challenge he gave to a richer faith and a fuller service.

The report of the district superintendent, Dr. W. S. Purinton, was a high point of interest, and it revealed progress and vision. One new church was organized in Aiea, with a majority of the membership being of Samoan ancestry. The people of the district are solidly back of the leadership of Dr. and Mrs. Purinton, devoted servants of God. To show appreciation for them, the pastors and people gave them a gift of three bowls made of monkey pod (a native wood), and also a love offering was taken for them.

Mr. Harold Litsey was re-elected as district treasurer, and Rev. Wm. W.

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Sever was elected district secretary. Delegates elected to the General Assembly were: ministers, W. S. Purinton and Robert T. Gore; laymen, Miss Barbara Arakaki and Mr. Eddie Laikupu.

In the concluding service of the assembly Dr. Young conducted an impressive ordination service in which William W. Sever received elder's orders.

In the conventions following the assembly Mrs. Ruth Kiemel was re-elected district N.F.M.S. president and Rev. Harold W. Meadows was re-elected district N.Y.P.S. president.

The assembly adjourned in a wonderful spirit of victory and blessing. We thank God for the wonderful general and district leadership of our church.—W.M. W. SEVER, *Reporter*.

### Minnesota District Preachers' Meeting

Twenty-eight pastors and their wives attended the annual district preachers' meeting, March 1 to 3, at Lutsen Resort, ninety miles north of Duluth.

Dr. Hardy C. Powers, general superintendent, was the special speaker. His messages, quietly spoken, were directed to the spiritual and ministerial needs of the pastors. The message, spirit, and presence of our general superintendent radiated the Christian doctrine and experience of heart holiness which our church teaches.

District Superintendent Roy F. Stevens had planned well for the convention, and presided at the sessions. At one meeting he initiated a system of mimeographed pastoral helps, which is flexible and practical; individualized so it concerns the local pastor, with material which applies to the district program, administration of the local church, and some to the pastor personally. During the year other materials will be sent to the pastor to complement this well-formed nucleus.

The parsonage "queens" met separately, with Mrs. Stevens leading in prayer and discussion.

Timely and helpful papers were presented to the pastors' group by Rev. Harry Grimshaw, Rev. Richard Kisse, Rev. Glendon Fisher, and Rev. Edward Johnson. Each of these demonstrated prayerful preparation.

One morning an altogether too-brief session was given to a panel discussion on home missions, in charge of Superintendent Stevens. One pertinent and startling question emerged from this discussion: Is the home mission pastor being deprived of his only ally—drive, dedication, and dependence on God—by the district's efforts to remove financial burdens?

The opportunity of meeting together under one roof for meetings, lodging, and meals provided time for fellowship, rest, and prayer. This midyear meeting has deepened our feeling for the everlasting God, strengthened our belief, and sent us home with solemn thoughts and a prayer of faith for the future.—J. PHILIP JOHNSON, *Reporter*.

### Washington District N.Y.P.S. Convention

The Washington District N.Y.P.S. convention was held on March 25 in the church in Newark, Delaware. God's presence was manifest in the business sessions, in the singing, and in the messages.

Our good district president, Rev. Neil Hightower, presided. His leadership, planning, and inspiration were indispensable factors in making the meeting a blessing and challenge to all. He was re-elected as district president, and this was backed by all giving unanimous support to our good leader. His report was especially challenging. Other officers elected were: Rev. Joseph Biscoe, vice-president; Rev. John Wagner, secretary; Rev. Harold Berrian, treasurer; Rev. Richard Smith, teen-age supervisor; Rev. Charles Holman, adult supervisor; Rev. Clair Umstead, Junior Society director, with Ruth Ann Jones and Kenneth Akins, Jr., as the teen-age representatives.

Rev. Wilson R. Lampher, pastor of First Church, Washington, D.C., was at his best as the convention speaker. His afternoon message inspired and challenged us, and the great evening message was climaxed with a number of youth seeking Christ and others seeking holiness of heart at the altar of prayer.

The special singing, featuring the Shorb Brothers Trio, was the best, and the entertainment by the host pastor,

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Rev. Joseph Biscoe, and his people was excellent.

It was a thrill to be a part of this great convention which challenged and stirred the hearts of the youth of the district. Washington District youth are moving onward.—JOHN WAGNER, *Reporter*.

### Deaths

MRS. MINNIE B. AUGHEY of Nashville, Tennessee, died February 29, 1960, at the age of eighty-nine years. She was one of the early members of First Church of the Nazarene in Nashville. At the time of her death she was a member of Grace Church in Nashville. She was born in Dickson County on January 27, 1871. She was a faithful and loyal Christian, loved God and her church. She is survived by two sons, T. D. Aughey and Charles A. Aughey. Funeral service was conducted in Grace Church of the Nazarene by Dr. C. E. Hardy, Rev. W. D. Gleaves, Rev. S. W. Strickland, and Rev. George Scutt, with interment in Dickson, Tennessee.

**REV. WALKER M. BROWN** was born January 13, 1895, in Grand Forks County, and died January 8, 1960, in Grand Forks, North Dakota. At the age of sixteen he began his ministry, and was ordained at the age of nineteen. He was united in marriage to Mathilda Reichert in 1921. To this union three children were born. After pastoring for a while at Prince Albert and Luseland in Canada, he came to Fessenden, North Dakota, in 1923. Since then he has pastored other churches in North Dakota; also in Mitchell, South Dakota; Oshkosh and Beloit, Wisconsin. In 1952 he moved to Grand Forks, pastoring the local Church of the Nazarene until his death. During his forty-three years in pastoral work on five districts, he served as district secretary twenty-six years on three districts; also was elected as a delegate to the General Assembly three times. He was a brother beloved, and a Christian gentleman; he lived at all times the doctrine of holiness. He is survived by his wife; two sons, Gordon and Wallace; one daughter, Mrs. Joyce McLeod; four brothers, Hilliard, Archie, Donald, and Herbert; and one sister, Mrs. Ethel Hoverson.

**REV. MRS. B. M. (Alice) WADE** died January 26, 1960. She was a pioneer preacher in the early days of the Church of the Nazarene; was ordained in 1928. She was a member of the Church of the Nazarene in Brownfield, Texas, at the time of her death. She is survived by her husband, Marvin Wade; also a number of nieces and nephews. Funeral service was conducted by Rev. Milton Poole, pastor of First Church of the Nazarene in Lubbock, assisted by Rev. Gerald V. Davis, local pastor. Interment was in the Rest Haven Mausoleum in Lubbock.

**MRS. RUBY SPENCER CROFT** was born at Lowell, Florida, September 7, 1903, and died February 10, 1960, at Hernando, Florida. She was a charter member of the Hernando Church of the Nazarene. She had served her church faithfully for twenty-four years as wife and helpmeet to her pastor-husband, in various pastorates on the Florida District. She was a faithful mother and counselor to her three children and members and friends of the church, a cheerful and loyal follower of Christ for almost forty years. She is survived by her husband, Rev. W. Donovan Croft; a daughter, Mrs. Edith Parsons; two sons, Donovan S. and S/Sgt. William C. Funeral service was conducted in the Hernando church by a former pastor, Rev. C. K. McKay, and her district superintendent, Dr. John L. Knight, with burial in the Oak Hill Cemetery, Inverness, Florida.

**LYMAN WILCOX** was born December 4, 1895, in Wayne County, Missouri, and died February 1, 1960, at his home in Poplar Bluff, Missouri. In 1927 he was united in marriage to Miss Florence Beaty. He was converted and joined First Church of the Nazarene in Poplar Bluff in 1937, where he served as trustee and treasurer. He is survived by his wife; a daughter, Mrs. Irene Starnes; his stepmother, Mrs. Betty Wilcox; two stepbrothers, Rev. O. A. and J. L. Shearrer; and a stepsister, Mrs. Moriah Atnip. A son, Leroy, was killed in action in Korea in 1952. Funeral service was conducted by Rev. O. S. Free and Dr. E. D. Simpson, district superintendent. Interment was in Woodlawn Cemetery, where joint military rites were conducted by members of the Veterans of Foreign Wars, the American Legion, and Disabled American Veterans.

**MRS. IDA ALICE MUNDELL DURR**, age eighty, widow of the late Daniel S. Durr, died at her home near Carmichaels, Pennsylvania, on February 7 after a lingering illness. She was preceded in death by her husband, in 1923, and four children. She is survived by a daughter, Mrs. Cleona Fagan, and a son, W. Waitman Durr. She was a charter member of the Faith Church of the Nazarene in Greensboro, Pennsylvania, and all during her life enjoyed attending the church services when her health permitted. Funeral service was conducted by her pastor, Rev. Raymond Street, with interment in the Sugar Grove Cemetery.

## Announcements

**RECOMMENDATION**—Rev. John Lanier of 675 Dickey Avenue, Greenfield, Ohio, has recently united with the Church of the Nazarene on the Central Ohio District. He has had experience of more than ten years in the field of evangelism and plans to continue this work in our church. I commend him to the consideration of our pastors and church boards.—Harvey S. Galloway, Superintendent of Central Ohio District.

**ADOPTED**—by Rev. and Mrs. Doc Baze of Woodlake, California, a three-day-old boy, Mark Stephen (born February 3, 1960).

**SPECIAL PRAYER IS REQUESTED** by a Christian lady in Illinois that God will touch her body—she believes He is able;  
by a Christian brother in Alabama, suffering from a serious case of nervous stomach, that God will heal him so he may continue his work of writing in regards to the Bible;  
by a Christian mother in Iowa for a Christian son who has had a very serious nervous breakdown followed by complications, able to work only a little and is much discouraged—they believe God is able to heal; also for other children who need God; for the sanctification of her husband, and healing of arthritis; for a young man called to preach, but now backslidden and in serious trouble, that God may get to his heart, and that God might see fit to heal her own body.

## Directories

### GENERAL SUPERINTENDENTS

**HARDY C. POWERS**  
Office, 6401 The Paseo, Box 6076, Kansas City 10, Missouri  
District Assembly Schedule—Spring, 1960  
Nebraska ..... May 18 to 20  
Abilene ..... May 25 to 27

**G. B. WILLIAMSON**  
Office, 6401 The Paseo, Box 6076, Kansas City 10, Missouri  
District Assembly Schedule—Spring, 1960  
Nevada-Utah ..... May 18 and 19  
Southern California ..... May 25 to 27  
New Mexico ..... June 1 and 2

**SAMUEL YOUNG**  
Office, 6401 The Paseo, Box 6076, Kansas City 10, Missouri  
District Assembly Schedule—Spring, 1960  
Philadelphia ..... May 18 and 19

**D. J. VANDERPOOL**  
Office, 6401 The Paseo, Box 6076, Kansas City 10, Missouri  
District Assembly Schedule—Spring, 1960  
Rocky Mountain ..... May 19 and 20  
Canada Central ..... May 25 and 26  
New England ..... June 1 to 3

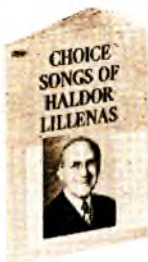
**HUGH C. BENNER**  
Office, 6401 The Paseo, Box 6076, Kansas City 10, Missouri  
District Assembly Schedule—Spring, 1960  
Florida ..... May 18 and 19  
Alabama ..... May 25 and 26

## District Assembly Information

**FLORIDA**—Assembly, May 18 and 19, at Beyer Memorial Methodist Church, 700 Lake Howard Drive, N.E., Winter Haven, Florida. Send mail, merchandise, and other items relating to the assembly to the entertaining pastor, Rev. Don Newell, 232 Avenue "F," S.W., Winter Haven, Florida. (N.F.M.S. and N.Y.P.S. conventions, May 16 and 17.) Dr. Hugh C. Benner presiding.

**NEVADA-UTAH**—Assembly, May 18 and 19, at First Church, 468 South Sixth St., Salt Lake City, Utah. Send mail, merchandise, and other items relating to the assembly to the entertaining pastor, Rev. Lowell Drake, 468 S. Sixth St., Salt Lake City, Utah. (N.F.M.S. convention, May 16; N.Y.P.S. convention, May 17.) Dr. G. B. Williamson presiding.

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Here Dr. Lillenas has given us a meaningful selection of songs—some from other composers, many of his very own—that over the years had meant so much to him personally. Only a few weeks after making this selection he was summoned to his eternal home.

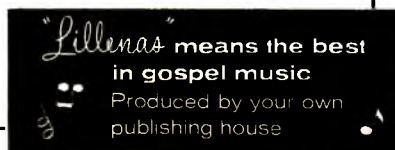
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|-------------------------|--|
| "The Touch of God"      | "The Peace That Jesus Gives"               |
| "Beautiful Hands"       | "My Wonderful Lord"                        |
| "I Know a Name"         | "The Things of the World Look Small to Me" |
| "Down Deep in My Heart" | "The Peace That My Saviour Has Given"      |

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# \*15<sup>th</sup> GENERAL ASSEMBLY

CHURCH OF THE NAZARENE  
KANSAS CITY, MISSOURI  
JUNE 19-24, 1960

Pre-conventions • June 16-18

## General Assembly Information

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

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

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

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

**Tape recordings**—This year official recordings are being made by a professional recording company (owned by Nazarenes). Key selections from important services of the General Assembly will be made available to our people. The cost will be \$6.50 per hour of recorded time or \$4.50 per

hour if the customer wishes to furnish the tape. Arrangements cannot be made this year for the use of individual recorders, so do not bring them along expecting to use them in the auditorium.

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

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

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

COME PRAYING AND BELIEVING FOR GREAT SPIRITUAL VICTORY!

PHILADELPHIA—Assembly, May 18 and 19, at Grace Evangelical Congregational Church, 131 Terrace Ave., Ephrata, Pennsylvania. Send mail, merchandise, and other items relating to the assembly % the entertaining pastor, Rev. Harold Parry, 111 E. Chestnut St., Ephrata, Pennsylvania. Dr. Samuel Young presiding.

NEBRASKA—Assembly, May 18 to 20, at Church of the Nazarene, 1015 W. Fifth St., North Platte, Nebraska. Send mail, merchandise, and other items relating to the assembly % the entertaining pastor, Rev. George L. Mowry, 1015 W. Fifth St., North Platte, Nebraska. (N.F.M.S. convention, May 17; N.Y.P.S. convention, May 18.) Dr. Hardy C. Powers presiding.

ROCKY MOUNTAIN—Assembly, May 19 and 20, at the Mission Covenant Church, 1116 Grand Ave., Billings, Montana. Send mail, merchandise, and other items relating to the assembly % the entertaining pastor, Rev. Murray J. Pallett, 835 Alderson, Billings, Montana. (N.Y.P.S. convention, May 17; N.F.M.S. convention, May 18.) Dr. D. I. Vanderpool presiding.

ALABAMA—Assembly, May 25 and 26, at First Church, 800 Clinton Avenue East, Huntsville, Alabama. Send mail, merchandise, and other items relating to the assembly % Huntsville First Church of the Nazarene, 800 Clinton Avenue East, Huntsville, Alabama. Entertaining pastor, Rev. M. H. Stocks, 1724 Bide-A-Wee Drive, N.E., Huntsville. (N.F.M.S. and Sunday school conventions, May 23 and 24.) Dr. Hugh C. Benner presiding.

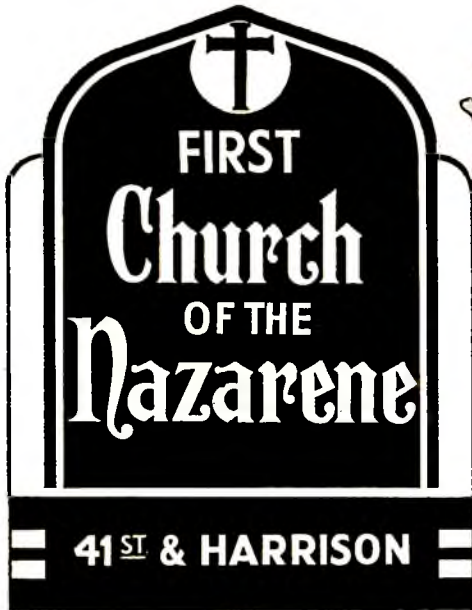
ABILENE—Assembly, May 25 to 27, at First Church, 1924 S. Polk, Amarillo, Texas. Send mail, merchandise, and other items relating to the assembly % the entertaining pastor, Rev. Harold Davis, 1924 S. Polk, Amarillo, Texas. (N.Y.P.S. convention, May 23; N.F.M.S. convention, May 24.) Dr. Hardy C. Powers presiding.

SOUTHERN CALIFORNIA—Assembly, May 25 to 27, at Riverside Memorial Auditorium, 7th & Lemon Sts., Riverside, California. Send mail, merchandise, and other items relating to the assembly % the entertaining pastor, Rev. Bill Burch, 5475 Arlington Ave., Riverside, California. (N.F.M.S. convention, May 24.) Dr. G. B. Williamson presiding.

CANADA CENTRAL—Assembly, May 26 and 27, at First Church, 92 Ottawa St. North, Hamilton, Ontario, Canada. Send mail, merchandise, and other items relating to the assembly % the entertaining pastor, Rev. Fletcher Tink, 109 Kensington St. South, Hamilton, Ontario, Canada. (N.F.M.S. convention, May 24 and 25; N.Y.P.S. convention, May 28.) Dr. D. I. Vanderpool presiding.

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

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



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