

Herald of HOLINESS



*Official Organ of the
Church of the Nazarene*

**FIRST
CHURCH OF THE NAZARENE**
Salem, Ohio



March 13, 1963

“Shine . . . as the stars for ever”

WHO ARE THESE so exalted and radiant? They are not famed soldiers, statesmen, scientists, poets, philosophers, financiers, or philanthropists. Daniel, wisest of Babylon’s wise men, seer of visions, interpreter of dreams, counselor of kings, and prophet of God, admitted only one select company to the illustrious galaxy of stars. He said, “They that turn many to righteousness [shall shine] as the stars for ever and ever” (Daniel 12:3).

The prophet raised no exclusive barriers to govern their acceptability. Faithful witnesses for their Lord in all ages will be among the qualified. There will be some of earth’s great and there will be many of lowly station. Moses will doubtless be among them, for his name is to be linked with the Lamb of God in the song of the redeemed. There will be many plain people like Barnabas, who was “a good man, and full of the Holy Ghost and of faith: and much people was added to the Lord” (Acts 11:24).

Thousands upon thousands more have borne their witness in word and deed, offered their prayers with strong crying and tears, and thereby turned many to righteousness. The roster is never filled. God alone is the Judge. His decisions are fair and final.

The glow of these stars does not fade in time, neither is it reserved for the day of final reward. It is visible in the lives

of those filled and inspired by the Spirit of God, who turn many to righteousness, in the here and now. By a miracle of grace their lives have been changed. They are new creatures in Christ. Companionship with Him through the Holy Spirit has transfigured their personalities.

Radiance is welcome anywhere. He whose presence is like a light can speak a word in season that will be accepted. Lives that shine because of an inward glow of love, joy, and peace can bear a convincing vocal testimony.

The stars of the firmament shine with such alluring light that adventurers are risking their lives to explore outer space. There is a lure to lives that

*General
Superintendent
Williamson*



glow with spiritual illumination. Their charm is drawing many to the way of holiness and heaven. They shall shine as the stars.

Daniel could not end his word of promise there. Stars are among the things that shall be shaken. They shall fall. But soul-winning saints “shall shine . . . for ever and ever.”

EDITORIALS

By W. T. PURKISER

'Acts' and Prayer

It has been said that the letters in the name of the book at the heart of the New Testament may be used to spell out the four elements in true prayer.

A stands for adoration.

C is for confession.

T points to thanksgiving.

S suggests supplication.

ADORATION is a neglected part of prayer with most of us. We have grown so used to thinking of prayer only in terms of asking for what we want that we overlook the place of adoring worship in coming to God.

It would be hard for most of us to find a time when we did not want something to be gained by prayer. But at least once in a while—and always as the first element in any time of prayer—we ought to come to the Lord chiefly just to express our love for Him.

It is adoration which makes prayer an act of personal worship. We do love our Saviour-God because He first loved us, and we ought to tell Him so. The praise of a thankful heart, reverently expressed, paves the way into the holy of holies, the sacred presence of the Lord.

CONFESSION in many church circles means primarily the confession of sin. If there has been sin, of course it ought to be confessed. But sin has no rightful place in the life of the child of God. "What shall we say then? Shall we continue in sin, that grace may abound? God forbid. How shall we, that are dead to sin, live any longer therein?" (Romans 6:1-2) "He that committeth sin is of the devil; . . . Whosoever is born of God doth not commit sin" (I John 3:8-9).

But apart from sin in the sense of the known and willful violation of God's law, there is place in Christian prayer for the humble confession of complete dependence upon God and His grace, and for confession of the failures and limitations which come, not from carnality, but from humanity.

There is also room in Christian prayer for confession of the evils of the society of which we are a part, and for which we may in no sense be individually liable. I sincerely believe that Daniel was a man of God who lived his life within the

limits of the will of God as made known to him. Yet we hear the sobbing grief in his confession of the sins and wickedness of his people, and his humble supplication, not because of the righteousness of the nation, but because of God's great mercies (Daniel 9:3-19).

Our lives too as members of a sinful and sinning society are enmeshed in the wanton waste of the armaments race, war and violence, racial discrimination, the liquor traffic and tobacco industry, and countless other evils of which we want no part but which are ingrained in our very society around.

THANKSGIVING is the third element in true prayer. It is "by prayer and supplication with thanksgiving" that we are to let our "requests be made known unto God" (Philippians 4:6). It is a graceless heart that comes begging to God without first thanking Him for what He has already done.

They say that each year about Christmas time the dead-letter offices receive thousands of letters from children addressed to "Santa Claus," asking for every sort of imaginable Christmas present. However it has been reported that after Christmas there is never a thank-you note received. Granted, all the requested toys have not been received. But surely not all of these desires went unsatisfied. Human nature seems always far more ready to ask than it is to be thankful for what has been given.

SUPPLICATION, the final element in prayer, means asking for what is needed or desired from one who can give it. This we often make the whole of prayer, although it is but a part. Yet it is a part that is of very great importance.

The promises God has given of answers to supplication almost stagger the imagination. "What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them" (Mark 11:24). "Whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son" (John 14:13). "If ye abide in me, and my words abide in you, ye shall ask what we will, and it shall be done unto you" (John 15:7). All of us could add other favorite verses to these.

"PRAYER CHANGES THINGS." It does indeed. It changes the pray-er. And God changes that for

The Cover . . .

The First Church of the Nazarene, Salem, Ohio, consists of two major units—a sanctuary seating almost four hundred, and an educational unit with eleven classrooms, pastor's study, church office, rest rooms, and nursery. The sanctuary and educational wing are connected through a large foyer, providing entrance either from the street or from the hard-surfaced parking lot at the rear of the building. Heavy, golden oak, laminated arches and bronze-gold lighting lanterns set off the beauty of the sanctuary interior. Rev. Arthur Brown, Jr., has been pastor of the Salem church since 1957.

which we pray. His answers do not always come in exactly the form we expect, for sometimes we in our ignorance ask for stones which look like bread—and God in His wisdom gives us bread which looks like stone. But come the answer will if we include in the life of prayer the "A-C-T-S" of adoration, confession, thanksgiving, and supplication.

The Gospel as Invitation

The gospel has been likened to many things: ultimatum, summons, claim, news, challenge. One of the finest comparisons is that which describes it in terms of invitation. It seems to include most of the essential elements in God's plan of salvation for man.

An invitation comes by the will or choice of the one who extends it. It always begins with the decision of one to invite others. Jesus spoke of His Heavenly Father as preparing a great feast and sending out the invitation far and wide.

When the invitation comes, it demands a decision on the part of the person invited. He must decide whether he will accept or not. He must say, "Yes," or he must say, "No." To refuse or fail to answer is still to say, "No."

BUT THERE must be more than a decision to accept, the intention to say, "Yes." There must be a response. The person invited must actually go. The response to the gospel invitation is more than a mental assent. It is a trusting obedience. The prodigal son said, "I will arise and go . . ." But he was not reconciled with his father until it was recorded, "And he arose, and came . . ." (Luke 15:18, 20).

The end of the invitation is, of course, the meeting. It brings us face to face with our Heavenly Host. It is the beginning of a new relationship, the opening of new horizons. "Come unto me, all ye that labour and are heavy laden," is the invitation of the Saviour, "and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light" (Matthew 11:28-30).

His Strange Goodness

*My day went well, with safety, health, and ease
Of operation at my task;*

*And I in pleasant evening knelt to pray:
"I thank Thee, Lord, for all I ask."*

*But somehow I was made to pause and think,
Was this indeed God's best for me?*

*Have I become a stronger, better man
For having passed today so free?*

Then I returned to prayer with different thanks:

*"My Father, for the struggling pace,
The fire and flood, I thank Thee too:*

My heart was strengthened by Thy grace."

By LYLE PRESCOTT

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"What Time I Am



IT IS keenly true that fear has torments. Jesus at times had to calm the spirits of His troubled disciples with the words, "Fear not." The problem of fear is common to all, but not always easily dealt with. Not only the spirit and emotions are affected but also the physical powers are shackled by slavish fear.

Fear of the Future

No one can see beyond the present moment. We may predict and prophesy, but there are so many variables in life that we cannot predict with accuracy always. Because the future is hidden and unknown, we may have a deadly fear of it. The word *if* becomes a dagger that strikes fear to the heart and drains courage from the soul.

A few Christmases ago relatives gave me a wall motto which has inspired me many times. Sometimes in comfort, sometimes in rebuke, the words on it have leaped out at me, "The future is as bright as the promises of God." Somehow when we compare the mountain we are approaching, or the black tunnel we are entering, there is that calming assurance that God's promises are always bright. The darkest tunnel cannot dim them; the stormiest day cannot tarnish them; corroding fear cannot eat them away.

So whatever we are called upon to do, or wherever we are called to go, or however troublesome our way, our future is as safe and sure as the promises of God. This is not to say that we can face the future carelessly and indifferently. We may say many times with the Psalmist, "What time I am afraid, I will trust in thee" (Psalms 56:3).

Fear of Failure

It is difficult to admit failure, but it is doubly hard to admit religious failure. Fear of losing face is not a peculiar trait only of Orientals. No one wants to fail; but not to try to succeed for fear of failure is disastrous to the Christian.

That church would not have been erected and opened for public worship if our Christian forebears had succumbed to the fear of failure. That flourishing and prosperous school would not have begun had someone not dared to believe in its

A FRAID . . .

By JOHN W. MAY
Pastor, Weirton, West Virginia

success. That mission field would not have been entered for the enlightenment and salvation of the heathen if those in charge had surrendered to the fear of failure. That soul would not have been saved, and the family evangelized, if the Christian worker had given in to the fear of failure. That victorious Christian, example of what the blood of Jesus is capable of accomplishing, would be defeated and in despair if he had failed to try the plan of God for his life.

The possibility of failure is always present, but it need not be a probability. No one can say, "I can't," until he has at least tried the plan or project. With every victory and triumph gained in the Christian life or work, there is a corresponding possible failure, but we have been victorious because we tried.

Sometimes in the face of the problems blocking success we may feel like David meeting Goliath with a puny slingshot, or a lad turning over his lunch to feed five thousand people; but the difference between success and failure is God. The same Power that saw to it that the stone went unerringly to its mark, and multiplied the loaves and fishes, is also working on our behalf. How true it is that, if we furnish the man, He will furnish the grace!

Fear of Faith

It is strange that we may have a fear of faith itself. We may believe that God can do a thing; we may be aware that He has promised to do it; we may even believe that He will do it eventually—but we stop short of believing that He does it now.

To believe in this manner is neither blind nor naked faith. Trust in God for immediate action is clothed with confidence and illuminated with reality. Nor is this that brash presuming on God. True faith cannot be *worked up*, but is the natural result of meeting God's conditions in my life situation. By this we are saved and sanctified. That is, when we have met the conditions we can claim the experience of regeneration, and sanctification, as our very own, regardless of whether we have the physical reaction we anticipated. Feelings

will come, emotions will be stirred, but faith comes first. The stir of emotions is the result of, not the reason for, salvation.

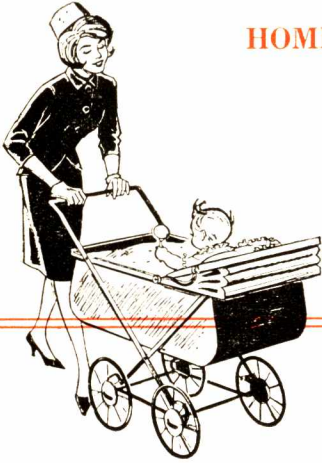
Fettered by fear, we may live in the gloom of defeat and despondency. Sometimes fears are fantasies. Because we are apt to cross bridges before we come to them we may live in fear of the possi-

bility of failure. We may fear to claim the promises of God for a certain need or problem and live daily with less victory and triumph than we might enjoy. How happy is he who is able to leave his all in the hands of God, who is capable of caring for him; who is able to say with David, "What time I am afraid, I will trust in thee"!

HOME AND FAMILY LIFE FEATURE:

PROFESSIONAL MOTHER: A Divine Calling

By **BERNICE BROOKS**, *Milford, Nebraska*



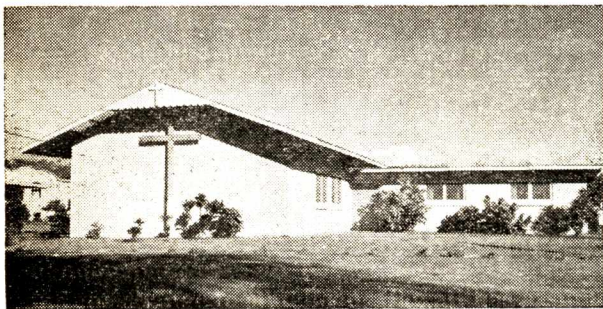
OH, that mothers could realize the importance of their calling! Godly mothers are one of the greatest weapons of the Church. Mothers conscientiously performing their duties as unto the Lord can turn back communism and juvenile delinquency with greater force than any organization known to mankind.

Our Lord must have had a special message from mothers when He said, Ye cannot "serve two masters." Raising our children for the Lord must come first.

Putting our children first does not mean giving God second place. In truth, we love our children with a deeper, truer love when our hearts are right with God. We must associate our task of raising children with our dedication to God.

Faithful attendance in church services is necessary for mothers and children. But a mother needs to make exceptions when her family's health is at stake. Out of consideration for others, a sick child should be kept home and a mother's place is to stay home with the sick one. During special meetings perhaps Father will take his turn, staying home while Mother goes to meeting, but children need to know their mother loves them more than she loves to lead the singing, play the organ, or win an attendance award.

The working mother needs to re-examine her motives. Mothers may try to cover their true motives by saying they want the best for their children and the added income will provide it. Reality may prove the real motive to be a desire for a better home, car, furniture, clothes, or whatever is considered necessary to keep up with the Joneses. The best for any child is having a godly mother's example before him day by day. As the



The Church of the Nazarene had no work in Hawaii until after World War II. With the tremendous increase in population in the islands and the change to statehood, Hawaii has assumed a much more significant position. It is fortunate—indeed, it was providential—that the church

sent its first worker to Honolulu in 1946. People from both sides of the Pacific Ocean have come to Hawaii to make a home. Those from Asia have brought with them their religions. They need Christ and His salvation.

The Church of the Nazarene is in Hawaii now, with congregations on 4 islands and a total membership of 500. The attractive chapel in the picture is at Hanapepe, our only church on the island of Kauai. Rev. Clair Fisher is the pastor. Our Easter offerings have helped to make possible this outreach into one of our Overseas Home Mission fields. There is so much more that needs to be done in Hawaii. Let us GIVE NOW while it is day!

—General Stewardship Committee

hirelings care not for the sheep, neither do they care for the children. A true shepherd gives his life for his sheep; so does a mother give her life for her children.

Not always is it a secular job that takes Mother away from home. Possibly it is the many socials, committees, and clubs to which she belongs. This hints of a desire for personal gain and recognition.

A tragedy in any age is a child who has lost faith in Mother's God because of Mother's inconsistent life. No mother can excuse herself by saying, "Next year things will be different"; or, "When the children are older, I will have more time to get closer to God." That is like a man who tries to practice medicine for a few years before he has been trained to do so. There is no school where mothers can be trained as well as in daily classes at the feet of Jesus.

How does a busy mother find time to sit at Jesus' feet? It isn't easy, but God didn't promise an easy life as a Christian. Time in the early morning is generally recommended, but this isn't always easy after a sleepless night with a new baby, or a sick one.

Here is where we can apply Paul's advice to "think on these things." A mother needs to train herself to be in a prayerful attitude at all times and to grasp each opportunity to earnestly pray. Washing dishes, ironing, nursing the baby, any time you are doing something automatically is a wonderful opportunity to talk or listen to God.

There may never be a tomorrow. And even if you have a tomorrow, how will you explain to God about your wasted today? If a Christian does not get the best out of life for Christ today, there is no better tomorrow. Enjoy your children. Thank God for the privilege of raising a son or daughter for His service.

Sometimes the problems of rearing children are perplexing. That's the time to consult God. A tried and true method is to pray with a child about his or her problems regardless of age. It trains the child to look to God for guidance and strengthens his faith.

Cleanliness is said to be next to godliness, but common sense is needed. Children aren't happy in a home where they are afraid to relax for fear of getting something dirty. Numerous articles out of place and toys on the floor are easily understood in a home full of children, but filth is another story. A clean home reflects a clean heart.

A nagging wife and mother can sour a soul. Children need patience and understanding along with discipline. I do believe children are the first to know when a mother is slipping. Mothers who nag and slap at their children because they get on their nerves have little chance of convincing their children of righteousness.

Jesus said the Holy Spirit would not only con-

MEASURED by
our abundance, we
have a great debt.
But in the light of
God's unspeakable
Gift to us, our re-
sponsibility can be
discharged only if we place our
total resources at God's disposal.



The fear that we will not give according to our ability haunts me. And the more because our failure may mean that others for whom Christ died may be lost forever. I ask that you share this burden with me.

G. B. Williamson

General Superintendent

vict the world of sin, but convince them of righteousness. A Spirit-filled mother can do much to convince the world of righteousness. Children, husband, neighbors, and friends are all watching the mother who professes Christianity. Many people know they are sinners, but they aren't convinced there is a better way. That's the hidden duty of mothers. Every conversion I have known has been the result of personal evangelism. Many have been the reward of a praying mother, humbly witnessing by her Christlike attitude and her knowledge of God's Word.

May God bless you, Mother, as you give of your best for the Master!

The Quiet Time

Thou wilt keep him in perfect peace. . . .
(Isaiah 26:3).

*Lord, close Thy double doors of peace
Behind my back, 'gainst mind and world,
And let me kneel before Thy face,
A mortal in the holy place,
Attentive to Thy word,
O Lord!*

*Then open wide Thy doors of praise,
And send me forth unto the world,
To take mine own appointed place,
To love and serve Thee by Thy grace,
According to Thy word,
O Lord!*

By FRANCES G. MUNRO, Scotland

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In Every Wilderness

*This truth gives strength to every step I take:
However wide my earthly path may range—
If, spent, I sleep, my God will keep awake,
Through strange and fearful scenes He doth not
change.*

*And, oh, how warming is the quiet thought
His love can hear each importuning call!
In every wilderness my heart is taught
That, if I slip, my God will never fall.*

By **KATHRYN BLACKBURN PECK**

.....

From America's
Last Frontier . . .



RESURRECTION

in the snow

By **CHARLES C. POWERS**

Pastor, Sitka, Alaska



ONE of the privileges of the Christian ministry is to be a friend of those who do not know Jesus Christ as their Saviour and Comforter. I am sure that every minister welcomes opportunities to be of service to every man at all times. The preacher of the gospel can rejoice during the time of joy, but especially can he be of help during the period of deep sorrow.

However one of the saddest of privileges is the administration of comfort to those who have returned their infants to the Lord. God has called these little ones higher and sometimes the reason for such action by the Master is difficult to understand.

One day I had such a privilege. There came a hurried telephone call from the mother of one of our Sunday school boys. Excited inquiries were made of the doctor. I made a fast drive to the hospital. There was a rush of nurses; tears came; then a deep, perplexed, silent sorrow as the mother realized she was alone in a world of problems, her husband hundreds of miles away on the windy coast of the Bering Sea. Next was the simple request that the pastor lay to rest the remains of the infant.

There was heaviness of heart as a consecrated

layman and I trudged through the crunchy snow of the Alaska countryside to bury this little one in the tundra near the parsonage. Bundled in our parkas, we chipped the frozen ground midst the swirling fog of our breath and laid that little body in the newly made grave.

As our prayers echoed in the stillness of the subarctic winter, my thoughts raced to another day when a blaze of glory would light the skies of the Far North as our Christ returns to receive His own. The blast of the Lord's trumpet will sound across the snow-covered mountains and plains of the Arctic and around the world to herald the rising of the little ones to meet their Creator. It will be a wonderful day as those children, their lives not spotted and twisted by the sin of this world, move in radiant light to face the Master!

Today I want the world to know that I still believe in the Resurrection! I still avow my confidence in the Word of God! Christ arose from a premature grave, and His promise still thrills our hearts as we hear the ancient words of His lips bestowing eternal life to those who know Him.

Especially does He know these little ones. He has formed them. He performed the miracle of creation, and these infants have already met Him face to face. They will eagerly respond to the call of Jesus as again He says: "Suffer little children to come unto me, and forbid them not: for of such is the kingdom of God" (Luke 18:16).

"In every case the reason for the arrested development in Christian character is because somewhere we have disobeyed the truth, we refused to submit ourselves to the light that came to us.

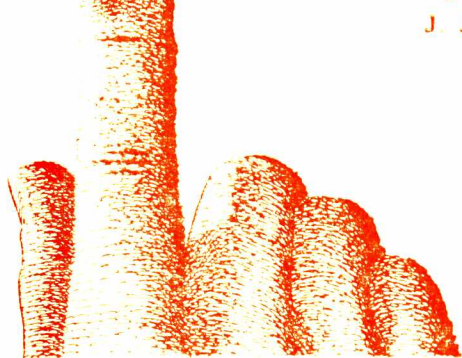
"There can be no advancement or development until there has been obedience to the particular thing God said to us. Where? I do not know. One year ago; ten years ago. You know where you lost the line of development. Something He told you to do and you have not done it. Something He told you to cease doing, and you are still doing it. Some call of truth disobeyed. Go back to the point of your disobedience and there obey. Some of you may have to tramp your way back for twenty years to find the point where development was arrested."—G. Campbell Morgan.



No Push-Button Revivals!



By Evangelist
J. J. STEELE



WE HAVE FOUND easier ways to do about everything there is to be done in life. Mechanical devices now perform many chores that once demanded time-consuming drudgery. Whirring motors have replaced muscle and brawn. Modern, civilized man has been emancipated from most back-breaking, sweaty toil. He simply pushes a button and the mechanical brain-children of the inventor do it for him.

Easier ways of doing everything else trick us into the fallacy that true spiritual ends may be gained much more easily than once thought possible. This may be one reason for so much spiritual poverty and so little genuine revival. We vainly imagine we have found an easier way to spiritual reality.

Every Christian desires spiritual results. Even the non-professor enjoys the excitement of revival. All church members are thrilled with crowds, converts, additions, and increased finances. But we want these things by the "push-button" method.

So we set up the mechanics of revival: the date is set, the evangelist called, advertising is prepared, and finances arranged. Certainly we have found better ways of doing these things. But far too many people seem to feel that the perfection of these things presupposes revival. Respectful attention through personal attendance is thought to be the limit of responsibility. We are subconsciously schooled to the idea that we can enjoy revival results without the old-fashioned means of "blood, sweat, and tears."

But the conditions of revival are as old as God's

Word. They have never changed. Revival is not a product of man's genius for organization or of his mechanical devices. Revival is the rekindling of spiritual fires, and the product of souls in action. As natural life is born only in struggle and labor, spiritual life is likewise the product of personal and collective spiritual labor and struggle. The law of cause and effect in revival has never changed.

The age-old revival formula still works. It's as down-to-earth as sowing and reaping. But not one ingredient of this formula can be left out. It is recorded in II Chronicles 7:14: "If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land."

Dwell long and prayerfully on these four phrases: "humble themselves," "and pray," "seek my face," "turn from their wicked ways." Any group of God's people on earth which will meet these conditions can experience genuine revival. But they are rugged, humiliating, self-effacing, time-consuming conditions. Often they lead to open confession and restitution. Sometimes they demand a complete overhauling of our attitudes, home life, and personal relationships. They could mean a change in life's pace, shattering old patterns and concepts and establishing new ones. They include heart-rending soul struggle in prayer. A completely new set of values in life may follow.

Such a revival is needed everywhere, and desired by most. But we await the results without willingness to meet conditions. If such revival could come easily by the "push-button" method, every church would have revival. But we know this is a fallacy. Religious rallies, revival "efforts," protracted meetings, and often what seems sensationally successful to the superficial, may come that way. But genuine revival can come only when divine conditions are met. There are no "push-button" revivals!

***Thy beauty, Lord—oh, let that through me shine;
Thy gracious qualities—may they be mine.***

***May sincerity in heart and mind
Cause those who seek Thee, Lord, to find
Through me an answer to their need,
And food on which their souls might feed,
Until their hearts, transformed by love,
Will feed on Thee, Thou God above.***

—Isabel Buckman Patterson

He Doesn't Know About Miracles!

By RUTH VAUGHN

HE STOOD behind the lectern in his custom-made suit and his expensively cut shoes—and I pitied his poverty. He spoke of great men, renowned institutions, and high learning—and I pitied his ignorance. He told of things he had begun to see, the new vision that was his—and I pitied his blindness. He was the epitome of wealth, education, and culture. And I pitied him!

"You know, of course," he said in refined tones, "that no one accepts today that the Bible was written to be believed. It is only a group of legends with good morals which have been handed down from generation to generation.

"Why, how preposterous to believe that story of God's leading the children of Israel across the Red Sea on dry land!"

Preposterous? I thought. Why should that be hard to believe? Why, I know that it happened. I know—because I have crossed the Red Sea in my own life.

There was a time when there was no way through. Problems and confusions hounded me on chariot wheels. And then—just as they were about to overtake me in defeat, the rivers of my Red Sea parted and I walked through on dry land. No—not preposterous! Wonderful!

"And Daniel!" Here he laughed delightedly. "Who could ever be so childish as to believe that a man could actually spend a night in a den of lions in perfect peace and quiet? Why, the idea is simply absurd!"

Absurd? Oh no! I too have been in a lions' den. I have stood with my hands tied and ravening beasts about me with no means of escape. But it was in that moment that God was most near, and with a gentle smile He shut the lions' mouths and they could do me no harm. And he gave me rest and deliverance.

No, not absurd! Thrilling!

"Even the stories written about Christ are not to be believed as actual events," the lecturer continued. "Why, whoever could imagine finding money supplied in a fish's mouth?"

Whoever indeed! At this, I chuckled softly inside. Why, I have found money supplied by the hand of God in just as unusual places!

When bills clamored for payment and finances were nonexistent, I asked my Father for help and it was supplied. Once it was in a sugar bowl with a note attached from a friend. Once it was in a

pile of diapers which were waiting to be folded. Once on a chicken's leg!

Fish's mouth? Oh, yes! God supplies the material needs of His children in His own way—and sometimes it is really unique! But He always supplies each need on time!

I sat and listened to the lecture of this man and my heart filled with compassion for the poverty of his life. He did not know about miracles. He believed only in the tangible world, the things his eyes could see, the formulas his mind could calculate and comprehend.

How drab and meaningless his life must be! He doesn't know about miracles!

I have a little book in which I keep an account of the more startling miracles wrought in my life by the hand of an almighty God. The ones I take more for granted are left out—such as the love of a closely knit family, fresh air to breathe, the delicacy of a snowflake. But recorded there is the time I crossed the "Red Sea," the time I was delivered from the "lions' den," and many more. And there are numerous "money in the fish's mouth" incidents!

Toward the back of my little book is the time when for me, as on the tossing sea, He quieted howling winds and turned storm into peace. At the beginning, in red ink and biggest letters, is the story of the time when God took eternal death from my soul and replaced it with everlasting life, thus making of physical death a door to glories and splendor untold.

Ah, Mr. Lecturer, there are two realms. One we can see and touch and calculate. The other we see only through the lens of faith, touch only with the fingers of trust, and calculate only through

.....

"Prayer, according to Jesus, does not mean persuading God to do for us what He is reluctant to do, but giving Him a chance to do for us what He cannot do until we are ready. God is a Father; and therefore He does not throw His best gifts at us but shares them with us. He gives us rain and sunshine whether we want them or not; but charity, patience, unselfishness, spirituality—these things He cannot give until we want them and eagerly seek them from Him."

—Joseph J. Murray.

.....

belief in the unfathomable mercies of a loving God.

Mr. Lecturer, you are poor indeed! You do not know about miracles!

If storm were storm and death were death, then life would be empty and dark and cold and our souls would gorge for a time upon greed and lust and then sicken with the sham of it all and slip away into the nothingness of despondency and despair.

But thank God! there is a Heavenly Father who has wrought the supernatural in the yesteryears as recorded in His Word, and who continues in the present, and who will do so as long as the world shall stand.

What greater proof could be given than storm made peace—and death a door!

THE ALTAR MUST STAY!



By **C. LEONARD NEWBERT**

Pastor, Millinocket, Maine

WHY do we have an altar in the Church of the Nazarene? My own church was once criticized by one who felt that the shape of its altar was improper to warrant its being called an altar. My answer was brief. I admitted that I could not debate traditional authority for its shape, but I witnessed to my critic that one day I sincerely knelt there at the "foot of the Cross," and the humble prayer rail became my altar. There I confessed my sins, and when I stood to my feet my entire being and life had been altered.

The altar in the Church of the Nazarene is central in its location. A former dictator of a South American country in speaking of his own church expressed his feelings when he said: "We prefer him who speaks to us in our own language—rather than one who stands with his face to the altar and

Song for a Nightingale

*God has a special love for those
Beneath life's stormy skies
Who still can cherish faith that He
Is merciful and wise;
A very special love for those
In labyrinths of despair
Who cling to hope, whose voices lift
A true, believing prayer.*

*God has a special love for those
In sorrow's starless night
Who can look up and wait the dawn
Of morning's certain light;
Who, like the trusting nightingale
When darkest night is long
Bursts forth in rapture—who, as he,
Still sing their sweetest song!*

By **BERNIECE AYERS HALL**

his back to the people." It is at the altar of the Church of the Nazarene that pastor and people meet God.

Our altar is unique in its location because it is central in the physical surroundings, which adds to its primary place in public worship. A critic may say that it separates the pastor from the people, but actually it unites the people and the pastor. As God's minister faces his people, he looks across the altar and in return his people look across the altar to their shepherd. It is at the altar that pastor and people unite to meet God. This does not lower the position of God's minister but strengthens the fellowship of the pastor with his people.

The Nazarene altar is practical because it forms a convenient place for humble souls to seek and find God. Its shape as a prayer rail lends itself to the physical support of the seeker and gives opportunity for Christians to gather and pray with their friends.

The altar becomes the Lord's table for Communion services. It is at the altar that young couples are married and later dedicate their babies to God. It is at God's altar that relatives and friends look into the face of a departed loved one.

The altar is not a place of embarrassment but of humility before God. It is not a place of condemnation but of honor for God. It is not a place of ridicule to God but of respect to the worshiper.

I would like to go on record and cast my vote, "The altar must stay!" Let us use it more. "Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need" (Hebrews 4:16).

“I Am LUCIFER”

By **FRANK HOWIE**, *Pastor, Blantyre Church, Lanarkshire, Scotland*

IN THE FOREWORD to his book, *I Am Lucifer*, Clyde B. Clason tells of boarding a train for Chicago on a cold Sunday night in February. After reading for two hours in the warmth of his sleeper he became drowsy, so he locked the door, undressed, pulled down the bed, and climbed into it.

He continued: “I yawned, stretched, relaxed, yawned again, and was comfortably on my way to oblivion when I jerked suddenly upright. As everyone knows, a locked sleeper cannot be opened from the outside; yet a voice had spoken to me.

“‘I am Lucifer,’ the voice said. It was not a human voice, nor was I hearing it with my ears. ‘I have won. I am about to take full possession of this planet.’”

What a startling claim! And Clason protests that he was not dreaming!

Indeed, the prevailing conditions of our modern age would seem to substantiate the satanic boast. International relationships are strained to the breaking point; crisis follows crisis as the waves of the sea; and men seem intent on destroy-

ing themselves. All we can envisage for the future is a dark midnight of onrushing disaster. As realists, we have ceased to believe in the utopian dream that

*The world's great age begins anew;
The golden years return.*

Nor can we be any more optimistic when we lift our gaze from the realm of politics and international relationships to that of moral standards among individuals. Here, too, Lord Pessimism bestrides the world like a Colossus. We are appalled at the moral corruption within the framework of human society, the utter disregard for the things of God. Here, I say, as in no other realm, righteousness seems to be falling back and evil sweeping forward irresistibly.

In the light of all this, does it not seem that the forces of evil are gaining the ascendancy in the battle for the minds of men? Is it possible that Lucifer's boast is not such a vain one after all? Some uneasy hearts confess to such a fear. How will it all end? they ask despairingly. What will be the outcome of the death-grapple between the forces of light and the forces of darkness?—the outcome in fifty years?—the outcome in one hundred years?—the outcome in the final reckoning?

Let John Wesley answer: “There are many,” he says, “who are anxiously asking, ‘What will the end be? What will the end be?’ Well,” he continues, “what *shall* the end be? Why, glory to God in the highest, and on earth peace and goodwill amongst men!” *That* is what the end shall be; *that* is what the outcome will be in the final reckoning!

Such an assurance comes from knowing that God has sent His Son to bruise the serpent's head. In Jesus Christ, Lucifer's vain boast has been ruthlessly exposed. Christ is God's guarantee that however long the struggle, however fierce the fight, right shall ultimately triumph and goodness shall prevail!

God baffled and defeated? Never! If evil men plan a crucifixion, a just God will accomplish a resurrection. For the last word remains with righteousness, not with evil; with truth, not with falsehood; with sacrifice, not with selfishness; with love, not with hate. This evil world will not have the last word; God will.

Great Grace

*How great the everlasting grace
That saves a soul from sin;
Clearing from all condemnation,
Giving new life within!*

*How great the everlasting grace
That freely sanctifies;
That purifies the heart in love,
And fully satisfies!*

*How great the everlasting grace
That cannot, will not fail;
Measured in each mile of progress
Up the heaven-bound trail!*

*How great the everlasting grace
With final triumph won!
How great the soul's unending praise,
Hearing—“My child, well done”!*

By **JACK M. SCHARN**

THE CHURCH AT WORK

LATE NEWS

Telegram . . .

Reno, Nevada—*Second church in Las Vegas, Nevada, organized Sunday, February 10, with twenty-nine charter members; twenty-six adults. A three-acre lot purchased and buildings to be started very soon. This organization is the result of the vision of Rev. Carl Friesen and the good people of First Church, and the unusual success in this area. The new church, which was organized around the altar of First Church, will be known as "Charleston Heights Church of the Nazarene."* God is blessing, and the future is bright for our work in this area.—Raymond B. Sherwood, Superintendent of Nevada-Utah District.

Rev. George F. Harper, retired Nazarene elder, member of the Kansas District, died February 11. He is survived by his wife; the home address is Box 474, Meade, Kansas.

FOREIGN MISSIONS

GEORGE COULTER, Secretary

Revival Fires

By LORRAINE SCHULTZ
Mozambique

Twice this year God has visited us in old-time power! Once was in May (last semester) and began in Mrs. Esselstyn's service in the chapel. It spread into the classroom, and many of the students were wonderfully sanctified. One young man, Julio, a third-year student, had much restitution to make for things he had stolen several years ago. He said he had not had the light on restitution until he came to Bible school. He borrowed the money from me and wrote the letters. His restitutions are around \$25.00 or more. He is paying me back a little each month. But what victory he has! He will be an outstanding holiness preacher someday!

Then in the fall God again moved upon us. It began in a Bible school staff prayer meeting. Several were at the altar in chapel service following. We were greatly concerned for four of the young men who had been with us for nearly two years, called to preach—at least some of them—but they had

Rev. Cora M. Ryan, retired Nazarene elder, member of the Chicago Central District, died January 17. The home address was 320 West 107th Street, Chicago, Illinois. She is survived by a sister.

Rev. Arlie D. Goodwin, Nazarene elder, member of the Kentucky District, died February 5. He is survived by his wife, and the home address is 6900 Capella Lane, Pleasure Ridge Park, Kentucky.

Evangelist Hugh Slater sends word as of late February that he was in a hospital in Savannah, Georgia, for surgery, and requests prayer.

After nearly four years at Sulphur Springs, Texas, Rev. Robert E. Hollis has resigned to accept the pastorate of First Church in Baytown, Texas, on the Houston District.

Rev. Jessie T. Lummus sends word: "After serving as pastor of the fine folk in Canby, Minnesota, for two and one-half years, I have resigned to accept the pastorate of the church in Moss Bluff, Louisiana."

almost no spiritual life. They wanted an education however! The two following days we had special prayer meetings at 7:30 a.m. Friday morning, while the students were giving reports of kraal visitation, etc., God broke in and the altar lined; and among the seekers were every one of these four young men. They did not know they had been the subject of our prayers. Several of the new students were among those seeking also. One student hadn't paid his full train fare and had to make it right, and another had killed a goat at home and lied about it when questioned.

But the climax of it all came the next Thursday. We had continued early morning prayer meetings and on one day had a time of fasting and prayer. Ten rushed to the altar in the next chapel service and prayed through! The service lasted for over two hours, and there was old-time holiness power and demonstration of the Spirit, which so often we fail to see today. One new young man ran down the aisle and across the front when God sanctified him; another young fellow jumped up and down and shouted and shouted; Nehemias wept and testified that God had sanctified him, and he now had in his heart what his father had (his

father is one of our fine pastors). Another young man had just come in to visit the service and was wonderfully saved. When we tried to dismiss, people all over the room shouted and wept until we could hardly close. Truly "Pentecost can be repeated, for the Lord is just the same" (George Bernard).

Moving Missionaries

Rev. and Mrs. Ted Hughes are now living at 2480 N.W. 35th St., Miami 42, Florida, until they take up their work in Uruguay later this year.

Miss Frances Vine has returned to the States and Canada on furlough from the Philippine Islands. We do not have a mailing address as yet.

Miss Nellie Storey has furloughed from Africa to England. She will be visiting the United States in July or August.

Miss Jessie Rennie has returned to the Republic of South Africa for her fourth term of missionary service. Her address is P.O. Box 7, Acornhoek, E. Transvaal, Republic of South Africa.

Dr. Margaret Hynd has sailed for the Republic of South Africa for her first term of missionary service. Her address is P.O. Box 2, Acornhoek, Transvaal, Republic of South Africa. Miss Hynd will be on the staff of our Ethel Lucas Memorial Hospital.

New Missionaries

John Herbert Grantz came to the home of Rev. and Mrs. Howard Grantz, Peru, on January 31, 1963.

Stephen Dale Cornett was born January 29, 1963, to Rev. and Mrs. Eldon Cornett, missionaries to Korea, who are now on furlough in the States.

Lee Ann Eby was born February 1, 1963, to Rev. and Mrs. Lee Eby, newly appointed missionaries to New Guinea.

Recently Bereaved

Two of our missionary family have recently lost loved ones.

The father of Miss Margaret Primrose, our missionary in Bolivia, passed away on January 6, 1963. Mrs. Jack Armstrong of Uruguay also lost her father in death on January 31, 1963. Remember these missionaries and their families in prayer.

Former Missionary Passed Away

Mrs. Bessie Tallackson Pointer passed away on Monday morning, January 28, after a very brief illness. Mrs. Pointer

was a missionary to Africa from May, 1921, until August, 1948, when she retired. While in Africa, Mrs. Pointer taught in both our day schools and our Bible school, and also assisted at our outstations. She was married to Rev. J. D. Pointer in South Africa on March 17, 1956.

HOME MISSIONS

ROY F. SMEE, *Secretary*

Small Church Achievement Award

Some churches are noteworthy through rapid progress and outstanding success. In a few years they go from small to middle-size and then become large churches. Other churches may grow mature and strong by sheer faith and determination—weathering storms and surmounting major obstacles. The church at Albion, Pennsylvania, on the Pittsburgh District, is one of the latter churches. Although its statistical growth is modest, it has been chosen by the Department of Home Missions as one of the ten representative small churches of 1962.

The succession of discouragements faced by this church has been staggering. A number of pastors left the church or the ministry following a term of service in Albion. The present pastor, Rev. Donald H. Hennen, was sent to give Albion its "last chance" in 1953. There were thirteen people, a dilapidated building, and no living quarters. For a while there was progress. A long-standing mortgage was burned and a Sunday school annex was added. But then a splinter movement took a large part of the congregation and in 1958 the church building was destroyed by fire.

Perhaps this "last straw" was the turning point for Albion. The Meth-

odist church offered its annex as a place of worship for six months while the congregation built a larger and more attractive building for \$15,000, with only a small debt. The obstacles were not all over, however. A year ago nearly everyone in the church was laid off work for several months. When the work began again, the people rallied and gave far beyond their tithe and paid all of the budgets of the church for the year.

The Albion church has the feel of victory now. The Sunday school met its requirement for teachers; the N.F.M.S. is a "gold star" society; the N.Y.P.S. is an honor society; and the N.J.F. is a gold crown society. The first vacation Bible school has been held. The Sunday night emphasis made an impact on the town and set new attendance records. The family altar program brought a new religious depth into many homes. The church has sent out its first missionary, Thelma Lay, to Argentina. Another young lady of the church has become a pastor's wife. Nearby towns have been canvassed, looking ahead to establishing the Church of the Nazarene in other communities. The pastor says, "The Albion church may not be first in numbers and finances as it is alphabetically on the district, but it is very much alive, has weathered the storms, and we pray will continue to do so."

News from the West Germany Bible School

"The American Congregation of the First Church of the Nazarene in Frankfurt, Germany, held an anniversary service at the completion of the first year of operation of the Sunday school, January 13. The goal was to have over 100 present. We had 127 attend.

"A special service followed which featured the students from the Nazarene Bible School and Seminary, conducted

by Rev. Jerald Johnson. It was a time of blessing and inspiration."—NICHOLAS POLITI, *Director of Christian Education.*

"On January 19 and 20 we had a delegation of twelve students from our Bible school in Frankfurt, with Brother Johnson, to visit us here in Copenhagen, Denmark. We had a fellowship luncheon on Saturday evening. The testimonies of a young couple from the school made a deep impression upon our people. Sunday morning one of the students gave the message, via an interpreter, and God used his message so mightily that, as a result of it, I have now a president for the N.Y.P.S. and also for the N.F.M.S. We are praying that God will call a young couple from our Bible school to come to Denmark, which would form a very important and vital link between Germany and Scandinavia.

"The climax to the students' visit from Frankfurt came on Sunday night, when all the students were given an opportunity to participate. Their testimonies thrilled us all and we are still basking in the afterglow of their youthful enthusiasm. It was a great week end for Copenhagen First Church of the Nazarene!"—ORVILLE H. KLEVEN, *Pastor.*



GENERAL INTERESTS

Increase in World Vision

Sixteen Nazarene church districts and a total of 1,069 Nazarene churches gave "10 per cent" or more of all income for world missions in 1962. This is an increase over 1961, when 10 districts and 1,010 churches were on the "10 per cent" list. The districts on the 1962 honor roll are:

Abilene, Canada Pacific, Canada West, Central Ohio, Colorado, Houston, Kansas, Kansas City, Nebraska, New York, Northeastern Indiana, Northwestern Ohio, Northwest Oklahoma, Oregon Pacific, Australia, and New Zealand.—N.I.S.

Looking to Dutch Guiana

There is a good possibility that Dutch Guiana may become the forty-fourth country with Nazarene church work. The General Board in January voted to permit Nazarene missionaries in neighboring British Guiana to start work in Dutch Guiana at no increase in the present budget. There are twelve Nazarene missionaries and about six hundred members now in British Guiana.—N.I.S.



Church of the Nazarene, Albion, Pennsylvania

Outstanding Youth Revival

Professor James McGraw of the Nazarene Theological Seminary and Harlow Hopkins of the Olivet music faculty were the chosen workers for the Youth Week revival jointly sponsored by Olivet Nazarene College and College Church, Kankakee, Illinois.

"The best youth revival in years," was the general comment. Professor McGraw early won the hearts of the students with his simple, straightforward, spiritual, scriptural messages. Many found the Lord for the first time, many were sanctified, and a number settled their call to Christian service.

Coming the first week of the second semester, the revival has produced a high-level spiritual tone among the students.

With an enrollment of more than eleven hundred, highest second semester enrollment in history, Olivet looks forward to wonderful days.—R. L. LUNSFORD, *Director of Public Relations.*

DISTRICT ACTIVITIES

Houston District Preachers' Retreat

The Houston District Preachers' Retreat was held February 4 to 6 at the Lakeview Methodist Assembly near Palestine, Texas. The fellowship, the inspiration, and the blessings of this district gathering will not soon be forgotten by the pastors and wives in attendance.

The Communion service on Monday evening, directed by Rev. David Kline of Houston Central Park Church, was a meaningful service with God drawing near to warm our hearts. From this opening service until adjournment on Wednesday, the blessings of the Lord were in evidence in all the services and meetings.

The rich and challenging messages of our general superintendent, Dr. Hardy C. Powers, delivered with a tender, Christlike spirit, moved all of us closer to God. We sensed that God had directed Dr. Powers and anointed him to speak to us in the areas where we needed guidance and encouragement, and as a result God spoke to our hearts.

In addition to the messages of Dr. Powers, District Superintendent W. Raymond McClung had planned some helpful sessions around the general theme "The Making of the Minister." In these sessions, departmental leaders presented plans for the remainder of the assembly year; also a number of interesting and challenging messages and papers were given on the theme.

While the pastors were in session, the pastors' wives reported times of inspiration and help in their own separate meetings under the direction of Mrs. McClung, wife of our district superintendent. The ladies considered it a distinct privilege to have Mrs. Hardy C. Powers to share in their sessions.

Two general projects received major emphasis during the retreat: (1) Rev. John Harrison, of Pasadena, challenged our pastors to reach the district goal



YOU CAN GO . . . by Giving

Have you ever wondered why the Lord has not called you to be a missionary in a foreign field? I have.

Have you ever realized that you can go if you really want to?

Yes . . . you can go by *praying*; you can go by *fasting*; you can go by *GIVING!*

This Easter season is a wonderful opportunity to begin all three, especially giving. Start now—*do it!*

J. Robert Mangum, *Medical Doctor*

of *Herald of Holiness* subscriptions; (2) Our district superintendent emphasized the great challenge of home missions, and the opportunity of new church organizations in the great industrial area within the bounds of the Houston District. Dr. Powers joined with these in laying the burden of these two interests on our hearts.

The "talk" around the retreat grounds indicated a renewed concern and burden for the lost, and a deep desire on the part of both pastors and wives to be at our best as "workers together with God."—FRANK J. KEMENDO, *District Secretary.*



"SHOWERS of BLESSING" Program Schedule

March 17—"God's Portion of Peace,"
by R. T. Williams

March 24—"Booby Traps," by R. T. Williams

March 31—"My Heart, His Home,"
by Mendell Taylor



New England District Preachers' Meeting

Nearly fifty preachers and evangelists of the New England District gathered at Camp Grotonwood, Groton, Massachusetts, for the annual preachers' meeting.

The program schedule was greatly varied and unusual. We had panel discussions, problem solvers, question boxes, papers to stimulate the mind, and the thrilling messages of Dr. Cecil Ewell, pastor of Chicago First Church. Dr. Ewell's ministry to us was both inspiring and challenging. He made it quite clear that our lives are a divine mission to be faithfully pursued where God puts us. One man commented, "Dr. Ewell's messages are tremendous and troubling."

Some of the comments regarding this preachers' meeting were: "The best preachers' meeting we have ever had"; "I have never been so challenged to preach Christ"; "Great!"; "The messages have been stimulating and provocative"; "I am going home with loads of ideas"; etc.

Every pastor and evangelist came away with plenty of food for thought

and a challenge in his heart to give his best for God's highest.—DUANE E. HERON, *Reporter.*

Abilene District Church Schools Convention

Rev. Harold Davis, our district church schools chairman, led us in a very good week of conventions, held for one day each in five different locations. Workshops were conducted for pastors and superintendents, supervisors and Sunday school officers, and teachers. There were almost fourteen hundred people in attendance.

Rev. M. E. Clay, superintendent of Southwestern Ohio District, was the special worker. God used him in a marvelous way to inspire us, and help both ministers and laymen to look on the fields already white to harvest, that we might win souls to Christ and the church.—CHESLEY LEWIS, *Reporter.*

Minnesota Pastors' and Wives' Retreat

The Minnesota pastors' and wives' retreat closed February 8 after three wonderful days of fellowship and blessing. The group met at the River Inn and the local church in Fergus Falls, where Rev. Herbert Lilly was host pastor.

During those days a spirit of freedom and optimism was engendered under the preaching of Dr. Hugh C. Benner, general superintendent, and the direction of Dr. Roy F. Stevens, district superintendent.

A nearly unanimous representation of pastors moved through a program centered about the theme "Shepherds of His Flock." Highlighting each service was special selected music, and a special treat one afternoon was a song fest featuring new material, led by Dr. Benner.

In their closed meetings the wives enjoyed many precious moments under the personal leadership of Mrs. Roy F. Stevens.

Of unusual personal interest was the service at which, in recognition of their superintendent's tenth year in Minnesota, the pastors pledged to raise over a one-thousand-dollar love offering to assist Dr. and Mrs. Stevens in a trip to Europe in May of this year.

All returned to their churches with a new anointing and fresh enthusiasm for their task.—DAVID J. SULLIVAN, *Reporter.*

THE LOCAL CHURCHES

Port Angeles, Washington—Recently we had one of the best revivals, if not the best, I have ever had conducted for me. Evangelists Jarrette and Dell Aycock were the special workers, and God used them in a wonderful way. They endeared themselves to the pastor and people of this church. The attendance increased throughout the meeting, with 119 visitors, 42 seekers, and we received 14 new people into the church—all by profession of faith. We want the Aycocks to come again.—A. J. FISHER, *Pastor*.

Greeley, Colorado—Sunnyview Church had a wonderful Youth Week revival, with Rev. Vernon May of Holyoke as the evangelist. In the five services, forty-six people bowed at the altar seeking help from God. The teen-agers sang in the choir, and co-operated in a very fine way. The young adults arranged for the financing of the meeting. Brother May's forceful preaching and compassionate spirit won the hearts of the people from the very first service.—WM. C. KEITH, *Pastor*.

Indianapolis, Indiana—First Church recently enjoyed a most successful Youth Week revival with the Calvin Jantz Family as the special workers. Although sponsored by the youth groups of the church, the meeting was participated in by all members, both old and young. Many of our people said it was one of the best Youth Week revivals our church has known for a number of years. The Jantzes are fine, spiritual workers, and were loved and appreciated by the people of First Church.—JAMES S. BARR, *Pastor*.

THE BIBLE LESSON

By HARVEY J. S. BLANEY

Topic for March 17:

Freedom Under Christ's Authority (Temperance)

SCRIPTURE: Mark 11:1-12:12 (Printed: Mark 11:15-18, 27-33)

GOLDEN TEXT: *Why call ye me, Lord, Lord, and do not the things which I say?* (Luke 6:46)

The twentieth century has been a century of dictatorships. Individual men have seized the initiative, while people have hailed them as deliverers and literally "shouted them to power." But such authority finally shows its true character and turns to wormwood. The blighted nations, the tortured lives, the twisted morals, and the stultified religion left in the wake of such demonstrations of authority are slow to heal.

Perhaps because such conditions exist our century is also one of rebellion against authority. The constitutionality of laws are challenged; street gangs seek to become laws unto themselves; and a spirit of independence sets worker against employer, student against administrator, children against parents.

These conditions are characteristic of

a generation which has not learned the true relation between authority and freedom. Authority seems to be a deterrent to freedom while freedom comes to be the irresponsible indulgence of one's personal desires. Life becomes a contest between the two. Authority is something to resist, accepted only when it promises more freedom. Freedom is a freewheeling episode, a life out of gear.

The fact is that true freedom can be

NOTICE

To ministers covered under the **PLAN ONE** group life insurance program of the general church:

Your Annual Insurance Questionnaire has been mailed to you. It must be returned by May 15, 1963, if your "plan one" insurance coverage is to be continued for another year.

If your Questionnaire has not reached you, please notify the Board of Pensions at once.

Dean Wessels
Executive Secretary
6401 The Paseo
Kansas City 31, Missouri

exercised only under proper restraint. Steam must be confined to boiler and pipes in order to produce heat and power. Otherwise it loses its identity and dissipates its energies. The pianist must hold himself to the routine of practice in order to freely express himself and interpret the score before him.

The Christian life is a life under authority for the purpose of making men truly free. Christ's authority strives for discipline, instruction, correction, and finally perfection. He promises not only freedom from the practice and presence of sin, but also freedom to live one's life in its highest and best expression and to speak forth truth and beauty in word and deed. This means satisfaction for the person himself and profit for others.

In my first pastorate I had a beautiful little driving mare named Queenie C., who served me over many a weary mile on a three-point country circuit. But she had an untamed spirit. When free of bit and bridle for even a minute she would try to get away from me, and she often did. She wanted her freedom. The only thing that would bring her within grappling distance was a pan of oats. So long as she chose to exercise her brand of freedom she was no good to me, and she forfeited her regular measure of grain. But when she submitted to bridle and jack strap and rein, her freedom became a responsible freedom—she served me well and she never went hungry. And she demonstrated the real character of a driving horse, fleet of limb and beautiful to see.

This is an illustration of responsible freedom in Christ. In it we magnify **Him, properly interpret Him** before the world; and in it we achieve our greatest personal fulfillment and satis-

faction. "If the Son therefore shall make you free, ye shall be free indeed" (John 8:36).

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Deaths

REV. IRA PAUL DUMAS

Ira Paul Dumas was born September 17, 1904 at Baker, Oregon, and died on January 11, 1963 in Redding, California. He was converted at the age of thirteen, and remained true to God to the close of his life. He began pastoring at the age of twenty-two in Pratum, Oregon. In June of 1929 he was united in marriage to Aletha Allen and together they labored in the evangelistic field and in pastorates through the years. Their daughter, Aletha Fairy, was born in 1936. Brother and Sister Dumas served in pastorates in Hoquiam, Washington; Porterville and Modesto, California; Sellwood Moreland in Portland, Oregon; Chulia Vista and San Francisco First, in California, where he was serving when he was stricken with the illness which claimed his life. In most of his pastorates he conducted major building programs. Though he suffered a great deal, particularly during the last months of his life, his testimony was clear and he used every opportunity to tell of the love of God. The influence of his life was clearly felt in the hospital where he was confined for the last month of his life, and his influence lives on in the church and community where he lived. He is survived by his wife, Mrs. Aletha Dumas, of Redding; and their daughter, Mrs. Paul Miller, of Kansas City. Funeral service was held at Modesto First Church by Dr. E. E. Zachary, district superintendent, assisted by Rev. Robert Sutton of Stockton First, Rev. Lawrence Bone of Sacramento First, Rev. Kenneth Vogt, superintendent of the Sacramento District, and his pastor, Rev. Virgil M. Hutcherson, of Redding. Interment was at the Lakewood Memorial Park in Empire, California.

REV. E. E. TURNER

E. E. Turner was born February 8, 1885, in Blackford County, Indiana, and died January 11, 1963, in Clearwater, Florida. He was converted at the age of twenty-one, sanctified six months later, and remained faithful until death. Feeling the call of God to preach the gospel, he began his preparation and, at the close of the three-year training course, he was united in marriage to Ora Jay, with whom he lived happily until his death. She was also a minister, and they continued their preparation at Olivet Nazarene College, uniting with the Church of the Nazarene in 1916. Brother and Sister Turner served as pastors at Evansville, Muncie, Indianapolis Northside, Hammond, and New Castle, all in Indiana, and five years in Rochester, New York. They also engaged in evangelistic work in a number of states and in Canada. Mr. Turner loved the souls of men and worked constantly to win people to God. He did much personal work testifying and handing out good literature. He was ill for twelve years, unable to preach, but never complained; patient and victorious to the end. He is survived by his wife, Rev. Ora J. Turner, of Clearwater, Florida. Funeral service was held at the Clearwater Church of the Nazarene, with Rev. M. H. Wilson, pastor, officiating, assisted by Rev. Jesse Towns and Rev. Fred Bouse; then a second service in West Side Church, Indianapolis, Indiana, with the pastor, Rev. W. H. John, the district superintendent, Rev. Luther Cantwell, and Rev. Luther Williams, officiating. God's presence and blessing were manifestly present in both services. Burial was in Park Cemetery, Fairmount, Indiana.

REV. ALBERT R. MORRISON

Albert R. Morrison was born May 1, 1880, in Saratoga, California, and died December 14, 1962, at the age of eighty-two years. In 1912 he was united in marriage to Mrs. Mary J. Topham, a year after they united with the Church of the Nazarene. In 1916 he was ordained an elder and General Superintendent Walker on the Southern California District. He served as pastor of Nazarene churches in Cypress and Highland Park, California. During his life he spent a great deal of time reading and studying the Word of God. Those who knew him loved him, and he will be long remembered as "Uncle Bert." The last several months of his life were a time of deep affliction, but always there was a clear and victorious testimony. He is survived by his wife, Mrs. Mary Morrison, and a stepson, Clarence Topham.

REV. J. S. COLLINS

J. S. Collins, age eighty years, went home to be with his Lord on December 13, 1962. He was an elder in the Church of the Nazarene for more than fifty years, a great pioneer. At his death he was a member of First Church of the Nazarene

Albuquerque, New Mexico. Many years ago he helped to clear the land for Bethany Nazarene College. He was a great soul, loved his Lord, his church, his family, and his many friends. He pastored churches in Oklahoma, New Mexico, and served at Capitan for two terms. He helped to establish the campground, and worked hard and stood by faithfully in those beginning years. He was a real Christian brother, a preacher of the Word, had many friends, and people loved him dearly. He is survived by his wife, Mrs. Effie B. Collins, seven daughters, and one son.

REV. JESSE L. MAYHALL

Jesse L. Mayhall was born September 17, 1889, and died January 16, 1963, in a hospital in Dallas, Texas, following surgery. On August 27, 1913, he was united in marriage to Girtha Hampton Taylor. He began his ministry in 1933 at Merkel, Texas, and was ordained in 1942 by the late Dr. R. T. Williams. His pastoral ministry included fourteen churches on the Dallas, Abilene, Southwest Oklahoma, and New Mexico districts. He preached his last message on January 9, this year, at Mesquite, on Psalms 19:14. He is survived by his wife and three daughters: Mrs. C. A. Gardner, Mrs. Sherman Rosson, and Mrs. C. W. Newberry. Funeral service was conducted in First Church, Dallas, with Rev. Luther Shaw officiating, assisted by Dr. Paul H. Garrett, district superintendent, and Rev. R. G. Nielson, pastor of First Church. Interment was at Merkel, with Rev. Wayne Gash officiating.

REV. WILLIAM C. HAHN

William C. Hahn died January 23, 1963, at the age of eighty-one years. He was a member of the Bresee Avenue Church of the Nazarene, Pasadena, but had been living in Arcata, California. He had filled the pulpit of the Arcata church just three weeks prior to his death. He was born in Plymouth County, Iowa, and had been active in church work for many years. He was a retired elder on the Los Angeles District. He is survived by a son, Edwin David, of Forest, California; a daughter, Mrs. James Borshine, of Omaha, Nebraska; four sisters; and four brothers. Funeral service was held in the Chapel of the Redwoods, in Arcata, with burial at Pasadena.

Announcements

RECOMMENDATIONS

Rev. Grant Barton, 624 Grissom Street, Mitchell, Indiana, and present pastor at Mitchell, is entering the field of evangelism as of August, 1963. I, together with his ministerial brethren of the Southwest Indiana District, take pleasure in recommending him for this field of service. His years of faithful pastoral work furnish him a background of knowledge that will be most helpful to the pastor and the local church. As of now, ten revival dates are scheduled. He and Mrs. Barton will use a house trailer, thus simplifying entertainment considerations. Mrs. Barton will render valuable assistance in the meetings as a pianist, and in other capacities when called upon to do so. —Leo C. Davis, Superintendent of Southwest Indiana District.

This is to recommend the Nesseth-Hopson Evangelistic Party for revivals. Rev. Herbert Nesseth is the evangelist. They are talented musicians and singers also. There are four in the party, and they travel by house trailer. No church is too small. They carry a Hammond organ and public-address system. They are good, dedicated, and successful soul winners. Keep them busy.—Fred J. Hawk, Superintendent of the Michigan District.

BORN

—to Mr. and Mrs. Eugene Barwegen of Kankakee, Illinois, a daughter, Mary Jean, on February 6.

—to Mr. and Mrs. Cloid (Jack) Miller of Washougal, Washington, a son, Kenneth Allan, on January 28.

—to Mr. and Mrs. John Rose of Bradley, Illinois, a daughter, Kimberly Sue, on January 23.

—to Mr. and Mrs. Herman (Bud) Schreiner of Washougal, Washington, a daughter, Danita Lynette, on January 12.

—to Rev. J. Rex and Delores Eaton of Kewanee, Illinois, a daughter, Cheryl Ann, on January 9.

—to Paul and Darlene (Wilson) Sexton of Portsmouth, Ohio, a son, Dale Edward, on January 1.

—to Mr. and Mrs. Don Nolan of Washougal, Washington, a son, Clinton Eugene, on December 8.

—to Mr. and Mrs. Donald P. Darsch of Dover, New Jersey, a daughter, Martha Lynn, on December 3, 1962.

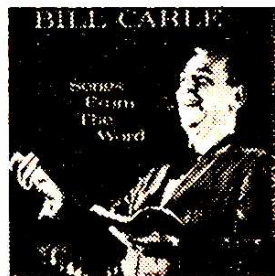
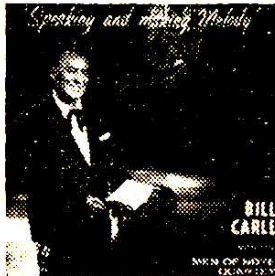
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Lord, Don't Move the Mountain
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So Send I You
I Am Persuaded
Nearer, My God, to Thee

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There Is a Green Hill Far Away
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When Little Children Pray
Day by Day
Nazareth
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The Ninety and Nine
I Know the Lord
How Great Thou Art

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Ohio, a boy, on January 10; he was born December 9, 1962 and has been named Bryan Ray.

SPECIAL PRAYER IS REQUESTED

—by a mother and grandmother in Oklahoma "for my granddaughter and husband, that they may have a burden and a desire to be saved," also that God may undertake for the salvation of all the family soon;

—by a Christian friend in Indiana "for a very desperate situation where a home is about to be broken up—several small children involved—the father needs God";

—by a man in California that he may find real victory in God;

—by a reader in Washington handicapped and unable to work.

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Conducted by W. T. PURKISER, Editor

Objectionable Films Banned in Mali

WASHINGTON, D.C. (MNS)—The December issue of *African Report* states that the Political Bureau of the Union Soudanaise, Mali's governing political party, has instructed the National Commission of Censure to "systematically prohibit the showing on Malian soil of all films under the categories of gangsterism, striptease, hold-ups, and Westerns characterized by violence; in brief, of all films of a sensational nature in contradiction with the moral and traditional up-bringing of the people."

Dedication Set for Brazil's Station PRA-7

LOS ANGELES, CALIF. (MNS)—The dedicatory service for Radio Station PRA-7 was held on Sunday, February 3, 1963, as reported by Dr. B. H. Pearson, president of World Gospel Crusades. "This lighthouse," he said, "has begun to beam the gospel by short wave across Brazil's millions and to evangelize some three million people in its primary long-wave area."

The dedicatory service featured Dr. Torrey Johnson, world evangelist and founder of Youth for Christ International.

Rev. Walter Kaschel, president of the association of Brazilian Christians which holds Station PRA-7, predicted that "somebody will have to build more churches to take care of the converts."

NSSA Launches 3-Year Drive

MIAMI, FLA. (EP)—A three-year program to enroll at least five million people in the nation's Sunday schools was launched by the National Sunday School Association at its midwinter convention here.

Dr. Harold H. Etling of Winona Lake, Indiana, the Association's president and Sunday school secretary for the National Fellowship of Brethren Churches, said the program will be called "Citizens for Sunday School."

He said Governor Mark Hatfield of Oregon will head a committee to spearhead the project. It will seek to enlist twenty key persons in each of the fifty states who will pledge to attend Sunday school regularly, testify in writing why they believe in the Sunday school, and give at least \$100 toward the program by October.

Each "Citizen for Sunday School" is expected to get three other persons to attend Sunday school in 1963, four more in 1964, and five more in 1965, for a total of twelve in three years. In turn these new "citizens" are expected to enroll others.

There is a question regarding Joseph, the husband of Mary, that I would like some enlightenment on. The inference from Matthew 2:23 is that he went for the first time, to dwell in Nazareth after returning from Egypt with Mary and the young child Jesus. However, in Luke 2:4 it plainly states that he went to Bethlehem to be taxed, from Nazareth. Which of these is correct, or am I drawing the wrong inference from Matthew 2:23?

The best explanation of this apparent contradiction seems to me to be that Joseph planned to make his permanent home in Bethlehem after returning from Egypt. It has been suggested that he thought this would be a better environment in which to raise the Messiah than the more primitive and somewhat irreligious Nazareth. A reflection of the feeling of the people of the day toward Nazareth can be seen in Nathanael's comment in John 1:46, "Can there any good thing come out of Nazareth?" However God had

other plans and directed the little family to Nazareth rather than to any part of Judea.

From Luke 1:26 we know that Nazareth was Mary's home. Whether Joseph had also lived there, or had simply come to Nazareth to claim his bride, we are not told. Matthew's manner of speaking—"he came and dwelt in a city called Nazareth"—does not mean that Joseph had not been there before, but is accounted for by the fact that this is the first mention of Nazareth in the Gospel of Matthew.

Is it wrong to vote "no" at a pastoral recall? Is it wrong to solicit "no" votes for a pastoral recall? Is it possible for a layman to know the will of God for the pastor when such is opposed to what the pastor feels to be the will of God for himself as a called minister of the gospel? Can a Christian put out a "fleece" in order to know the will of God for anyone other than himself?

It is *not* wrong to vote "no" in the renewal of the call of the pastor if in prayer and serious consideration one feels it to be in the best interests of the church.

It is wrong to solicit "no" votes in connection with the renewal of the call of a pastor. Each person eligible to vote should be permitted to do so without human pressures.

Our whole system of pastoral arrangements is based on the assumption, which I believe to be entirely justified, that any single individual may be mistaken in his convictions as to what would be best for a local congregation, and that the collective judgment as indicated in a secret ballot is the most valid indication we can find as to what

would be best. The fact that the system works well 90 per cent or more of the time would seem to indicate this also. It is the 10 per cent or fewer times when it miscarries that hurt.

As to "fleeces," these are dubious means of finding the will of the Lord to say the least. In some cases the amount to little more than flipping coin.

Incidentally, we have changed our terminology with regard to renewal votes. We no longer call it a "recall vote." It is "Renewing the Call of the Pastor." The very careful terms in which these actions are to be taken are laid down in the church *Manual*, paragraphs 86-92, pages 65-68, 1960 edition.

What is your feeling as to a person making promises and never keeping them? This individual testifies to the highest state of grace, yet his actual pinpointed promises are never carried out. I am not talking about an occasional slip of the memory.

It is quite beyond me. One doesn't have to be a Christian to feel duty-bound to keep his word. Simple honesty is enough to take care of that. If you are sure you have made sufficient allow-

ance for lapses of memory, then I would simply have to say that the person's question is mistaken as to his state of grace.

NOTE: The editor frequently receives questions which he would like to answer but cannot because they are sent in without the name and address of the sender. Names are never used in "The Answer Corner," and no record is kept of the persons who send specific questions. But all questions must be signed if they are to receive consideration. Thank you.—W. T. PURKISER, Editor.

Honesty and Honor



IS YOUR WORD dependable? Can men believe that you will do as you say? Often the mind will rationalize to escape promises and words that have been

spoken. This eliminates explanation and understanding where one may not feel such is required, but according to God's Word, you remain responsible. "For by thy words thou shalt be justified, and by thy words thou shalt be condemned" (Matthew 12:37).

Your reputation soon gets around and it is known when you misrepresent and fail to be thoroughly honest on every occasion. A pure heart is not connected to a head of lies; therefore holiness includes the demand that every word that we utter be perfectly true.

Honor of all honor is upon the honest man. Since he is truthful, he is trustworthy of recognition and confidence. God will reward the right and also serve retribution upon the wrong. Hold out for the highest honor—be honest!—**J. E. Perryman**, Pastor of Fairview Church, Clovis, New Mexico.

Nazarenes Must March!



WHY did Christianity win during the first two centuries? It won because zealous Christians marched and witnessed.

The founders of our denomination, the Church of the Nazarene, launched forth with great faith at the close of the nineteenth century because they felt that they must march. Now here we are in the latter part of the twentieth century. What is our feeling? Do we really feel that we must march? Are we showing this by our Christian zeal?

Recently I heard a man give this unusual testimony. He told of two men who came to his neighborhood to call on a family. Not finding the family at home, they decided to knock on the door of the next home to give that family an invitation to church. The man who later testified to the incident had been living in this neighborhood for twenty years and this was his first invitation to church.

He invited the callers into his home. They

talked and prayed with him, read from God's Word, and the man came to God right there in his living room. The next Sunday he was in church for the first time in thirty-one years. Today he is taking a leading part in church work and visitation, leading others to Christ. An unusual testimony? Yes, but couldn't this be a usual thing if Nazarenes marched forward witnessing as God would have us to do?

People all around us are hungry for the gospel. The outreach is great. There are souls just waiting to hear that somebody loves them and cares for them.

We go to church. We hear the sermon, but do we really know our faith? Are we finding time to study our Bibles as the Communists are studying the works of their founders? We have a great task and a wonderful opportunity. Souls are unreached and soon will be lost if someone doesn't come to their rescue. The work must be done. Nazarenes must march and witness to a starving world!—**LORA LEE (KNIPPERS) DUNKIN**, Fort Walton Beach, Florida.

Here's How . . .



STANDING BEFORE ME was a young man who was the picture of despondency. Here was "Operation Doorbell" in reverse, for he had rung my doorbell. He quickly introduced himself and expressed a desire for spiritual help.

In conversation he told me that he had once been a Christian, that he had attended a Bible college of a sister denomination in preparation for the ministry. About three years before he had married a Nazarene girl. Now here he was in Galesburg, without friends, without funds, and sick at heart.

On impulse, he had left his home in an eastern city. He walked off his job and never even bothered to tell his wife good-by, as he started for the West Coast. However, on reaching western Iowa, he was overcome with remorse and decided to return home.

We knelt in prayer as he once more came in contact with God and testified to being reclaimed. He told me that he and his wife had backslidden shortly after their marriage.

"How did you lose out?" I asked him. "Did you give up all at once?"

"Oh, no," he replied. "At first we stayed home from prayer meeting; then we started missing Sunday nights, then Sunday mornings. Finally we just quit altogether."

Here's how—to backslide! It's a proved pattern and this young man and his wife had followed it. What heartache this couple would have been spared, as many others will be spared, if they avoid the proved pattern, of **Here's how—to backslide!**—**Floyd H. Pounds**, Pastor of First Church, Galesburg, Illinois.

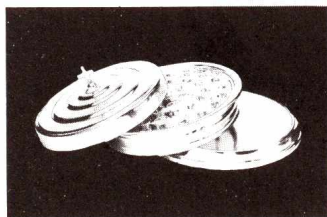
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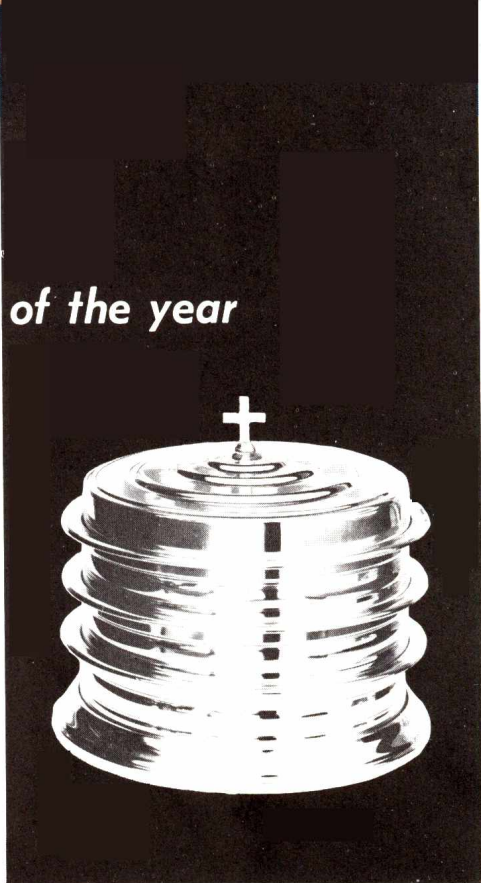
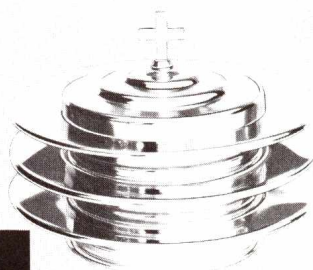
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