April 24, 1957

I think it was Dr. J. B. Chapman who wrote, "Slavery to heart and conscience is the highest emancipation." This paradox Paul experienced when he identified himself regularly as "the prisoner of the Lord." To be sure, the opposition that had put him in jail was a decadent Judaism and a corrupt Roman government, but Paul insisted that he was captivated by the Lord Jesus Christ and therefore could not be a prisoner to any man or to any system.

This outlook on life makes service a delight and duty an adventure. Even losses may be looked upon as dedication to a purpose. It is this kind of redeemed goodness that discriminates and discerns values when others do not see. These know there is a price to be paid for the high privilege of service. Those who would help others must deny themselves, and those who would heal must bear something of the hurt of earth's woes. There is no prison to the man who has found true inner spiritual freedom. Even the undying confidence that things will yet work out for our ultimate good has its rise in a sincere love for God and an unswerving devotion to His purpose. Thus devotion becomes the price for inner serenity and for unbounded service.

Halfway measures will not do. The true Christian cannot avoid the clash with the world. He is in the world, but he is not of it. He cannot serve two masters. Having found inner deliverance from corruption and strife, he is forever free by daily obedience and unfeigned love of the truth. No outward limitations can touch where he really lives. The pain of his present trials is not without a sting, and the sardonic glee of the opposition is not without a jibe. But he knows that the final outcome is not in doubt, for God has the last word.

Being in jail for a righteous cause made Paul forget the unrighteousness of his enemies' charges and the injustice of the immediate incarceration. "I am really a slave to Jesus Christ," Paul seems to say (that is what he meant when he wrote he was His servant), "for while I languish here in prison I am in truth His prisoner."

May we not enjoy a comparable spiritual freedom in our day by identifying ourselves in holy abandon with the crucified Christ and with His redemptive mission?
TO LOVE IS TO GIVE

I never hear a man complain
About an offering
Without a little stab of pain.
His love's a meager thing.

For love will give and never ask
A favor in return.
To execute a God-sent task
Is love's complete concern.

And that is certainly the love
That God has given man.
Unworthy, we are sharers of
His most unselfish plan.

If I could give Him eight times eight
Of what belongs to me,
I still could never compensate
His generosity.

By LOIS KENDALL BLANCHARD

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ON CALVARY

By NELLIE ELLYSON

He took my place
On Calvary;
From all my sins,
He sets me free.

I cannot help but
Sing His praise—
He took my place
On Calvary.

WILL THE MORNING EVER COME?

By CLYDE W. RATHER

They that watch for the morning
(Psalms 130:6).
They that wait and watch for the morning! Watching for the morning through the long hours of suffering and darkness demands the very best of faith and patience. Will the morning ever come?

Many today are pessimistic concerning the future. Economic conditions cause concern to many. A spirit of lawlessness all over the world tends to argue against permanency of government. Antireligious movements are discouraging to those who have put their trust in Christianity as the ultimate hope of the world. We have dreamed of the day when peace would be like a shaft of light across the world, but the constant rumeble of war has come instead. We have waited for the day when social justice and universal good would come, but instead poverty and unemployment and strife abound.

Will the morning ever come?

A little child coming downstairs after a violent thunderstorm said to her father, "Daddy, what was God doing a while ago? Was He making the morning?" The father replied, "Yes, my dear, I guess God was making the morning."

All across the world today we hear the roar of confusion in human affairs. Rumbling sounds come to us from far and near. It may be that in this kind of world the morning comes that way. But the morning will come! By grace eternal, by the labors and prayers of honest men, by the remorseless logic of events, the morning will come, and the Dayspring from on high will visit us and light will be everywhere.

Someone has said, "The man with his face toward the sun never sees the shadow." Let us face the sun!
By H. H. HENDERSHOT
Pastor, First Church, Parkersburg, West Virginia

THEN THE FIRE FELL

Never in the memory of any living Israelite had there been such a drought. The brown earth was dry and cracked by the searing sun. Trees lifted empty branches into a cloudless sky. Fields lay fallow: no effort had been made to prepare the soil for sowing, for all hope of harvest had long been forgotten. A few cattle had survived but lived in a daze with apparently no care to supply life's minimal needs. Slowly, relentlessly the earth was emptying itself of life.

King Ahab, unwilling to admit that the idolatry of his family was the cause for this trouble, sought what fountains of water remained in order to preserve his own royal beasts. Let the common man choke: let his cattle die; preserve the king's substance at any cost. The kingdom exists for the king, rather than the king for the kingdom.

Three and one-half years of no rain, no crops, and no relief! The people thirsted, hungered, and died. Appeals to their idols, prayer to Baal prostrated nothing. And the dire need of their bodies but symbolized the more tragic desolation of their souls.

Into this situation God sent Elijah to the king with the promise of rain for the dying land. Their meeting exposed the true source of God's displeasure. "Art thou he that troubleth Israel?" Ahab asked reprovingly. Elijah fiercely rebuked the king, "I have not troubled Israel; but thou, and thy father's house, in that ye have forsaken the commandments of the Lord, and thou hast followed Baalim."

Their most critical need at the moment was not rain, but a genuine revival that would renovate the moral nature and reform the character. Israel needed to see the fire of God fall. Rain would come, but first must come the consuming fire of the Holy Ghost.

The stage was set. Mount Carmel was chosen the site for the contest to see who indeed was the God of Israel. Four hundred fifty prophets of Baal challenged by one prophet of God. The crowd thought Elijah hopelessly outnumbered, but Elijah knew that one man and God are always a majority.

An altar was made. A bullock slain was laid upon the wood on the altar. Then Baal's prophets prayed and shouted and cut themselves, mingling their blood with that of the bullock. In their frenzy they jumped upon the altar, pleading with their god to answer them. "There was neither voice, nor any to answer, nor any that regarded" (1 Kings 18:29). Elijah taunted these prophets and scorned their god. They had exhausted their energies, overturned their altar, scattered their sacrifice, and finally admitted humiliating defeat.

Now it was time for Elijah to present the case for Jehovah. It is a matter of historical record that at Elijah's prayer the fire of the Lord fell (1 Kings 18:38). Certain preliminaries may be noted, however, before the divine fire came. It fell when the altar was repaired. Elijah rebuilt the broken altar. Broken altars receive no fire. Altars of private and secret devotions must be intact, and the church must retain an altar where sinful men can approach God. Only on prepared altars will the fire fall. The fire fell when the sacrifice was laid upon the altar. Here is a type of the slain self, wholly consecrated, awaiting the cleansing fire of the Holy Spirit.

The fire came when the people drew near the altar. Elijah invited them to come close. He wanted them thoroughly convinced that this was not the work of sleight of hand, or so-called magic. He wanted them near enough that the falling fire would be felt by this people. Let humbled men return to God's altar, surround it seeking forgiveness and cleansing, and God will send His holy fire in revival glory.

The fire fell on an offering saturated with water. This not only served to further convince men of the divine origin of this fire: it also represented an additional offering of that which is most treasured and most needful, for water was in scarce supply here. The consecration of believers must include more than the trivial, the unimportant, the dispensable; there must also be the best, the most treasured. Indeed, we must bring all.

The fire fell at the time of the evening sacrifice. Though Elijah was away from the appointed place to offer sacrifice, he adjusted his offering to the
appointed time. At Jerusalem a lamb was being slain for a burnt offering at the same time Elijah placed his bullock upon the altar on Mount Carmel. God honored this consideration and sent the fire.

The fire fell when Elijah prayed and believed. What a prayer! He addressed God as the historic God of their fathers. He prayed for the convincing of the people and the acceptance of his, Elijah’s, credentials. There was not a word said about sending fire, only for the divine presence and an understanding of the divine purpose. The simplicity of his petition and the brevity of his prayer indicated his active, present-tense faith. And the fire of the Lord fell! Not wildfire, nor fox fire, nor false fire, but the consuming fire from heaven that devoured the sacrifice, altar, and even the dust about the altar. This was a supernatural fire that consumed the sacrifice, convinced the mind, and cleansed the heart.

This kind of heavenly fire that cannot be reproduced by human manipulation is the crying need of the church today. Though unpopular, undesired, and unsought by most professed Christians, those who determine to obey God, and will tarry at the altar and dare to believe God, will experience the falling fire from above on their hungry hearts.

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**THE SECRET PLACE**

By GEORGE EPLIN

It isn’t a place for the hurrying crowd.
Or even a place where one speaks out loud.
But a place where both spirit and head are bowed
In the secret place of prayer.

It’s a place to wait ’til life’s tensions ease.
’Til Christ appears as one waits on his knees.
And to life’s many problems one finds the keys
In the secret place of prayer.

Perhaps we’re forgetting, or else we’ve forgot,
That the secret place is God’s chosen spot
To receive the spirit that one faileth not—
If we seek the secret place.

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**LIKE A TREE**

II. ROOTED AND GROUNDED

By CARLTON P. GLEASON, Pastor, Grace Church, Toronto, Ontario

The huge old pine or oak tree perched high on a rocky hill or on a wind-swept plateau has often stirred me to marvel how it could stand against the storms of the years. I have wondered, too, at their forest brethren for quite another reason. Hunting in the forests of Maine, I have come upon a gnarled old forest giant that had suddenly become isolated when logging operations had removed the more desirable timber.

When the challenge of the next autumn had lured me back to that forest glade I have paused to look down upon that fallen giant, its soil-covered roots upturned and drying in the sun, and searched for an answer to the question: Why should an isolated tree on a rocky crag survive the years while this particular old tree could not stand alone for even one year?

Many have theorized that the tree standing alone from the time it was a sapling had put down a deeper root system because of the twisting action of the storms in its branches. This is not factual. True, the tree in the unfavorable environment stood because of a deeper root system but the secret lay in just why those roots were deeper. It was the hunger and thirst of the tree and its feeding habits that made the difference.

The hair-like fiber roots of the tree grow towards the most readily available supply of food and water, and the root system develops accordingly. In the forest an abundant supply of food is provided on the surface as the trees deposit fallen leaves and debris to decay and form a rich compost. The roots
of the tree are thus encouraged to remain on or near the surface and the tree develops a very shallow root system. Protected by others and sheltered from the storms, the tree does very well until suddenly isolated: then with nothing to break the wind and protect it and having no depth within itself, it falls.

The tree that has stood alone from its seedling days has had little benefit from the bounty of others and the wind has quickly dried up the surface soil after the rains. The feeding fiber roots consequently were forced to grow ever downward in search of food and water. With the passage of the years as the tree grew taller and spread its branches to catch the wind, necessitating greater strength, its hunger drives had already sent the root system deep into the forbidding soil about it. Very often we discover that these roots have gone down many feet into the crevasses of the rocks below and entwined themselves in a firm grip upon the rock.

Too many folk live like the forest tree. They are satisfied with that which is superficially provided by their environment. They have thought to survive indefinitely upon the truth heard from the lips of others on Sunday or over radio broadcasts and upon the more formal prayers uttered in public service. They have learned to lean on others rather than to pray through to God. Such persons taken suddenly in the crises of life fall because they have no depth.

Fear of the consequence of sin will drive many to seek refuge beneath the sheltering blood of the Lord Jesus Christ, but only a hunger and a thirst for righteousness will cause them to search out the hidden springs of God’s strength. Thus they grow deeper and deeper until they are anchored firm in the love of God and established upon the Rock, Christ Jesus, and as the Psalmist of old has said, “Like a tree planted by the rivers of water” (Psalms 1:3).

Praise God! Rooted and grounded in Him, I shall not be moved!

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**The Heritage of the Crusade for Souls**

Dr. Abel Stevens in his *History of Methodism* ranks Wesley, Whitelield, Coke, and Asbury as the four greatest representative men of Methodism. “They were active in the time of Methodism’s greatest crusade for the salvation of the souls of men. We cannot recapture the social and physical environment of that past day but we need to seek to attain the spirit of these giants of the faith. Their spirit is our heritage for the Crusade for Souls Now."

Wesley, the intellectual colossus, stated, “I am very sure, my dear friends, that there are brains enough here to start a crusade.” His evaluation of the Christian life and ministry was that of militant evangelism. He respected all of the spiritual activities of the church but to him the salvation of men was paramount.

George Whitefield recorded a prayer in his personal *journal* that shows the character of this silver-tongued prophet. “Lord, do thou kindle me more of thy dear friends and fellow laborers to go out into the highways and hedges and compel poor sinners to come in.” His burning passion for souls led him to average ten sermons a week for a period of thirty-four years.

Bishop Asbury termed Thomas Coke “the greatest man of the last century in labors and services as a minister of Christ.” No minister of Methodism gave more of his time and earthly possessions to world missions than this great-hearted man. He in a sense fathered the world view of the task of his people. It has been estimated that in the forty-five years of the American ministry of Francis Asbury he preached 16,500 sermons or on the average one a day. He traveled 270,000 miles, or 6,000 a year. He was driven constantly by a burning passion for the souls of men. He preached his last sermon from a seated position just a week before his decease.

May we take the torch of flaming evangelism that these worthy forebears so faithfully carried in their dark days and hold it aloft as we go forth in our own great Crusade for Souls Now!

**By ROSS W. HAYSLIP, Pastor**

**Carthage, Missouri**

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The revival was on when they wound up their . . .

**Prayer Clocks**

By HAZEL E. HOWARD

“In two weeks our revival starts. Are we ready for it?” The minister looked at the faces of the few faithful midweek prayer meeting attenders.

“We’ll get revived when the Reverend Mr. Armstrong comes,” a gray-haired man answered.

“Yes,” the minister sighed, “but remember it takes a few days to get warmed up, and by that time the campaign is almost over. I am confident we do not see half the results we could or should.”

He stepped over to a blackboard mounted on an easel. “I know you’ve been wondering what these clocks are for.” Interest gleamed in the listeners’ eyes.

“They are prayer clocks,” the leader continued. “Tonight at midnight, figuratively speaking, we are winding them. It isn’t asking too much of you to pray for an hour each day for a week for our campaign, is it?” Some nodded; others looked doubtful as a ripple of whispering followed.

“I want you to think about it for a moment or two and then I’m going to ask each one to choose an hour you will find most convenient and pledge yourself to be on your knees at that time. Remember, it’s only for a week. My wife and I will take our choice from any left over.”

A frozen silence fell upon the group; then the oldest member, the gray-haired man, spoke. “I’ll take five o’clock in the morning. I like to get up early and an hour earlier won’t hurt me. Not for a week anyhow.” He chuckled.

“I forgot to mention that clock number one is the midnight and number two is the noon clock,” the minister explained. With chalk, he wrote, “Brown,” between 5 and 6 on the first timepiece.

“I’m not sure I can stand it for a whole hour,” Mrs. Adams said, “but you can put me down for eleven o’clock at night. I don’t sleep well and I’m usually awake then.”

In a few moments thirteen of the twenty-four hours were filled. “My wife and I will take two, so that leaves nine,” the pastor said, noticing that practically all the night hours, those he had feared would be less desirable, had been chosen. “Tomorrow morning I’m calling members I am certain will co-operate. Don’t forget, we start tonight at midnight.”

During the next three busy days the minister contacted the remainder of his flock either by visitation, telephone, or letter. The response was not 100 per cent. He had not expected it, but it was gratifying to know that not only was someone praying around the clock but that often two or three were praying at the same hour.

When he opened the Sunday morning service, the singing thrilled him as did the shining faces and the fervent amens.

“I never realized what prayer really meant before,” one woman testified. “I’ve prayed, of course, but only for five or ten minutes. It’s heavenly.” Her face glowed with a new, inner radiance.

“I can hardly keep from dancing. I’m so happy,” a teen-age girl said. “Truly prayer changes things.”

And so it went, from one to another. The file was lighted. In the evening service souls were saved.

“Can’t we keep praying for another week?” someone asked. The pastor smiled. “Keep praying as long as you like,” he answered.

When the Reverend Mr. Armstrong arrived, he found the revival well under way. “Wonderful!” he shouted. “Instead of stepping into a cold church, kindling a fire, and waiting for the chill to go, here I find the fire blazing and souls already saved and sanctified. I wish every church would wind a prayer clock and,” he smiled, “keep it wound.”

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**GARDEN OF MY HEART**

By JUSTA LEE ALLEN

Prayer is the garden of my heart—
Each prayer a plant, a vine, a tree:
The fallow soil, the soul of me
Furrowed deep by some heartbreak,
Enriched by rule of give and take,
Watered by tears of joy and sorrow—
I plant today: I reap tomorrow.

Prayer is the garden of my heart—
Each prayer a longing I have known.
In bud, half-blossom, then full-blown.
Lifting my thoughts above the sod,
Lifting my soul, as I talk with God—
Each prayer a flower that withers not.
Perennials in my garden plot!
Trust God simply and serenely today. If you do, your faith in yourself will rise. Self-confidence without faith in God is egotism. Faith in God without self-confidence is fruitless. Faith in God mingled with self-confidence is adequate for our daily living.—F. Franklin Wise.

An Alabaster Box Speaks

Here I am, sitting in your kitchen; I am not a thing of beauty, yet I sit on top of your refrigerator, high up where I can be seen. The family comes here often, so I'm sure I'll not be out of sight or out of mind.

How I wish I could talk! I'd tell for myself about the good my money can do at work. Maybe you read about my Alabaster dollars in the recent Other Sheep—what I did for an American Indian mission. Now that's close to home, for "charity begins at home," but I am also interested in saving men across the seas. Please speak up and tell them for me; I have no tongue or I would tell them myself.

But I do have a mouth! Please don't forget that! And I can be enabled to speak. You can make it possible for me to speak so that I will be heard around the world. Please remember that! Yes, a penny dropped into my mouth by a child whose heart is full of love will help me speak. And here comes a dime which a boy had previously planned to spend for a soda! Don't think their little bit won't help me speak. Remember the widow's mite!

I'm up here on this refrigerator and I see all that goes inside of it. No one goes hungry to bed or to work from here, as people do in some places where my brother Alabaster boxes are being filled.

Oh, here comes some paper money! It won't make much noise as she puts it into my mouth, but how it will help me talk! It's a five-dollar bill! She was going to buy a new hat with it but she gave it to me instead. I wonder if she really did need a hat, anyway.

If only I could talk throughout the remaining week I'd buzz you every minute and say, "Fill me more, more, more." You can even squeeze it in and press it down. I won't complain, Fill me full and I will speak loudly! Remember what Luke 6:38 says about "good measure, pressed down, and shaken together, and running over." "Give, and it shall be given unto you." But give in love, as did the woman in Luke 7:57-38 who poured the ointment from the Alabaster box upon the Saviour's feet.

So please fill my mouth full, and on Alabaster box Sunday I will begin to speak forth for Christ and His kingdom my message of salvation and holiness around the world.

IF IT’S DOUBTFUL...

It’s Dirty!

A preacher had been talking about certain practices for Christians which were lawful but not expedient, since influence seemed so important. He said, “When a young person asks me if I consider such-and-such a questionable practice right, I sometimes let him decide for himself after relating the following incident, which was reported to me by a neighbor."

“T was dressing for the office one morning and called to my wife, who was in the kitchen. I said, “Martha, hurry, come in and see if this shirt is clean enough for one more wear.” She was busy with getting breakfast and replied, “No, no, Henry, I don’t need to come there and look. If it’s doubtful, it’s dirty!””

Flora E. Breck

*Paper read by Mrs. Flora Brownell at N.P.M.S. Meeting, First Church of the Nazarene, New Bedford, Massachusetts, February 12, 1957.
Shall we desert the downtown church and move out into new residential districts? Doubtless the new residential districts need a Church of the Nazarene, but what about the growing policy of deserting the downtown? I grant you that the downtown church often has become surrounded with handicaps which make a move advisable; but while we are moving out from the downtown, other groups are moving in and often command large crowds. There are impossible automobile parking problems and often the slums crowd in on us until women and children are not safe. These and other reasons may be sufficient arguments for a change of location. But shall we desert the downtown?

There is still a great field for the downtown church. One of our district superintendents told me of a conversation with a businessman of the world—a real estate broker. He was talking to him about selling our downtown church, which is located in the heart of a city with a population of 500,000. The man of the world asked, “Why do you want to move?” The district superintendent replied, “Because the location is not inviting.” To which the realtor answered, “Do you know where you can get the best steak in this city? Over at the Steakhouse. Where is it? Down by the railroad in a shabby part of the downtown district. People come from all over the city to get those steaks.” The district superintendent caught the point.

Many times, I fear, we rationalize about this matter of deserting the downtown, when it is not a relocation that we need but a rejuvenation—a new touch from heaven—a reinvigoration! What are we serving: thick, juicy steaks, or half-cooked, unpalatable hamburger?

Maybe it would be better to give the old church building a “face lifting” inside and out, buy some neighboring property for expansion and parking, and then get an old-fashioned Nazarene swing in our services. Of course, remove all the external hindrances that you can and make the house of God as inviting as possible, but at the same time cultivate and foster a revival spirit of congregational victory and freedom in the Spirit, and you will soon have an evangelistic center to which hungry hearts will come. People are seeking reality in religion and are not satisfied with an emotionless churchianity. Feed them that for which the soul hungers and they will come back for more, and bring their friends with them.

Think it over!
FAITHFUL UNTO DEATH

(Revelation 2:10)

So often we meet here with sorrow,
And weary the hours of our life;
And often the pathway is rugged—
Plus heartaches and trials so rife.
But, oh, the joy that awaits us
With Jesus, our wonderful Friend,
Who has gone to prepare us a mansion
Where time and life never end!

If we to the Master are faithful
Till our sun has set in the west,
There is blessed reward up in glory,
Where we by our Saviour shall rest.
Then let us be true while we’re living,
Till we come to our life’s latest breath.
We’ll never regret we were faithful
As we walk through the shadow of death.

By F. W. DAVIS

An Impelling Imperative

Too often we make molehills out of mountains. The majestic imperatives of God become reduced to trivial insignificance treated with unconcern. One imperative that Christians must not regard with passive indifference is tithing.

Some of the imminently dangerous molehill attitudes toward this most significant teaching appear under guises that are misleading. At first glance one might consider it permissive to give his tithe in certain areas. For instance, to students in our Nazarene schools, to independent religious radio or T.V. programs, to purchase gasoline for church attendance or to pick up Sunday school scholars, to independent mission work, to the pastor or evangelist as a personal gift, to a community fund drive, to the local departments of the church such as Sunday school, missionary, or N.Y.P.S., or to a friend or relative in financial need.

Legitimate as these items are in their own right, they do not merit our tithe. Some of them should not be considered even for our offerings. The independent works with no church affiliation might be doing an acceptable service, but for the most part they are not promoting the cause of holiness. We as holiness people should not give our money for their support.

The plan most pleasing to God is stated in Malachi 3:10, where it says, “Bring ye all the tithes into the storehouse.” This is storehouse tithing. It is best explained in the words of a young lady who has been a Christian since her early childhood. Her testimony went something like this. “When I accepted Jesus, I tithed all the money that was given me and later all that I earned. The first thing I did and still do when I receive any money is to set aside one-tenth for God. Then I take the money with me to church each Sunday and place it all in the offering plates. I do this because the Bible says that ‘the tithe . . . is the Lord’s’ (Leviticus 27:30). When there are special offerings, I give out of the nine-tenths that remain.”

It has been correctly implied that if every church member tithed and gave offerings there would be no financial problems. It follows that all the needs would be abundantly supplied.

Tithing is not a mild bidding; rather, it is an impelling imperative.

By BEN D. LEMASTER, Pastor, Leavenworth, Kansas
Let Your SAVINGS Work for God, Too

In an age of spending, thrift has been reasserted as a virtue. People are putting money away for a possible future emergency, for help in their children’s college expenses, for additional resources in retirement. These long-range savings may now help in the work of the church while they are earning you interest and awaiting that emergency or future need.

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These savings loans may be made in any amount over $100, and for a term of one year or more. Interest begins on the day your loan is received and is paid to you every six months at the rate of 3 per cent per annum for loans of less than five years and 3½ per cent per annum for loans of five years or more. If preferred, interest may be left in to accumulate to your credit. In addition to many other safeguards, your loan is protected by a reserve trust fund of over $30,000. In ten years of making loans to churches, the Division of Church Extension has not lost one dollar of either interest or principal.

Fill in the information in the form below and send with your check today. Enjoy the satisfaction of knowing your savings are working for God in building new churches for the salvation of souls. Additional literature is available and your questions will be promptly answered.

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Send applications, checks, and all correspondence to:
The Division of Church Extension
4401 The Paseo, Box 6075
Kansas City 16, Missouri

Make all checks payable to:
John Stockton
Treasurer
**Return unto Me**

*Return unto me, and I will return unto you, saith the Lord of hosts (Malachi 3:7).*

In the Talmudic writings there is an old, old story which has been used for centuries to make clear the quotation in Malachi.

A king's son set out into the world to seek his fortune. After many years of travel one of the servants of the king found the son and told him that the father had grieved much over his leaving and would like very much for him to come back home. The son said that he would surely like to come home but that he was too far away and too worn out to come all the way back home. The servant told the young man that he had a very special message for him from his father, and that was this: "Tell my son to come back as far as he can, and I will meet him on the way."

Our Heavenly Father has done just that for us. If the repentant sinner returns unto Him, He always meets him before he gets very far on the way back. Praise His wonderful name!

*By L. P. Jack Durham*

Pastor, First Church, Houston, Texas

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**DID YOU Know.....?**

Your Publishing House last year spent with the U.S. Post Office $135,068.08 for postage in spreading the “good news.”

Get Acquainted with Your Publishing House

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**SING Our Troubles Away**

Homespun Meditations:

Aunt Ruthie is a dear soul. She lives down in eastern Oklahoma in a rural area. We haven’t seen her for several years, but the last time we visited her she made a statement which I have never forgotten. At that time many of her days were very lonely, or would have been if she had allowed them to be. Her children were married and gone. Her husband’s work took him away from home much of the time. Her ailng health could have been a source of discouragement, but she said, “I sing all the day long. No matter how I feel, I keep singing anyway.”

A great deal of our personal victory depends upon our determination to be victorious. The Psalmist said, “This is the day which the Lord hath made; we will rejoice and be glad in it” (Ps. 118:21).

Paul taught us to admonish one another in “psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord” (Col. 3:16). And again in Eph. 5:19, he advises, “... singing and making melody in your heart to the Lord.”

Yes, we can help ourselves to feel better by giving attention to “whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report.”

As we “think on these things,” we will be helping and inspiring others as well. Cheerfulness is like the measles: it is “catching.”

Whether we feel like it or not, it would be wise for us to follow Aunt Ruthie’s example and “sing our troubles away.”

*By Pauline E. Spray*

APRIL 24, 1957 • (175) 11
David’s Song of Security
(Psalms 23)

“The Lord is my shepherd; I shall not want. He maketh me to lie down in green pastures; he leadeth me beside the still waters. He restoreth my soul: he leadeth me in the paths of righteousness for his name’s sake” (vv. 1-3). Plentiful provisions are suggested by the words, “The Lord is my shepherd: I shall not want.” Nothing can surpass green pastures and still waters for the sheep. Also, inexhaustible spiritual supplies are implied by this sentence, “He restoreth my soul; he leadeth me in the paths of righteousness for his name’s sake.”

“Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff they comfort me.” These words guarantee peace in the hour of death. If there is any time in life when one will desire peace, it is then. He wants to be free from fear, above everything else, as he gets to the place where he can no longer feel the hands of loved ones. Then he will long to sense the presence of the Invisible One. Here we are promised that this will be realized, the Great Shepherd will be by our side.

Thus the first two parts of the Psalmist’s “Song of Security” bring to us the thought of provision and peace, unlimited spiritual supplies in this life, and peace in the hour of death.

Next, in this brief discussion of David’s “Song of Security,” we note that we have protection: “Thou preparest a table before me in the presence of mine enemies: thou anointest my head with oil: my cup runneth over.” Here joy unspeakable and full of glory is guaranteed to us, although surrounded by enemies. The army of the Lord encampeth round about them that fear Him. He will hide us in His pavilion, in the secret place of the Most High. He will set our feet upon an impregnable rock. Walking with the God of the universe means protection.

The last statement in David’s “Song of Security” might be thought of as a summary of all that has been said before. The Psalmist is overwhelmed: he gets beyond using this figure or that figure in his attempt to tell us what God means to him. He sums it all up by saying: “Surely goodness and mercy shall follow me all the days of my life: and I will dwell in the house of the Lord for ever.”

We live in an age of insecurity, a time when men want nothing more than they want security. Yet there has never been and never will be a day while men live in a world of sin when there is security except in God. If we love Him and do His will, “goodness and mercy” will attend our journey through life to the end.
world. Sanctify them through thy truth: thy word is truth" (John 17:16-17). "And the very God of peace sanctify you wholly: and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ. Faithful is he that calleth you, who also will do it" (1 Thessalonians 5:23-24). "I indeed baptize you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost, and with fire: whose fan is in his hand, and he will throughly purge his floor, and gather his wheat into the garner: but he will burn up the chaff with unquenchable fire" (Matthew 3:11-12). "But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth" (Acts 1:8). "And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance" (Acts 2:1). "If we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin" (1 John 1:7).

H. G. Wells Prophesied

The editor certainly does not agree with the general beliefs of H. G. Wells. Nevertheless, he made a prophecy during World War I that has become more significant with the years. Here it is: "The thought of war will sit like a giant over all human affairs for the next twenty years. It will say to all of us: 'Set your houses in order. If you squabble among yourselves, waste time, mitigate, muddle, snatch pockets and shirk obligations, I will certainly come again. I've taken all your young men between eighteen and fifty, and killed and maimed such as I please, millions of them. I have wasted your substance contentiously. Now you have multitudes of male children between the ages of nine and nineteen running about among you; behind them come millions of babies. But go on muddling, each for himself, his parish, and his family, and none for the world; go on in the old way, stick to your rights, stick to your claims, each one of you make no concessions and no sacrifices, obstruct, waste, squabble, and presently I will come again and take all that fresh harvest of life and squeeze it into a red jam between my fingers and mix it with the mud of the trenches and feast on it before your eyes.'"

What H. G. Wells said back in 1916 has happened. It has more than come true. Besides, we stand now on the brink of World War III. If it comes, its horrors will far surpass those of the first and second world wars, horrors indescribable and unimaginable! We face atomic warfare.

Why did these first two world wars come, and why may this third world war come? Because the peoples of the world went on doing just what H. G. Wells feared they would. They continued to live in their selfishness.

Certainly Russia is much to blame for the present world situation. However, the United States, Canada, Great Britain, and the other so-called Christian nations are not without sin. Many of us are eager to live on in our selfishness; too many of us "squabble" and "muddle," instead of finding our way to God and righteousness. In fact, among those who may be reading these words there are some who are unwilling to go with Christ: you want your way. That's part of what H. G. Wells was talking about, and that has had much to do with the mess in which we find our world today.

Why do I say all of this and present this quotation from H. G. Wells? Simply to emphasize the truth that security comes with goodness, that which only Christ can give. We want security, both here and hereafter, ever so much, but if we are not willing to pay the price for it by lifting up the good in others and in ourselves, then we'll not have security. We'll go on with a world in which anything hellish could happen. The past projects itself into the future, and what we are now has grown out of what we have been, and what we will be will grow out of what we are and have been.

We can't expect the future to be secure if we do not build on a foundation that is secure: that foundation can only be the glorification of good, of real Christian character, honest-to-goodness goodness, sainthood that is real sainthood, that isn't a sham, goodness that brings with it an unselfishness which will characterize our lives.

THE LOVELIEST SIGHT

By GRACE V. WATKINS

More beautiful than April hills
Where cello winds are blowing,
Than wide-horizoned prairie fields
Where emerald wheat is growing—
Are faces where the peace of God,
His glory, and His praise
Are luminous in every hour
Along the path of days!
Chaplains in Active Duty

Chaplain (Lt. jg.) Leroy Bevan  
U.S. Naval Hospital  
Key West, Florida

Chaplain (Lt.) R. A. Berry  
186 E. Millam  
Chula Vista, California

Chaplain (1st Lt.) C. Gerald Causey  
321st Area Service Unit  
Station Complement  
Fort Jackson, South Carolina

Chaplain (Maj.) Claude L. Chilton  
37th Division (Defense)  
Truax Field  
Madison 7, Wisconsin

Chaplain (1st Lt.) Verl L. Churchill  
271 Beaumont  
Wichita Falls, Texas

Chaplain (Lt. jg.) Leonard W. Dodson, Jr.  
CHC USNR Comdston 23, U.S.S. Picking DD 685  
FPO San Francisco, California

Chaplain (Maj.) John T. Donnelly  
Box 122 Medical Squadron  
3201st USAF Hospital  
Eglinton A.F.B., Florida

Chaplain (Capt.) Albert L. Gamble  
3450 Tech. Tng. Wg.  
Francis F. Warren A.F.B., Wyoming

Chaplain (Capt.) J. D. George  
603rd AGWRON  
APO 12 New York, New York

Chaplain (1st Lt.) Samuel R. Graves, Jr.  
Hq. 7810 A.M.  
APO 12, New York, New York

Chaplain (Lt.) Wm. Wyland Huffman CHC USN  
Naval Administrative Command  
U.S. Naval Tng. Center  
San Diego 33, California

Chaplain (Capt.) Earl A. Keener  
8th Infantry Regiment  
Fort Lewis, Washington

Chaplain (1st Lt.) Clifford L. Keys, Jr.  
501 Airborne Inf. Combat Grp.  
101st Airborne Division  
Fort Campbell, Kentucky

Chaplain (Lt. jg.) Albert S. M. Kirkland  
CHC USN U.S. Naval Training Center  
Bainbridge, Maryland

Chaplain (Maj.) George C. Laurie  
Army Chaplain School  
Fort Slocum, New York  
(Temporary Address)

Chaplain (Lt. jg.) Elvin D. Leavell  
Rt. 3, Box 122 A  
Lakeside, California

Chaplain (Capt.) William A. Martin  
Office of the Chaplain  
Fort Story, Virginia

Chaplain Archibald Meredith  
V.A. Center  
Box 125  
Walsworth, Kansas

Chaplain (Maj.) James E. Morris  
Office of the Army Chaplain  
Headquarters Third United States Army  
Fort McPherson, Georgia

Chaplain (Capt.) Conley D. Patte  
775th I.A. Bn.  
APO 751 New York, New York

Chaplain (Maj.) Everett D. Penrod  
27th Air Division (Def)  
Box 2  
Norton A.F.B., California

Chaplain (Capt.) Lyle W. Robinson  
Post Chapel  
Fort Lewis, Washington

Chaplain (1st Lt.) Robert N. Schappell  
11 Willard Street  
Devonrest  
Ayer, Massachusetts

Chaplain (1st Lt.) Melvin Shoemaker  
U.S. Army Chaplain School  
Fort Slocum, New York

Chaplain (Lt. jg.) Henry W. Stroman CHC  
Chaplain's Office, Naval Air Station  
Corpus Christi, Texas

Chaplain (Maj.) Herbert J. Van Vorce  
Office of the Chaplain  
30th A.A.A. Missile Bn.  
Fort George G. Meade, Maryland

Chaplain (1st col.) P. F. Winslow  
Post Chaplain  
Army Chemical Center  
Edgewood, Maryland

**Nazarene Servicemen's Commission**

**Lester W. Guildall, Director**
God's Judgment and Grace

**Scripture:** Genesis 1:27-28: 3-9
Printed: Genesis 1:27-28: 368; 658; 820

**Golden Text:** Let the wicked forsake his way, and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon. (Isaiah 55:7.)

Our lesson for today covers one of the great periods in the history of man: from the creation of man through the Flood. In these few chapters in Genesis we have the history of over fifteen hundred years.

Man's history began in the Garden of Eden with everything favorable for his security and happiness. Created in the image of God, endowed with great possibilities, blessed with the presence of God, and with everything created on the earth to be subject to him, surely man's future looked bright.

However the picture soon changed. Man's response to God's blessings and favor was indeed disappointing. Man chose to listen to the suggestions of Satan, doubted the word of God, and took the pathway of disobedience rather than righteousness and holiness. The image of God was destroyed and in the sixth chapter we have an account of the results. “And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually.”

Disobedience, sin always brings its judgment, and so we have in our lesson God's judgment upon the earth and its inhabitants. God's judgments are not always instantaneous; man was given 120 years in this instance but God's judgments are sure.

We who live in the present generation could well take warning from this truth. A number of our nations have been greatly blessed of God in the past. The people have enjoyed prosperity and divine favor. However man's response has been disobedience, sin, drunkenness, murder, and selfishness. Be sure our sin will find us out.

The latter part of our lesson is encouraging. Even in the midst of corruption and wickedness, when judgment was to be on the earth, Noah found favor and grace in the eyes of the Lord. Regardless of the time and conditions, man can find favor with God if he makes the right response. Noah built an altar unto the Lord and worshiped. God accepted his offerings and responded with some gracious promises that will stand as long as the earth remaineth.

The only hope of our nations of today escaping the judgment of God is the right response to our golden text, “Let the wicked forsake his way, . . . and let him return unto the Lord, . . . for he will abundantly pardon.”

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**Nazarene Young People's Society and Nazarene Junior Society**

**PONDER W. GILLIAND**
Executive Secretary

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**Foreign Missions**

**Answered Prayer in Uruguay**

Not until recently did I know that through the pages of the Herald a request had been made for prayer for my health. While it was a surprise to know that someone had sent you the word and you had published the request, it was not a surprise that the saints had been praying for me. I was so certain that God had worked in my behalf that I knew people were praying for me. The heart condition which I suffered was...
Thought for the Day

by BERTHA MUNRO

"The Undone Vast"

A positive Christian woman said to me, "For every one thing done, I see forty things undone!" What is any of us to do with "the little done, the undone vast"? Shall it be nervous frustration or realization of the promise, "Ye are complete in him"? (Colossians 2:9-10)

Monday:

Some suggestions for "the undone vast":

Prayer. Pray first; get peace and peace of mind and, listening, get God's directions for the day's activities. You can't do everything; get His tip as to what is important. Reim in wandering thoughts and corral the moments by a prayer list.

Tuesday:

Trust. Trust God to find someone else to do the jobs you are unable to cover. Trust Him to bless and multiply the little you can accomplish. Trust His perfect love and His understanding of your desires to do much for Him.

Wednesday:

Rest. Rest in the will of God. Pleasing Him is what you want rather than the satisfaction of achievement, and His will has allowed the hindrances as well as the challenges.

And commit to Him at once every new thing that booms on the horizon which "ought to be done."

Thursday:

Love. Love is better than work and stronger than duty. Mary won by loving-under-working; Martha lost by fuss overworking.

Friday:

Perspective. Do the little well by looking ahead to the end; feel its importance because you see the goal. But don't miss the little by looking off to the end; you could lose the real present in dreams of the future. A great teacher said of the small details of a course: "Not the big things without the little things, not the little things without the big things, but the little things in and for their relation to the big things."

Saturday:

Good judgment. "If any of you lack wisdom, let him ask of God, that giveth to all men liberally." And use the sense He has given you, to be master and not slave, on top of your work, not under it - systematizing and ordering where possible, but also-

Patience for the interruptions that are the most certain feature of your schedule.

Sunday:

Good memory. Remember the five thousand fed with the boy's lunch. That miracle must be repeated every day. Your resources will always be too small. "None but I," Christ said, "makes much of naught."

And, remember. He asked you to be a candle unshaded and not a lightning flash; it is the steady glow that is useful. Remember the Holy Spirit: the work that counts is His doing through you. And this-

All I could never be.
All men ignored in me.
This I was worth to God.

not serious but the doctor advised leaving off some work for a while and limiting my exercise.

I followed his advice, thanks to the national pastor who took over some of my Bible school classes for a month. But as summer came I knew that I had to take on my share of the work again. It was then that I knew that the people at home were praying for me. Through three weeks serving as teacher and counselor in camps, through Bible school and the other activities of the summer, I have felt no pain at all. We were able to take a few days' vacation just before our assembly and are now ready to start Bible school again.

I thank God for His mercy and the way He has given the needed health and strength. Also I should like to express my thanks to the dear praying saints at home who have interceded in my behalf. He has answered prayer. It is indeed a privilege to serve Him and I want my all to be used in His service in the year ahead. We especially long for the salvation of souls with whom we are working—Mrs. Ruth D. Perkinson, Uruguay.

Special Prayer Request

Our blind Cape Verdian boy, Jacob, was examined by the specialist in Lisbon, Portugal, and they have said there is no hope. The optical nerve is completely atrophied. Our church spent all day in prayer yesterday. I am writing Jacob today telling him to go to another specialist for an examination before returning to Cape Verde. He will have to beg his bread and eke out a miserable existence if he returns here blind.

Do help us pray for him and call anyone else to prayer that it is possible to call—J. Edson Wood, Cape Verde Islands.

A Great Victory

MRS. JOHN HALL, Cuba

We would like to report a great victory in our second convention in Las Villas, Cuba. Our first Nazarene church in Santa Clara was dedicated on February 18, and God came upon our convention which was held all day February 19. There were a number of souls converted in the night service. All the missionaries were present and most of our national pastors.

The week before the convention was held, Rev. John Hall and our son, John Jr., went to Camaguey, the next province, and held our first service in that province with thirty people present. This gives us an opening in the fifth province in Cuba. Our Sunday school superintendent of Santa Clara First Church is living there now for the sugar mill season. We are holding our services once a month in his home. This is an answer to the Prayer Chart requests and we would like your continued prayers for this new work there.

We had our Alabaster breaking last night and received ten dollars, which we sent to Dr. John Stockton today. This is another victory for our new missionary society and we feel the next Alabaster opening date there will be much more. God is blessing our little group here. Pray for us.

Rejoicing in Barbados

As we reflect over the last three months of 1956 our hearts rejoice at all that has been accomplished for Jesus. The tabernacle with seating accommodations for over fifteen hundred has been completed. It is adequate to house
our growing Nazarene family on the island.

The opening day saw the crowd gather by bus, lorry, cars, and on foot, and what an anthem of praise ascended to God in that first service!

Under the leading of the Holy Spirit, the great altar services were a cause for rejoicing and well rewarded as triumphant notes of praise and Thanksgiving rose from souls who had pressed through to victory.

Then in November, Dr. G. B. Williamson officiated at the dedication ceremony. Once more glorious scenes of triumph were witnessed as many sought the blessing of entire sanctification. We believe our pastors have been quickened into an all-out drive for the spreading of the gospel.

With the assistance of two of our students who have graduated from the training college in Trinidad, we have launched out into four youth revival campaigns this January. Already the moving of God's Spirit has been in evidence as victories have been registered as souls praved through to God.

God's gracious and adequate promise for this year to our hearts is II Corinthians 9:8: "All Grace—All Sufficiency—All Things—Always."—ROBERT BROWN, Barbados.

Blessings of God

At the beginning of 1956 we had a Bible school revival and its effects are still with us. God moved in a mighty way and every one of our students found the experience of heart holiness. Our graduates this year were holiness preachers, indeed, for they knew the experience as doctrine and as a personal experience in their own hearts. Three of the graduates returned to their homes in Barbados and one to British Guiana. The remaining thirteen are Trinidadians and will soon be into the work.

Our new school year began in February, and this term we are giving a larger course of study. The school has also been extended to give three years of study instead of two. With this revision we can give more students a better training than before.

Our students need your prayers. Many of them face difficult problems in coming to school. In almost every case there are financial problems, and many have come against the will of their parents.

God has given a good year in the St. James Church of the Nazarene also. Many of our people have come into the experience of heart holiness and have developed into real prayer warriors. Our first District Assembly was held in November. We had over fifty voting delegates, and three of our fine young men were ordained. We have had, as a district, over 100 per cent increase in giving and nearly 100 per cent increase in membership.—WESLEY HARMON, Trinidad.

What is the Nazarene view on the millennium? Do they believe in the millennium? If not, why not?

The Church of the Nazarene as a church does not hold to any specific view on the millennium, but I would say that most, if not all, of the members of the Church of the Nazarene believe in the millennium. I might also add that the majority of those who believe in it are perhaps premillennialists. Nevertheless, the position which we take in our church Manual would not necessarily bar premillennialists, postmillennialists, or a-millennialists from being members of our church.

Is it necessary to belong to a church to be a Christian?

No, belonging to a church is not essential to being a Christian. However, people can live the Christian life much more easily. I believe if they belong to a church and co-operate with the other members and the church program. There is great value in working together with others to forward the kingdom of God. There is also great value in having the privilege of fellowshipping with those of "like precious faith," those who belong to the same church with you.

Where there is already a Church of the Nazarene in a town, does the district superintendent have to get permission of that church before he can start another church there?

I've never heard of any such ruling.

A patient congregation listens to its pastor close to an hour every Sunday night. Don't you think the service would be more rewarding in its after-service if the sermon were only a half-hour long?

Are you sure that your pastor preaches that long every Sunday night, or does he just do it occasionally? Or do you just guess that he preaches that long, or does it just seem to you like it is that long? On the other hand, I think I would have to agree that if he really does preach an hour every Sunday night it would be better if he would shorten that sermon to thirty minutes—though I have not always practiced what I am preaching here. I must admit though that, in most cases, the after-service would have been more rewarding if I had practiced what I suggest here and made my sermon a half-hour long instead of a full hour.

Is it too much to expect a pastor to visit a shut-in at least every other month?

Circumstances differ in every situation in every church, and therefore a question like you have asked cannot be answered with absolute definitiveness by an outsider, that is, one who does not know the circumstances. I would say though that I believe the most of our pastors in our smaller churches (and most of our churches are smaller churches) do better than that with shut-ins. However, our pastors in our larger churches have so many duties they must take care of that I wouldn't want to say that they could or should in every case do as you suggest as to shut-ins.

In Luke 11:33, we read, "If ye then, being evil, know how to give good gifts unto your children; how much more shall your heavenly Father give the Holy Spirit to them that ask him?" Must we say that this "evil" refers to the human when they were yet un sanctified?

I don't say that we have to say it is better read, "If ye then, being human, ..." but I think it is best to read it that way. I think it is more in harmony with the meaning of the whole passage if you read it that way. I don't believe the writer is thinking about the carnal nature or the sinful nature that man still has when he makes this comparison between the Heavenly Father and the human father. He is thinking of the fact that human fathers are human, finite, limited, short-sighted, even at best, and still they want to treat their children well. "How much more" will your Heavenly Father, who is not limited nor finite, want to treat His children well and give them the best, the Holy Spirit!
Evangelists Lloyd and Gertrude Ward report: "We are happy for the wonderful victories we have been seeing in our revival campaigns. We are happy for our wonderful people and the church of the Nazarene. These are good days for revivals. At Columbus, South Carolina, with Pastor Harold Liner and First Church, God gave 130 seekers at the altar. We were in Pensacola, Florida, with Rev. Clifton Nixon and First Church, the folks said it was the greatest revival they had seen there. The attendance was large throughout, and on the closing Sunday all previous Sunday school records were broken. With 268 present, God gave 70 seekers at the altar, and the church called us to return in '59. At El Reno, Oklahoma, with Rev. Carl Pratte and pastor, the church was filled every night, with overflow crowds in the balconies for some services. Here we had 85 seekers, and received a call to return in '59. We have two more meetings in Oklahoma, then return to South Carolina for two campaigns and full slate ahead, and are enjoying the work to which the Lord has called us."

Pastor Gerald V. Davis writes: "It has been a privilege to serve our church in Stephensville, which was our first church for three years. God has wonderfully blessed the church, has progressed spiritually and financially, and we are able to show gains in every department. The pressing need for a parsonage was met in the church lot. The new parsonage is a ranch-style, 26 x 22-foot structure, with full basement, beautiful in every detail: gas heat, hardwood and tile floors, white pine woodwork and trim, with birch doors.—Victor Lewis, Pastor.

Streator, Illinois—On March 11 we had a unique and new parsonage, which occasion marked the completion of the second phase of our building program. The present facilities being no longer adequate, the congregation voted to relocate and build a new church and parsonage. A lot 154 x 351 feet was purchased, and the new parsonage is located at the north side of the lot; the church is to be built on the south side of the lot. The congregation plan to begin construction of the church in the near future. The parsonage is a ranch-style, 26 x 22-foot structure, with full basement, beautiful in every detail: gas heat, hardwood and tile floors, white pine woodwork and trim, with birch doors.—Victor Lewis, Pastor.

Dr. and Mrs. A. S. London report: "The Oklahoma State Sunday School Convention was held in the Wesleyan Methodist church at Enid, with about fifteen different denominations represented in this, the third annual gathering. Workshops were conducted by leaders from publishing houses and officials in various denominations. It was a joy to speak to the people, they were responsive, appreciative, and Sunday school minded. Pastor Slack of our Bethany East Side Church is a member of the state board. Trinity Church in Oklahoma City with Pastor S. L. Wellman, are now averaging around three hundred in their Sunday school; fourteen new classes have been added since Brother Slack came a few months ago. It is always a pleasure for us to be together there. The pastor is studious and devout, and has a vision for the work."

Evangelist Hugh Slater writes: "I will be closing out a meeting in Missouri, the first of May and have some open time. I'd like to date in Ohio, Indiana, Pennsylvania, or anywhere in that section, or in south Georgia, North or South Carolina, or Florida. Write me, c/o our publishing house, P. O. Box 507, Kansas City 11, Missouri."

Port Aransas, Texas—Recently we enjoyed the most gracious revival this church has known under the ministry of Rev. F. W. Whitehead and wife. This is a home mission church with people and money extremely limited. On my first Sunday night I preached to one adult besides my wife. We thank God for answered prayer. On the second Sunday night, after the revival joy, we received into the fellowship of the church twelve new members, three teenagers and nine adults. By God's help we intend to withdraw from home mission aid. We thank God for this revival. —Walter C. Price, Pastor.

Baton Rouge, Louisiana—The glory of God was manifested in the recent revival at First Church with Sandra Cox as the evangelist. God blessed and gave seekers at the altar in every service during our stay, including personally with souls and is an excellent worker around the altar. Sandra is a wonderful evangelist. "Eleve members were added to the church, finances came easily, and a nice love offering was given. The church is steadily making progress in all departments, with all budgets and obligations paid to date. If you have friends coming here to work or attend L. A. write us, 137 North 17th Street, Hixson, I. T., Brazil, Pastor.

Evangelist and Mrs. Ralph C. Gray report: "It has been a distinct joy for us to work in revivals during the past two months in the Florida District, where we had good fellowship with the aggressive superintendent, Dr. John L. Knight. We closed the year of '56 with Pastor Norman Bass at West Hollywood, where the people are getting ready to crowd, where we will be working for the new year was with Rev. Charles Mosher at De Land, God gave a good meeting. We had a week end with Pastor William Smoker at Brooks ville, where they have a beautiful new church, they gave us a call to return in '59, at Belle Glade we worked with Brother Kenneth Price, and God is blessing here. We thank God for the victories Nazarenens in Florida. Our first meeting for the spring was on Darlington, with Rev. Manford Jackson; God gave a real revival. They gave us a call to return for '58. At this writing we are in a good meeting with Pastor J. H. Smith in Starkville, Tennessee, and God is blessing. I am among the last days of our entire ministry in the Church of the Nazarene, and we praise God for a good slate for both 1957 and 1958. The close of our '57 slate will take us back to California and the West Coast, where we will be working for the first half of '58.
Rev. I. C. Phipps writes: "After more than four years as pastor at Collinsville, I accepted the work at Nowata, Oklahoma, coming here last November 11. The people have received us graciously, and we are enjoying our ministry with this aggressive group. We had a good youth revival with Rev. Bob Sumner of Bardwell, and several sought God at the altar. In youth revival March 10 to 13, with Evangelist D. C. Van Slyke, we had good preaching and twenty-two seekers at the altar; all but one prayed through in the old-fashioned way. Four altars were added to the church membership. We thank God for His help and blessings."

Evangelist and Mrs. L. B. Mathews write: "After a busy year in 1956, in which God gave us many souls, we began our work for '57 on January 9 at Craig, Missouri, with Pastor Anthony Okbo. God gave a good meeting with seekers and happy finders. At Drexel, Missouri, with Rev. Donald Parsons, we proved God's faithfulness again as more seekers prayed through. We had an outstanding meeting at Fort Scott, Kansas, with Pastor J. D. Wadlev. God gave sixty-nine seekers, most of whom prayed through to victory. We had a profitable seven days with Rev. Thompson and people at Girard, Kansas, and some victories were gained there. At this writing we are at Richmond, Missouri, with Rev. Phil Williams and his fine people. Already we have seen twenty-six seekers at the altar. We give God praise for all that has been accomplished. We are happy in His service and in the Church of the Nazarene."

Indian District Spring Convention

A church full of Indians, many in native dress and hair style, "what sight! It is so interesting that the Azusa Church of the Nazarene at Phoenix, Arizona, has been joined by the Indian Winter Convention for three consecutive years. Other churches have cooperated, and homes all over the city have opened their doors to the attending. The Indians sleep in the Sunday school room in the church. The ladies of the Phoenix Nazarene churches are blessed in abundance of food, and Indians and missionaries are well fed. Their reward: the thrill of seeing how God can bless the Indians.

Truly God came when reports, messages, and testimonies were given. A chorus of about forty Native-Dressed Navajos sang with uplifted bands and shining faces. "There'll be no dark valley when we come home." The altar was packed and most of the seekers found victory in God.

Although this convention is for the Western Zone, several carloads came from Oklahoma. The spiritual uplift was worth the trip. Problems were discussed and prayed over; reports showed increases in many of the Indian churches. It was proved once again that, when pastors and people pray and visit, God will bless and give precious souls. An unselfish, sacrificial interest and love for souls will bring missions."

Buechel Church, Louisville, Kentucky

We came to this church after three good years in Paducah, Kentucky. This was only a home mission church, with 14 adult members. 28 in Sunday school, and paying the pastor $250 per week. It meant that we would work part time to help with our support. With the help of a businesswoman of the community, we bought five nice lots, within one block of the public school. In June of 1956 we had the ground-breaking service, and with donated labor by our members, the pastor supervising and working too, we were able to have the dedication service seven months later. The building is of blocks and brick finish, one floor, with a 41 x 60 foot auditorium, and overflow rooms, giving us a seating capacity of 320. The building forms a T, with the section across the back of the auditorium housing five Sunday school rooms, nursery, rest rooms, etc. With the lots, the building is valued at $60,000 and the present debt is less than $20,000. On January 20, this year, the dedication service was held with our beloved district superintendent, Rev. D. D. Lewis, bringing a wonderful message and raising a good sum of money. In cash and pledges. A fine crowd was present, including many nearby pastors. Our Sunday school is steadily growing, also church membership, and the pastor has received three increases in salary since coming here in June of '55. -Clarence Dixon, Pastor.

New York District Preachers' Meeting

The Canal Zone Church recently closed a successful revival with Dr. Roy F. Smeer of Kansas City, as the evangelist. His ministry was a great blessing to the church, several seekers were saved and sanctified, and the Christians were strengthened. While Dr. Smeer was in the Canal Zone he looked at some land for a hospital site, and even bought the lot to start the hospital. We hope to have another church soon. At the present time, a Nazarene serviceman, Marvin Donaldson, is pastoring this congregation which is waiting for a full-time pastor and a church building. Another stride taken during the revival was when Dr. Smeer raised $1,000 in pledges from the Nazarenes to help build a $4,000 improvement, greatly needed, on the present property. If you have friends or relatives here, write us, Box 297, Balboa, Canal Zone. 

Evel O. Nelson, Pastor.

Developing the theme: "Thou, O man of God!" (1 Timothy 6:11), panel discussion were presented on: "Cultivating Our Relation to God," "Cultivating Our Denominational Mission," "Cultivating Our Local Nazarene Mission," "Cultivating Our Community Relationship," and "Cultivating Our Evangelistic Outreach."

Outstanding was Dr. Young's Spirit-directed and animated ministry of the Word that reproved, encouraged, and challenged, with all long-suffering.

A special feature was a message by a member of the Billy Graham New York Crusade team as to the tremendous task involved in seeing revival in Great New York City. All of us were thrilled as we learned of the solid preparation that is being done in planning and prayer, and the already visible tokens of God's coming visitation. The New York Nazarenes are co-operating wholeheartedly in this great endeavor under God.

The host pastor, Rev. Donald H. Strong, and his consecrated people were wonderful hosts in plans that included overnight home accommodations, fellowship hours, and a ministers' and wives' banquet. We appreciated the work of the committee headed up by our good district superintendent, Rev. Robert Gostlow. -Albert Stiefel, Secretary.
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Evansville, Indiana—Bayard Park Church recently served as the meeting place for two outstanding gatherings. The first was a city-wide Crusade for Souls campaign with all seven Nazarene churches co-operating, and the special workers: Dr. G. B. Williamson, Rev. Glen Jones, superintendent of Southeast Oklahoma District, and the Musical Messengers (Don and Wanda Ratliff). The second was the Wesleyan League Indoor Camp Meeting with seventeen churches in this tri-state area of the following denominations uniting: Pilgrim Holiness, Free Methodist, Church of God Anderson, Church of Christ in Christian Union, and Church of the Nazarene. The special workers were Dr. John R. Church, Rev. Wesley Adcock, Calvin and Marjorie Jantz and daughter. God honored these two great meetings with His presence and waves of glory swept over the services. Songs bowed at the altar seeking God for reclamation, regeneration, or entire sanctification. Our church was filled to capacity. We thank God for His mighty manifestation and the privilege of having these outstanding leaders and workers in our city and church. David F. Kruck, Pastor.

Palmetto, Florida—The recent revival with Rev. Raymond A. Buckles as the evangelist was most successful. The church was edified, no one left the services without receiving help, and spiritual needs were met at the altar of prayer. We thank the Lord for the way He blessed in these special services, and for what He is doing for us as a church. Thomas F. Waring, Pastor.

Colorado District Preachers' Meeting

The Colorado District Preachers' Convention was held at Denver First Church, March 4 to 6. Dr. Cecil Ewell, pastor of First Church in Nashville, Tennessee, was the special speaker.

The theme of the convention was "The Pastor as a Soul Winner." The messages of Dr. Ewell were timely and inspirational as he preached with the unction of the Holy Spirit. His ministry will be long remembered by those who were permitted to feel the depth of his spirit.

A high point of the convention was a communion service under the direction of the host pastor, Rev. J. B. Miller, who brought a wonderful communion meditation.

God is blessing the Colorado District under the able leadership of Dr. O. J. Finch, superintendent. Our trust is in God for an outpouring of His Holy Spirit upon us as we work to build His Kingdom in this state. — Refiner.

Missouri District Tour

The Missouri District, under the lead of Dr. F. D. Simpson, superintendent, experienced one of the greatest tours of its history, March 7 through 15.

The emphases were "evangelism" and Dr. John L. Knight, superintendent of the Missouri District, was the speaker at the rallies throughout the district. The messages were inspirational, informative, and challenging.

The attendance at the rallies was exceptional with almost every church on the district represented. Two were absent due to illness and a revival; a total attendance of approximately two hundred or an average attendance of two hundred twenty in each rally. The presence of the Lord was felt in all the services, and we feel the greatest days are ahead for the Missouri District.

Rev. Marion Holloway, district N.Y.P.S. president, presented the Herald of the campaign, and emphasized the need for visitation evangelism.—Jouy T. Syer. Refiner.

ANNOUNCEMENTS

RECOMMENDATION—This is to recommend Rev. J. J. Butler, editor of the Missouri District, has been a successful pastor in this district for many years. He received the evangelistic fire four years ago and has been the leader in the camp meeting. He is a good, solid, and spiritual preacher who is winning to go wherever the Lord may send. His sermons are practical, simple, and stimulating. He will be missed. We pray that the Lord will bless him where he goes. — Roy F. Stevens, Superintendent of Missouri District.

WEDDING BELLs—Barbara Jean McCoy and Kenneth Lee Proctor, both of the South Side, were married in March 27 at First Church of the Nazarene in Lake Worth, with Rev. F. B. Moore officiating. The bride was graduated by Rev. Sam McCay, pastor of the bride.

BORN—To Rev. and Mrs. Larry Ward of Jacksonville, a daughter, Brenda Denise, on March 26.
That will be the record of our Easter Offering for 1957. But let's be sure to mail all money received to our General Treasurer in Kansas City before the close of our fiscal year, April 30. Pastors, will you please check this matter? Thank you!

Stewardship Committee
McNutt, J. A. P.O. Box 527, Kansas City, Mo. April 24 to May 5.
McKnight, J. C., Box 527, Sapulpa, Okla. May 6 to 12.
McDowell, Mrs. Doris M. Evangelist, 5156 S. Frederick Ave., Washington, D.C. May 6 to 12.
McDowell, Mrs. H. C. Evangelist, 5156 S. Frederick Ave., Washington, D.C. May 6 to 12.
McDowell, John P. 8240 E. 3rd St., Paramus, Calif. April 24 to May 5.
McDowell, Mrs. H. C. Evangelist, 5156 S. Frederick Ave., Washington, D.C. May 6 to 12.
McDowell, John P. 8240 E. 3rd St., Paramus, Calif. April 24 to May 5.
McDonald, Mrs. J. A. Box 527, Kansas City, Mo. April 24 to May 5.
McElory, D. W. P.O. Box 527, Kansas City, Mo. April 24 to May 5.
McGinn, Margaret, Box 241, King City, Mo. May 6 to 19.
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