



# Herald of HOLINESS



*Official Organ of the  
Church of the Nazarene*

*The Lord gave the word:  
great was the company of those  
that published it (Psalms 68:11).*

*January 3, 1962*

# EDITORIALS

By W. T. PURKISER

## ***Nazarene Publishing House:*** **FIFTY YEARS**

Golden anniversaries in the Church of the Nazarene are now becoming almost commonplace. The denomination in 1958, several of our colleges, and a sizable number of local churches have joined the company of institutions which have seen fifty years of service in the kingdom of God as it manifests itself through the Church of the Nazarene.

In 1962, the Nazarene Publishing House takes its place on this distinguished list. Since April, 1912, the House has enjoyed a growth its first supporters would have thought impossible. The early days were days of struggle with heavy loads of indebtedness, uncertain credit, and an insecure future. But foundations were laid solidly in the teens and twenties upon which the strong organization of today is built.

One element of strength in the Church of the Nazarene has been the way her laymen have taken positions of key responsibility. No finer illustra-

tion of this can be found than the commanding leadership given the Nazarene Publishing House by Mr. Mervel S. Lunn, first employed as a book-keeper in 1913, named assistant manager in 1919, and manager in 1922.

A rare combination of sound business practices and unwavering spiritual vision for "the full gospel to the whole world by the printed page" marked the thirty-eight years M. Lunn (as he is better known) served the church and its publishing concern as manager. Growth from an indebtedness of over \$100,000 to net worth of more than \$3,000,000 is a record difficult to equal anywhere.

When M. Lunn retired in 1960, there was complete confidence in the choice of his son as his successor. Meredith A. Lunn had served as assistant manager for thirteen years, 1947-60. The administration, vision, and planning of the last eighteen months have fully justified this confidence. Under God, the best days for the Nazarene Publishing House are still ahead.

The editor of the *Herald* has, of course, known the work of the Nazarene Publishing House for thirty-five years. For the last year and a half, however, I have been privileged to work closely with its management and staff and to see the operation "from the inside." It is a thrilling experience to be associated with the dedicated men and women who make up the personnel of the Nazarene Publishing House. The quality of administration would grace the largest corporation in our land; the staff morale is the highest; but most significant of all are the many daily evidences of complete devotion to the work of God.

The editor takes great pleasure in commending to all readers of the *Herald of Holiness* the sixteen-page supplement in this issue, describing pictorially the work of the Nazarene Publishing House. Read the text, look through the pictures, and when you visit Kansas City be sure to go through your publishing house, now "fifty years young."



*This is the press on which the inside pages of the "Herald of Holiness" are printed each*

*week. Pressman J. D. Poe is seen "inking up" for another run. The Nazarene Publishing House produces 42,000,000 pieces of holiness literature each year. This takes 48,000 pounds of ink, and \$525,000 worth of paper stock—a total of 1,400 tons or enough to fill seventy freight cars. Figures alone cannot tell the spiritual harvest which comes from sowing diligently "beside all waters" as the Word directs. Two hundred thirty consecrated and skilled Christians labor to make this possible.*

# THE GOSPEL

... by the printed page



**SURELY** God himself is interested in this business of communication when He sent His Son to redeem us. "The Word was made flesh, and dwelt among us." Also, God has provided

the Bible as His written Word for us. Holy men wrote as "they were moved by the Holy Ghost."

In the sixteenth century, when the Protestant Reformation broke out in Germany, it was not difficult later on to discern the significance and importance of printing in the awakening of that era. Similarly, it was more than a coincidence that the Wesleys were quick to use the printed page in the revival of their century. In fact, John Wesley was the first to use inexpensive literature as a means of spreading and conserving the message and fruits of revival. As Stevens observes in the *History of Methodism*, Wesley's ambition was "to produce a literature simple enough for plain men to understand, cheap enough for poor men to buy." It has been estimated that in the first twenty years of the Wesleyan revival approximately two-thirds of its publications were priced at twenty-five cents each, and that more than one-fourth of them sold for two cents a copy.

The power of the printed page in this century is apparent, with special reference to nations and peoples emerging from illiteracy and awakening rapidly to freedom and political independence. World-wide communism is using this tool and is subsidizing part of the cost for propaganda purposes.

A challenge equally staggering confronts our church in carrying out her world missionary assignment today. All peoples must be taught to read and study God's Word for themselves. Suitable helps must be added. Seldom do we find stable Christians who have not paid attention to reading. Doctrine is not a plaything for the closet-room philosopher; it is a signpost for those who would find the truth. Inexpensive and attractive books have been the order of the day from the beginning for the Nazarene Publishing House. The gospel by the printed page has leaped beyond denominational walls and broken down

General  
Superintendent  
Young



prejudices by its silent and unchanging message.

Most of the church is not aware of the army of skilled and committed workers necessary to this task. But God has given them to us and their service testifies to their enduring faith. Their work is not dramatic, but it is significant. A salute also to those who produce our Spanish literature and send it around the Spanish-speaking world.

No one can yet guess the full meaning and significance of our printing mission. Our scope for expansion knows no ceiling. God grant that this witness shall extend to all the world, for the message of holiness fits the printed page.

## Prayer Request for David Sayes

Please pray for the infant son of Rev. and Mrs. Howard Sayes, missionaries to Trinidad. Doctors have found that the optical nerves in the baby's eyes are not developing normally. They believe the baby has some vision, but are not sure how much, as yet. There is no medical remedy known for treating this type of nerve damage, and no known specific cause. Pray that God will be pleased to touch this child's eyes and help them to develop normally. Little David is only seven months old.—*Foreign Missions Office.*

Church Secretary Dick Willis sends word from Los Angeles, California: "After serving Los Angeles First Church for four and one-half years, Dr. L. Guy Nees has been given a four-year call with only six negative votes. During his pastorate, 235 have been added to the church roll, 400 to the Sunday school roll, and a new \$400,000 sanctuary is nearing completion. A wonderful spirit of unity and optimism prevails in our congregation."

Pastor M. H. Stocks sends word from Huntsville, Alabama: "First Church appreciates having our church pictured on the denominational poster for 'Shining Lights on Sunday Nights.' We praise God that our people unselfishly and sacrificially gave for Thanksgiving offering a district record—\$2,064. This resulted in greatest revival spirit in history; over one hundred victories won in one month; over forty the night of the offering, with no preaching. Dr. Otto Stucki closed revival on December 3, without getting to preach, and altar filled. Fifty-nine members received in eleven months. Largest attendance ever; pastor's salary raised."

In December of 1961, Rev. C. E. Bordelon, pastor of the Downtown Church of the Nazarene in New Orleans, Louisiana, was elected president of the Greater New Orleans Ministerial Union.

Tyler, Texas—Grace Church set a new record in Thanksgiving offering, with \$516 coming spontaneously; no pledges. Thirty-one new Sunday school members received since October 8. Good revival with Pastor H. T. Shearer preaching and the Dwight Merediths singing, in October. Lights shining brighter Sunday night!—*Reporter.*

Word has been received from District

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## Herald of HOLINESS

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Superintendent Gene Phillips that Rev. Harold Henry, pastor at Britt, Iowa, died of a heart attack on December 6, 1961. First funeral service was held at Britt, with a second service at Oklahoma City First Church, with burial in Bethany, Oklahoma, on December 8.

Evangelist Paul Stewart writes: "Closed

twenty-sixth campaign in Warren, Ohio, First Church on December 3, and entered hospital in Birmingham, Alabama, on December 4 for removal of cataracts from eye. Operation successful, and after short convalescence I am looking forward with glad anticipation to continuing evangelistic work with good eyesight and good health."

## AN ANTIDOTE FOR FEAR

An elderly Christian woman whom I knew used to make a habit of reading the ninety-first psalm and the fourteenth chapter of St. John practically every night before retiring. She admitted that these passages were a great comfort and an aid to restful sleep. "I will say of the Lord, He is my refuge and my fortress: my God; in him will I trust" (Psalms 91:2).

Anxiety is so prevalent in these times that it is good to know a Biblical antidote for fear. Here are lines based on

some of the thoughts in the chapters to which I referred above:

*God is our special Fortress,*

*A very present Aid;*

*Now therefore are we confident—*

*Stout hearts are unafraid.*

*No evil shall befall us;*

*No power on earth can harm*

*The souls who trust in Jesus,*

*Depending on His arm.*

*Then trust, through sun and shadow*

*O people yet unborn,*

*The Hope of all the hopeless,*

*The Balm for those who mourn!*

**By FLORA E. BRECK**



# Argentine Journey

**General Superintendent  
Hugh C. Benner**

IT WAS a lovely Argentine evening when our Pan American jet touched the runway of the International Airport at Buenos Aires. Leaving New York at 9:00 a.m., we had stopped at Caracas, Venezuela, and Asuncion, Paraguay, and had completed our trip in twelve hours.

From Caracas to Asuncion we had taken one of the world's longest overland commercial non-stop flights—2,645 miles. After flying inland 100 miles, we could see no towns, no roads, or any other marks of habitation; only hundreds of miles of jungle and broad, marshy plains along the major rivers. Of course the major attraction was the famed Amazon River, which where we crossed it, and viewed from an altitude of 35,000 feet, was composed of three or four broad channels with smaller ones connecting them at intervals, the mass of water already giving promise of the huge flow at the mouth, where it forces fresh water several hundreds of miles into the Atlantic Ocean.

At the airport we were greeted warmly by Dr. and Mrs. John Cochran, Miss Dorothy Ahleman, the Thomas Ainscoughs, the Donald Davises, and the Melvin Wilkinsons. As always, it was thrilling to greet these devoted Nazarene missionaries and to begin an extended period of service and fellowship with them.

Arising the next morning, we found ourselves in a "reversed world," from our North American viewpoint. It was November 8, but summer was only weeks away. Flowers were blooming in colorful profusion, and at noon shadows were projected to the south, since we were well south of the Tropic of Capricorn.

My first service was with the staff and students of the Bible school. Here I found a group of intelligent, alert young people, several of whom are in training for full-time ministry. As in all our fields, our possibilities for future achievement and permanence are wrapped up in our training program. At the later Mission Council meeting we discussed the present status and future needs of the Bible school, and believe that the policies adopted and plans made will strengthen this project, and at the same time conserve the time and strength of our mission staff. The early construction of an adequate building is imperative.

On my second morning in Argentina, I began, with Dr. Cochran and Brother Davis, an extended trip into the interior. Argentina is a big and beautiful country. As we drove toward Rosario, which is northwest from Buenos Aires, I felt very much at home, for the country was amazingly like that of Ohio, Iowa, or Kansas. Great fields of wheat and corn were to be seen everywhere, and combines formed processions on the highway, just as in the northern wheat belt. Scores of large dairy herds were in evidence, while hundreds of thousands of beef cattle roamed the range.

Following the Rio Parana we saw the rich black soil, extending down three and four feet below the surface. Frequently we met Gauchos riding beautiful horses, and wearing large rain capes which gave protection to both horse and rider.

Our first regular service was held in Rosario. With a population of 800,000, we have in this thriving city a good beginning in our work. Until recent years our activity has been largely in the Buenos Aires area, but now Dr. Cochran is projecting an emphasis on establishing strong churches in these larger state capitals, from which these areas can be evangelized.

Under an aggressive and progressive mayor, Rosario is being modernized rapidly and it has become one of the cleanest of South American cities. We enjoyed a good spiritual service with excellent attendance. The number was affected by a railroad strike, for the support of which a general strike has been called, and which greatly hindered our people who were dependent on public transportation.

Due in Cordoba the next night for a service, we discovered that our one-a-day flight had been canceled. So we turned again to our trusty Chevrolet pickup and went on our way. Cordoba, with a population of some 600,000, presents an unusual opportunity. There is in the air a sense of excitement, and scores of new buildings are to be seen, eight and ten stories, many of them in process of construction. This situation is common in all the major cities of Argentina. During the Peron regime practically all construction was of a public nature, including large government housing projects. But since the shift in government, private

capital has been released and the evidences of a new business upsurge are everywhere, including major improvements of roads.

I found an unusually fine personnel in my congregation in Cordoba. The prospects are bright for a strong work in this rapidly growing city.

In the next installment I shall report on Mendoza, Bahia Blanca, and further developments in Buenos Aires.

# "As Dead Men RAISED TO LIFE"

By Evangelist  
PAUL MARTIN



## THE RESURRECTION

of Jesus Christ meant so much to the first Christians! They spoke of it often, and the Resurrection spoke to them. Come with me to the sixth chapter of Romans. Here the Apostle Paul describes the experience of entire sanctification. He describes it as one who really experienced it, and describes it in the terms so real to all early Christians—terms such as death, burial, and resurrection—remembering Jesus, the living Saviour.

Three things seem plain as we join in remembering: His death, our dying to self and sin; His burial, our separation from a passing, perishing world; His resurrection, our walking in newness of life. For St. Paul said so gloriously, we are "as dead men raised to life" (Romans 6:14, *The New English Bible*)\*.

First, this experience means "dying out," the destruction of the man of sin by a violent death: "Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin" (Romans 6:6). No one calls death pleasant!

It is a struggle—dying to favor, to friends, to foes; dying to misunderstanding or acclaim; dying to money and to the things money buys; dying to illness, age, and death; so dead that every sore,

sensitive spot has been uncovered, every bitter memory exposed, every tricky procedure faced and acknowledged. In physical death, money, friends, position, false props on which we leaned, ambitions, with the tomorrows, are laid aside. So in spiritual death, our strength is surrendered, our weakness acknowledged, and our will completely placed in His control.

Dying as Jesus died, and buried with Him—this could be called part of the dying-out process. For when an honest seeker for entire sanctification dies out to the world, its toys, tinsel, trouble, tools, and trade, he does it for good. Their appeal for him is buried. Their demands on his life are over. "For he that is dead is freed from sin" (Romans 6:7).

Such a separation took place through burial between the once living Christ and the bustling world. It is true that this complete separation (God keep us from anything less!) makes a man something of a stranger in this kind of world, confronted with easy morals and slippery motives. (What a hue and cry went up when a man returned \$200,000 plus to the armored-car dispatchers!) Plan on it; expect to feel some of the lonesomeness of a stranger in the city, a man on a journey, but a man who now understands his neighbor, who now can love, can share.

But here we stand now at the bursting forth of a blessed experience. "But now being made free from sin" speaks of a spiritual resurrection, a precious infilling of the Holy Spirit with newness of life. Life with its carnal masters—greed, lust, fear, and frustration—ceases to be a burden; and a full life, joyous, triumphant, takes its place. They who so intimately knew their Christ before and after His death could think of nothing better to which to liken the Spirit-filled, sanctified life than His resurrected life—radiant, patient, beautifully free.

Take a moment now, oh, take as long as you can! Christian friend, have you followed Christ in death, in complete surrender, in full separation? Do you feel that the "old man" is capable of amendment? Are you resisting the Spirit's probing? Look again to the deliverance He promised, to the peace He gives!

Many, like Simon of Samaria, want the resurrection but resist the price. It is so hard to tell people how to die! But die we must! It is a struggle never forgotten, an experience so soul-shaking, so overwhelming, so real, so just like you, deeply personal, that you will know it!

Shall I stop here? It will be all right—for the "coming forth" always happens. A new life will begin.

"But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life" (Romans 6:22).

\*© The Delegates of the Oxford University Press and the Syndics of the Cambridge University Press, 1961.

# COSTLY GRACE

By Evangelist FRED THOMAS

CHEAP GRACE is an enemy to Christianity. Too many take for granted, because the price has been paid and the source of grace is infinite in its resources, that everything is to be had for nothing.

Cheap grace is only "a form of godliness." It is only an intellectual assent to truth, of itself insufficient to secure the remission of sins. In such a religious school of thought the world finds a cheap covering for its sins. No contrition for sin is required.

Cheap grace means the justification of sin without the regeneration of the sinner. It is claimed that grace alone does everything, and everything can remain as it was before. Some believe in the forgiveness of grace but not the transformation of grace. They believe that grace can save from the penalty of sin but not from the power and dominion of sin.

Cheap grace is preaching forgiveness without repentance. It is baptism without discipline, Communion without confession. Cheap grace is grace without discipleship, grace without the Cross, grace without Jesus Christ.

Cheap grace is preaching holiness without the destruction of inbred sin. This is commonly known as consecration for service without consecration for cleansing. This consecration for service will produce works without cleansing.

But cheap grace is also preaching holiness that will destroy the sinful nature without consecration for service. If it were possible to consecrate for purity alone, it would produce a stagnated experience of fruitlessness and joylessness. Either alone is exceedingly dangerous to Christian experience and the advancement of God's kingdom in the world.

God's grace was costly to himself. God's wealth is infinite in its resources, in His eternal existence and creation. But His grace cost Him the unspeakable gift of His only begotten Son. It was only as God reduced heaven to bankruptcy and robbed it of its most priceless Jewel that He could make His infinite grace possible.

God's grace was costly to His Son in His incarnation. "For verily he took not on him the nature of angels; but he took on him the seed of Abraham" (Hebrews 2:16). It was a great leap from the throne of His eternal Father in heaven to the borrowed manger on earth. He condescended from the home of His eternal existence in the bosom

of God, hidden with majestic beauty and glory, to the breast of a woman.

God's grace was costly to His Son in His life. Jesus said, "Foxes have holes, and birds of the air have nests; but the Son of man hath not where to lay his head" (Luke 9:58). God's grace was costly to His Son in His death. He who was Eternal and immortal gave His outpoured life and outpoured blood in death upon the Cross to make this infinite grace possible.

God's grace is also costly to its recipient. God's grace is as boundless and free as the oceans. The resources of grace are infinite in their supply. Man cannot merit grace, because grace is unmerited love. Nevertheless grace is costly.

Grace is costly because it condemns sin and justifies the sinner. Grace will never justify the sin of the sinner. But in the operation of grace the sinner can and must separate himself from all sin by a complete surrender to God.

This grace is costly because it demands all. Jesus said, "So likewise, whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple" (Luke 14:33). And again He said, "If any man will come after me, let him deny himself, and take up his cross, and follow me. For whosoever will save his life shall lose it: and whosoever will lose his life for my sake shall find it" (Matthew 16:24-25).

This grace is not only costly in its complete surrender but also in its consecration. It is not only consecration for purity but consecration for service as well. The promised inflow of "rivers of living water" in the cleansing of inbred sin would be stagnated into a dead sea except for the outflow in our love and devotion to God and in our love and service to our fellow men.

But in this costly grace which demands all we possess a power which is not of this world. "But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth" (Acts 1:8). In this glorious Pentecostal experience we find the power of inward purity and the power to witness.

Cheap grace can never meet the need of the human heart, the Church, or the world. But the power of costly grace can meet the need of this our day as it did in the ages past.

# *Let's Have a Parade!*

By **MILO L. ARNOLD, Pastor, Moses Lake, Washington**

ALMOST every American Main Street community has its summer festival preserving the memories of its past. There are Centennial Days, Old-timers' Days, Harvest Festivals, and many variations of the same theme.

The observance usually includes some return to the garb and practices of the yesterdays. Often the men grow beards, the women wear dresses of a century gone by, and the stores are decorated in traditional Western fashion.

On a given day most of the communities have a parade when covered wagons rattle down the street, people on horseback ride by, and the children, catching the spirit of it, hitch their pet calves or colts to carts and join the array. Barbecues are planned for outdoor eating, and a fair or other activity completes the celebration.

All this is a fine expression of respect to the brave people who punched the wilderness back and drove the stakes of civilization farther and farther toward the sunset. However, while we pay the past our respect, we do not return to it. Our conformity to its customs and costumes is only for a day. It is sort of a gay waving of the hand to a past which is disappearing around a bend in the road. After a few days the busy people of Main Street, America, will don modern clothing and quickly return to their electric kitchens, television sets, and dreams of faster inventions.

Progress is the only legal tender for paying our debt to the past. To return to the use of the covered wagons would be to betray the men who crossed the plains in them. We owe our forebears a dedication to progress rather than a return to their status.

The church too has its yesterdays. They too were days of hardships and primitive facilities. They were days of brush arbors, flapping tents, and perspiration with inspiration. Our American forebears in the church enjoyed splendid success. They carved out a church for which we are indebted. They gave us a heritage of faith and daring which must never be forgotten. It is well betimes to discuss, to display, and to remember with appreciation their pioneering adventures. However, any effort to return to their methods or to restrict our work to the use of their tools would be to betray them. The only way in which we can be worthy of such progressive forebears is to give them progressive heirs. Only progress today will pay our debt to yesterday.

Our pioneering forebears dared to break with the traditions and practices of their day in order that they might punch out a church in the wilderness. They did things which were daring and new. They found or made tools which were effective. They were geared to the needs and situations of their times. Their chief concern was not with their tools but with their tasks. Our duty to them today is to pick up their task and pursue it with the machinery for today. They would not want us to return to their slow speeds or their meager instruments. We too must dare to be different from the past even as they were different from their past.

In our communities we must build a stately church because they went there and built a brush arbor. We must have a splendid choir because they sang lustily there. We must build a seminary because they built a high school. We must look at the small magazine they produced and give our generation splendid books and a magazine geared to the generation now being born.

Jesus of Nazareth shocked the grooved religious life of His day by a new approach. From His day until now every generation has had its sincere people who could not distinguish between being fundamental and being traditional. They have attached as much importance to ancient shibboleths as to basic truths. They have been more concerned with gilding the tombs of the forebears than with leaping forward, bearing the flaming torch they carried. They sometimes forget that those forebears earned our honor by daring adventure and progressive creativity. The best way to honor a hero is by heroism. The finest monument to a dead prophet is a living prophet with a flaming message.

The religious needs of today's communities must be served with progressive methods without any departure from fundamental truths. Our basic doctrines are entirely compatible with modern terminology and techniques. The social status of our communities calls for a well-trained and thoughtful ministry, a dignified church, and fine tools for educating the young. This does not imply any departure from the committed life, the sanctified heart, and the holiness message. These fundamental things are as up-to-date as tomorrow's rocket planes. They are what today's world needs desperately. However, they must be wrapped in today's colors and presented in today's vocabulary.

We need not fear new vehicles so long as they carry proven truths, nor shrink from new words



if they express sound doctrines. We cannot honor progressive men of the past without progress today. If the heroic dead should rise and enter our services they would call for modern methods, effective tools, and ready adventure. They would ask for the tools and attire of the generation they were elected to serve and among whom they would live.

Yes, let's have a parade and honor the brave people who preceded us in their daring encroachment into the unevangelized West, looking with dedicated interest at the tools they used and the incidental trappings of their lives. Let us show them to our children and preserve a memory of their ingenuity and dedication. Let us recognize the worth of these things and the consecration they expressed. Let's have a parade, but let us then turn our faces again to the baffling wilderness surrounding our days and assign ourselves to find new tools for solving new problems.

Our forebears have stirred our admiration by their daring to forsake the deep ruts of a conforming religious expression and cutting a new track into the field of evangelism. Let us rejoice in their

.....  
**No man ever yet received the Holy Ghost through a syllogism. He always enters in through the door of faith.—Daniel Steele.**  
.....

heroism and point with pride at their dedicated pioneer adventure. Our finest tribute to them will be to give them heirs who are likewise pioneers. We alone can give them grandchildren whose hearts are ablaze and whose commitment is not diminished. We can cause history to say of them that they sired a generation of people as dedicated as they.

The Pioneer from Nazareth leads a daring column of adventurers into the continuing future. The gospel is unchanged, the divine provisions are unchanged, the human need is unchanged; but the tools and techniques, the methods and manners must be kept abreast of the generation to which we are exposed. These can be unchangingly fundamental, yet as up-to-date as tomorrow's television newscast.



WE NEED a fresh resolve in these chaotic sixties. What we do we must do unequivocally and urgently. Goals are only as effective as the resolve and determination to see them fulfilled. As Christians and the "people of God," our faith is declared by setting goals worthy of the name of Christ and carrying them to fulfillment. Some worthy goals might be listed as follows:

First, *to be much kinder.* Kindness, although

sometimes looked upon as spineless sentimentality, is a positive Christian virtue. We do need to be kind, one to another. We need also to learn to be kind to ourselves. That we can do by working in the Master's vineyard, and not on our "ceiled houses" (Haggai 1:4).

Second, *to praise more and growl less.* The Psalmist urged men to "praise [God] . . . Then shall the earth yield her increase; and God, even our own God, shall bless us" (Psalms 67:5-6). How long has it been since you praised your fellow traveler in the Lord? How long has it been since you took the time to praise God for His wonderful works to the children of men?

Third, *to work harder for God.* Strong men are

**By DELMAR STALTER**

Pastor, New Haven, Indiana

burning up energy and their health to accumulate possessions that perish, while we labor for that which perisheth not. We can do more for God through several means: participation in the total program of God with all our energies, abilities, talents, and means; anticipation of the moving of God in our behalf in response to our faith, and reciprocation to men with the graces of God in spite of their affronts to our Christian stand.

Fourth, *to pray more effectively.* This does not necessarily mean a longer time in prayer, but more prayer in prayer! This calls for the "effectual fervent prayer" of which James speaks (5:16). James, in using Elijah as an example, realized that the power of Elijah's prayer in part was due to his trust in the promises of God. James also took note of Elijah's obedience, with his accompanying faith

to stand against the prophets of Baal. Nor could one miss the salient point that Elijah sought the glory of God only. There is much for us to learn about prayer, but who can miss the foundations of trusting promises, utter obedience, and an eye single to the glory of God?

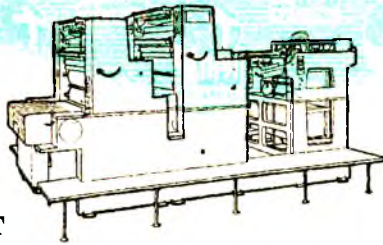
Fifth, *to manage earthly things for the glory of God.* It is too easy for us to be engaged with the "status symbols" of our day, such as an automobile, homes, furniture, dress, etc. Essential things help us to serve God, but beyond that they limit and

sometimes stop true service. Whatever things we possess, let us hold them so lightly that their loss would not disturb our spirits.

Sixth, *to strive always more perfectly to interpret Christ to a Christless generation.* The unsaved measure God by the Christians they know. Anything less than our best will depreciate our impact upon a lost world.

Our goals are ever before us. They are worthy of our full attention. Shall we reach them for Christ's sake?

# We Salute the NAZARENE PUBLISHING HOUSE



by  
**General Superintendent Powers**  
Sponsor, Nazarene Publishing House

## NO MOVEMENT

can long survive which does not produce its own literature. Christianity itself with its library of sixty-six books called the Bible is a case in point. Speaking of the ministry of Jesus, John said if all the wonderful things that He did had been reduced to writing "the world itself could not contain the books that should be written."

In the Church of the Nazarene the work of producing the literature of the denomination has been largely sponsored and encouraged by the Nazarene Publishing House.

The House is now celebrating fifty years of history, 1912-62. While the denomination would probably rank about twenty-fifth in size, the Publishing House ranks about eighth in size in the volume of its product. Its gross dollar intake in 1912 was approximately \$29,000. In the fiscal year of 1959-60 it was \$3,076,205.70.

The problems of producing this great volume of literature are many and complex. To illustrate: A very old and very experienced German bookseller said, "To write a book is easy, it requires only a pencil or a typewriter. To print books is a little more difficult because genius so often revels in illegible manuscripts. To read books is more difficult still, because of the tendency to go to sleep. But the most difficult

task of all that a mortal man can embark upon is to sell a book." Yet these and many other problematical situations are the daily concern of the House.

The record of the past fifty years indicates it has handled them conscientiously and well. Attorney George Aughinbaugh, the church's attorney and warm friend since the days of the founding fathers, said some time ago that the work of the Nazarene Publishing House is one of the principal secrets of the survival and success of the denomination.

Under the direction of capable, dedicated men the House has for fifty years sent out the message of full salvation to the ends of the earth in Spanish as well as English, and also in Braille for the blind.

It is appropriate on this anniversary year to pause and thank God and salute the Nazarene Publishing House and its personnel, both past and present, who lay out its copy, do its art work, man its machines, and manage the complex business of its over-all operation. These people have a strong sense of "mission," and those of us who are privileged to witness the impact of their services around the world agree that this service they render is indispensable.

Hence, on this anniversary we salute our own Nazarene Publishing House and assure them of our prayers and continued support as they continue to preach the gospel by the printed page.



# DOERS OF THE WORD...



## ***This is your story...***

If you have ever read a Sunday school leaflet, subscribed to the *Herald of Holiness*, or given a quarter into the class fund, you're a part of this story. You, and thousands like you, have built the Nazarene Publishing House from a struggling, anemic child into a reliable, trustworthy man, capable of carrying responsibilities and making decisions.

But why does it merit your trust?

Partly because your Publishing House provides you with Sunday school supplies every quarter aimed at a Nazarene audience. Partly because you look to Beacon Hill Press to give you and your

family the finest selection of religious books. Partly because you have found that the Lillenas Publishing Company (we're all one) brings you the music you like to sing. Because of these and many other reasons, you trust your Publishing House to provide you the most important nourishment—food for your soul.

What kind of people work here? What do they do? Where do they come from?

They are Nazarenes like the ones who live in your town, and maybe they do the same kind of work as you. There are artists, accountants, advertising men, engineers, editors, electricians, mail

clerks, musicians, maintenance men, platemakers, proofreaders, pressmen. There are carpenters, clerks, and composers. Their jobs vary as much as the people hired to fill them.

While the plant you own is impressive and the people you hire to run it are competent, history does not show the Publishing House as always being a profitable operation. The next few pages will indicate this. They will also show what God hath wrought since those dark years through your support and confidence.



In 1911 the General Assembly selected Kansas City as the site for their new publishing venture. A large residence, consisting of twelve rooms and a large basement, was purchased. It not only housed the publishing interests, but also the general church offices, and served as a meeting place for the first Church of the Nazarene in Kansas City.

And in April, 1912, the first issue of the *Herald of Holiness* appeared. In the first edition Dr. B. F. Haynes, the newly named editor, outlined the purpose of the paper:

*To help hold the eye, ear, and heart of our church to this high and heavenly aim and to keep alive pentecostal fire on our altars and undying passion for souls the burden of every member and minister's heart shall be the tireless, joyous and ceaseless aim of this paper.*

An article by Dr. P. F. Bresee also appeared in the opening edition of the *Herald*, setting the stage for the type of editorial copy to follow. He said:

*A church which has any other aim but holy manhood, has substituted something for the divine pattern . . . No other purpose can scarce suggest an excuse for the church's existence . . . A church without the great purpose of fitting man for his highest destiny, would be a farce.*

The Publishing House, under the new manager, Rev. C. J. Kinne, began producing Sunday school helps, books, and tracts. However, the early years were far from being a brilliant success. Though precedents were being set and traditions were being established, it was a period marked by financial difficulties.

Mr. Kinne retired as manager in 1917 and was followed by J. F. Sanders, who had been employed since 1915 as financial agent. Sanders was followed by Rev. DeLance Wallace in 1919 as manager. During these administrations stern efforts were made toward retiring the indebtedness, which now had grown to \$102,000.

Early in 1922, Mervel Samuel Lunn was named manager after Mr. Wallace returned to Washington state. Mr. Lunn had been with the Publishing

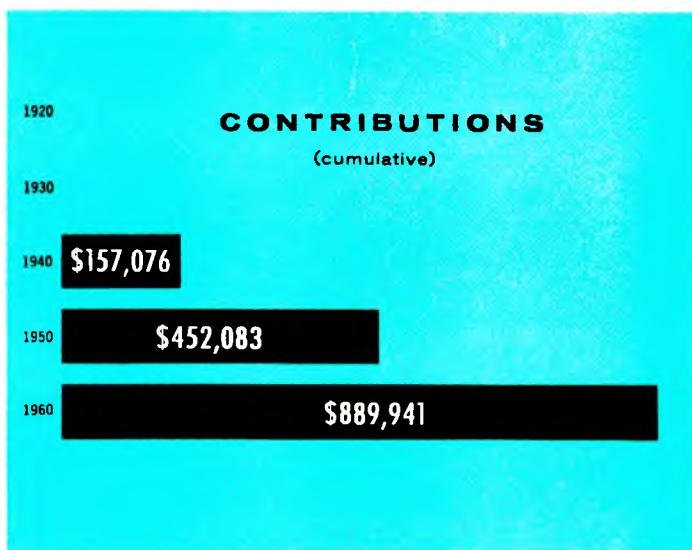
House since 1913 and had shown marked business ability. At thirty-two he undertook, as others had, the knotty problem of trying to place the business on solid financial footing.

As a result of intense work by general church leaders and the management, plus the overwhelming support of the church membership, the manager reported to the 1923 General Assembly that the entire debt had been retired.

By 1924 the Publishing House was doing five times as much business as when it started, and a building program was inevitable. Hence a three-story building was erected in 1926 at the present location.

Ironically, during the depths of the economic depression, the Publishing House became a benefactor to the church. At the 1936 General Assembly, Manager Lunn reported that the Publishing House had contributed during the previous quadrennium:

1. Free literature to the value of \$1,010.27
2. A secondhand press sent prepaid for the work in Palestine
3. \$5,000 to Ministerial Relief fund
4. \$10,000 to the General Board
5. \$60,000 in canceling notes against the General Board
6. \$1,891.56 in other donations to the church
7. A reduction in the price of the *Herald of Holiness* from \$1.50 to \$1.00 a year



Manager Lunn, who retired in 1960, summed up the depression days by saying: "When the church was helping the Publishing House, it was nursing a sick child." It would grow up someday and help them.

During the initial meeting of the current General Board, M. A. Lunn was named to fill the vacancy created by his father's retirement. "Bud" Lunn had been serving as assistant manager since 1946.



Periodicals—the basis for your Publishing House.  
Two-thirds of production time is spent in preparing these.

The HOLINESS EVANGEL, a new venture published in Braille, has been widely accepted as the leading holiness publication for the blind. It is pressed quarterly and is a compilation of leading articles from Nazarene periodicals. This service is part of the free literature program of the Publishing House.



What has been the key to the Publishing House's growth and apparent financial stability?

This again reflects on you, for the support of the general church has been the reason for this steady growth. More specifically, the growth has been hinged on your buying more and more periodicals, both in variety and in number.

About two-thirds of the average employee's time is spent on preparing your Sunday school order and other regular publications. This is not only true now, but it is historic. During the first year, the Nazarene Publishing House produced 938,825

copies of its periodicals, far outweighing the tracts and books it printed. Now the Publishing House delves into many more areas than book and tract printing, but preparing your periodicals is still basic. Illustrating this is the fact that eighteen million copies roll every year from the presses.

And that is the way it should be. This would indicate your Publishing House has grown with the church.



Editors are the guiding forces behind the plans for your publications. Here (left) Dr. A. F. Harper, executive editor of church school periodicals; Fred Parker, CONQUEST editor; and Helen Temple, OTHER SHEEP office editor, discuss consistency in editorial style.

## ***Strength of periodicals lies in planning***

Before any new publication reaches you, it often has several months' collective thinking in it. This is before a sketch has been drawn or a line of type has been set. Oftentimes after such study the idea is junked. More often it is made into a product to help you worship at church or home.

Editors play a big part in this. They first must sense a need. The book editor is concerned with finding a manuscript that is not only well written but makes a unique contribution to Nazarene readers. The music editor wants a score that is musically sound as well as one which tells a story through music and words.

Salesmen are also concerned in this preparatory work. They are sensitive to your needs. There are many working in the sales department at the Publishing House. Others come to your assembly. They are all concerned with telling you about the new product. It might be introduced directly

through the mail, in the catalog, or at your district assembly. You are also told about the *Herald of Holiness*, *Preacher's Magazine*, and other periodicals through the sales department.

The drama begins unfolding when your letters start tumbling into the office. You might be asking about a revival banner. Or you might wonder when that new book is coming out. You might have had an inspiring thought after reading an article in the *Herald*, and you're telling us how much you appreciated it. You write all kinds of letters.

Most of your correspondence asks for something. You need to increase your Sunday school order. You are ordering more N.Y.P.S. supplies. It usually takes six persons to open your mail on Monday morning, and three times as many to process your order. It takes secretarial help to answer your correspondence.

In the order clerical department, your order blank is analyzed and the items you ordered are priced. The cost of your order with more than

seventy-five others is computed by a comptometer, which often shows that you and your fellow shoppers have bought more than \$10,000 worth of products in one day! In all it takes more than thirty employees to care for your orders and subscriptions.

There are ten employees in the accounting de-

partment, including a comptroller, and three other men in the accounting, credit, and bookkeeping areas. Each account is microfilmed for permanent reference as your order is making its way through the rest of the plant. This area brings to our attention how much you are buying. For instance, it tells us that your purchases of last year were in excess of \$3 million.



Music Department Manager Bob Stringfield and Music Editor Floyd Hawkins have found their work is accepted, not only by Nazarenes, but by the entire religious music world. Your Publishing House is now the leading denominational music publisher.



Leaning on old-time platen press, now serving as a token of Nazarene religious printing, HERALD OF HOLINESS Editor W. T. Purkiser and Book Editor Norman Oke discuss a recent publication.



Typists, secretaries, stenographers, file clerks find a place of service at the Publishing House.



If assigned to one person, letter opening would demand a fifty-hour week.



Your subscription, along with a third of a million more, is kept active by seventeen clerks.



Part of the sales staff discusses a page in the N.P.H. catalog. Minute planning and a sensitive sales sense are necessary to make certain your needs are adequately filled.



The director of Visual Art is designing a format for special service promotion.



Periodicals are funneled through the layout department, where type is marked and engravings are ordered.



The "Nu-Vu" artist is preparing picture Bible lessons

## Art departments play major role

The Visual Art department, created in 1948, has developed in recent years an inexpensive program for advertising revivals and other special meetings. The Publishing House has a large file of names and news data as well as engravings used in the advertising. This department has also been active in the silk-screen printing process for larger signs.

The art and layout sections, part of the production department, are interested in the creative aspects of typography. The Publishing House employs seven artists. About one-third of the work load is on the creative level. Even when suggestions are given, a large amount of time is involved in illustrating the periodical. The layout section is concerned with displaying the pictures and type to the best advantage.

The work of the editorial, art, and layout sections all receives the inspection of the proofroom, particularly for style and grammatical construction. The proofreaders are also responsible for catching errors in the copy after it is set in type.



With the addition of color to the "Herald of Holiness," its art director must give full-time attention to each edition.



Editorial copy stops at the proofroom on its way to the compositor to check style and spelling and on its way out for typographical errors.





Ludlow operator assembles a line of headline type

## Printers mold ideas into type

After leaving the proofroom, the copy and illustrations are sent to the composition section, where the words become part of a Linotype slug. Eleven compositors are employed for the six machines, since two shifts are often required. Printed matter in Spanish is also set.

From the composition section, the pages begin to take shape as the type and engravings are put together in page form.

As the job moves away from the make-up stone, it might be headed for one of twelve letterpresses. If it is an occasion where printed matter is simply imprinted on a prepared poster, it might go to the small platen press or a vertical press. If it is a 32-page section of a book, it possibly heads toward one of the larger presses, taking a sheet 38 by 50 inches. Or it could be the *Junior Joys* needs a spice of color. It would go to a two-color, 27 x 41-inch press.

A dozen pressmen are employed to do the job. Among their responsibilities is the operation of the *Herald of Holiness* press, which turns out 120,000 copies weekly.

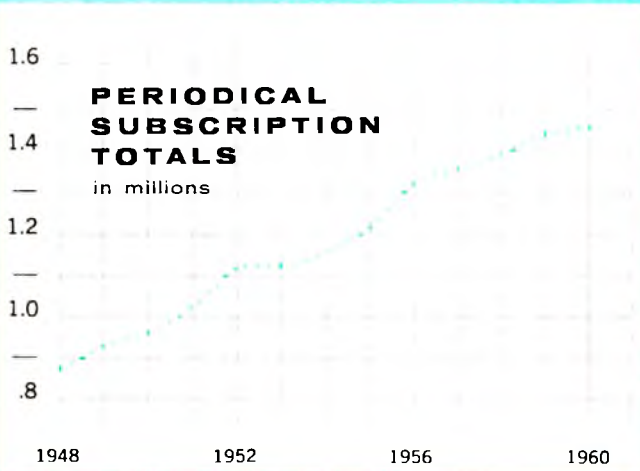


Chart shows total press run of periodical list and how it has grown since 1948. These figures, multiplied by four, would give a conservative estimate of the annual press runs.



This Linotype compositor employed to set Spanish material.



Composition foreman checks page form before it heads to press.



Pressman and assistant production manager observe two-color press in operation.

## **Offset process offers new dimension**

The offset printing section, though smaller than the letterpress equipment, promises to grow considerably in the future. Three men are employed to operate a well-stocked photographic plate room. The latest in equipment for producing both surface and deep-etched plates is used. A well-equipped darkroom and cameras make this possible.

It was in 1953 that interest in offset printing was revived after a lag due to the war years. The Publishing House purchased one such press in 1941. Now, six offset presses are used, two of which are large ones (36 x 49½- and 23 x 36-inch). The latter is two-color. Six pressmen are employed.

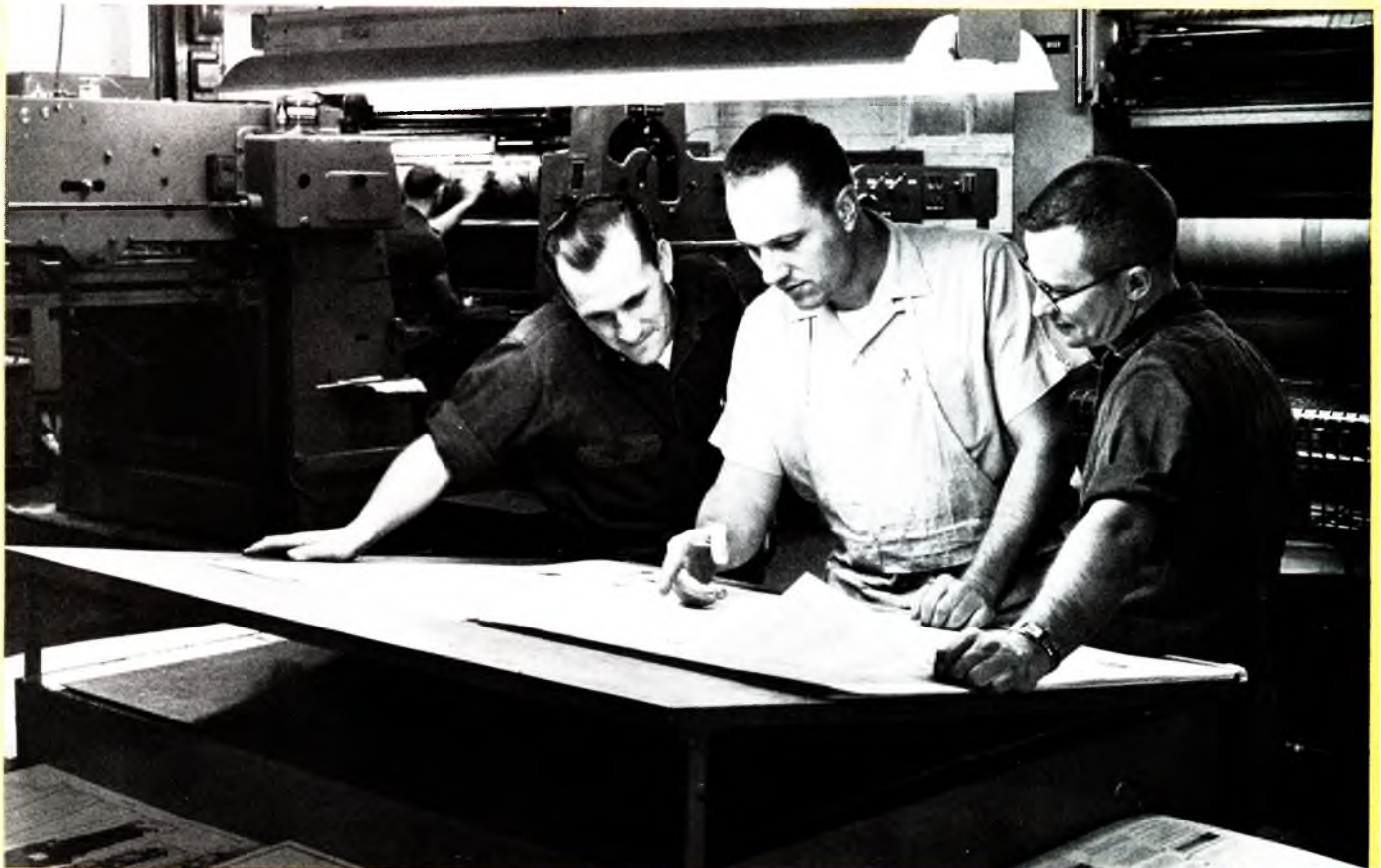
The Publishing House maintains an active apprenticeship program through which many of the permanent employees are trained. It is approved by the Committee on Apprenticeship of the U.S. Department of Labor. The apprentice who begins his career with the Publishing House starts at a higher wage than one who begins his training under provisions of organized labor. The scale is justified as the apprentice nears the end of his training period.



**Platemaker retouches film positive**



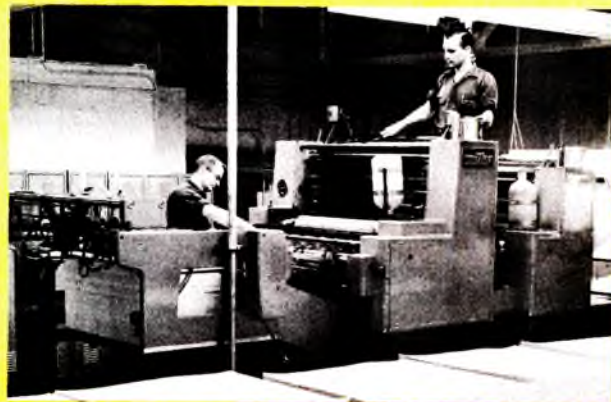
**Plate is exposed through film positive**



**Offset supervisor and pressmen check press proofs in foreground as the two large presses begin to roll**



Plate change big part of press make-ready



Pressmen make adjustment on two-color offset press

## ***Bindery provides perfected product***

The printed matter is hurried into the bindery. The large sheets which carry as many as thirty-two pages are cut, collated, stitched, and trimmed.

In a major step, the Publishing House recently installed a machine which gathers, stitches, and trims in one operation. This is effective for periodicals which are stapled, including the copy of the *Herald* you are reading. While this has reduced the number of employees on this particular function, the over-all employment remains constant.

The bindery, while it does most of the finishing on the printed matter, sends the cloth-bound books to an outside finisher, who makes the cover and attaches the textual matter. However, adding the jacket is done in the plant.



Power-driven paper cutter trims periodicals or cuts stock to page size before press run.



Gang stitcher reduces time and man-power needs for gathering, stitching, and trimming periodicals and small books.



Bindery employee gathers Sunday school papers, ready for mailing.

THE PICTURE OF YOUR ORDER IS COMPLETED as it reaches the mailing and merchandising area. In the case of your Sunday school order, it proceeds through the mailing department, where machines are used to count, assemble, and address the periodicals.

The job grows more complex as it moves into the merchandising department. Here everything, with the exception of periodicals, is stocked. The orders are gathered from all parts of a room sixty yards long, then packaged for shipping.

Two large mail trucks filled to capacity pull away from the Publishing House docks daily with parcels headed for you and hundreds of other Nazarenes.



The "Herald of Holiness" and other periodicals are addressed automatically.



Each order is treated individually, as the contents are gathered from the more than twenty-five shelves.



Two truckloads of merchandise leave the Publishing House daily

Maintenance work demands knowledge of electrical equipment.



The janitorial crew goes to work shortly after closing time.



## ***Plant planners vital to flow of work***

The maintenance department is headed by a graduate engineer and employs ten men. They work as electricians, carpenters, draymen, painters, and janitors. They are charged with the general upkeep of the plant.

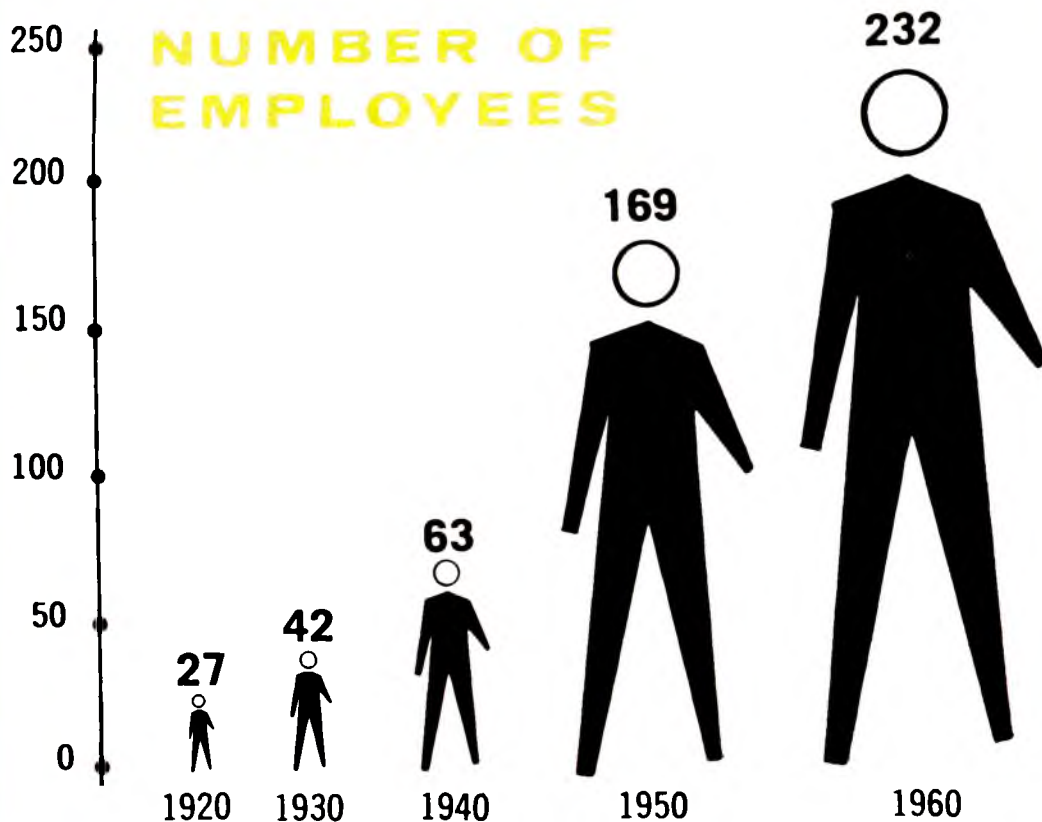
The plant engineer is concerned with making both the present building and equipment and the plans for the future as functional as possible.



Maintenance department is also responsible for meeting mail deadlines.



Many solutions to merchandising and maintenance problems are found in the shop.



The number of employees at the above sample dates indicates that personnel figures have grown in relation to sales.

The success of any operation is to an extent told by the attitude of its employees. Part of this is reflected in the average tenure. The tenure of both men and women averages 7.49 years of service. The more than 100 men working at the Publishing House average 8.1 years. Sixty-one employees have been with the plant for at least 10 years, fourteen more than 20 years, eight more than 30. Arch Edwards, production superintendent, began working full time for the Publishing House in 1920. The total years of service for the 208 employees in the plant number more than 1,561 years of work for our Master.

One employee represents a host of his fellows when he says, "I applied at the Publishing House because of the security of working among Christian friends."

# JOB ANALYSIS

Administrative positions are sometimes filled from personnel serving in the department where the vacancy occurs. In cases where this is not possible, staff members are selected on their background of preparation.

All positions are filled on the premise of a Christian attitude and conservative appearance.

## PRODUCTION

**7 ARTISTS**, male or female, commercial art experience or two (or more) years' instruction in commercial art.

**6 LAYOUT ASSISTANTS**, male or female, aptitude for training in magazine layout and planning.

**5 PROOFREADERS-COPY EDITORS**, male or female, a thorough working knowledge of English grammar and composition; accuracy in detail.

**11 LINOTYPE COMPOSITORS**, male preferred, ability to set at least 4,000 ems of straight matter per hour.

**8 FLOOR COMPOSITORS**, male, aptitude for training in job and magazine make-up.

**12 LETTERPRESSMEN**, male, aptitude for training in letterpress (mechanical ability).

**3 LITHOGRAPHIC PLATEMAKERS**, male, aptitude for training in camera and litho-plate making (mechanical ability).

**6 LITHOGRAPHIC PRESSMEN**, male, aptitude for training in litho-press operation (mechanical ability).

**19 BINDERYMEN**, 9 male, 10 female, dexterity of hands and fingers, mechanical abilities, and aptitudes for training on light and heavy machines.

**6 PRODUCTION OFFICE PERSONNEL**, male and female, ability to handle varied detail, accuracy in typing (65 wpm), aptitudes in use of figures, and experience in use of calculating machines.

## ACCOUNTING

**1 PAYROLL CLERK**, female, typing, general bookkeeping knowledge helpful, two years' payroll experience, high school education.

**1 GENERAL LEDGER BOOKKEEPER**, female, typing, general bookkeeping knowledge required, two years' bookkeeping experience, high school education.

**5 ACCOUNTS RECEIVABLE CLERKS**, female, typing, previous credit or office experience helpful, high school education.

## GENERAL OFFICE

### GENERAL OFFICE FUNCTIONS

**1 ADVERTISING COPY WRITER**, male or female, typing, journalism training.

### CLERICAL AND SECRETARIAL

**2 BOOKSTORE CLERKS**, female, background of sales work, high school education, personable disposition.

**1 RECEPTIONIST**, female, some telephone experience preferable, neat and Nazarene in appearance, average typing ability, high school education.

**5 SECRETARIES**, female, office experience (general preferred) plus excellent typing ability and shorthand or machine transcription. Maturity foremost consideration; must accept responsibility; self-starter. In offices of book editor, Visual Art Department, music department, and **Herald of Holiness** editor, and general correspondence.

**2 CORRESPONDENTS**, female, typists capable of composing own letters in sales and circulation departments. Ability to take dictation or transcription preferred.

**2 TYPISTS**, female, to work under supervision at variety of office tasks.

**1 MAIL CLERK**, female, knowledge of general postal procedures helpful and dexterity with hands is necessary.

**1 LUNCHROOM ATTENDANT**, female, must be familiar with kitchen and serving procedures; cleanliness and congeniality imperative.

**17 ORDER CLERKS**, female, typing and calculating necessary in processing orders.

**4 PURCHASE ORDER CLERKS**, female, typing and aptitude for working with buying records.

### MERCHANDISING and MAILING

**2 SUPERVISORS**, male, experienced in handling materials and knowledge of traffic rates.

**35 MAILING and MERCHANDISING PERSONNEL** (13 male, 22 female), must become familiar with mailing regulations and be able to work without immediate supervision.

### CIRCULATION

**16 FILING, TYPING, ADDRESSING PERSONNEL**, female, high school education desirable, typing, filing abilities.

## MAINTENANCE

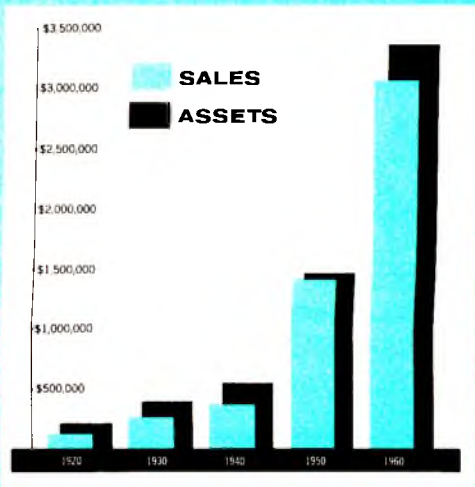
**5 JANITORS**, male, high school education desirable, industry and orderliness most desirable.

**2 DRAYMEN**, male, high school education, safety consciousness, ability to follow instructions.

**3 BUILDING and MACHINE MAINTENANCE PERSONNEL**, male, high school education, versatility, two years' experience in one of following: electrical, machine shop, welding, construction trades.



Designing an adequate sales program specifically for your needs and those of your church is an intricate task. Here Manager M. A. Lunn (right) discusses a sales plan with part of the staff, Elden Rawlings, Elvin Hicks, and George Rice (left to right).



Sales have grown with assets during the years, with the most prominent jump being between 1940, when gross sales were about \$380,000, and 1950, when they reached nearly \$1.5 million. They have since doubled to something more than \$3 million. These figures represent annual sales and assets totals.

## ***As the church grows, so grows the Publishing House***

In 1952 the church purchased twenty-two acres at Sixty-third and The Paseo in south Kansas City. This land became the building site for both the Nazarene Theological Seminary and the Headquarters building. Five acres of the plot to the north of Headquarters is still undeveloped.

Presently, the Publishing House is operating with 86,000 square feet of space with the recent addition of a warehouse adjacent to Publishing House property. It is apparent, as it was in 1924, in order to serve the best interests of the church, a new plant is in the near future.

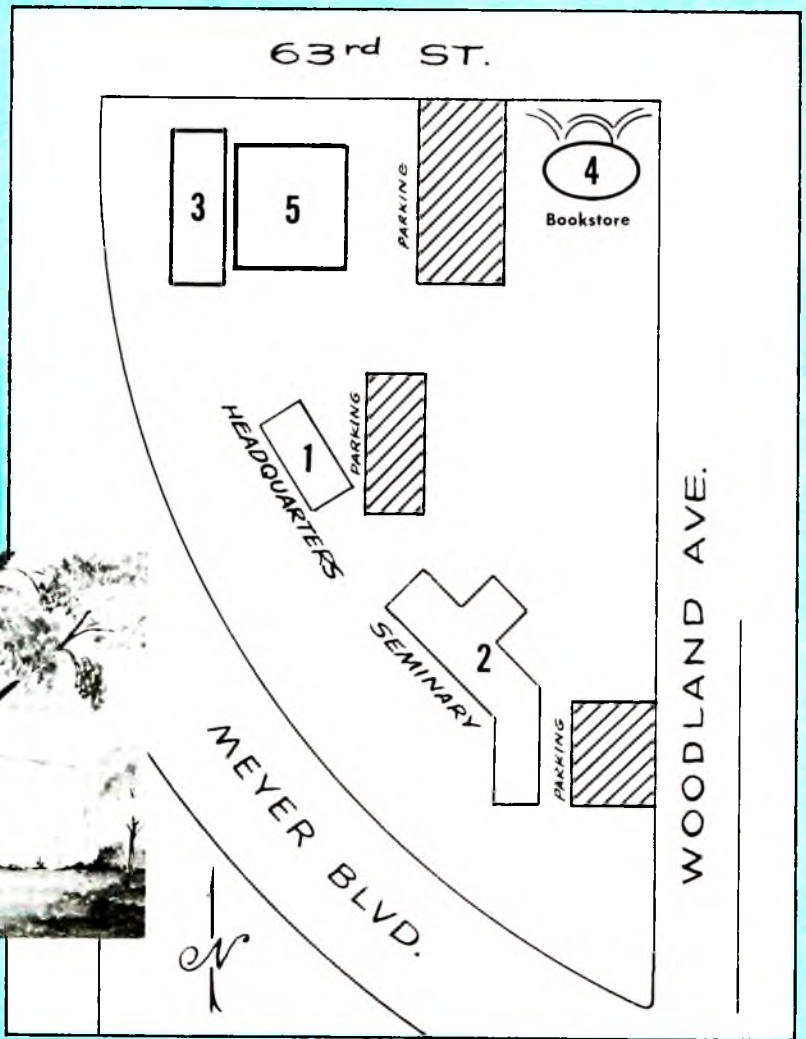
During the meeting of the General Board this month, ground will be broken for the first unit of



Production Superintendent  
Arch Edwards and  
Plant Engineer  
Ray Neisler  
look over  
new plant plans.



Architect's sketch of new Editorial Building



Map pinpoints spots for new Editorial Building (3), Bookstore (4), and Publishing House (5). Note also Headquarters (1) and Seminary (2).

an ambitious building program (see map). The three-story unit to be called the General Board building will house the editorial offices of the Nazarene Young People's Society, Department of Church Schools, Christian Service Training, Spanish Department, and the *Herald of Holiness*. It will also include several committee rooms plus an auditorium which will seat 300 persons. The present timetable calls for the dedication of the completed building during the General Board meeting a year from now.

Next on the agenda is a new bookstore, which will be built on the corner of 63rd and Woodland. The final link is the erection of a new publishing plant adjacent to the General Board building.

In addition to offering the much-needed additional space, the finished building program will complete the long-awaited gathering of general, seminary, and publishing interests of the church in close proximity. This in itself will be an inspiring sight to Nazarenes from throughout the world as they visit the Headquarters city.



The Board of General Superintendents of the Church of the Nazarene, (standing, from left) Dr. D. I. Vanderpool, Dr. V. H. Lewis, Dr. G. B. Williamson, Dr. Hardy C. Powers; (seated) Dr. Hugh C. Benner and Dr. Samuel Young.

Your Publishing House is the Church of the Nazarene in its publishing program. Its primary task is to spread the gospel by the printed page. Also, it is a service institution seeking to serve you as you have need of literature, Bibles, books, and supplies.

Because your Publishing House is operated as a business concern, advertising what it has to offer, soliciting orders, shipping merchandise, and collecting accounts, it takes on the aspects of a business operation and you may be inclined to think of it as such. Those things are the incidentals. Not for a day do your Publishing House folks forget that they have a ministry, a responsibility, for which they must give account.

Your Publishing House is staffed by Nazarene men and women who have come from all sections of the church—north, south, east, and west—to work in various capacities in this important field of Kingdom service. Your individual and your local church's

needs for any one of the many products we supply are our concern.

The guidance and inspiration provided by the Board of General Superintendents has been of immeasurable help to the church publishing interests and, ultimately, to you. The Board of Publication, with its devoted efforts and wise counsel, has also served in an important capacity in directing the publishing program.

"Hitherto hath the Lord helped us." This coming April marks the fiftieth anniversary of your Publishing House. God has helped and blessed the efforts of the church for a half-century. The solace we find in this is that God's promises have been proved true. He will continue His blessings if we keep our hands in His. As we look forward in faith and with confidence to a promising future, we pledge our very best in service and in product.

*Yours to serve,*

M. A. Lunn  
Manager

# The Church Is an Act of God!



By **DAVID K. KLINE**  
Pastor, Central Park Church, Houston, Texas

MOST OF US are aware that in the language of lawyers there is a phrase which runs, "an act of God." Usually it refers to some event, such as an earthquake, or cyclone, or fire, which human eyes cannot foresee or human hands forestall. By an "act of God" we usually mean something in life that is contingent—undesirable and uncontrollable. It's a pity that it is so, but there it is—one of the odd tricks of language.

I believe that the Church is a true act of God in human lives.

The Church is the *temple* of God—He is the Architect and we are His workmanship.

The Church is the *bride* of Christ—God is the One who has "chosen us in him before the foundation of the world, that we should be holy and without blame before him in love" (Ephesians 1:4).

The Church is the body of Christ—He is the *Head* and we are builded into Him in personal salvation and sanctification and in fellowship with the apostles and all others who by faith are in Christ.

Yes, the Church is the act of God in human lives, and it is the act of God of which we are messengers. It is only when He creates new life, calls us into new fellowship, opens up new relationships on earth and new citizenship in heaven, and gives us new purpose and power in every circumstance of worship, fellowship, and service in Christ, that the eternal purposes of God in the Church are being accomplished.

Whenever we think, therefore, of planting and

.....  
**To sin is not only to break God's law, it is also to break God's heart.—William Barclay.**  
.....

building a church we must realize that we can only plant the seed. Many will water, but the creative work involved is and always will be an act of God.

The Church is an act of God, both in bringing men into this new relationship with himself wherein they can be called together as a worshiping congregation, and in creating that fellowship among believers, the "realm of the heavenlies" in Christian worship, without which any denomination is no church.

We can organize, we can put up buildings, we can make and communicate creeds; but the church is not the Church until it, and we as members, are at peace with God and in the fellowship of the Holy Spirit of God carry on our worship and service to His glory.

## *St. Paul's Plea for* **HOLY UNITY**

By **LAWRENCE B. HICKS**  
Pastor, First Church, Chattanooga, Tennessee

***Endeavouring to keep the unity of the Spirit in the bond of peace (Ephesians 4:3).***

IN THE original Greek, the first word of Ephesians 4:3 translated in the King James Version "endeavouring" is the word *spoudazo*. It is used some eleven times in the New Testament and has been read differently in several places. In Galatians 2:10 it is "forward." In II Timothy 2:15 it is "study." In II Timothy 4:21 it is "diligence." In Hebrews 4:11 it is "labour."

In II Peter 1:10 the Holy Spirit used the word under consideration to urge us to be certain to "make your calling and election sure." That is how strong the word *spoudazo* is. Heaven or hell is tied up in its operation.

Here in Ephesians the plea is for church harmony. The need of harmony, or holy unity, is not just introduced here in the New Testament. It was one of the purposes in Jesus' prayer for our full sanctification in John 17:21. St. Paul instructs that the person causing doctrinal division be marked and avoided (Romans 16:17). He points out the carnal source of the divisions in the church in Corinth as being hurtful (I Corinthians 3:1-3).

One will notice that the Bible places some things in grace and its gifts, and others in works of the Christian life. Salvation and sanctification are of grace and cannot be worked out by mankind. Church unity is here classified as a work. The word "endeavouring" suggests that—in fact, the Greek word is translated in Hebrews 4:11 as "labour" or "work." The sanctification of the blood of the

Lord Jesus Christ (Hebrews 13:12) makes this holy "oneness" possible (John 17:21). According to St. Paul in I Corinthians 1:3, "strife" and "division" in the church are sure signs of carnality in the membership. This carnal Christianity manifests itself in an undue and unholy attachment to preachers (I Corinthians 1:11-17). It will ultimately evolve its ugly nature into terrible out-broken sin such as adultery, incest, and drunkenness (I Corinthians 5:1 and 11).

Paul bases his cry for the "unity of the Spirit" on the sevenfold unities of Ephesians 4:5-6. In this magnificent doctrinal utterance he shows seven uses of the word "one." He impresses us with the fact that there is no division in the "Holy Spirit," in the "faith," in the sanctifying "baptism" with the Spirit, and in "God." Hence there must be none in the predestinated "children" of God (Ephesians 1:5).

After years in the ministry, I feel that I fear strife in the church and its inevitable following of bitterness of spirit more than all the worldliness and other types of backsliding the devil can suggest. People seem to be able to find repentance for many awful sins of the flesh; but once a cross, critical, and bitter spirit fastens upon any person, hope almost entirely fades for victory.

The admonition is that we "study," "endeavour," "labour," and be diligent to "keep the unity of the Spirit." A good translation is that we "strive earnestly" to do this. By prayerful Bible study on this theme of "holy harmony," one will discover just how utterly important the Holy Spirit deems it to be. Prayer, fasting, weeping, and refusing to be contentious will be of great assistance to bring this about.

May God help us all to hear the directive of the Lord in this important matter.



by  
**JOE  
OLSON**  
Director  
of  
Nazarene  
Information  
Service

**COUNTDOWN**—a type of confession, a digging down, a boiling off, a type of spiritual exercise that is exacting and arduous, and that usually includes a desire to make restitution.

**BLASTOFF**—the moment when it happens, the crisis experience when the new life in Christ is imparted; the exact twinkling of an eye when God's miracle of salvation occurs—when the old is passed away and all is become new. This is when man experiences "the expulsive power of a new affection," when God's love comes into his heart.

**UPPER ATMOSPHERE**—a type of spiritual blessing.

**GRAVITATIONAL PULL**—a type of pull or force that all space vehicles encounter so long as they are within the gravitational field of the earth.

**SECOND-STAGE FIRING**—type and symbol of "going all the way," of setting free the soul; God's

# HOLINESS

## ... and the Space Age

CAN the old-time religion "that saves and keeps and satisfies the soul" be expressed in the language of the space age? Can second-blessing holiness be put in the idiom of rocketry?

Let us try:

**CONTRARY WINDS**—the prince of this world, opposed to anything spiritual, sets up disturbances; also a type of worldly desires that tempt and beguile the unregenerated heart.

**LAUNCHING PAD**—a place of beginning; in Nazarene parlance, the altar; also a type of repentance.

pay load; a type of eradicating and shedding the carnal nature and all that would hinder one from being at his best for God.

**SENDING BACK SIGNALS**—a type of testimony, of giving God the glory for what He has done and for where you are, on the way to heaven.

**AREA OF WEIGHTLESSNESS**—a type of freedom from the fetters of sin and also freedom from the inclination to sin—as one Nazarene woman described the service in which she was sanctified: "That was the night I went home and slept three feet above the bed!"

**ACHIEVING ORBIT**—a type of finding the will of God for one's life.

# THE CHURCH AT WORK

## GENERAL STATISTICS for 1961

### Church of the Nazarene

#### CHURCHES

United States .....	4,186	
British Commonwealth .....	283	
Overseas Home Missions* .....	6	
Total (Domestic) .....		4,775
Net Gain .....	35	
Churches on Foreign Mission Fields..	900	
Main Stations and Outstations on Foreign Mission Fields .....	1,099	

#### CHURCH MEMBERS

United States .....	\$15,647	
British Commonwealth .....	11,054	
Overseas Home Missions* .....	169	
Total (Domestic) .....		326,870
Net Gain (2.6 Per Cent) .....	8,273	
Foreign Mission Fields (Full and Probationary) .....		56,900

#### MINISTERS

Ordained Ministers .....	6,086	
Licensed Ministers .....	1,761	
Missionaries (Under Department of Foreign Missions) .....	424	
Native Workers on Foreign Mission Fields .....	1,769	

#### CHURCH PROPERTY

Value of Church Property (Local) ..	\$176,714,636	
Value of Parsonages (Local) .....	36,535,286	
Total (Local) .....		\$213,249,922
Value of Parsonages (District) .....	2,206,575	
Value of District Centers .....	5,524,915	
Value Other District Property .....	1,625,050	
Total (District) .....	\$ 9,356,540	
Value of Headquarters Property ...	550,000	
Value of Nazarene Publishing House	1,133,860	
Total (General) .....	\$ 1,683,600	
Value of Educational Institutions ..	14,924,205	
Value of Property on Foreign Mission Fields .....	8,966,239	
Grand Total (All Property) .....	\$224,290,062	
Indebtedness on Church and Parsonage Property (Local) .....	50,680,179	
Indebtedness on All Property (District) .....	2,035,474	
Indebtedness on Educational Institutions .....	3,923,184	
Total Indebtedness on All Property ..	\$ 56,638,837	

#### CHURCH FINANCES

Paid Local Interests .....	\$ 38,754,343	
Increase .....	\$1,689,556	
Paid District Interests .....	3,600,719	
Increase .....	94,692	
Paid General Interests .....	4,767,016	
Decrease .....	9,135	
Total Paid All Purposes .....	\$ 47,122,078	
Increase .....	\$1,775,113	

#### PER CAPITA GIVING

Local Interests .....	\$ 118.56
District Interests .....	11.02
General Interests .....	14.58

All Purposes .....	\$ 144.16
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#### ANALYSIS OF GRAND TOTAL

Paid by the Church .....	\$ 40,059,815
Paid by the Church School .....	3,203,204
Paid by the N.Y.P.S. ....	558,000
Paid by the N.F.M.S. ....	2,939,092
Paid Supplemental .....	361,967

#### SUNDAY SCHOOL

Number of Sunday Schools .....	36	4,689
Increase .....		95
Number of Branch Sunday Schools ..	5	
Decrease .....		

#### Enrollment:

Active Members .....	567,926	
Officers and Teachers .....	59,738	
Cradle Roll Members .....	58,362	
Home Department Members .....	13,132	
Branch Schools .....	3,107	
Total (Domestic) .....		702,265
Increase .....	1,049	
Average Weekly Attendance (Including Branch) .....		423,540
Increase .....	6,904	
Number on Foreign Mission Fields ..		1,636
Enrollment on Foreign Mission Fields		101,614
Attendance on Foreign Mission Fields		67,166

#### VACATION BIBLE SCHOOL

Number of V.B.S.'s .....		2,732
Increase .....	199	
Membership (Inc. Off. & Teach.) ...		266,868
Increase .....	24,577	
Number on Foreign Mission Fields ..		489
Membership on Foreign Mission Fields .....		27,217

#### NAZARENE YOUNG PEOPLE'S SOCIETY

Number of Societies .....		3,793
Increase .....	122	
Membership:		
Junior Fellowship .....	40,766	
Teen Fellowship .....	36,969	
Young Adult Fellowship .....	55,052	
Total .....		132,787
Decrease .....	6,738	
Number on Foreign Mission Fields ..		478
Membership on Foreign Mission Fields .....		12,953

#### NAZARENE FOREIGN MISSIONARY SOCIETY

Number of Societies .....		4,341
Increase .....	39	
Membership:		
Junior Members .....	34,100	
Active Members .....	154,273	
Associate Members .....	17,593	
Total .....		205,966
Increase .....	17,792	
Number on Foreign Mission Fields ..		935
Membership on Foreign Mission Fields .....		23,236
Members Prayer and Fasting League:		
Domestic .....		141,056
Foreign Mission Fields .....		12,229

\*Canal Zone, West Germany, and Samoa.

S. T. LUDWIG, General Secretary

## HOME MISSIONS

ROY F. SMEE, *Secretary*

### Michigan Leads

By the end of last November reports had come in showing a total of 100 new churches organized since last General Assembly. Michigan District leads the church so far for this quadrennium, Dr. Fred J. Hawk, district superintendent, and his predecessor, Dr. Orville Maish, having officially organized six churches.

Our district superintendents, pastors, and people must be on the lookout and gain stimulation from the opportunities which open for the establishment of new churches. We must constantly renew our vision of what the establishment of a holiness church can mean to unchurched communities and new areas of settlement. This is not all; for it has been proved time and time again that, when an individual church reaches out and gives of itself to help start a new work, an amazing spiritual impetus and growth results in its own congregation.

### New Church News

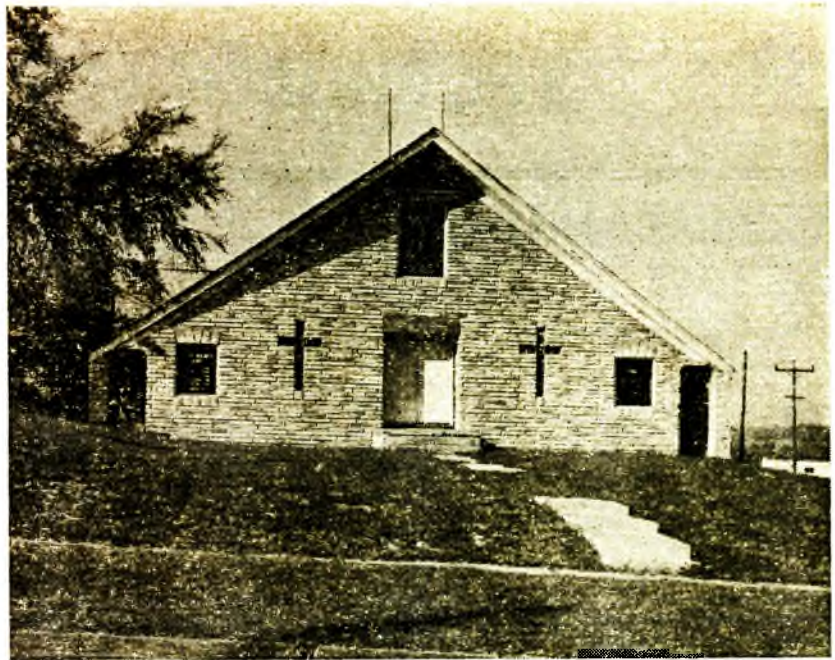
District Superintendent Fred J. Hawk organized the West Columbia Church, about five miles west of Mason, Michigan, on October 18 with thirty-five charter members. This was an independent group, worshipping in a farm home. Rev. Dale Fairbotham, the pastor, has been serving the congregation since July. They are now renting a school building for their services.

On September 10, District Superintendent Nicholas Hull organized the West Torrance Church with twenty-eight charter members. Rev. Neal Kamp has been appointed pastor. Three new churches have been organized on the Southern California District this quadrennium.

On July 2, Rev. W. Raymond McClung, superintendent of the Houston District, organized the Sweeny Church of the Nazarene at the altar of Freeport church (twenty-five miles from Sweeny). Members were received by transfer from the Freeport church. Rev. Robert R. Santner is pastor of the new congregation.

District Superintendent D. D. Lewis has reported the organization of two churches on the Kentucky District since General Assembly. The Creelsboro church was organized last July 9 with Rev. and Mrs. C. E. Shields as pastors, and a nice church building in which to worship.

Then, at the close of a home mission campaign on November 5, the district superintendent organized the First Church of the Nazarene at Central City, Kentucky. Rev. Holland Lewis was installed as pastor. A beautiful and well-



*This is the property purchased from a sister denomination by the Central City, Kentucky, Church of the Nazarene, recently organized by District Superintendent D. D. Lewis.*

equipped church building was purchased for a modest sum from a sister holiness denomination. (See picture.)

Dr. Leo C. Davis, district superintendent of Southwest Indiana, organized a church at Annapolis, Indiana, on July 16, last.

The city of Fort Stockton, Texas, now has an organized Church of the Nazarene according to word received from District Superintendent James C. Hester, who conducted the official organization on December 3. The congregation has a good church building to worship in, built with the assistance of a Church Extension loan. Rev. Fred Stockton is pastor. This is the third new church organized on the San Antonio District this quadrennium.

Eight years ago ministerial students at Eastern Nazarene College launched a mission work among the needy children and families of South Boston. Through the years the project has given invaluable training and experience to a large number of students who found a field of service in preaching, teaching in the Bible school, and doing personal work in the area. The climax came on September 24, 1961, when, sponsored by the district and the students at E.N.C., the Boston Chapel Church of the Nazarene was organized. Several of the twenty-nine charter members were saved in the beginning months of this work and have had no other church home during recent years. Rev. James C. Tasker is the pastor in charge, and the congregation

is worshipping in property which was purchased a few years ago.

## FOREIGN MISSIONS

GEORGE COULTER, *Secretary*

### Prayer Is Answered for Panama!

Today, November 20, the good news came that the president of the Republic of Panama has signed the approval for granting our permanent resident visas. You can know that this caused a great deal of shouting and praising of God around the Nelson house. It has been a long, dark road of waiting, praying, and wondering just what would happen. Now we can all see how God answers prayer for each of us in this great endeavor. I am convinced that this is the direct result of our praying Nazarenes back home.

Our mission is growing. On November 5 we had eighty for church in the morning; on November 12, sixty-eight; and last Sunday we had seventy-nine. Since we have arrived here, God has given us eighteen souls at the altar.—ELMER NELSON, *Panama*.

### Moving Missionaries

Rev. and Mrs. Roy Copelin and Rev. and Mrs. Charles Tryon are now living at P.O. Box 3423, Manila, Philippine Islands, while they are engaged in language study.

Miss Margaret Robson, R.N., from Australia, arrived in New Guinea on November 8 to begin missionary service there. Her address is: Church of the Nazarene Mission, Banz, Western High-

lands, Territory of New Guinea.

Rev. and Mrs. W. R. Helm have returned to Canada on furlough from India. Their address is: Box 246, Canmore, Alberta, Canada.

Miss Marjorie Peel is now at the following address: % O. D. Allan, Mill Road, Farwell, Michigan.

Rev. and Mrs. Lawrence Bryant are now located at: Senahu, A.V., Guatemala, Central America.

## A Late Report From British Honduras

In one way or another, sometimes almost miraculously, we have been able to secure food enough to get along. Food and clothing will be urgently needed here for several more weeks. Staple foods are the most needed. The Red Cross supervisor here has assured me that anything coming in my name, in care of the Red Cross, will be held for me and delivered to me. Anything coming to me direct will also be given to us. Of course I will divide with the other missionaries, and we want to share with some of our needy preachers as far as possible.

You would have to be here to realize the awful mess of mud and silt and filth which is everywhere and which, in spite of considerable cleaning, is still far from gone. In places in the city the smell is still very dreadful. We are hoping and praying that a serious typhoid epidemic doesn't break out. Precautions are being taken, but there are still thousands who have not had even one inoculation, and many thousands who have not gone back for their second shots.

My typewriter, a portable light plant, pictures, my good P.A. system, a mimeograph, and many other things were ruined by the tidal wave.

We as Nazarenes are deeply thankful that, with the exception of one eighty-year-old lady, none of our members was lost. We had thought that all were safe, but this elderly Christian's body was later found in a little boat.

We have received word that packages are on the way, and for this we are deeply grateful. The need for used clothing is acute, and for staple food-stuffs also, for a while yet.—PRESCOTT BEALS, *British Honduras*.

## GENERAL INTERESTS

### The Ten Top Nazarene News Stories in 1961

By O. JOE OLSON, *Director, N.I.S.*

The Church of the Nazarene was "in the news" more in 1961 than perhaps in any previous calendar year in the denomination's history.

Tear sheets and clippings from newspapers, religious periodicals, and secular magazines, together with letters from

pastors and laymen in all parts of the church, bear out this conclusion.

The news harvest came as the result of the interplay of these factors:

\* More Nazarenes made more news as they pushed the battle for scriptural holiness.

\* More stories were written and mailed.

\* Nazarene stories met an increasing acceptance from religious periodicals and secular media.

Altogether about one hundred major Nazarene news stories were sent from Kansas City during the last year. (This does not include the regular advance stories on all district assemblies, preachers' meetings, Sunday school conventions, and missionary meetings.)

Judged on the basis of space and prominence given to the releases, the ten top Nazarene news stories during 1961 were:

1. Death of Dr. H. Orton Wiley.
  2. Gain of 10,792 members in the four-month "Try Christ's Way" crusade.
  3. National stewardship report showing Nazarenes No. 1 in the nation in per capita giving among churches of 100,000 members or more.
  4. Nazarene religious song poll showing "How Great Thou Art!" as No. 1.
  5. Record budget of \$3,281,885—with two-thirds for world missions.
  6. Joining of five holiness denominations in a new youth quarterly for all.
  7. Nazarene Publishing House granted rezoning to permit construction of a printing plant at Sixty-third and The Paseo, near Headquarters building.
  8. A twenty-five-year survey showing that, while Nazarene membership has tripled, per capita giving and the number of missionaries overseas have increased by five times.
  9. Enrollment total of 5,361 students at the 8 Nazarene colleges and the Seminary, a gain of 5.6 per cent over 1960.
  10. Easter Offering for world missions—the seventh consecutive special offering in the church to go over the one-million-dollar mark.
- The increasing use of Nazarene articles and news items by publications of other holiness and evangelical churches especially was noted during the year.
- Among sixty-five religious periodicals that used Nazarene articles during 1961, special appreciation for consistent use is due our Wesleyan Methodist and Pilgrim Holiness brethren and to *Christianity Today*.

### Annual Council Meeting— Guatemala

The thirty-seventh annual council meeting of Guatemala was held in Coban, October 2 to 9, 1961. The meeting began with a prayer and fasting service Monday noon. The Lord met with us then and continued to meet with us throughout each session.

We were encouraged with the various personal and committee reports. There were definite victories in many areas of the work. Several new converts were added to the church, several new churches dedicated, and several vacation

Bible schools were held with good success.

The Williamson Bible Institute completed a successful year with six students graduating. We ask your prayers for these boys as they go out this coming year to pastor various churches.

The Kekchi Indian Bible school also had a successful year with five students graduating. Also the Rabinal Achi Indian Bible School proved to be highly successful, although it was the first year of operation.

The students of the Bible schools profited much by their week-end evangelistic trips, and plans were made to continue this project for the coming year.

The high light of the year was the presentation of the Kekchi New Testament to the Kekchi Indians during their own convention. How our hearts thrilled with the knowledge that at last the largest Indian tribe located here have the gospel in their own language, and how stirring it was to see them rush out of service to the bookstand and buy their own Bible, and begin reading it (those who could read)! There is now a greater need than ever that these Indians be taught to read so that they may secure the spiritual truths for themselves.

The missionary staff as a whole felt that the year was a profitable one, but the theme, "We must work, for the night is coming," still is uppermost in our minds, and we want to work as never before to reach more of the lost for Christ.

We request your prayers for your Guatemalan missionaries that we may be able to undertake great things for God.—ELIZABETH WILSON, *Reporter*.

## DISTRICT ACTIVITIES

### Southwest Mexican District Preachers' Convention

The Southwest Mexican District is very large in miles covered; from the farthest church in Mexico to the extreme in California, it is about fourteen hundred miles. This makes it impossible for the preachers to see each other very often. The event they look forward to is the annual preachers' meeting. This year the Arizona District very kindly put their campgrounds at our disposal for this meeting, October 3 to 5, 1961.

Tuesday afternoon was very interesting as the cars began to arrive and the different pastors teamed up for the purpose of hunting rooms. Rev. Raymond Martinez, pastor of our church in Phoenix, had made careful plans for the entire retreat, and much credit is due him for the financial success of the gathering.

Rev. C. W. Elkins, pastor of East Side Church, Phoenix, was the special speaker, with the district superintendent as the over-all leader and also participating in the program.

The first public service was held on Tuesday night with Brother Elkins preaching, the superintendent interpreting. This first service was owned of God, and His special blessing came upon

preacher and people. The day services were devoted to preacher problems and to propaganda for the general program of the church, including the special Sunday night program through December 31.

There were forty-five registered for the full time with some visitors dropping in from time to time. Rev. H. O. Espinoza helped in the work of interpretation. The last service was by far the best, and the results are still coming in. A new spirit of revival was felt by one and all. After the closing service a time of fellowship was enjoyed by all and the men appreciated the exchange of ideas and plans.

Thank God for these saved and sanctified workers who sacrifice so much to carry on the work of the church on the Southwest Mexican District. Pray for them.—IRA L. TRUE, *District Superintendent*.

### South Arkansas District N.Y.P.S.

On Friday, November 3, the annual South Arkansas District holiday rally was held at the Rose Hill Church in Little Rock. Rev. Bill Jetton, district president, and the N.Y.P.S. council had planned a wonderful day of varied activities. The afternoon included special singing by the young people, recreation, and closing the day with an outdoor supper. The evening service was a beautiful climax, with the James Family Quartet singing and Rev. Charles Oliver, superintendent of the Mississippi District bringing the message. God gave victory as a number of young people sought spiritual help around the altar. We thank God for these good workers and His blessing upon the South Arkansas youth.—*Reporter*.

### Idaho-Oregon District Preachers' Convention

The Idaho-Oregon District Preachers' Convention was held at the beautiful new church at Ontario, Oregon, November 27 and 28.

Nearly all the pastors, representatives from Northwest Nazarene College, and many laymen were the recipients of great blessing.

Dr. V. H. Lewis, general superintendent, ministered with unusual unction. His messages were practical and inspirational. In each service there was a definite manifestation of the presence of the Lord. In the Monday evening service, during spontaneous testimonies and the great message of Dr. Lewis, the Lord came in a most unusual manner. Hearts were melted, prayer at the altar was intense, and the Shekinah of God's glory was very real.

The department heads—Rev. Eugene Stowe for the Church Schools, and Mrs. Lela Jackson for the N.F.M.S.—presented the district programs with real enthusiasm. Rev. L. Wesley Johnson and Rev. Joseph Wright represented Northwest Nazarene College. Dr. John E. Riley presented a paper on "The Plenary Inspiration of the Bible," and Dr. George Coulter thrilled our hearts with his missionary message. Mr. and Mrs. Norman Keller and Rev. and Mrs.

John Bullock provided wonderful music.

The host church, with their good pastors, Rev. and Mrs. Mel Law, entertained us well.

Our appreciation for the devoted leadership of our district superintendent, Rev. I. F. Younger, and our love for the Younger family were expressed in the presentation of a Christmas gift. The powerful and frequent manifestations of God's presence in the convention indicated the forward movement of the IDAHO-OREGON DISTRICT.—*Reporter*.

## THE LOCAL CHURCHES

Matthews, Missouri—In our recent revival, the solid Biblical messages of Evangelist R. H. Cochran were mightily used of the Holy Spirit to convict souls. There were seekers in eleven of the sixteen services, with a total of fifty-six, and twelve of these seeking God for entire sanctification. Eleven new members were added to the church. We are now building a Sunday school annex. We praise God for answered prayer.—BOB C. HUNT, *Pastor*.

Rev. W. T. White writes: "I am now resigning as pastor of our Rose Hill Church in Little Rock, Arkansas, to re-enter the field of full-time evangelism. I spent ten of the most fruitful years of my ministry in the field before coming to this pastorate. I will be glad to go as the Lord may lead, for freewill offerings. Write me, 11101 West 12th St., Little Rock, Arkansas."

Evangelists Jack and Ruby Carter write: "We will be in a revival in St. Paris, Ohio, February 14 to 25, and have open dates, February 1 to 11, and February 28 to March 11, which we'd like to slate in Missouri, Kansas, Illinois, Indiana, or Ohio. Write us, Box 222, Bethany, Oklahoma."

Dr. C. Warren Jones writes: "On November 24, I returned from a month's tour in the Southeast, mostly in Florida and Mississippi, boosting the thank offering for missions. I had three weekend conventions: at First Church, Ft. Lauderdale, Florida; Biloxi and Hattiesburg, Mississippi. I was in seventeen churches, contacted twenty-eight pastors, and had thirty services in thirty days. Our people manifested a wonderful spirit of co-operation with the entire program of the church, including increasing the attendance at the Sunday night services."

Jasper, Alabama—First Church recently had an excellent revival with Evangelist J. C. Crabtree. The crowds were good, and there was only one barren altar service during the meeting. We received eighteen members into the church, thirteen by profession of faith. The church is greatly encouraged.—W. L. FRENCH, *Pastor*.

Miami, Florida—The recent revival was the best that Calvary Church has experienced in years. Several times the altar was filled in response to the invitation by Evangelist Ellis Blythe. He

won the hearts of the people with his straightforward presentation of the message of holiness. It was refreshing and thrilling to witness the response of the people to the call of the evangelist as he led the church in fasting and prayer. We rejoice in the blessings of God and praise Him for the visitation of the Spirit in our midst.—BERRY W. BENSON, *Secretary*.

Newell, West Virginia—Revival fires continue to burn at the Glendale Church. Evangelist Paul Smith was with us for ten days in October, and God blessed and honored his ministry. Brother Smith is a good holiness preacher, and under his anointed messages many souls sought and found the Lord in saving and sanctifying power, and others were helped. We appreciated Brother Smith's ministry with us.—WILBUR BEAVER, *Pastor*.

West Memphis, Arkansas—On November 12 our church closed a good revival in which thirty-one seekers prayed through to God, with backsliders reclaimed and quite a few folks sanctified wholly. Evangelist John W. House was at his best. We appreciated him and his ministry. The Holy Spirit was present in the services, and this meeting was a great help to our people, and to all who came.—WM. A. TURNER, *Pastor*.

## THE BIBLE LESSON

By ARNOLD E. AIRHART

Topic for January 7:

### Laws for Living

SCRIPTURE: Exodus 34; Deuteronomy 5:1-21; Matthew 5:1-20 (Printed: Exodus 34:1-8; Matthew 5:17-20)

GOLDEN TEXT: *Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil (Matthew 5:17).*

"Nobody's going to tell me what to do!" "What's wrong with that? Everybody's doing it!" Telltale expressions of the lawless heart in its conflict with the moral law!

In our democratic society men pay lip service to the concept and function of the civil law. They express, in these days, sincere longing for that far-off ideal, "the rule of law" in international affairs. And yet this law they conceive as something quite apart from those moral principles by which God-fearing people live their lives. To the fact that right, truth, justice, and order are indivisible, they willingly are blind.

The merely civil or religious law makes its changing application to the changing human scene. Its validity, however, is derived from its foundation in the changeless moral law. And "if the foundations be destroyed, what can the righteous do?" (Psalms 11:3)

This moral blindness is displayed in part in the baneful error of supposing that the moral code has no higher origin than the uncertain sanctions of human society. Where men vote upon the candidacy of their lawmakers, they may be prone to think that the Supreme Lawgiver is subject to popular decision. When majority opinion brings legal re-



peal of once-binding civil laws, men may be so far deluded as to think they can repeal the Ten Commandments also.

The unpalatable truth for our day must be made plain. Moral law, revealed in the Holy Book, derives its force, not from popular acceptance, but from the right of the holy and sovereign God to reign. The call to righteousness proceeds from the very "nature of things," an expression by which we trace, even in a fallen world, the design of the Creator for His creation. Holy moral laws for living are grounded forever in the character of God. "And the Lord passed by before him [Moses], and proclaimed, The Lord. The Lord God, merciful and gracious, longsuffering, and abundant in goodness and truth. . . ." (Exodus 34:6).

Blindness is indicated also in the error of confusing personal freedom with escape from law. Not strange it is that children should relate casting off parental restrictions to longed-for freedom. Tragic it is that their parents so often confuse happiness with forgetfulness of moral law. For just as the laws which regulate traffic are actually the avenue to freedom to operate a motor vehicle, so the commandments of God are actually His gracious invitation to unfettered living.

This moral blindness is, of course, the direct result of the inherent lawlessness of the depraved human heart. To make the needed inward transformation and to write the law upon the "fleshy tables of the heart" came Jesus, "that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit" (Romans 8:4). "Free from the law, oh, happy condition!" is a Christian expression *only* if it means to suggest the power which grace bestows to live in harmony with the divine will. The cry of the heart made pure by grace is ever, "O how love I thy law!" (Psalms 119:97)

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## Announcements

### WEDDING BELLS

Miss Lillian Frey and Mr. Marshall Tucker, both of Portland, Oregon, were united in marriage at the Portland Montavilla Church of the Nazarene on November 27, with the pastor, Rev. L. R. Sturtevant, officiating.

Miss Carol Elaine Canning and Mr. John Philip Kiga were united in marriage on Thanksgiving Sunday, November 19, in the Church of the Nazarene, Plymouth, Michigan, with Dr. J. F. Leist of Olivet Nazarene College and Rev. N. Raycroft officiating.

### BORN

—to General and Mrs. Mary Kenison of Winnsboro, Louisiana, a daughter, Debra Kay, on November 17.

—to Floyd and Martha (Tyler) John of West Lafayette, Indiana, a son, David Woodrow, on November 12.

to Rev. and Mrs. H. J. Franklin of Shattuck, Oklahoma, a son, Ronald Dean, on November 10.

—to Hilbert and Norma (Strickland) Miller of Huntington, Indiana, a daughter, Debra Rena, on November 8.

—to Rev. and Mrs. (Dorothy Leonard) John Dennis of Belpre, Ohio, a son, James Kevin, on October 8.

### ADOPTED

—by William and Doris (Hester) Seymore of Bourbonnais, Illinois, a four-year-old girl, Shirley Ann.

### SPECIAL PRAYER IS REQUESTED

—by a Christian mother in Montana for a twenty-year-old son who has served time in a federal prison, and now on trial again, that God may undertake and save him—he once had a call to the ministry; also for a good but unsaved husband, and an older son from whom they have not heard in several years;

—by a Christian brother in Ohio for healing of a chronic ailment, and that he may be guided and

## "SHOWERS of BLESSING" Program Schedule

**January 7—"Life's Most Important Question," by Russell V. DeLong**  
**January 14—"What Shall I Do with Jesus?" by Russell V. DeLong**  
**January 21—"What Shall I Do Without Him?" by Russell V. DeLong**  
**January 28—"What Will He Do with Me?" by Russell V. DeLong**

strengthened by the Lord in a particular problem;

—by a Nazarene in Oklahoma—an urgent request with regard to an unpleasant office situation, that God may intervene and get glory to His name.

## Directories

GENERAL SUPERINTENDENTS  
 Office, 6401 The Paseo, Box 6076  
 Kansas City 10, Missouri  
 District Assembly Schedules

**HARDY C. POWERS:**  
 Idaho-Oregon . . . . . May 10 and 11  
 British Isles North . . . . .  
 British Isles South . . . . .  
 Northeast Oklahoma . . . . . June 20 and 21  
 Albany . . . . . June 27 and 28  
 Eastern Michigan . . . . . July 11 and 12  
 Central Ohio . . . . . July 18 to 20  
 East Tennessee . . . . . July 26 and 27  
 Akron . . . . . August 1 and 2  
 Dallas . . . . . August 8 and 9  
 Kansas City . . . . . August 29 and 30  
 South Arkansas . . . . . September 19 and 20

**G. B. WILLIAMSON:**  
 Northwest . . . . . May 2 and 3  
 Canada Pacific . . . . . May 10 and 11  
 Alaska . . . . . May 17 and 18  
 Canada Atlantic . . . . . June 21 and 22  
 Canada Central . . . . . June 28 and 29  
 Canada West . . . . . July 5 and 6  
 Northeastern Indiana . . . . . July 11 to 13  
 Chicago Central . . . . . July 18 and 19  
 Kentucky . . . . . August 8 and 9  
 Houston . . . . . August 22 and 23  
 South Carolina . . . . . September 12 and 13  
 North Carolina . . . . . September 19 and 20  
 New York . . . . . September 28 and 29

**SAMUEL YOUNG:**  
 Washington Pacific . . . . . May 2 and 3  
 Northern California . . . . . May 9 to 11  
 Los Angeles . . . . . May 16 to 18  
 New England . . . . . June 20 and 21  
 Maine . . . . . June 27 and 28  
 Southwestern Ohio . . . . . July 4 and 5  
 Oregon Pacific . . . . . July 18 to 20  
 Northwest Oklahoma . . . . . July 25 and 26  
 Iowa . . . . . August 8 and 9  
 Indianapolis . . . . . August 23 and 24  
 Louisiana . . . . . August 29 and 30  
 Southwest Oklahoma . . . . . September 19 and 20

**D. I. VANDERPOOL:**  
 San Antonio . . . . . May 2 and 3  
 Mississippi . . . . . May 9 and 10  
 Southern California . . . . . May 23 and 24  
 South Dakota . . . . . June 20 and 21  
 North Dakota . . . . . June 28 and 29  
 West Virginia . . . . . July 5 to 7  
 Northwestern Ohio . . . . . July 11 and 12  
 Gulf Central . . . . . July 18 and 19  
 Southwest Indiana . . . . . August 1 and 2  
 Virginia . . . . . August 9 and 10  
 Missouri . . . . . August 15 and 16  
 Northwest Indiana . . . . . August 23 and 24

**HUGH C. BENNER:**  
 Washington . . . . . May 2 and 3  
 Philadelphia . . . . . May 9 and 10  
 Arizona . . . . . May 23 and 24  
 New Mexico . . . . . May 30 and 31  
 Rocky Mountain . . . . . June 7 and 8  
 Minnesota . . . . . July 12 and 13  
 Colorado . . . . . July 19 and 20  
 Eastern Kentucky . . . . . July 25 and 26  
 Wisconsin . . . . . August 9 and 10  
 Northwestern Illinois . . . . . August 16 and 17

Tennessee . . . . . August 22 and 23  
 Southeast Oklahoma . . . . . September 5 and 6  
 North Arkansas . . . . . September 27 and 28

### V. H. LEWIS:

Hawaii . . . . . March 1 and 2  
 Abilene . . . . . May 9 to 11  
 Florida . . . . . May 14 and 15  
 Alabama . . . . . May 23 and 24  
 Nevada-Utah . . . . . June 13 and 14  
 Nebraska . . . . . June 28 and 29  
 Michigan . . . . . July 11 and 12  
 Pittsburgh . . . . . July 18 to 20  
 Illinois . . . . . July 25 to 27  
 Kansas . . . . . August 1 to 3  
 Georgia . . . . . September 12 and 13  
 Joplin . . . . . September 20 and 21

## Deaths

### REV. SADIE MCCOY LEWIS

Sadie McCoy Lewis was born in Oregon, February 1, 1884, and died May 12, 1961, in Pasadena, California. She was ordained in 1915, and served as pastor of a number of churches in Oregon and Kansas. She was a member of Breese Church of the Nazarene in Pasadena. She is survived by her husband, Rev. E. Arthur Lewis, of Pasadena; three sons, James and Kenneth of Los Angeles, and Hadley of San Diego; and a daughter, Nancy Wegmueller, missionary in South Africa. Funeral service was conducted by Rev. I. W. Young and Dr. H. B. Wallin in the Church of the Hills, in Forest Lawn, North Hollywood, California.

**MRS. BERTHA H. (Gale) ANGELL** died November 17, 1961, at the age of seventy-seven years. She was the widow of Dr. E. E. Angell, who for a number of years was pastor, district superintendent, principal of P.C.I., and professor of theology at E.N.C. from 1922 to 1936. He then accepted the position of professor of theology at N.N.C., in Nampa, Idaho, where he died in 1939. Mrs. Angell was born in Lowell. She and Dr. Angell gave their lives to the church. He was the first pastor of the Wollaston Church of the Nazarene. She was always radiant and victorious, and to her death she carried a burden for the church she loved. She is survived by a daughter, Mrs. Edith A. Wynot; two sons, Wesley G. and Elvin D.; two sisters, Dr. Ella L. Gale and Mrs. Doris M. DeLong; and one brother, Harold M. Gale. Funeral service was held at Braintree, Massachusetts. Dr. J. Glenn Gould, her pastor for a number of years and lifetime friend of Brother and Sister Angell, officiated, assisted by Dr. T. E. Martin. Burial was in the family lot at Mount Wollaston Cemetery.

**MRS. AMANDA STIVERS** was born in 1894 and died October 2, 1961. She was a devout Christian and good mother to her many children. Her life spoke for Christ. She is survived by her husband, Harry, several children and grandchildren. Funeral service was conducted by her pastor, Rev. C. K. Dillman, at the church where she was a member, First Church of the Nazarene, Moweaqua, Illinois.

**MRS. BEN BRUNKEN** was born January 13, 1909, and died November 5, 1961, at Burlington, Iowa. She was a member of First Church of the Nazarene, Burlington. She was ready to go and meet her Lord, and because of suffering was anxious to go to heaven. Several weeks before going to the hospital she selected the scriptures she wanted used at her funeral service. She is survived by her husband, Ben, and three children.

**MRS. RAY BOONE** (nee Anna K. Newton) was born August 19, 1886, near Juneau, Alaska. She was converted at an early age and interpreted for the Friends missionaries before the family came to Wichita, Kansas. In 1905 she was married to Ray Boone; in 1934 they moved to Oklahoma. She was a member of the Church of the Nazarene for forty years. She and Mr. Boone served as pastors and evangelists in the Church of the Nazarene for many years. She won many people to Christ through her godly life, special singing, and untiring efforts. Mr. Boone died in May of 1958, and she died November 9, 1961. Three children preceded their mother in death. She is survived by two daughters: Mrs. Mazie Ray of Anadarko, and Mrs. Lorene Hess of Chickasha, Oklahoma.

**CALVIN C. BRINSON** was born January 3, 1893, in Reddick, Florida, and died September 3, 1961, at Lake City. He was a member of First Church of the Nazarene in Miami for over thirty years, and helped to build the Emmanuel Church in Miami, where he was a member for twelve years. After his retirement in 1959 he moved to Lake City, where he became an active and loyal member of the local church. He was a friendly, dedicated man of God, a faithful steward, and loyal in his support of the Kingdom. He is survived by his wife, four daughters, and two sons. Funeral service was held at Lake City Church of the Nazarene with the pastor, Rev. Thomas Ream, officiating, assisted by Rev. J. D. Benson and Dr. John L. Knight.

**MAF Pilots Help in Search for Rockefeller's Son in New Guinea**

HOLLANDIA, NEW GUINEA (CNS)—The search for Michael Rockefeller, son of New York's Governor Nelson Rockefeller, lost and feared dead in the wilds of New Guinea, was shared in by pilots of Missionary Aviation Fellowship, an organization which furnishes air service to missionaries in primitive areas.

Betty Green and Henry Worthington arranged to fly R. W. Wassink, young Rockefeller's companion, who was saved when their boat capsized, over the area where he was last seen. They made the trip in a missionary-owned Cessna. Governor Rockefeller expressed appreciation for their help before he gave up the search and returned home.

Miss Green, the only woman among MAF's thirty-five pilots, helped found the Missionary Aviation Fellowship in 1944 after her discharge as a WASP pilot during World War II. The MAF, which has its headquarters at Fullerton, California, assists missionaries with travel and supplies in Mexico, Honduras, Ecuador, Brazil, Congo, and New Guinea. In addition, the pilots have helped entire areas during times of natural disasters.

**C.M.A. Announces Seminary Plans**

NEW YORK—The Christian and Missionary Alliance, an evangelical Protestant church body which majors in foreign missionary work, will add a graduate school of theology to its educational system in 1965. Although the location of the new seminary will not be decided until 1962, facilities at the St. Paul, Minnesota, Bible College and at the Nyack, New York, Missionary College have been discussed by the Alliance board of education as possible sites.

**Once Again, Church Membership Hits Record High**

NEW YORK (EP)—Although the percentage increase was comparatively small, church and synagogue membership in America hit a record high of 114,449,217 in 1960.

The increase of 2,222,312 represented a 1.9 per cent gain over the 1959 figures. During the same period, however, the estimated over-all population increase was 1.8 per cent.

These figures, based on report from 259 religious bodies in all 50 states and the District of Columbia, are found in the 1962 *Yearbook of American Churches*, published by the National Council of Churches.

Although both Protestant and Roman Catholics reported gains in membership, Jewish and Eastern Orthodox membership declined.

the **A**nswer corner

Conducted by W. T. FURBER, Editor

**When we get to heaven, do you think we shall see God the Father, God the Son, and God the Holy Spirit as three personalities?**

On the basis of John's vision reported in Revelation 4 and 5, I would think that we shall know God as the "Lord God Almighty" (4:8), and Christ as "a Lamb as it had been slain" (5:6). The

perfections of the Holy Spirit are symbolized by seven lamps (4:5) and seven eyes (5:6). Beyond this I cannot go other than to say that, however it is, it will be completely satisfactory.

**In the last three years I have heard one holiness preacher stick to his text and the Scriptures to get his message across.**

That's a sad record. My own experience has been much more fortunate.

However, we could probably all profit by giving more attention to truly Biblical preaching. The topical preaching so typical of liberal Protestantism seems to be on the way out, even among those of modernistic persuasion. Certainly holiness preachers should lead the way back to a thoroughly Biblical ministry. This would mean a strong re-emphasis

on textual and expository sermons, terms which my ministerial brethren will readily recognize. As the great Scottish preacher, James S. Stewart, puts it, "The preacher is not diffidently offering men the dubious results of his private speculation; he is standing on his feet to deliver to them, in the name of the King of kings, a word that cannot return void."

**In magazines and papers I have noticed a number of references to hypnosis. They state that it has been used to help people. What do you think about hypnosis?**

Hypnosis is a psychological phenomenon which is beginning to come into some prominence in reputable medical therapy. As such, it has its place. But hypnosis is no toy, and I would strongly urge the unskilled to leave it entirely in the hands of trained professional people.

Personally, I would never consent to

yield my will to another human being for entertainment or exhibition purposes. I realize there are "built-in" safety factors in the sense that no one will do under hypnotic suggestion what is contrary to his moral convictions. But even so, I want my actions to be responsible and conscious, and not directed by the will of any other man.

**Would you please comment on the use of different kinds of musical instruments in church services. I am especially thinking of Amos 6:5. I read what Clarke's Commentary has to say about it, and it makes me ill at ease because we started an orchestra in our local church and two of our children take part.**

Amos 6:5 says, "That chant to the sound of the viol, and invent to themselves instruments of music, like David." Dr. Clarke holds that David was out of the will of God in introducing musical instruments into the Temple worship, and that music in the church is an abomination to God.

It isn't often I disagree with Adam Clarke, but this is one place I do. If you will read the context (vv. 1-6) you will see that there is absolutely no suggestion that the sin here was in introducing music into the house of God. The sin was in the drunken revelry carried on to the tune of bawdy music, for which they prostituted musical instruments such as had been used since David's time in divine worship. The Hebrew term translated "chant" is *parat*, and literally means "to bawl." The recent versions generally translate it "to sing idle songs."

If you'll read Dr. Clarke's comments on Psalms 150, you'll see that he wasn't consistent in his attitude toward music in the church. This psalm is clear and direct in its teaching: "Praise ye the Lord. Praise God in his sanctuary; praise him in the firmament of his power. Praise him for his mighty acts: praise him according to his excellent greatness. Praise him with the sound of the trumpet: praise him with the psaltery and harp. Praise him with the timbrel and dance [Hebrew, *pipe*, as a flute or clarinet]: praise him with stringed instruments and organs. Praise him upon the loud cymbals; praise him upon the high sounding cymbals. Let every thing that hath breath praise the Lord. Praise ye the Lord."

I would therefore have no misgivings about the orchestra, providing, of course, that the music it produces is conducive to divine praise.



# WHAT MEANEST THOU

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## O SLEEPER?

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**By MELZA H. BROWN**  
*District Superintendent of Hawaii*

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STORMS AT SEA are fearful to behold and especially for those on board the ship which is overtaken by one. There are two interesting examples of such storms given to us in God's Word.

The first is recorded in the first chapter of the prophecy of that man of God called Jonah. The second is recorded in Acts 27 concerning another man of God called Paul.

The ship in each case was caught in a terrible storm. The sailors in each case despaired of life and were ready to give up the ship as lost. The great difference in the two stories is that in the first case God's man was down in the hold of the ship asleep, indifferent to what was happening.

In the other case God's man was fasting and praying with a concern for all on board. What a difference, and how different the outcome of these two men of God!

Today our ship of state is exceedingly tossed and driven. We are caught in a tempestuous wind, like the one called Euroclydon (Acts 27:14). The men who have charge of the guiding of our ship admit they are despairing. Day by day they are lightening the ship of our resources. God only knows what we shall be facing tomorrow, for much like the sailors of Paul's day, "we let her drive."

The tragic thing about our situation, however, is that the Church, the people called God's, are in the hold of the ship sound asleep. There is no great crying to God. There is little deep concern. Where are the sighers and the criers? It was "after long abstinence" that Paul stood forth in the midst of them saying, "Be of good cheer: . . . For there stood by me this night the angel of God, whose I am, and whom I serve" (Acts 27:21-23).

The title is the incriminating charge brought against God's man, Jonah, by the godless men of the ship. It seems to me I can hear the men of our world today crying to the Church of today:

*What meanest thou, O sleeper?* (Jonah 1:6)

*. . . well,  
I never thought of it  
that way”*

The light was a little too dim for good reading, but the chair was comfortable, and the book was interesting. It was beginning to get late.

The children had long since been put to bed, their stories read, and their prayers heard. She had just sat down to read a little. And it wasn't long before the book started unfolding some new truths out of a timeworn Bible passage.

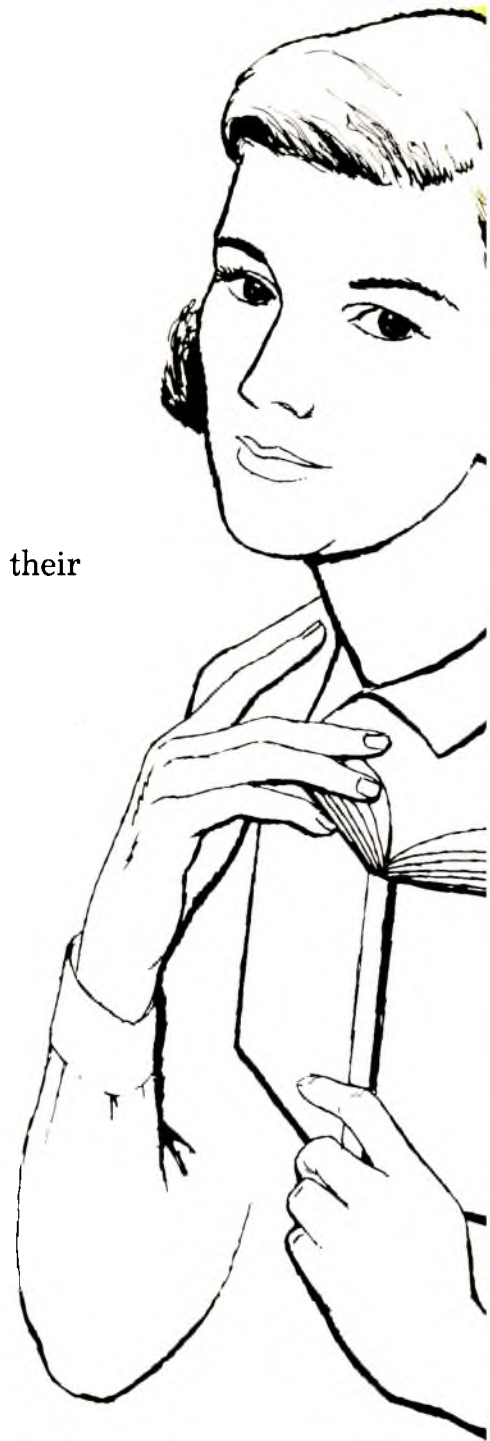
“Well, I never thought of it that way,” she murmured, as she finished a chapter.

Finding new truths out of an old story . . . This kind of reading is interesting, especially when you know the “old story.”

. . . **And that's where we come in.**

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