



# Herald of HOLINESS

March 30, 1960

## *Holiness and Social Righteousness*

*General Superintendent Williamson*

One becomes a Christian by personal choice. He can be born to Christian parents and live in an environment of Christian culture and be a pagan. All who are new creatures in Christ have voluntarily repented of their sins and received Christ as Saviour by faith.

Holiness, the restoration of man to the divine likeness, is possible only as the Holy Spirit imparts the divine nature through the exceeding great and precious promises of God. This state of being is maintained only by the continued administration of the Holy Spirit, welcomed and obeyed. By His abiding presence the tree of human personality is made good, and the fruit is good. The foundation from which all expressions of life flow is pure and the waters are sweet.

Christian holiness is inescapably social. If its social applications are not made, it is neither holiness nor Christian. Each of these words implies social righteousness. The two combined make that interpretation emphatic.

Good influences, designed to make men behave as Christians and the world a better place to live, flow from good people. They are made good only by redeeming grace. God's kingdom on earth is advanced by dedicated lives.

Goodness is not possessed by men in mass. They are good or bad as individuals. They are personally accountable to God for their character and their influence upon others. A Christian by his example and witness for his Lord exerts uplifting power in the lives of his fellow men.

One groveling sensualist does not incite another to morality. A worldly-minded materialist does not emancipate another who is conformed to this world. A soul filled with hate does not point the way of love to a murderer. But there is an elevating contagion in goodness that is of God. All who would make the world better must begin by being better than the sinners around them.

Those who are holy in heart are righteous in practice. They are chaste and sober in personal habits. They deal honestly and equitably with their fellow men. They stand for integrity in government and seek to advance every good cause. Social righteousness is the complement of personal holiness.

Jesus summarized the law as love of God and man. This is the essence of holiness and the acme of social righteousness.

# LATE NEWS

## Telegram . . .

Pasadena, California—Dr. Russell V. DeLong resigned from the presidency of Pasadena College at the annual meeting of the Board of Trustees, March 9, 1960. The Board accepted the resignation and unanimously expressed their regrets. Dr. Joseph H. Mayfield, dean of students, was elected vice-president in charge. The groundbreaking ceremonies for a further addition to the recently completed women's dormitory was held by the Board, and construction work will proceed immediately.—J. Wesley Mieras, Secretary of the Board of Trustees, Pasadena College.

After serving five years as pastor of the church at Kilgore, Texas, on the Dallas District, Rev. Elmer H. Stahly has accepted a call to pastor the church at Petersburg, Texas, on the Abilene District.

Rev. and Mrs. J. W. Chambers, retired elder and wife, of Fairfax, Alabama, celebrated their golden wedding anniversary with open house on Sunday afternoon, February 21. Their four children: Mrs. John R. Hamby, of Indian River City, Florida; Samuel, of Fairfax; Raymond, of Pensacola, Florida; and Leon, of Nashville, Tennessee, were present; also about 150 guests. Mr. Chambers served as pastor of the Fairfax church from 1929 until he resigned in 1955. He saw the church grow from a one-room building to the present brick edifice, erected in 1954. For over fifty years Rev. and Mrs. J. W. Chambers have been members of the Church of the Nazarene—they were members at Nauvoo, the first Church of the Nazarene organized in Alabama. They now both teach Sunday school classes in the local church, and he serves as supply pastor for other churches in the area. Their years of retirement are happy, busy years.

"Pedro, a cheerful Spanish-speaking youngster, was carrying his big brother down the street—twenty pounds heavier and hard to hold on his back. His brother had been hurt. Someone said, 'Pretty heavy load you're carrying, Pedro!' 'He ain't heavy; he's my brother,' was his quick reply. That's right. In bearing another's burden, we'll better bear our own. 'Bear ye one another's burdens, . . .' (Galatians 6:2)."—PAUL MARTIN.

## Herald of Holiness



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*Praise ye the Lord. Sing unto the Lord a new song, and his praise in the congregation of saints. . . . For the Lord taketh pleasure in his people: he will beautify the meek with salvation (Psalms 149:1-4).*

### Which Will You Be?

- A thermostat or thermometer,  
*Which one will you be?*  
*As you live in the world about you—*  
*Live for eternity.*
- A thermometer only registers  
*The temperature of a room—*  
*It makes no difference if hot or cold,*  
*If the sun shines, or if there's gloom.*
- A thermostat sets in motion  
*The comfort of home you need;*  
*Let's be a thermostat in this cold world,*  
*Spreading the warmth of God's love,*  
*indeed.*

—KATHERINE BEVIS

## "SOAP FOR THE HEART"

By OVELLA SATRE SHAFER

The author of this story is not known, but the story is said to have been handed down in Japanese circles. We tell it to you as we recall it.

A Japanese cook was engaged by some Christian missionaries in Japan. He, however, was not a Christian; instead he was a wicked man and especially did "the old man" display himself in a temper that vented itself on his young daughter all too frequently. It was a custom at the mission station to have "prayer time" each day, and the servants were required to attend even if they couldn't fully participate. Finally the Holy Spirit worked on this Japanese "Cook-San" (as he was called) and he was saved. Later he saw the need for carnality to be removed and replaced by God's Holy Spirit, and "Cook-San" experienced the blessing of entire sanctification. He righted wrongs, made restitutions, did personal work, and opened his own home for Christian meetings.

One morning in witnessing at the shop where he purchased mission supplies, the following conversation ensued:

"Good morning, Wo-Lin," said "Cook-San." "Today I have come to sell instead of buy."

"What?" said the shopkeeper. "What have you to sell?"

"A kind of soap."

"Soap? Is it a special brand of laundry soap?"

"No, not laundry soap."

"Then it must be toilet soap."

"No, not toilet soap, either; the soap I sell is for the heart."

"Soap for the heart!" remonstrated the proprietor. "I've never heard of such a soap."

"Here it is, then," and from his sleeve "Cook-San" drew a Bible, further stating, "If you will read and follow the teachings of this wonderful Book, it will show you how to receive the forgiveness of sins and a clean heart."

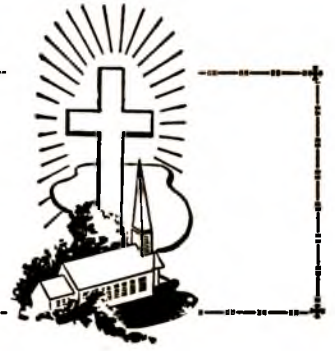
The shopkeeper was saved and cleansed because this strange testimony touched him. Do YOU have a clean heart? You can have through the blood of Jesus Christ!

A Christian teacher is a human being who has been made a new creature in Christ Jesus. His absorbing purpose is to glorify God. Paul tells Timothy that his responsibility as a minister and teacher is great. The teacher must be an example "in word, in conversation, in charity, in spirit, in faith, in purity." —DEAN WESSELS.

# Ours to Finish

(John 4:34)

By MRS. J. C. WALLACE\*



It was the will of God that Jesus should die on the Cross for our sins and, from the very beginning, the will of the Father became the will of the Son. With the Cross before Him in the garden, He cried out, "O my Father, if it be possible, let this cup pass from me: nevertheless not as I will, but as thou wilt" (Matthew 26:39). He carried this attitude down to the very end and, when the plan of salvation had been completed, He cried, "It is finished." We read in Second Peter that the Lord is "not willing that any should perish, but that all should come to repentance" (3:9). Also God has said, "All souls are mine; . . ." (Ezekiel 18:4).

With these truths before us we know that we have the inescapable task of seeing that every soul in the world hears the news of the Cross. We are told that there are at least one billion, one hundred fifty million heathen who have not heard. There is a long line of multiplied thousands of fearful, disillusioned, ill-fed, ill-clothed, unhoused people throughout the world who present challenging opportunities for gospel activities today.

Each Nazarene must do *something!* We must *pray*: pray for personal power to do God's will daily, since God's will is the most important thing in any life. We must pray for strength to

***Jesus gave himself in order that we might be saved. Easter time is a good time to give that He might save others.***

do our duty as Christians, and that duty is to give the gospel in the same measure as we have received it. We must pray for our leaders that they may have wisdom and guidance in this gigantic task of a world-wide crusade.

Also we can and must each do our share in *giving*. I pray that the day will never come when one Nazarene will try to outgive the other simply for the sake of obtaining more power or prestige in the church. Perhaps your gift may not be so large

as your neighbor's, but please make a beginning—start *now* to give to a needy world on the brink of disaster!

Our General Budget is making great strides in reaching the lost around the world. The Home Missions Department is doing its part to evangelize needy home mission fields. Part of their efforts have been channeled into our Negro work at Institute, West Virginia. I was privileged to conduct a revival there for Rev. Raymond W. Cunningham last winter. It was a real thrill to see those fine young people come down the aisle night after night and surrender their lives to Christ. Those of us who are close to the work of Brother and Sister Cunningham can really appreciate the toil and sacrifice which have made possible the growth and progress there. If only you could see their faces as they work and pray around the altar, sing in the choir, and day after day teach, preach, and win others, you would have to say, "I must do just a little bit more!"

So Jesus not only came to die but also He said that His work must be finished. After hours of excruciating pain He bowed His head and said, "It is finished." Truly *His* work was finished, but the thought which leaps out at me today is this, *Ours is not finished!* He later said to His followers that they should "tarry" and then "go"—go until every lost soul has heard. Every Nazarene must go, each in his own personality and capacity, and with the use of his own talents. Each must give in quantity as a steward of his possessions, according as God has prospered him.

We must live such radiant lives that others will be attracted to our Christ. We must be guided by His Spirit to witness at the right moment. We must dedicate ourselves anew to getting this task done. We must assure our church, our friends, and above all else, our Saviour, that we mean it by the manner in which we bear the news in our everyday living.

Can you say with me in the words of the text, "My meat is to do the will of him that sent me, and to finish his work"? Let us arise and finish the task while it is yet day!

\*Pastor's wife, First Church, Charleston, West Virginia.



# Why Not a Roman Catholic President?

By EVANGELIST C. Wm. FISHER

Since Senator John F. Kennedy, a Roman Catholic, has formally announced that he seeks the Democratic nomination for the presidency, the religious issue in politics has come into sharp focus.

Not since 1928 has a Roman Catholic seriously sought the highest office in the land, and despite statements to the effect that the religious issue is dead, and that a man's religion makes no difference in his politics, it can be expected that the tempo of the debate about a Catholic in the White House will increase immeasurably in the months ahead.

*Why not a Roman Catholic president?*

Is it because of the danger of a pipeline being built between the Vatican and the White House? No. Few people believe that today.

Is it because the majority of Americans would object to the endless parade of nuns and priests traipsing in and out of the White House—to the constant whir and click of television and newspaper cameras? No, not merely.

Is it because Cardinal Spellman might be made Secretary of State and Fulton Sheen made ghost-writer of the president's speeches? No.

Is it because one should vote against a man simply because of his religion? Indeed, no.

Why not, then, a Roman Catholic president?

Without prejudice and without passion, every American must come to the clear understanding that a Roman Catholic is not only a believer in a religion, as a Protestant or a Jew or a Mohammedan or a Buddhist would be, but that a Roman Catholic is *a member of an ecclesiastical system*—a religious and political system so rigid, so authoritarian and so totalitarian that it demands, and gets, the first allegiance of every true member of it.

## CHURCH OVER STATE

The Roman Catholic church has, through history, proclaimed itself the only "true" church—with the implied and stated rights to restrict or destroy "error," that is, non-Catholic beliefs. And through the unique blend of secular and spiritual power, the Roman Catholic church has grown to be the most monolithic, authoritarian, political and religious power-structure the world has ever known. And even today it demands to be recognized as superior to any civil government anywhere in the world.

Pope Pius IX asserted, in 1864, "To say in the case of conflicting laws enacted by the Two Powers (Church and State), the civil law prevails, is error."

Pope Leo XIII's Encyclical on the Christian Con-

stitution of States declared: "It is not lawful for the State, any more than for the individual, either to disregard all religious duties, or to hold in equal favor different kinds of religion."

The Vatican Council of 1870 made every "ex Cathedra" utterance of the pope "infallible"—and that "infallibility" was retroactive. In that very Council, 150 of the 600 bishops held that Rome had no moral right to compel the conscience of a secular official, but they were outvoted. Since the Council never formally adjourned, but was only suspended, the pope can still claim authority to dictate to Catholic politicians in matters of "Faith and Morals"—a phrase that covers every conceivable issue—or can be made to.

## ARE AMERICAN CATHOLICS DIFFERENT?

"But," some say, "American Catholics are different."

That is wishful thinking. No American cardinal, no American bishop—not one member of the American hierarchy—has ever repudiated these "infallible" pronouncements of Rome—and, indeed, it would be ecclesiastical suicide, if not heresy, for him to do so.

As the *New Republic* states: "One characteristic of the American Catholic remains unchanged: he is a faithful member of an hierarchically organized religious community which has spiritual concerns and secular interests . . . and its center of authority vested in the Pope in Rome."

There are those, of course, like Roman Catholic Governor Stephen L. R. McNichols of Colorado, who say that a man's religion is "irrelevant" in his political life. But is that really true? One need only go back to December of 1959 to find General De Gaulle, of France, so strongly favoring a bill to increase state aid to Catholic schools from 12.3 million to 41 million dollars a year that he threatened to "reform" the Constitution if the bill didn't pass. Under that kind of pressure—from an ardent Roman Catholic president—the bill passed.

*That couldn't happen here in America!*

Couldn't it?

In 1954, when Edmund Muskie was elected the first Roman Catholic governor of Maine, the Roman Catholics immediately stepped up their demands for bus transportation to Roman Catholic schools—at public expense.

When Albert D. Rosellini was elected governor of Washington—the first Roman Catholic governor of that state—the Catholic lobby immediately de-

sceded on the state capital, pushing a legislative program calling for various kinds of subsidies to parochial schools and a proposal to revise the state constitution so that public funds could be used for church activities.

In Ohio, with the second Roman Catholic governor in its history, approval has been given to place garbed nuns on the public payroll as teachers in public schools. There are now over two thousand (2,055) nuns and priests teaching in public schools, and on public payrolls, in the United States. Nineteen states now give free transportation to parochial school pupils, and five states furnish them free textbooks—all at public expense—and ALL a clear violation of the First Amendment to the Constitution.

One of the first bills to be presented to the Colorado lawmakers after the election of the first Roman Catholic governor of that state was a bill for free transportation to parochial schools—paid for, of course, out of tax funds.

It has been estimated that Congressman John W. McCormack, (Dem., Mass.) who is a devout Roman Catholic, has been personally responsible for legislation which, under various categories, has brought public funds of more than thirty million dollars to the institutions of his church. As someone said, "If a mere Catholic congressman can do that, what couldn't a Catholic president do!"

Whether a Roman Catholic president would himself initiate measures giving preferential treatment to his church is not the point. By the very nature of his position he could help to create a *climate* in which such preferential treatment would develop and flourish.

#### THE THREAT OF EXCOMMUNICATION

But do the members of the American hierarchy actually put pressure on politicians to carry out the wishes of the Catholic church? Indeed so! And in ways that no other church could possibly exert such pressure: by the threat of excommunication, which means, to a Roman Catholic, the damnation of his soul.

No Protestant president could ever be under such a threat. No Jewish president could ever be under such pressure. But a Roman Catholic president would always know that that authority of the hierarchy existed.

As was stated in the *Christian Century*: "Protestant and Jewish leaders sometimes mix politics and religion, but they cannot 'excommunicate' or damn the soul of one who refuses to fall in line with their church's pronouncement. And they cannot enforce obedience to their will under pain of sin. There lies the crucial difference—and a person is not a bigot who takes that difference into account."

*Is this threat of excommunication ever used in America?*

**It is.**

In the New Orleans diocese, the members of the Louisiana Legislature were threatened with excommunication if they supported compulsory segregation laws applying to Catholic parochial schools.

In St. Louis, when the Catholic archbishop decreed desegregation, many Catholics petitioned and threatened to use legal action to force the Archbishop to reverse his action. The following Sunday a pastoral letter threatened excommunication to any who associated with this movement. The movement promptly collapsed.

In these coming crucial months every American must ask himself this question: Could a Roman Catholic president actually divorce himself from the control and pressure of his church to the extent that his judgment on certain controversial questions subject to political determination such as government aid to parochial schools, gambling, birth control, divorce, censorship, relations with foreign countries—Spain and Israel and Latin-American countries, for instance—would his decisions be objective and wholly unbiased by his church's position on these questions?

And the answer, substantiated by examples of Catholic pressure and power in America and around the world, is NO.

It is true that Senator Kennedy stated (in *Look*, March 3, 1959) that "religion is personal, politics are public, and the twain need never meet and conflict. But with Roman Catholics, they have met; and they would meet, and conflict, if a man were a sincere politician AND a true Catholic—and Senator Kennedy is both.

And when Senator Kennedy said, in the same article, "For the officeholder, nothing takes precedence over his oath to the Constitution," the press of his own church castigated him unmercifully and

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## A Cross, a Rock, and a Cloud

By MARIAN L. KNORR

*Three crosses stood upon a hill;  
Mute testimony they give us still  
That Christ, the blessed Saviour, shed  
His blood to raise us from the dead.*

*A rock rolled back from a new-hewn grave—  
It too gave hope of the power to save;  
For the Master, freed from the pangs of death,  
Had risen to give us life and breath.*

*A fleecy cloud bore Him on high,  
Where He doth intercede and cry  
Unto the Father for each one  
Who trusts in Christ, the risen Son!*

said that his statement was certainly not good Catholic doctrine.

One is left to believe that much of the talk about "American Catholicism" being different from the "official" or "traditional" Catholic views is, in Wilke's phrase, so much "campaign oratory."

Daniel Poling reminds us that when Senator Kennedy was invited to an inter-faith ceremony, he refused to attend—because a high-ranking member of the hierarchy advised him not to. And when the motion to censure Senator McCarthy (a Roman Catholic) was before the Senate, Senator Kennedy did not declare his stand.

As Eleanor Roosevelt said, "Senator Kennedy knows what courage is, but he is not free to exercise it." *Exactly!* And that is true of *any* Roman Catholic who has, or will have, designs on occupying the White House. A Roman Catholic president would not be free to exercise courage

because he would never be free, as a true Catholic, from the control and pressures of the traditions and the hierarchy of his church. This fact may be difficult for Protestants to understand, but it *must* be understood—before it is too late.

After Al Smith was defeated in his bid for the presidency in 1928, he said that the time had not yet come when a man could "say his beads in the White House."

And every Protestant in America can pray, without prejudice and without rancor, that that time will NEVER come—in '60, or in '64, or in '68—or beyond. Not because there is any objection to how a man prays to his God. But because the rosary is more than a chain of beads with which a Roman Catholic prays; it is a symbolic chain binding every true Roman Catholic to Rome—to Rome's purposes, to Rome's pressures, and to Rome's "infallible" pope.

*Total consecration really means something:*

## Is Your All on the Altar?

**By PERRY N. SPOTLOE**

Nazarene layman, Proctorville, Ohio

A lady seeking victory at the altar was asked by her pastor concerning her problem. "I can't get my tongue on the altar," she confided. "You should be able to," replied the preacher, "the altar's forty feet long."

However long the altar may be, it was never built as a place merely to put things. It is not a shelf on which something may be stored, but rather a place of sacrifice, of commitment, of dedication to the Lord. Whatever is placed upon the altar is not kept there; it is sanctified and returned to us; recommitted, as it were, to our stewardship; henceforth to be used for the glory of God. Matthew 23:19 says, "The altar . . . sanctifieth the gift"; and Exodus 29:37 reads: ". . . whatsoever toucheth the altar shall be holy."

"A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh" (Ezekiel 36:26). "If any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new" (II Corinthians 5:17). Since the heart, as the center of the will and affections, includes all that we are, all that we have, or all that we shall become, it is necessary only to consider it. If we have truly surrendered the heart to Christ, if it has actually touched the altar, then we have been transformed . . . not simply transplanted.

We are still the same height, weight, and color, and in possession of our faculties—but there's a

difference in us. For instance: the temper, so explosive and uncontrollable, has not been left at the altar. We still have it, with all its power and dynamic energy; but it is now holy zeal, directed in the service of our King.

The material possessions included in our commitment (?) are not still on the altar. We still have those also, but our attitude toward them is not the same. We no longer regard them as our own, but look upon them as God's property, to be used at His direction, and any brother with a need more urgent than our own has a stronger claim upon them than we. With them we should minister materially as we expect Christ to minister spiritually. In no other way can the hungry be fed, the needy be supplied, and the way be cleared for the spreading of the gospel. God maintains no storehouse apart from that substance which has touched the altar of sacrifice—has been sanctified and meet for the Master's use—and recommitted into the hands of faithful stewards.

The altar must be pretty well covered by now with things that have been placed upon it . . . and forgotten. Are you sanctified wholly—and holy? Is your all on the altar, or are you using it for God?

***"What I gave, I have; what I spent, I had; what I kept, I lost."—Old Epitaph.***

## He Still Thought of Others



By **NORMAN C. SCHLICHTER**

How tenderly Jesus carried His disciples on His heart!

On the Mount of Olives, after the Last Supper, He said to them sadly: "All ye shall be offended because of me this night." But almost immediately He comforted them with these words: "But after I am risen again, I will go before you into Galilee" (Matthew 26:32).

Even in the Garden of Gethsemane, when He came the third time and found them asleep in His hour of peril, He said with compassion: "Sleep on now, and take your rest" (Matthew 26:45).

Whoever in authority—in the home, the shop, or even on the battlefield—tries to think lovingly of those over whom he is placed may be said to be *living Easter*, or certainly living in the true Easter spirit.

There is the familiar story of General Hancock. Pickett's charge at Gettysburg had not even begun when Hancock was shot and desperately wounded.

As soon as his aides reached him, they noted in his hand the little pad which he used for writing orders.

And what was the last order he ever wrote? It was an order directing his commissary officer to have a ration of fresh beef for the soldiers of his second corps that night. It had long been said of this esteemed general that he always carried his men on his heart.

There was also a master mechanic of the New York Central Railroad of whom it was commonly said that he carried his men on his heart as well as on his payroll. During his years of service, while strikes occurred in other shops of this railroad, there was never a strike in his.

Nor has Christ ever forgotten His followers. Just as He carried His disciples on His heart during His life on earth, and He promised them on the Mount of Olives, "after I am risen," He has carried all mankind on His heart . . . and always will!

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### *The Cross Is Calling Still*

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By **KATHRYN BLACKBURN PECK**

*The Cross is calling! Not to pathways sweet,  
Where songs arise unbidden from the heart,  
But where the stones of trial bruise our feet,  
And vexing cares like stinging nettles smart.*

*Our crosses sometimes press so heavily  
The shoulders bowed with weariness or pain:  
Joys oft are swept aside before we see  
God's purpose set before us clear and plain.*

*Does loneliness beset you? Lonely too  
Was Christ, our Lord, for those He trusted most  
Forsook Him in His hour of need. Near you  
There campeth round about an heavenly host!*

*Hast thou soul hunger? In the wilderness  
He hungered too, that we might all be fed.  
He bids us freely come! He waits to bless  
With healing waters, and with living bread.*

*The Cross is calling still across the years,  
Reminding all who follow in His way  
That daily sacrifice must be, and sometimes tears,  
But, oh, He giveth strength for every day!*

*And when shall end earth's fevered toil, be sure  
There waits fulfillment of each worthy prayer.  
Take up thy cross again: stand fast—endure;  
Through all this pilgrim way, lo, He is there!*





**By B. V. SEALS**

Member of the General Board

There are some things fundamentally necessary if we are to carry out the Great Commission to "go ye into all the world, and preach the gospel to every creature." Perhaps one of our greatest needs is men. God has given us some wonderful men. It has been my unworthy privilege to look in on some of them in their distant outposts and to sense their loyalty to God and the church.

A few years ago we had only one Nazarene in all of Australia—that beautiful nation whose natural resources are almost limitless, and whose people are friendly and openhearted. Brother A. A. E. Berg was the first one to become a Nazarene, and when he walked down the streets of the city of Brisbane in those days someone could point to him and say truthfully, "There goes the Church of the Nazarene in Australia." We now have 15 churches and a membership of over 400, and we are only in the beginning of what we can accomplish. We have the men. God has given us some wonderful pastors and lay leadership in Australia—they are loyal and sacrificing. But if we had a little more money that we could put with these godly men, it would make a winning combination.

We now have the school at Sydney, Australia, training our own preachers under the leadership of Dr. Richard Taylor. Already the product of the school is the school's greatest commendation.

Only a few years ago we didn't have a Nazarene in all of New Zealand when Raleigh Griffith, his wife, and daughter went there. He has recently left and turned the work over to Rev. H. S. Palmquist. Through the untiring efforts of Brother Griffith a number of churches were started and established and some beautiful buildings erected. We now have six churches in New Zealand. The people of New Zealand are aggressive and offer one of our greatest fields. Two of the finest young men

came back to the Islands from Australia who were trained in our college. The Reverend Mr. Beaumont, who used to be head of Youth for Christ in the South Island and whose home was in Christchurch, was sanctified and attended our church. He and his lovely wife came back to Wellington to help start the church. Another young man from New Zealand, Bob Gordon, felt the call of the homeland and he and his wife are in Wellington also. These two couples have gone there with hardly any support to try to establish a church in the capital of these beautiful islands.

Since Brother Griffith resigned and came home, Rev. H. S. Palmquist has taken over the work as district superintendent. He and his wife and children (Charles and Arlene) are already much loved and highly respected by the people of New Zealand. When we think of these challenging opportunities, we have the workers already and what we need

now is the money. Surely the great Church of the Nazarene will come up with more than one million dollars in the Easter Offering.

We could have the men and the money but still fail to carry out the Great Commission unless we have the *must*—the divine compulsion—that inner urge that drives us on.

Jesus said we may, and He left it up to us. "If any man will come after me" . . . but when it came to His own sufferings and sacrifices, He said, "I must do the work." We must share with Christ in that divine compulsion. We must beware lest we find too easy an interpretation of life. We must think less of our difficulties and more of our destiny. We must keep alive the immortal ideas of beauty, truth, goodness, and sacrifice, and cherish in our hearts that love that loves for love's sake. We should all remember that we are only strangers and pilgrims here, and we should always be careful lest we feel too much at home in this old world. We must not be so busy trying to build a house when we scarcely have time to pitch a

***If you can hear the crying need of the gospel in faraway lands, you will give a large Easter offering.***

tent. The material insecurities of life should cause us all to invest more in the spiritual and eternal. The note of uncertainty in the voice of time should set our hearts to listening to the unfailing message of the Eternal.

God has been good to us as a nation and as a church. Let us reciprocate His love at this Easter season with the greatest Easter Offering our church has ever known. Then there will be glad hearts around the world!





**DR. OSCAR J. FINCH, (right) superintendent of the Colorado District, hands Rev. L. W. Quinn, pastor of the new Belmont Church in Pueblo, Colorado, a check for a loan of \$15,000 from the General Church Loan Fund, on February 28, the opening day in this new home mission church. With**

**this loan, the total loans made from the General Church Loan Fund since its beginning in September, 1955, passed the \$1,000,000 mark. These loans, operated through the Division of Church Extension—Dr. Roy F. Smee, executive secretary—have helped to provide buildings for ninety-three churches on forty-nine districts. Savings deposits from Nazarenes provide most of the money from which these loans have been made and now total over \$600,000.**

## On an Old Barn Door

By CHARSTEN CHRISTENSEN

"Give me enough power," once said Orville Wright, "and I can fly around the world on an old barn door."

The coinventor of the airplane undoubtedly knew what he was talking about. For it is not the object that determines the impact, but rather the power behind that object.

A gale in a midwestern state wrenched a vane from an old windmill, carried it three miles, and pinned a nineteen-hundred-pound horse by its neck to the tree. In another place the same storm carried a fragile straw ten-month-old infant could crush in its chubby hand and drove it five inches into the hard wood of a living tree.

Nor is it the person that makes the impression upon a needy world, but the motivating power in that person's life.

Robert Morrison, the consecrated missionary to China, sailed from New York to China on the "Trident."

The captain of this ship knew a great deal about the Chinese. He knew particularly how conservative the Chinese were and how difficult it was to penetrate this conservatism.

"And so, Mr. Morrison," he said one day, "you really expect that you will make an impression upon the idolatry of the great Chinese Empire?"

"No, sir," replied the missionary severely, "I expect God will!"

And He did!

When the weak, weary, vacillating disciples were touched by the power of the Holy Ghost on the Day of Pentecost, they became the strong, steadfast, inspired seed and stimulus of the Early Church. As someone has said:

"Their ignorance was turned into light, their doubts into certainty, their fears into a firm and

**One dollar invested in world evangelism may save you hundreds of dollars in world war taxes.**

invincible fortitude, and their former backwardness into an ardent and inextinguishable zeal."

Is your life a humble "barn door"? Then let the power of the Holy Ghost motivate and empower it, and its impact will be felt in three worlds.



*A new schedule is required, for—*

## Revival Time Is Harvesttime

***Then saith he unto his disciples, The harvest truly is plenteous, but the labourers are few (Matthew 9:37).***

Revival time is harvesttime. It is one more opportunity for the Church to lead people to Christ. Revival and harvest are very closely related. There are many characteristics of the harvest of crops that will be worthy of note when we think about revival. There are three particular periods we wish to notice in regard to this revival-harvest.

First, the pre-revival or preharvesttime. No crop is ever harvested without first some pre-harvest labor being done. As I look back to my boyhood days on the farm, I remember some of that labor. I remember that just before the time to mow hay my father would roach the mules' manes. This seemed to be a very unusual task to me. I thought, What does this have to do with harvest? We had one gray mule that was very nervous and it was my job to hold her while Dad clipped the mane behind her ears. It scared me half to death.

Seems too that I can almost hear an old hand grinder on which we sharpened the sickle. It was my job to turn the handle while Dad sharpened each blade with extreme care, going back over each one twice to make sure it was perfect. I couldn't see why he should be so particular. The sickle didn't need to be that sharp.

Also I remember that it was my job to feed the mules, and Dad always insisted that I feed them extra good just before harvest. This wouldn't have been so bad, but we fed them hay, which had to be sawed from the stack with a hay knife.

These were tasks which seemed unnecessary to me, but they were *pre-harvest* jobs and we did them. We may look today at some of the tasks of pre-revival as though they were unnecessary.

Some might say, "Why should we call and invite people to come? We could just place a notice in the paper and the people would come out." Some might say, "Why pray each day for revival? We're having an evangelist and he can pray and carry the load." Some might say—"Why should the pastor preach so straight and searching? The evangelist will do that." Not realizing that each tool must be at its best if the harvest is to be a success!

Second, *during* revival-harvest.

During the harvests that I remember, the whole family worked. So with revival, all are needed to do their part in this harvest of souls. It's not

the pastor, evangelist, or official board, but every man, woman, boy, and girl working together with God that brings revival.

Also during harvest at home we never missed a day. We knew the harvesttime was a time that would pass, and if we did not harvest then, we would not harvest at all. During revival, all are needed and all are needed every night. These are special days set aside for revival; we should be on the job from start to finish.

During harvest on the farm we often left off some unnecessary activity which we usually did. Most everything we did was connected with harvest. If we are to be at our best for God in revival, we are going to have to leave some things undone until after revival is over. We should be on a new schedule during revival—miss the round of golf; forget about the fishing trip Saturday; call for the church instead. Forget about your favorite program on TV; rather, feed your soul on some reading with spiritual value or the Bible.

Revival days are busy, fast-moving days. We should make each minute count—before the revival, during the revival, and now, *after* revival.

After harvest a farmer reviews his accomplishments. He looks to see if he has made any new gain. It is a time of satisfaction for him if he has made a profit for his labors.

So it is with the church after revival. After revival we review our accomplishments. How many were saved? One, five, ten—each one is worth more than all the earthly harvest of time. After harvest is a time of rejoicing in the fact that God has come and blessed the saints, sanctified obedient believers, and saved sinners.

Are the rewards of harvest as large as they should be? If they are, thank God. If not, there must be a reason. There are many reasons why crops fail, but we cannot deny the truth that our labors before and during harvest have a direct influence on the rewards of harvest.

Let us make the most of these special days. Let's do our best before and during revival and be able to rejoice in what God has done through us after revival.

"The harvest truly is plenteous, but the labourers are few."



ANNOUNCEMENT  
to  
**NAZARENE**  
**"PIONEERS"**

Since the president of our "Pioneer" group, Dr. Joseph N. Speakes, has gone to his eternal reward, as vice-chairman I checked with some of our church leaders regarding the forthcoming General Assembly.

It was their unanimous feeling that we should have a fellowship meeting of all our "Pioneers" who will be present during the General Assembly. Therefore I am informing all of you by this announcement in the *Herald of Holiness* that such a meeting is being planned.

The "Pioneer" group, as it is called, will consist of those men and women (laymen and ministers) who joined the Church of the Nazarene or any of its contributing branches before 1908 and those who likewise joined the church between the years 1908 and 1918.

It is planned that a time of fellowship will be set aside for our meeting, and we will have luncheon together. The exact time and place will be announced later. In the meantime, all Nazarenes who are eligible in the "Pioneer" group are urged to get in touch with me at once by writing to the address below if you plan to be at the General Assembly.

Since our ranks are rapidly diminishing it is hoped that many of you will be able to attend this quadrennial gathering. The pre-assembly conventions will meet June 16-18. The assembly itself convenes June 19-24, 1960.

REV. J. W. SHORT  
*Vice-president of "Pioneers"*  
Fellowship Heights  
Box 1298  
Lake Alfred, Florida

# INVEST HERE!



dividends  
guaranteed



Australian Official Photograph

*New Guinea mountain natives greet a Qantas freighter. Air transport is an essential lifeline in this mountainous country. Without it the world's second biggest island would soon lapse back into primeval savagery.*

## New Guinea

We thank God for the way in which our work in New Guinea advances.

During the past year we have built five permanent buildings, including a medical dispensary, which is filling a great need among the New Guinea people of this area.

We have three preaching places in addition to our main station at Kudjip. One is very new, located about twelve miles away. The people are attending well at all these places, and show a keen interest in the gospel message.

Mrs. Conder and Mrs. White are holding classes for women once a week at three of the preaching places. They will not respond while in the services with the men, but in their own meetings they ask questions and show great interest in knowing more about the Christian life. Several are praying and show sincere interest in being Christians.

Our boys' school can now accommodate sixty boys, and we hope to build a girls' school in the next year or two.

Spiritual progress seems slow in these beginning days, but we are encouraged as we see folk beginning to respond to the message. We believe there is a rich harvest to be gathered in the years just ahead of us.—From a report by Rev. William Bromley, New Guinea.

APRIL 17—GIVE FREELY  
AS YOU HAVE RECEIVED





# EDITORIALS...

## ***The Gethsemane Prayer Meeting***

This is the most interesting prayer meeting of which I have ever heard. The participants were Jesus Christ himself and the three apostles who were closest to Him—Peter, James, and John. Certainly it was a very select group—as select, perhaps, as ever has been gathered in a prayer meeting. And what a time it was when they held it—somewhere near midnight! It was a late hour indeed. The place was out in the open under the night skies, as one authority has said, “Across the Kidron ravine.” Here Jesus went to pray as He faced the most critical hour in His life. If He ever needed support and co-operation, it was then. But His closest followers and best friends failed Him in that hour-of-all-hours.

Turn to Mark 14:32-42 and read the story of this prayer meeting. If you read it with any understanding at all, you will get a glimpse of the heartbreak which must have all but killed Jesus on that fateful night. When they came to Gethsemane, Jesus said to His disciples, “Sit ye here, while I shall pray. And he taketh with him Peter and James and John.” And then, sore amazed and with a heavy heart, He “saith unto them, My soul is exceeding sorrowful unto death: tarry ye here, and watch. And he went forward a little, and fell on the ground, and prayed that, if it were possible, the hour might pass from him.” He knew that all things were possible with God, and, for a moment, He pleaded with the Father to take away the cup which He was facing. But it was only for a moment, for His next words are, “Nevertheless not what I will, but what thou wilt.”

Then He went back to the three—Peter, James, and John—and found them sleeping; and said to Peter (who was always so ready to affirm his loyalty), “Simon, sleepest thou? couldest not thou watch one hour? Watch ye and pray, lest ye enter

into temptation. The spirit truly is ready, but the flesh is weak.” And then a second time Jesus went away and prayed to the Father as He had before, and when He came back, He found the three asleep again—His closest earthly friends, His most faithful followers. They were speechless—they could think of no excuse for their lack of concern. The third time He went away, fell on His face, and presented the same petition to the Father. He fought and won the battle alone. These words of victory were the climax of the Gethsemane prayer meeting: “Nevertheless not what I will, but what thou wilt.” This time the disappointed Master said to Peter, James, and John: “Sleep on now, and take your rest: it is enough, the hour is come.”

While Jesus continued speaking, “Judas, one of the twelve,” came, and “with him a great multitude with swords and staves,” to betray Him. The prayer meeting was over; judgment was at hand, the judgment that was to come to Him because of your sins and mine.

Surely that Gethsemane prayer meeting was the strangest prayer meeting ever held. Some might even say the most fruitless; but I do not accept this view. I believe that new strength came to the Master, even though He did have to fight this battle singlehanded. He went forward with courage to the Cross, with His face set like a flint toward it.

Friend, has Jesus ever depended on *you*, and *you* failed Him?

## ***“Take Time to Be Holy”***

This hymn is full of devotion from beginning to end. No Christian can read or sing it without being brought nearer to God.

As I read this song again a few days ago, I was impressed with the second stanza. It is given more

to the thought of prayer than the other two stanzas are. The two opening lines read thus:

*Take time to be holy.*

*The world rushes on.*

How true these words are today! It has always taken time to be holy, but this is the case now as

• By *Stephen S. White* • • • • •

never before, because "the world rushes on." We have to fight for time to be holy these days. This is especially true as to prayer. Yet there is no better way to intensify our fellowship with God than through this activity. How fitting it is, then, for the next lines to give us this exhortation:

*Spend much time in secret*

*With Jesus alone.*

Then the author continues as follows:

*By looking to Jesus,*

*Like Him thou shalt be.*

There is no more transforming power within reach of the Christian than prayer, than looking to Jesus. Would you be more like Jesus? Spend more time in secret; look to Him more often in prayer. And what a glorious climax there will be!

*Thy friends in thy conduct*

*His likeness shall see.*

## **"A Garden and a Sunset"**

One of the greatest lectures I ever listened to in the classroom was one on the subject above, "A Garden and a Sunset." It was given many years ago, but still remains quite clear in my memory. The purpose of this lecture was to lay a foundation for Christian certainty; perhaps I should say, to begin to lay a foundation for Christian certainty.

The professor based this lecture on a very unusual experience which had come to him. It grew out of a friendship with a crazy man. The latter had been born prematurely because of a fright received by his mother from a drunken father. This was the cause of his mental condition. In describing him, this lecturer said: "He was born a physical drunkard, and acted and looked like a drunkard." No one ever saw him except the family until this teacher became acquainted with him when he was about forty years old. This was the beginning of a real friendship with this unfortunate man.

This mentally deranged human being had a garden and raised almost everything which he

tried to raise. He invented tools, and developed quite a moral life, although he had no knowledge of the Bible or of Christ. He came to have a deep love for his mother and for his sister, but did not seem to care much for his brothers. His sister, whom he loved very much, took sick and died. They did not tell him at first, but finally had to show him the dead body. After seeing the dead body, he went completely wild and acted like a madman. They shut him up in a room and no one dared to go in. Finally, after a few days, he became quiet, and his mother decided to risk going into the room. She found him calmly looking out of the window at a beautiful sunset. When he realized his mother was there, he looked around and made the sign to her which indicated that he was thinking of his sister, who had died. Immediately he pointed to the sunset; that was his way of saying that his sister had gone where the sunset was.

Here was a man who had built up a kind of religion without any help from anyone else. Because of his unfortunate condition, no attempt had been made to teach him the meaning of God and religion. That is the story about the garden and the sunset, and here is the application which the lecturer made, as I have it in my notes.

This man came to have two worlds, a garden and a sunset; the garden was his present world, the sunset was his future world—something beyond. He had gone this far in his thinking about what some would call religion, even though he was far below normal mentally. Where did his need of two worlds come from? From his own self-consciousness. In it there arose in a meager sense at best the consciousness that there is a difference between right and wrong. This is something which goes with personality; it is fundamental and primary—this moral distinction between right and wrong. It is a matter of intuition—it is universal. We may differ on what is right and what is wrong, for that comes afterward by education and is not personal, but we all agree that we have a right and a wrong. Man's self-consciousness plus this sense of moral difference gives him two worlds. Then it is up to him to choose between them. As my professor said, "If a man prefers the terrible, he may worship it—he might even worship snakes; but if he prefers the beautiful, he may worship it, as this man did the sunset."

Man is a free being. Without that freedom there could be no sin in the world, but with it men can choose the right or the wrong. The power of discrimination is a part of the very nature of man

as a person. This was as far as this poor man could go in his religion, but with more than the light of conscience—the revelation of God and the Bible and through the Christ of the Bible—man can become a Christian, or religious in the Chris-

tian sense. The normal person can never meet the Judgment without fear if nothing more than a sunset is his god, or with no more of a future world than that which was represented to this man by the sunset.

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

**PONDER W. GILLILAND**  
Executive Secretary

**Young People in Action**

By **REV. WESLEY E. BENTLEY**

The young people of the Camden Park Church of the Nazarene, Minneapolis, Minnesota, under the direction of their pastor and young people's president, Sarah Bentley, have learned there is a blessing in serving. Every Saturday afternoon they visit the Oak Ridge Hospital bringing cheer and lending help where needed to those less fortunate than they.



Photo credit, "Minneapolis Star"

**John Clark, Ben Anderson, Jr., Wesley Bentley, Jr., Bill Guy**

Some write letters or read to patients, take flowers or some little gift of their own creation. They with women of the church made favors for the trays at Christmas time and provided a Christmas tree for each room. One patient, bedridden for five years, was thrilled with the first Christmas tree she had seen in all those years. Most of the patients in this hospital are crippled in one degree or another; some are bedridden while others are wheel-chair victims.

The *Minneapolis Star*, the local newspaper, hearing of their work, felt it worthy of recognition. They featured three pictures of the youth activity, one of which is pictured above, along with a write-up of their work.

These young people found from experience that much is gained by giving of oneself to help others.

OUR CONGRATULATIONS go to John P. Hathaway, of Tacoma, Washington, who this month received the GOD AND COUNTRY SCOUT AWARD in recognition of Christian growth and service at ceremonies in our church. He is a member of Rev. Virgil K. Grover's church. CONGRATULATIONS TO YOU, JOHN!

*Thought*  
*for the Day*



by **BERTHA MUNRO**

**Essentials**

**Monday:**

"In essentials unity, in nonessentials liberty, in all things charity." Not Bible, to be sure, but a good, practical rule to keep us Christians living in unbroken harmony. The question is, Can we agree on what these essentials are? There are exclusive phrases: "None other name," "believe on me," "the words that I speak," "I, if I be lifted up . . . will draw all men unto me," "any thing . . . save . . . Christ, . . . crucified." These, with their implications, would seem to constitute the *sine qua non*: Jesus Christ, what He said, who He was. (Acts 4:12; John 12:32; I Corinthians 2:2.)

**Tuesday:**

Jesus, what He showed us about God ("He that hath seen me hath seen the Father"): God, holy, completely intolerant of sin; God, completely loving; God, completely righteous. And, of course, the implications of this holiness and this love and this dependability—even to hell for sin, the Cross for salvation, the demand of trust without explanation. (John 14:9.)

**Wednesday:**

Jesus, what He told us of *himself*. Son of God in a unique sense: before Abraham, with the Father, One with Him before the world was, sitting with God on His throne. Son of Man, come to save; to understand, to share, to lift, to die, to rise, to return to God and send the Comforter—with all the implications of unhesitating life commitment.

**Thursday:**

Jesus: what He (His words, His life, His death) taught us about *ourselves*.

**ANNOUNCING**

**10TH GENERAL CONVENTION**

**NAZARENE YOUNG PEOPLE'S SOCIETY**

**June 16-18, 1960**

**Kansas City, Missouri**

**Opening Session—1:00 p.m., Thursday, June 16**



Man: how much better than a sheep! Man sinful, savable, teachable. Man of infinite potentialities for good or evil, of infinite worth. The implications of the manger and the Cross; an infinite love and an infinite price paid to deliver from sin, to save from uttermost to uttermost. (Matthew 12:12; Hebrews 7:25.)

**Friday:**

A revelation of truth to be depended on in this world of guesswork: through a Person, Jesus the Christ, himself the Truth; through a Book, inspired and preserved by divine agency, which contains the unanimous testimony of many witnesses, men of many centuries, personalities, backgrounds—evidence valid in any court. The Book speaks of the Person; the Person accredits the Book. (Hebrews 13:8.)

**Saturday:**

The Holy Spirit: Christ with us, continuing His work in His Church, still speaking, interpreting and vivifying His teaching directly in individual lives; to be recognized as Christ's legacy, God's method for building His Church. (John 14:12; Acts 2:41-42, 47.)

**Sunday:**

The peculiar fellowship of Christian believers in Jesus Christ through the Holy Spirit: all that He prayed for them in His great intercessory prayer. Naturally they are of another spirit from the world of those who do not find their life in Him, fused into oneness by the fervor of that greater heart fellowship. (John 17:17-23.)

— — — — —  
No doctrinal essentials? Not if by doctrine we mean dead letters. But facts of personal relationship to be realized in experience. Their implications throughout that unthinkable reality we name Eternity.

**ATTENTION:**

MINISTERS who are covered under the group life insurance plan of the general church . . .

The Annual Insurance Questionnaire has been mailed. It must be returned by May 15, 1960, if your "free" coverage is to be continued for another year.

If your Questionnaire has not reached you, please notify the Department of Ministerial Benevolence at once.

DEAN WESSELS, Exec. Sec.  
6401 The Paseo, Box 6076  
KANSAS CITY 10, MISSOURI



**Nazarene Ministers  
Benevolent Fund**

Department of Ministerial Benevolence  
DEAN WESSELS, Secretary

A retired pastor who has given twenty-five years of faithful service to our church writes as follows:

"Thank you . . . and our good Nazarenes everywhere who never forget us 'old soldiers' . . . and in turn we never forget our boys who fill up the ranks where we used to stand."

It is because of the sacrifice of these "old soldiers" that we have the Church of the Nazarene today. Your share in the N.M.B.F. budget is making it possible for the Department of Ministerial Benevolence to provide a monthly check, aiding with the financial burdens which come at the sunset of life.



GOLDEN ANNIVERSARY CRUSADE 1956-60

**Department of Evangelism**

V. H. LEWIS, Secretary

**Evangelism Through the  
Vacation Bible School**

Winning souls to Christ is our chief business, isn't it? The answer is a big, emphatic "Yes." In this day of rush and hurry, the church that reaches and wins souls has to be alert to the value of every opportunity to accomplish this great work. One of the best made-to-order tools for a pastor and people to use in soul winning is the vacation Bible school. This is a wonderful way to reach new people and presents an excellent opportunity to win them to Christ.

A church that will go all out to promote its vacation Bible school can make it a powerful outreach arm of the church. It is a chance to contact new families and invite them to send their children to a church-sponsored activity. The door that has seemed closed in reaching a family may now be opened by getting their child or children into vacation Bible school. The vacation Bible school merits the full attention of the church just as much as the special evangelistic campaigns.

The vacation Bible school can be a real asset in community relations. When a new church is trying to gain a stronger foothold in its area, the vacation Bible school stands out as a valuable ally. A real effort to reach out into the community with a definite goal of enrolling new boys and girls results in new families to be won. Some of these families will come to the church services or provide wonderful prospects for the

visitation evangelism program of the church.

However, the vacation Bible school does more than open doors and provide for evangelism as the new contacts are followed up and won to Christ. It also offers a real chance to guide boys and girls to Christ. The program should be planned so the children can seek the Lord during the school sessions. This should be a time when the pastor gives personal attention to the spiritual needs of the children of his church and the new ones attending the school.

The vacation Bible school is a wonderful opportunity to gain new church members. The children who are eligible for church membership can meet with the pastor for a session in which the privilege and meaning of church membership can be explained to them. A class of boys and girls joining the church the Sunday after the close of vacation Bible school will give real meaning to the school in the minds of church members who had no contact with the operation of the school.

More than forty thousand boys and girls were converted and 42,258 un-churched children were reached last year in our vacation Bible schools throughout the church. These tremendous figures convince us that it is time to start planning now for winning souls to Christ and the church through this important channel—your vacation Bible school.

Promotional materials can be secured from the Nazarene Publishing House that are of value in publicizing and promoting this great annual event.

# Servicemen's Corner



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"The Protestant Men of the Chapel of the 5th Missile Battalion, in Germany, recently held a charter meeting. Mr. Wayne Likens, principal of the Air Force Junior High, at Wiesbaden, Germany, addressed the group. Mr. Likens is a graduate of Northwest Nazarene College.

"A charter was presented to the group by Command Chaplain (Lt. Col.) Herman J. Kregel [left]. Mr. Likens [center] and Chaplain (1st Lt.) Robert N. Schappell, one of our Nazarene chaplains, received the charter."

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

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## Foreign Missions



REMISS REHFELDT, *Secretary*

### Prayer Request

Remember to pray for the nationwide evangelistic effort being conducted now in Nicaragua by the evangelical missions. Our own churches are having special campaigns during April and will be assisting in the nationwide effort. Plans are to contact every home in Nicaragua with a Gospel portion and tracts, and a witness to the saving power of Jesus Christ.

### Missionaries on the Move

Miss Mary Miller has returned to the States on her first furlough from missionary work in Peru. She can be reached at present at the following address: c/o Mr. Judson Blakslee, Country Hills, Route 4, Marshall, Michigan.

### Korean Scenes

By **ELDON CORNETT, Korea**

We have just returned from one of our remote village churches and I want to share some Korean scenes with you. We left in the truck early Sunday morning with several large boxes and bags of relief goods which some of you sent to us. Securely tied on back was a new bicycle for our Korean pastor, bought with gifts from the Tennessee District. It was alternately spitting snow and drizzling rain as we started east from Seoul up the Han River Valley. On

our right lay the green, sparkling water of the river, and the railroad was on the left. Every bend of the road revealed lovely mountain views. Boys in bright red, orange, maroon, and green sweaters were skating on the frozen rice paddies or kneeling on small sleds and pulling themselves along expertly on two spiked sticks held in each hand.

The farther we drove, the taller and steeper became the mountain and the more delightful the views of the terraced valleys.

At a farm cottage we saw a feast spread under a special canopy with neighbors coming and going. Possibly a birthday, funeral, or wedding.

We passed an old-time wedding celebration on the road. The bridegroom strode in front dressed in new, long outer coat of snow-white material. He was flushed with eating, drinking, and excitement and was attended by a crowd of his young men friends. Several yards behind rode the bride in a covered chair, carried by four men, probably her relatives. Then came her belongings in two large chests on the backs of two other men. All were on their way to the home of the groom.

Ruins of war years could be seen here and there—ruined skeletons of railroad boxcars, toppled over beside the tracks,

mountainsides pocked with bomb craters, foxholes, and gun emplacements; rocky cliffs blasted with shell holes.

The men on the road wore short beards, mustaches, and the baggy, padded trousers so well suited to the cold weather. We passed a cow pulling a top-heavy cartload of twigs and sticks for fuel. Her woolly baby calf made the drivers of the cart some trouble as he scampered here and there.

Once as we stopped to inquire the way, the usual flock of girls and boys gathered around our car. One youngster, about seven years old, moved by curiosity, staggered out of a gateway lugging a very small baby wrapped in an immense bulk of blankets. For the first six or seven weeks the Korean baby isn't carried on a person's back, but after that he assumes a contented place astride a larger brother or sister, where he may enjoy secondhand the sport of rope jumping, kite flying, or top spinning. Korea's children, hardy, curious, and inured to hardship, always win our hearts as they would yours.

We reached our destination at last, too late for morning service, but brought greetings to the people, viewed the nearly finished new church, presented the new bicycle to our young pastor, and sat for a few minutes on the warm floor with him and his family. (Korean homes are heated with under-the-floor flues.)

Korean people bear heavy burdens, but the Christ we bring them has promised rest for the heavy-laden. We covet your prayers that more of these people will hear and believe the Good News.

## The Sunday School Lesson

ROBERT L. SAWYER



Topic for April 10:

### The Strength of Humility

SCRIPTURE: Matthew 5:3-5; Luke 14:7-14; 16:19-32 (Printed: Matthew 5:3-5; Luke 14:7-14)

GOLDEN TEXT: *For whosoever exalteth himself shall be abased; and he that humbleth himself shall be exalted* (Luke 14:11).

The characteristic of our age seems to be to get all that is coming to you and a little bit more. Assert yourself; be aggressive; be self-sufficient; be the perfect example of the self-made man.

But Jesus taught just the opposite. He gives to us in the first three of the nine beatitudes a definition of humility which is the strength of the perfect life. Humility is not mean-spiritedness or cowardice or self-depreciation or yet a lack of enthusiasm. It is rather an awareness of our indebtedness, a reverence, a sense of need, and a desire for God.

*The renounced in spirit:* Here Jesus is pointing out that in the expression of our own spiritual bankruptcy we are opening our hearts to the fullness of His Spirit. The blessing that we receive is not just happiness in this world, but the divine blessing of the acquisition of the kingdom of Heaven. We confess that we are pilgrims and strangers who look for the city whose Builder and Ruler is God. As such, we hold lightly the things of this world that we may give attention to the things of the Holy Spirit, who dwells in us.

*The mourners:* As only the weary know true rest, so only the mourner may find comfort or blessedness. This is not the self-pity or the morbid regret of disappointed exaltation. This is the sensitivity to sin in one's own self and in the society of our day. We must first have the sin problem settled in our own lives and then seek to proclaim the cure to others. Our sufficiency is in Christ. Not just poor by circumstances, but freely acknowledging our spiritual poverty, that we may have the reward of the inner resources of His grace—"the kingdom of inner comfort." The Holy Spirit is the Comforter

(Continued on page 18)

**Is it necessary for us to believe in the Virgin Birth? Is it not enough that we just believe in Christ?**

If you mean by "us" in your first question those who are members of the Church of the Nazarene, I would answer it with an emphatic "Yes." And to answer your first question with an emphatic "Yes" means that I would answer your second one with an emphatic "No." Article II of the fifteen Articles of Faith of the Church of the Nazarene reads thus:

"We believe in Jesus Christ, the Second Person of the Triune Godhead; that He was eternally one with the Father; that He became incarnate by the Holy Spirit and was born of the Virgin Mary, so that two whole and perfect natures, that is to say the Godhead and manhood, are thus united in one person very God and very man, the God-man.

"We believe that Jesus Christ died for our sins, and that He truly arose from the dead and took again His body, together with all things appertaining to the perfection of man's nature, wherewith He ascended into heaven and is there engaged in intercession for us."

This article definitely states that Jesus Christ, when He became incarnate, was born of the Virgin Mary. And, by the way, our creed, or Articles of Faith, have not become a dead letter, an ornament which we keep in our *Manual* in honor of what our forefathers believed. Our Articles of Faith are a statement of our present beliefs. I am aware of the fact that it has been the habit of some (not within our church or the holiness movement) since the beginning of this century or soon thereafter to "debunk" the Virgin Birth. For fifty years or more this has been quite popular in certain quarters. They began, usually, by saying, "I believe it, but it is not necessary to believe in it. The essential thing is to believe in the deity of Jesus Christ." Then they went a step further and said, "I don't believe in the Virgin Birth. It isn't necessary

that one believe in it. All that is essential is to believe in the deity of Jesus Christ—that He was the Third Person in the Trinity, the eternal Son of God." The third step in this evolution—and many who have taken the first two have taken this third one—is that the Resurrection and the Ascension are denied. They come to declare the same about these two miracles that they asserted about the Virgin Birth. The fourth step often follows, and that is that Jesus Christ was not the only uncreated Son of God; He was just a creature who became the head of the race, or the supreme example for men to follow, because He developed a consciousness of God and thereby lived a life of righteousness in God which no other human being has ever lived. Such a view makes the death of Christ of no effect, for this great human person could die only a martyr's death. He climaxed His life by sacrificing it for a great cause.

It is easy for me to believe in the Virgin Birth because the Bible teaches it; it is easy for me to believe that He came to this earth by way of a miracle since He left it by way of two monumental miracles—the Resurrection and the Ascension. Finally, it is easy for me to believe in the virgin birth, the resurrection, and the ascension of my Lord because He, as the Son of God and the Son of Man in one Person, was a greater miracle than the Virgin Birth, the Resurrection, and the Ascension. He was the only uncreated, or eternal, Son of God. In other words, the Virgin Birth fitted into the Incarnation perfectly. "To have the stupendous miracle of the Incarnation itself actualized by a natural method would be as much out of place as to have the sun rise without manifesting its nature in heat and light. The nature of the miracle should come out; the method should express the inner nature of the event."

**Am I right in saying that when we are sanctified wholly, upon complete consecration, the Holy Spirit returns to His rightful place in our lives—the place of full control—and consequently we are Christ-seeking, Christ-centered, and Christ-living?**

You are right! This has been the teaching of the holiness movement ever

since I can remember.

**Is carnality only the absence of the Holy Spirit, that is, something which is only negative in nature? Isn't carnality more than this? Isn't there a need for cleansing, crucifixion, and eradication as well as an infilling?**

You are right. Carnality is something positive as well as negative. It is a condition, or state, as well as a mere lack, or absence, of something. This means that there must be a cleansing, cruci-

fixion, or eradication, as well as an infilling. This was the teaching of Wesley and has always been the position of the Church of the Nazarene as well as the other holiness churches.



## The Sunday School Lesson

(Continued from page 17)

to those who mourn their soul lack and seek for satisfaction in Him. He is in the promised blessing. "When we cease to bleed, we cease to bless."

*The meek:* The wisdom of God is often the foolishness of man. But the paradox which faces the modern man is not of God's making. This mildness, gentleness, humble-mindedness is not

the spineless cowardice or fearfulness of the world. The Spirit speaks to us of self-control, inner poise, and quiet strength. It is the disciplined strength of acknowledged weakness in the light of the resources of heaven. It is not we ourselves, but Christ in us! The meek do not seek place and advancement, but wait for the exaltation that comes from God through humiliation. This is artfully portrayed in the parable of the marriage feast.

The reward of the meek is the earth

—not "mere possession of real estate," but the restored earth of the Messianic age. So the world above, within, and around belong to the humble man, the citizen of this heavenly Kingdom. In our seeking first the Kingdom and Christ's precepts, no good thing will He withhold from us. ". . . he that humbleth himself shall be exalted."

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# NEWS of the Churches



St. Marys, Ohio—First Church recently enjoyed a wonderful revival, with Rev. W. T. White as evangelist, and Calvin and Marjorie Jantz and daughter Carolyn as singers and musicians. They make a wonderful evangelistic team! The Jantzes sang the glory down

night after night until Christians walked the aisles and shouted. Brother White preached with the anointing of God and people sought the Lord in almost every service. The climax came on the closing Sunday evening when we had a real visitation of God's Spirit—seekers came

to the altar even before the offering or prayer, and the evangelist had no opportunity to preach. The revival spirit continues, and on the Sunday night following the close of the revival six adults prayed through to God. A nice group has been received into church membership. The church is united and on the march, and it is a joy to pastor this fine group of Nazarenes.—O. V. MEW-BUORN, *Pastor*.

## Whittier, California



On January 31, Superintendent Nicholas A. Hull, of Southern California District, brought the dedication message for the new sanctuary of First Church, Whittier, to six hundred people who gathered for the impressive service. Also present were Dr. R. J. Plumb, former district superintendent, and Rev. W. E. Thiele, former pastor of the church. Rev. Ross W. Hayslip (shown in the picture), pastor, was in charge of the service. A message from the local churches was given by Rev. Frank Purnell, of the East Whittier Christian Church, and president of the Whittier

Ministerial Union. Rev. Murray Morford, pastor at Anaheim, was the guest soloist. The building, with a total seating capacity of 750, was erected at a cost of \$155,000. Conservative estimates place the value of the edifice at \$230,000. The new sanctuary is the third unit to be constructed on the church property which the congregation purchased in 1956. Previous buildings are an educational unit and the parsonage. Part of the construction of the sanctuary was done by members who donated their time on evenings and Saturdays.—*Reporter*.

Jasper, Alabama—First Church has voted unanimously that our pastor, Rev. John D. Rhame, remain with us for another year, and then gave him an excellent vote for three years. Recently the church and parsonage have been completely renovated, with a new refrigerator, stove, and kitchenette added to the parsonage. Also, eighteen persons have united with the church.—MRS. HASMER CRARIEN, *Secretary*.

Evangelist Orville Firestone writes: "I have some summer dates open after the General Assembly; will be in Indiana in August. Write me, 316 Edwards, Bossier City, Louisiana."

The Leverett Brothers, evangelists, write: "We have an open date, June 15 to 19, just prior to the General Assembly, and also would like to slate all day Sunday, June 26. Write us, P.O. Box 326, Lamar, Missouri."

Winnipeg, Manitoba, Canada—On Sunday night, February 28, Dr. Edward Lawlor, district superintendent, organized the Beulah Church here. Regular services have been held since last June, and the work in this area is only one year old. Fifteen new people were received into membership, four by transfer and eleven by profession of faith. The church was crowded for the service, and after the organization Dr. Lawlor brought an evangelistic message, resulting in eight seekers praying through for salvation at the altar. God has blessed both the church and the Sunday school. We had fifty present in Sunday school and are working for seventy-five by Easter.—MEL TUCKER, *Pastor*.

Houston, Texas—The Cloverleaf Church had a good revival in February with Evangelist and Mrs. J. W. South as the special workers. Brother South preached the Word with power, and God honored his ministry. The church people fasted and prayed, and attended the services each night; also many new folk came. The nightly average attendance was 90, and the Sunday school average for the month was 104—the highest in the history of the church. God is blessing and giving souls in the regular services. If you have friends in the North Shore Area (Greens Bayou), write me and I'll be glad to contact them.—R. E. ZELL, *Pastor*.

St. Paris, Ohio—Recently our church experienced a good youth revival under the able leadership of our pastor, Rev. Floyd Suman, who preached with the anointing of the Holy Spirit, and Song Evangelists Wayne and June Haas, who were at their best in the special singing. It was a "deep" revival, and services continued a week longer than originally planned. The revival spirit continues with our prayer meeting attendance at a new high and most of the new converts attending. The revival services were well attended by the people of the community. All departments of the church are at an all-time high, for which we give God praise.—BERNICE BRIDGES, *Secretary*.

Palmetto, Florida—We came here by appointment last August 30, and had fifteen people in church. In February we closed a wonderful revival with Rev. J. O. Deal, our pastor of Lakeland Crystal Lake Church, preaching. God blessed and twenty seekers prayed through to victory, with seven members added to the church. The pastor's salary has been increased from thirty to seventy dollars per week, all bills and budgets paid, church building and parking lot improved, and new people are being reached for God and the church. We have been given a unanimous recall, and are happy to serve God and this united congregation.—W. L. TREMAIN, *Pastor*.

Evangelists Roy and Lilly Anne Norris report: "It was a great privilege for us to serve God and the Church of the Nazarene during 1959, a year of white harvest fields and God's Spirit manifest again and again in blessing and convicting power. We worked on nine districts and conducted twenty-four revival meetings. We found our Nazarene laymen willing to pay the full price for old-fashioned revivals, and we especially enjoyed working with our splendid youth. We greatly enjoyed the warm hospitality of our Nazarene parsonages, where we have been accepted as one of the family. We rejoice in the many souls the Lord of the harvest helped us to win. It was a privilege to participate in services where preaching was unnecessary as God's Spirit came and blessed the people and moved the unsaved to an altar of prayer. We look forward to even greater victories during 1960. Address us, c/o Trevecca Nazarene College, Nashville 10, Tennessee."

## Golden, Colorado



On Sunday, February 21, dedication service was held for the recently completed church plant in Golden. Dr. O. J. Finch, district superintendent, brought the dedicatory message, and Rev. R. T. Williams brought greetings and a vocal solo. In August of '59 our old church was sold, land purchased in September, and construction began October 1; the first service was held in the new building on January 17. The building is constructed of block and red brick, all on one level; it consists of a chapel, 15 class and assembly rooms, church office, and study. Floor space has been provided to handle 175 in Sunday school. The chapel has laminated arches, open wood ceiling, mahogany paneling, baptistry, with stained

glass throughout the building. All new pews, Communion table, and pulpit enhance the chapel. The cost of the building was \$29,000. The church is situated on a 2½-acre tract of land, with ample room for parking and further development. The parsonage was moved to the same ground and remodeled. The value of the old church and parsonage was \$25,000. A conservative estimate of the new facilities and furnishings is \$82,400, with an indebtedness of \$17,500. Rev. R. E. Kealiher, pastor of the Denver Trinity Church, was the contractor. With his help and the help of donated labor, our building has become a reality, and we feel God has directed in the planning and locating.—EARL B. WHEELER, *Pastor*.

APRIL 19 - 21

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FOR FURTHER  
INFORMATION  
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TODAY



Goodland, Kansas—We enjoyed one of the most soul-stirring revivals in the history of our church in observance of Youth Week, with Rev. and Mrs. Vernon Brewer, of Norcatur, as the special workers. They play a number of

instruments and presented a fine musical program. Also Brother Brewer is a dynamic speaker and preaches with the anointing of the Holy Spirit. There were twenty-eight seekers at the altar with twenty-six definite victories. We

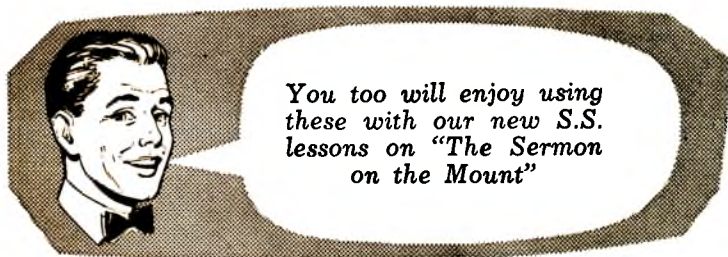
give God praise.—Mrs. CURTIS WHITED, Reporter.

Bettendorf, Iowa—In our recent youth revival we deeply appreciated the moving of the Spirit and the anointed ministry of Evangelists Naomi Meadows and Eleanor Reasoner. We feel that this has been our best youth revival, and ranks with the best meetings we have had. Attendance in the services averaged in excess of the year's Sunday school average, with many of the visitors returning to enjoy the well-rounded ministry of song, flannelgraph, and preaching. Seven new people were added to the church membership, by profession of faith. We certainly appreciated the splendid ministry of Evangelists Meadows and Reasoner.—GROVER F. BRANSON, Pastor.

Burnwell, West Virginia—This church has recently enjoyed one of the best revivals of its history. In January we had a three-week meeting with various pastors of the Upper Kanawha Valley Zone preaching, and local talent furnishing the music. Several people were saved and sanctified, and we added a fine class of twenty members to the church. Every department of the church has expanded, and we feel we have some of the finest people here to be found anywhere.—FRANK PRATER, Pastor.

Evangelists Jack and Ruby Carter write: "We have two open dates which we would like to fill with any church needing our services as preacher and singers—July 13 to 24, and August 17 to 28. Write us, 609 N. Mueller Street, Bethany, Oklahoma."

Evangelists J. W. and Frances Short report: "We have much for which to praise God—His blessings and the open doors for the year just recently closed—1959. One year ago in March we closed eight months of evangelistic work in a meeting with Pastor Wilson at Clearwater, Florida. Then as the result of an infected tooth and dental surgery, we canceled our summer's work, returning to Indiana, and while home were blessed in being able to attend our own camp meeting and district assembly. We worked with several of our pastors around Indianapolis—at New Castle, at Ray Street, at West Side, at Westbrook, at Mars Hill, at Knightstown, at Speedway. Then we were at Seymour for a great home-coming day with Pastor Wiggs. This was a great blessing to us, as we began our labors as pastor in this church over fifty years ago. How we did enjoy preaching here again! Then we had a holiness convention at Brookville before starting toward the South. We have just closed our first six-day holiness convention here in Florida, with Pastor J. E. Redmon at Wauchula. We will return to our home in Indiana this spring. During 1959 our work took us into eleven states, and God blessed and gave salvation and good victories. Our address for the summer will be at our home—Route 3, Greenfield, Indiana. The Lord willing, we will be attending the General Assembly in Kansas City in June."



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**Central Ohio  
District Preachers' Meeting**

A fine, large group of preachers and their wives gathered at First Church in Ironton, Ohio, Monday, February 15, to participate in another district preachers' meeting. The two prime objectives in the well-planned program, presided over by our esteemed district superintendent, Dr. Harvey S. Galloway, were realized to an eminent degree. They were (1) that a genuine spiritual lift should come to all who attended and (2) that the ministers and servants of God should receive an intellectual stimulation that would enhance their services in Kingdom building.

Two very able and distinguished men of our beloved Zion were mightily used of God to achieve these ends: Dr. D. I. Vanderpool, general superintendent; and Dr. Carl Bangs, of Olivet Nazarene College. Each meeting seemed to reach its own climax in victory. God bless the devoted, consecrated leaders in our church who are both called and qualified for their tasks.

Pastor J. Donald Carrico of First Church, and neighboring pastors, along with their fine people, did a very commendable job of entertaining the large number of friends and visitors who came. Among these were Dr. D. S. Somerville, superintendent of Eastern Kentucky; Dr. Harold W. Reed, president of Olivet Nazarene College; and Rev. Donald Reed, missionary to Lebanon.

The snow was deep and getting deeper when the final benediction was offered, closing the Communion service Thursday noon. However, nothing could dampen the spirit and blessing which Central Ohio District pastors and workers carried with them from this, another unforgettable convention. Thank God for a church that majors in essentials and still provides Spirit-filled ministers to meet the challenge of a spiritually sick world.—PAUL K. HAYMAN, Reporter.

**Virginia District  
Preachers' Convention**

The annual Virginia District preachers' convention at Roanoke, Virginia, opened with a Monday night dinner meeting for preachers and their wives, with Dr. D. I. Vanderpool, general superintendent, as the special speaker. His genial manner and words of quaint humor warmed our hearts from the first meeting.

From Monday evening through Wednesday noon, our general superintendent brought us a rich ministry, and mightily moved all of our hearts to tackle our tasks with renewed vigor and faith in the enabling power of the Holy Spirit. Both members of First Church and our guest ministers and friends went from this convention with hearts on fire.

Papers and panel discussions were well prepared and enjoyed. District departments all show splendid progress and initiative as we move forward in 1960 under the wise leadership of our good district superintendent, Dr. V. W. Littrell.—RALPH SCHURMAN, Reporter.

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to the  
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If you plan to come to the General Assembly in June, we call your attention to the excellent facilities provided by America's railroads. Kansas City is a major rail terminal in the heart of America and is served by ten rail lines that connect to all parts of the nation and Canada.

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## First Church, Gainesville, Florida



Sunday, January 31, was a high point in the history of Gainesville First Church, when Dr. and Mrs. Hugh C. Benner were with us for the dedication of our recently completed sanctuary. The new building is of steel and concrete construction, with a 40 x 100-foot sanctuary on the main floor and educational facilities in the basement. It is the final unit of a building program, begun in 1954 with the construction of an educational unit, and giving us now church property valued at \$100,000. Participating in the dedication service were the mayor of Gainesville, the president of the Gainesville Ministerial Association, and Dr. J. Wayne Reitz,

president of the University of Florida. Mr. H. W. Fulwood, Jr., and Mr. Orian Osburn were in charge of the music. Dr. Benner brought a challenging message, and the Spirit of the Lord was marvelously present. Architect for the building and contractor for the educational unit was Rev. O. H. Ferdon, with Mr. W. W. Deese, contractor for the sanctuary. Much of the labor on the building was donated by members and friends of the congregation. Rev. Craig A. Blanchard has been pastor since 1952 and has directed the building program. We thank God for His help and blessing.—H. W. FULWOOD, *Secretary*.

## He'll Send the Sunbeams In!

By WALTER E. ISENHOUR

*When gloomy clouds o'er-cast your sky,  
And all around there's sin,  
If you will look to God and pray,  
He'll send the sunbeams in.*

*Or if there's gloomy clouds above  
When victories you should win,  
Trust God, who reigns upon His throne—  
He'll send the sunbeams in!*

*No cloud has ever been so dark  
But God could bring a rift,  
And send a light from heaven's throne,  
And give the soul a lift.*

*Pray on, dear pilgrim, and believe,  
Though dark may seem the day;  
For God will send the sunbeams in  
And brighten up the way.*

## Idaho-Oregon District Preachers' Meeting

Dr. Hugh C. Benner was the special speaker at the annual preachers' meeting for the Idaho-Oregon District, February 15 and 16, at First Church, Boise, Idaho. Dr. Benner's ministry was blessed of the Lord in an unusual way throughout the meeting. A gracious spirit of anointing rested upon the entire convention, climaxing in a mighty outpouring of the Holy Spirit in the closing service which sent every preacher home with a renewed desire to be a better man of God.

District Superintendent I. F. Younger planned for and presided over the convention in a gracious and effective way. Papers were presented by Rev. Wayne Nelson, Dr. Eric Jordan, Professor Elwood Sanner, and Rev. Raymond Kratzer, and covered the several phases of the pastoral ministry.

Of great interest and value was a panel discussion of the relationship between the Nazarene college and the local church. The panel was composed of pastors and college officials who came to grips with some of the responsibilities of both the church and the college in this important relationship. A panel of preachers' wives discussed matters of interest to the ladies who live in Nazarene parsonages.

A banquet, attended by 134 preachers and wives, helped to create a splendid spirit of fellowship between those who constitute the leadership of the district.

The unanimous feeling expressed by those in attendance was that the 1960 preachers' convention was one of the very finest times of inspiration and blessing ever enjoyed on the district. Under the leadership of Superintendent Younger, we unitedly press forward for God and souls.—EUGENE STOWE, *Reporter*.

## Kentucky District Preachers' Meeting

The Kentucky District preachers' meeting was held recently at Lexington, Kentucky, with Rev. Glenn Madison as the host pastor. District Superintendent D. D. Lewis and many of the pastors



reported this was the best preachers' meeting in many years.

The timely messages of Dr. Samuel Young, general superintendent, and of Dr. T. W. Willingham were a source of real blessing and help to each one present. The Spirit of God prevailed in each service. Paul and Margaret Dayhoff, missionaries on furlough, brought inspiring missionary messages.

This midyear meeting finds the Kentucky District making strides toward a great assembly year.—OLIVER C. HUFF, Reporter.

### Eastern Nazarene College

Plans for a new dormitory for women, to cost approximately \$500,000, were approved by the Board of Trustees of Eastern Nazarene College on February 12. The proposed dormitory will house 114 girls and will be located at the edge of the present athletic field, behind Munro Hall. Construction is expected to begin in the spring, and it is hoped that the dormitory will be ready at the beginning of the second semester next year.

President Edward S. Mann announced in college chapel service Monday, February 15, that the dormitory will be named Spangenberg Hall, in honor of Miss Alice Spangenberg, professor of English.

Professor Spangenberg has been a loyal and faithful member of the E.N.C. faculty since joining the staff in 1925. A graduate of E.N.C. and Boston University, she is the author of several publications, including *Oriental Pilgrim, Jerusalem and Beyond*, and *The Master Says Go*,\* published by the Nazarene Publishing House. During her Sabbatical leave from E.N.C. in 1957-58, Professor Spangenberg taught at the Nazarene Bible School in Beirut, Lebanon.—*News Bureau, E.N.C.*

\*All three books are now out of print.

### Tri-State Holiness Convention

God's presence was real, Christian fellowship was sweet, the preaching was Spirit-anointed, and the music was permeated with Pentecost during the ninth annual Tri-state Holiness convention, February 22 to 26, at the Walnut Hills Church of the Nazarene in Huntington, West Virginia.

Dr. Ralph Earle, Professor of New Testament at Nazarene Theological Seminary, and Evangelist-Poet Charles Hastings Smith proved to be a tremendous team as alternating speakers for services held afternoon and night. Dr. Earle's messages were expository, exploratory, evangelistic, enlightening, and encouraging. Brother Smith's poems and preaching brought heaven and Christ near. Hearts were blessed and helped by his warmth and evangelistic appeal. Several seekers were sanctified at victorious altar services.

Rev. W. W. Hoot, pastor of Huntington First Church, presided during the convention services, which saw the Walnut Hills building filled to capacity during the night sessions. Brother Hoot served during the year as president of the Tri-state Nazarene Ministerial Association, composed of forty-three

churches of the West Virginia-Kentucky-Ohio area, which has sponsored the convention since 1952. The meeting is rotated annually between Huntington, West Virginia; Ashland, Kentucky; and Ironton, Ohio. Pastors and churches from the Portsmouth, Ohio, area are also active participants and supporters.

Special music and singing were provided by musicians and singers from sponsoring churches. E. H. (Bob) Steenbergen of Ashland First Church directed the music and special choirs, composed of singers from the three-state area, including an all-ladies' and all men's group. A tri-state youth choir, directed by Mrs. C. Wm. Ellwanger, pastor's wife from Ashland First, was featured in the final service, a great youth rally.

Rev. and Mrs. A. M. Hicks served as host pastors. The lovely Walnut Hills building and Sunday school annex were constructed during their five-year ministry. (They assumed the pastorate of First Church in High Point, North Carolina, on March 6.)

New officers of the Tri-State Association, elected during the convention, are: Rev. C. Wm. Ellwanger, Ashland First Church, president; Rev. Bernard Knox, Portsmouth First, vice-president; Rev. Wesley Frederick, Proctorville Holliday Drive, secretary; and Rev. Ira E. Fowler, new pastor at Huntington Walnut Hills, treasurer.—JOHN J. HANCOCK, Reporter.

### Joplin District Coffeyville Zone Youth Week Revival

The Coffeyville Zone, composed of ten churches (Joplin District), went together for a youth revival specifically for the teen-agers, January 20 to 24. Dr. V. H. Lewis, executive secretary of the Department of Evangelism, was the evangelist, and his messages were well received; they were beamed directly for the youth.

The services were held in the Independence, Kansas, church with Rev. Robert L. Leffel as host pastor. Good co-operation was received from all 10 churches on the zone. There were a total of 902 persons attending the 5 nights, with an average of 180 per night.

We were pleased with the wonderful crowd of teen-agers who came so faithfully. There were a total of 338 youth attending throughout the revival, for an average of 68 per service. Many received help at the altar of prayer, and all were encouraged to stand up for Christ more in their own schools.

The teen-agers took the forefront in every part of the meeting—providing the special music, the ushering, and participating in all phases of the services.

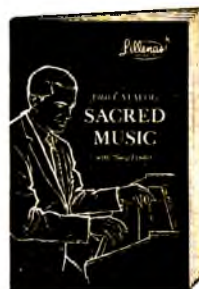
During the N.Y.P.S. hour on Sunday evening an "Ask Dr. Lewis" program was held, when the teen-agers were urged to ask questions which had been a source of difficulty to them in Christian living. It was indeed a very profitable and enlightening time for the youth.

The pastors of the zone felt that the concerted youth effort was greatly rewarding and the desire was expressed to have such a revival again.—HAROLD R. MORGAN, Chairman, Coffeyville Zone.

# READY

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Darbydale, Ohio—In February we had a Youth Week revival with nineteen-year-old Harold Shackelford as the evangelist. He preached a Christ-centered gospel. God blessed, and twenty-five souls were saved or sanctified. Our people said it was the best revival in the past two years. We give God praise for His blessings.—J. N. LAKIN, Pastor.

by an Oklahoma mother for her children and their families, who need God in their lives; also for a granddaughter who needs salvation and direction from God;

by a Christian lady in California for her husband, who seemed not "far from the kingdom" when it seemed Satan through others destroyed the confidence he had built up—he needs salvation;

by a Christian brother in Ohio for the healing of his son, and that he may be a soul winner.

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

Canada Pacific ..... April 28 and 29  
Alaska ..... May 5 and 6  
San Antonio ..... May 11 and 12  
Florida ..... May 18 and 19  
Alabama ..... May 25 and 26

### Announcements

BORN—to John and Rosalie Dorland of Totem Park, Fairbanks, Alaska, a daughter, Bonnie Kay, on March 1.

—to Rev. and Mrs. Gene Fuller of Pensacola, Florida, a daughter, Jeanne Marie, on February 29.

—to Rev. and Mrs. Gordon G. Belzer of Denhoff, North Dakota, a daughter, Vicki Gay, on February 23.

—to Dorsey and Lavonna (Ware) Kirby of Muncie, Kansas, a son, Kent Douglas, on February 21.

—to Dr. Homer and Beatrice Adams of Trevecca Nazarene College, Nashville, Tennessee, a daughter, Sarah Beatrice, on February 20.

—to Rev. Jim and Delma (Montgomery) Tracy of Olathe, Kansas, a daughter, Cheryl Renee, on February 9.

—to Rev. and Mrs. Herb Goode of Gladewater, Texas, a daughter, Sheila Jean, on January 29.

—to Bob and Eileen Tolbert of Woodland, Washington, a son, Robert Timothy, on January 26.

SPECIAL PRAYER IS REQUESTED by a lady in Ohio that God may touch and heal her of an ailment that doctors do not seem to be able to relieve—she believes God can make her well;

by a Christian lady in Texas, past seventy years of age, a shut-in, been in the hospital five times during the past year, that God will help her;

### Directories

#### GENERAL SUPERINTENDENTS

HARDY C. POWERS

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

District Assembly Schedule—Spring, 1960

Washington Pacific ..... April 27 and 28  
Northwest ..... May 4 and 5  
Northern California ..... May 11 to 13  
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

Idaho-Oregon ..... May 4 and 5  
Oregon Pacific ..... May 11 to 13  
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

British Isles North ..... April 16 to 19  
British Isles South ..... April 23 to 25  
Akron ..... May 4 and 5  
Washington ..... May 11 and 12  
Philadelphia ..... May 18 and 19

D. I. VANDERPOOL

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

District Assembly Schedule—Spring, 1960

Arizona ..... May 4 and 5  
Los Angeles ..... May 11 to 13

### District Assembly Information

BRITISH ISLES NORTH—Assembly, April 16 to 19, at Sharpe Memorial Church, Burgher Street, Parkhead, Glasgow E 1, Scotland. Send mail, merchandise, and other items relating to the assembly to Rev. John Townend, 7 St. Kenneth Drive, Glasgow, S.W. 1, Scotland. (N.F.M.S. and N.Y.P.S. conventions—April 16.) Dr. Samuel Young presiding.

BRITISH ISLES SOUTH—Assembly, April 23 to 25, at the Methodist Chapel, Bridge Street, Bolton, Lancashire, England. Send mail, merchandise, and other items relating to the assembly to the entertaining pastor, Rev. T. Crichton Mitchell, 334 Hulton Lane, Bolton, Lancashire, England. (N.F.M.S. convention, April 22, at Bolton First Church, Daubhill Crossing.) Dr. Samuel Young presiding.

CANADA PACIFIC—Assembly, April 27 and 28, at Vancouver First Church, 998 East 19th Avenue, Vancouver, B.C. Send mail, merchandise, and other items relating to the assembly to the entertaining pastor, Rev. D. George MacDonald, 250 Nigel, Vancouver, British Columbia. (N.F.M.S. convention, April 26; N.Y.P.S. convention, April 29.) Dr. Hugh C. Benner presiding.

WASHINGTON PACIFIC—Assembly, April 27 and 28, at Vancouver Central Church, 8100 Mill Plain Boulevard, Vancouver, Washington. Send mail, merchandise, and other items relating to the assembly to the entertaining pastor, Rev. Don Coorrod, 8519 Mt. Thielson, Vancouver, Washington. (Conventions, beginning Monday noon.) Dr. Hardy C. Powers presiding.