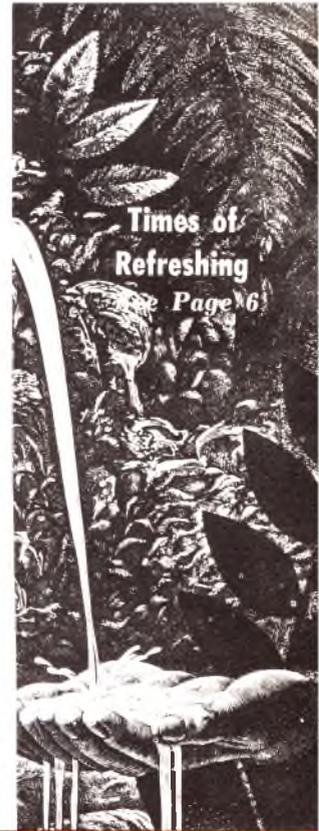


MAY 12, 1965

# Herald of Holiness

"IN THE POWER OF THE SPIRIT"

Official Organ  
of the Church of  
the Nazarene



Times of  
Refreshing  
Page 6

**Mount Mitchell**

*North Carolina District  
Church of the Nazarene*

# GLAD

## *in God's Judgments*

FROM the position of the sinner, guilty and self-condemned, the judgments of God are fearful. He can only tremble at the thought of facing a holy God from whose sight nothing can be hidden. "God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil." The righteous sentence has already been pronounced. "Depart from me, ye cursed, into everlasting fire." There will be no fifth amendment under which to cower.

But for one whose hope is built on nothing less than Jesus' blood and righteousness, the judgments of God have no horror. In fact he welcomes the thought that God is his Judge. He comes boldly to the throne of grace that he may obtain mercy. Therefore, anticipation of the judgments of God fills his soul with peace, inspires his faith, and makes his heart to overflow with gladness.

Those who have put their trust in Christ need no vindication. Honest confession of sin is better than any attempt to establish proof of innocence. Being justified by faith, they have peace with God. They have the peace of God that passeth understanding. And the very God of peace sanctifies and preserves them blameless unto His coming. In this grace they stand and rejoice in the hope of the glory of God. And the love of God is shed abroad in their hearts by the Holy Ghost, who is given unto them.

This is that perfect love that casteth out fear that hath torment and gives boldness in the day of judgment. Perfect love causes those who know it to delight in obedience to God's will. And the result is complete confidence.

God's judgments are based upon His perfect knowledge. Before Him there will be no false witnesses. God is no respecter of persons. None can bribe or pressure Him. He is without bias. He will not take sides in His pronouncements. Bestowing mercy upon one will not require that He condemn another. God carries no favor. He needs no defence. He cannot be bribed or deceived. With the All-wise there is no misunderstanding. In His judgments He con-

*General  
Superintendent  
Williamson*



siders the motives and He knows the full measure of personal responsibility.

To those who are justified by faith in Christ there is a deep, settled peace in anticipation of God's judgments. And there are moments of spontaneous joy in the knowledge that the Judge of all the earth can but do right.

# What's Your Perspective?

By ROGER M. WILLIAMS, *Pastor, Peoria, Arizona*

WHEN the Christian is confronted with sorrow, hardship, and affliction, he is often prone to ask, *Why?* Why did God allow this to happen to *me*? Why didn't He spare me this suffering? Why did He permit this heartache to come into *my* life?

Jacob felt that way one time. He thought that Joseph was dead, that Simeon was in prison, and that now his youngest son, Benjamin, was in danger of his life. His father heart ached and he cried out, "All these things are against me" (Genesis 42:36). But he had a wrong perspective. He ignored how marvelously God had led him and blessed him in former years. His faith failed him in this dark passage of his life.

Many today cast aside their faith when hardships come. They cry out as Jacob, "All these things are against me."

The right perspective was grasped by the Apostle Paul when he said, "All things work together for good to them that love God." This was a remarkable statement for him to make, for who suffered more than Paul? He was beaten with rods and whipped with a Roman lash; he was stoned and left for dead; he was shipwrecked and imprisoned. Yet after all this he said, "All things work together for good." He knew how to trust God.

He realized that God's servants aren't necessarily spared from the hardships of life. Possibly he thought of Job.

God said that Job was a perfect man. Yet in twenty-four hours Job lost his ten children and all of his property. He showed that he was a perfect man by giving glory to God in the midst of his affliction. When his wife tried to get him to forsake God he said, "You speak 'as one of the foolish women . . . shall we receive good at the hand of God, and shall we not receive evil?'" (Job 2:10). Later, when his three friends tried to undermine his faith, he looked up from his ash heap and through desolation and pain cried out, "Though he slay me, yet will I trust in him" (Job 13:15).

Paul had this same kind of faith when he said, "All things work together for good to them that love God." He knew that hardship and affliction are often God's method of teaching us great spiritual lessons. Possibly he remembered that God had said to Isaiah, "I have refined thee . . . in the furnace of affliction" (Isaiah 48:10). Certainly he remembered the lesson that he himself had learned through his thorn in the flesh. It was through this he learned that God's grace is sufficient for all our needs. David said, "It is good for me that I have

been afflicted; that I might learn thy statutes" (Psalms 119:71).

We too must remember when the hardships and heartaches come that perhaps God is seeking to teach us some spiritual truth.

We can be confident that He always will give the needed grace. David said, "Many are the afflictions of the righteous: but the Lord delivereth him out of them all" (Psalms 34:19). A friend of Samuel Logan Brengle once said to him, "I'd rather have a thousand afflictions and be delivered out of them all, than have a half-dozen and get stuck in the midst of them."

I heard a news commentator say something about the eagle that interested me. He said: "The eagle is different from all other birds in this respect. When a storm comes, the other birds either flee from it or try to fight against it. The eagle does neither. He rises above it." So the Apostle Paul neither fled from the hardships of life nor tried to fight against them. Through an unshakable faith in God he rose above them.

When your heart is burdened, when the adversities of life press in upon you, when you're tempted to cast aside your faith and say, "All these things are against me," turn instead to the words of the Apostle Paul. Rise above the storms of life by placing your trust in God, and asserting your faith in the truth that "all things work together for good to them that love God."

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## In a Changing World

*The world is ever changing, this I know,  
But I would like to talk of constant things:  
The willow leaning o'er sparkling water,  
The fragrance that the honeysuckle brings,  
The bumblebee's trips to the hollyhock,  
The frothy sea which ebbs and flows on time,  
The verdant frog's constant tuneless cheeping,  
Or the pert blue jay's chattering in rhyme.  
Oh, I would like to speak of constancy:  
The beauty of a rainbow's arching band;  
But more—to feel through all of life's changing—  
God's guiding hand!*

By RUTH VAUGHN

.....

# From Sadness to Gladness

*By JAMES MACLEOD, Pastor, Dromore, Co. Down, No. Ireland*

KING DAVID said, "Come and hear, all ye that fear God, and I will declare what he hath done for my soul" (Psalms 66:16).

Could this be more important than telling of deliverance from the paw of the lion and of the bear, and from the sword of Goliath? It must be, for the enemies *in* the soul are much greater than all outside foes. So I will tell my story.

My parents were good examples of old-fashioned Scottish Presbyterianism, and our home was distinctly religious with no provision made for worldly pleasures. Gossip, slander, evil speaking of others, and the use of alcohol, tobacco, playing cards, and other gambling devices were considered sinful and therefore forbidden.

At considerable sacrifice, a good education up to graduation from university was given to me. From earliest years the whole family attended church twice on Sundays. All went to Sunday school, and often to week-night evangelistic services.

My form of life was a sore grief to my parents, for early there were revealed lying and stealing, the latter even to court proceedings. Disobedience and self-will, repeated bursts of bad temper, and evidences of selfishness and pride drove my mother to prayer with tears for the salvation of the black sheep of our home.

At the outbreak of the war with Germany, I en-

listed early and for more than four years was an enthusiastic, frontline machine gunner, continually in danger of death or maiming. Indulgence in all the sins common to soldiers, including drinking and debauchery, soon convinced me that the way of sin was a downward and hard road. However, Mother's prayers gained God's protection for her wayward son.

After demobilization, my application for admission to Edinburgh University was accepted, and a three-year course in civil engineering began. After more than four years away from studying I knew I would have to work long and hard, and weariness and sadness filled my soul; for pleasures were failing to satisfy, and there was little promise of academic success.

I began reading the New Testament (purposely left in my lodgings in a prominent place), as a relaxation from heavy mathematics, and in some weeks read nearly through it. I went home at the weekends, and one Sunday heard a good Irish evangelist pleading with young men who because of war experience were now restless and unsettled to give the Lord Jesus a chance in their lives.

As a sinful young man now twenty-four years of age I had never done this and yet I was deeply moved by the appeal and, after an inward struggle, decided to obey the evangelist. Raising my hand as a sign of my decision, I was immediately filled with a wonderful peace, and exulted in the consciousness of being a new creature, and felt like shouting the fact aloud.

Being away from home all week, there was no good opportunity to tell my folks of my experience, but I knew it would have to be told. Three weeks after being saved on November 23, classes broke up for the Christmas holidays, and at home I was invited to a cottage meeting.

There were singing and testimonies and near the end the leader asked me to give a word. Dried-mouthed and not a little embarrassed, I stammered out a few words, thanking God for salvation, and then sat down. It seemed as if a voice said to me that I had done foolishly in not waiting until I knew *how* to testify, but an elderly, devoted saint thanked me for my testimony and urged me to keep on giving it. This I determined to do.

With completely new interests there was little difficulty in renouncing former pleasures (poor enough they surely were), such as all kinds of show business, dancing, and all worldly sports and enter-

## **The Cover . . .**

*A view of North Carolina's Mount Mitchell, highest peak in eastern America, from the natural gardens of crimson-purple rhododendron on the crest of Roan Mountain. Dr. Lloyd B. Byron, superintendent of the North Carolina District since 1953, directs the work of 48 churches with a total membership of 3,146. North Carolina Nazarenes have 6,202 enrolled in Sunday school, and raised \$434,829 during the last church year.*

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PHOTO CREDIT: Cover, North Carolina News Bureau.

tainments. My old companions avoided me, for I talked to them about the Lord and invited them to come to church.

From my meager funds a pocket Bible was bought and it was read in buses and trains. Within a year I had been baptized, joined the church, had become a leader in a large Bible class, the choir, the men's guild for Bible study, and had read the Bible from Genesis to Revelation.

The studies in engineering which seemed to be part of God's will for me were continued, and I was continually conscious of the Lord's help in my examinations and classwork. In church, which I attended all day Sunday and several nights a week, real happiness was mine, for I had been encouraged

to pray in the prayer meeting, to testify often, inside and at the open air meeting, and to seek to win others to the Lord.

Daily giving time to private prayer and Bible study, there sprung up in my heart a real hunger for all of God's will to be done in me and I longed to know the joy of a pure heart. In due course I was brought into contact with the Nazarenes and the message of full salvation, and soon claimed and received the blessing.

I am now a full-time holiness preacher and life is a glorious adventure, full of gladness and glory, with all my affections set on the things above, watching for my Lord's return. Blessed be His name!

By Evangelist C. T. CORBETT

# Faith... the final step

YEARS AGO at the Jamestown, North Dakota, camp meeting I watched Evangelist C. W. Ruth work with an earnest soul seeking the second work of grace. As a young minister, I took lessons from the veteran. Many times since I have found occasions to assist other souls in like manner. Today I share this incident with you.

The evangelist asked the seeker to open his Bible to Acts 5:32 and read the verse out loud. Here is what I heard: "And we are his witnesses of these things; and so is also the Holy Ghost, whom God hath given to them that obey him."

"Now, my brother, read the last part again, slowly."

"The Holy Ghost, whom God hath given to them that obey him."

The evangelist stopped the seeker, "Do you see one word in there that might be the key to your victory?"

"Yes, I see it. It is the word *obey*."

"Exactly. God will give the Holy Ghost to whom?"

"To them that obey Him."

"Are you willing to obey?"

"Yes, Brother Ruth. Anything else?"

"Let us turn to Luke 11:13. Now since you are the seeker, you do the reading, as it is for you we want this victory."

He read, "If ye then being evil [human], know how to give good gifts unto your children: how much more shall your heavenly Father give the Holy Spirit to them that ask him?"

"Now what are you seeking?"

"The Holy Spirit in sanctifying power!"

"Right, and who is going to do the giving?"

"God, according to this verse."

"I see. On what condition?"

"To them that ask Him."

"Are you asking?"

"I certainly am. Do you have another verse we can tie to?"

"Why, the Bible is full of help, my brother. Let us turn this time to Galatians 3:14. Would you read this verse, too? It seems you are so close to victory, I could shout for you."

"Brother Ruth, I feel the same way. Now I'll read: 'That the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive the promise of the Spirit through faith.'"

"Very well. Let us hear that last part again. It is just for you, remember."

"That we might receive the promise of the Spirit through faith."

"What are you seeking?"

"The Holy Spirit."

"And how will He come?"

"According to these verses, to them that *obey* Him, *ask* Him, and *believe* Him."

"Are you *obeying*, *asking*, and *believing*?"

"I am with all my heart. Brother Ruth, it's true; God's Word is true and it is for me. Glory to God, I do believe Him with all my heart, and the Comforter has come into my heart this very minute."

"Well, praise God, my brother. I knew if we followed Bible directions we would get Bible results."

"O Brother Ruth, I feel so clean, so comfortable,

so light, and so free within. It is wonderful to be saved and sanctified. Thank God for sending you along and letting me find this great joy. I will never forget this holy hour at the altar and the power of God's holiness for my needy heart. Thank God, it is settled at last and I'm going to keep it settled as long as I live."

*Show me thy ways, O Lord; teach me thy paths. Lead me in thy truth, and teach me; for thou art the God of my salvation: on thee do I wait all the day (Psalm 25:1-5).*

# Times of Refreshing

By W. E. VARIAN, Pastor, Central Church, Flint, Michigan

***And be renewed in the spirit of your mind (Ephesians 4:23).***

THERE IS a natural rhythm to all of physical life. Crisis and continuity are both expressions of existence. There is a definite need of both elements in the human's relation to this earth.

The spiritual rhythm is an absolute necessity to a spiritual relationship. The crisis experiences must be followed with a continuity and then with periods of renewal.

The word *renew* in the Greek, *anakanosia*, denotes freshness, to renew in youth. There is a need for freshness and youth in our Christian experience. One meal does not last forever. One pill does not immunize from all disease. Two experiences do not eradicate the need for times of refreshing and renewal.

Dry times will come, winter frost does come, but we need spiritual springtime. It is the freshness and vitality of springtime that help us bear the barrenness of winter. Are we enjoying the times of refreshing in our services from Sunday to Sunday? If we realize that this is a need for continuance of spiritual life, we should make an effort to have these **times**.

The Holy Spirit is the renewing and continuing source of all of spiritual life. Last Sunday night, in a regular Sunday night service, I watched as the Holy Spirit **blessed, convicted, refreshed, saved, and sanctified**. There were individuals for whom the church had **prayed for years, others who needed a springtime to bring freshness to their experience**.

The fact that a sermon was not preached is beside the point. There was a sermon being preached by the leadings of the Holy Spirit. Saints revitalized, believers sanctified, sinners saved, all are results of the power of the Holy Spirit.

The mistake of assuming that these services can be worked up or be put on would cause laziness and false emotionalism. The attitude of prayer and spiritual life that asks God to come in His own way

and with His own method is scriptural.

The church that goes too long without "times of refreshing" will grow stagnant and stale and unproductive. The proper elements of planting, watering, waiting, caring will bring forth life.

II Chronicles 7:14 is still true: "If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land." Times of refreshing are times of hearing from God.

## Lumpy Potatoes

By PAULINE E. SPRAY

THE OTHER DAY we were seated with guests around the dinner table. All was temporarily quiet as with loaded plates before us we prepared to appease our appetites.

Then loudly and clearly came little Elaine's pronouncement: "Mrs. Spray, your mashed potatoes sure are lumpy!"

"But you like them, don't you?" I countered.

She assured me she did.

People don't ordinarily consider lumpy potatoes especially mouth-watering good. However, four-year-old Elaine does, and she thought she was giving her hostess a genuine compliment.

Her mother explained later, much to my amusement, that her potatoes are usually lumpy, too, but she has cleverly convinced her children that they like them that way.

Like Elaine and her brothers, there may be exceptions to the rule, but most of us classify lumpy potatoes and affliction in the same way—undesirable and distasteful. In our daily diet of living there are "lumps" which are hard to chew and difficult to swallow.

We do not think of affliction as anything good

or good for us. However, when affliction comes, we should look for the purpose God has in allowing it. We should search for the truths He wants us to learn.

One has said, "If you would not have affliction visit you twice, listen at once to what it teaches."

Affliction comes to teach us lessons in trust and complete dependence upon the Lord. Too often we tend to become self-sufficient, to take things into our own hands, and try to manage our lives without His help and guidance. The Lord has to jolt us into realizing our need of His assistance.

Then, too, affliction may come because we need reproof and correction. Sometimes God sees fit to make us "sit in a corner" for a while, to be temporarily laid aside from active service, so we will have time to meditate upon Him, His ways, and His Word, if we have neglected our spiritual welfare.

Affliction may come if we have need of refining. It may be God's way of purging our character, of removing the dross from our lives. Difficult as it is, we must endure the refining process if we are to become precious in His sight.

It is never easy to accept affliction, but through it we learn patience, and gain experience and hope.

Paul said, "Tribulation worketh patience; and patience, experience; and experience, hope" (Romans 5:3-4).

So much depends upon one's attitude. Affliction can disgruntle and annoy. It can leave one bitter, aloof, and disheartened. Or, on the other hand, if one is teachable and ready to learn, one may find that affliction is actually good—like "lumpy potatoes."

## Mission for Souls

*One speaks of "a man with a burning heart  
Who says, 'I have got to preach'"—  
Constrained of love from His Lord above,  
Lost, struggling men to reach.  
"I must, I must—" while the world's parade  
Goes hurrying by nor thinks to give aid!*

*A sensitive few reach upward in prayer,  
With faith, to the Lord's right hand,  
And plead for a part with the burning heart  
In the work at his Lord's command.  
God loosens the means as His people pray,  
And a "mission for souls" is under way!*

**By JEAN LEATHERS PHILLIPS**

# Deceived by



**By Evangelist J. J. STEELE**

JESUS gave as one of the reasons for spiritual failure and fruitlessness "the deceitfulness of riches" (Matthew 13:22).

One need not be wealthy to be deceived by riches. To desire what we cannot afford, or to covet what rich people have, is to be deceived by riches.

To suppose that a "great society" can be developed on economic prosperity, stimulated by national spending alone, is to be deceived by riches. History is replete with examples of wealthy, pleasure-loving nations that have been "turned into hell" because they forgot God.

To imagine that social or economic security in youth or old age guarantees happiness and contentment is to be deceived by riches. Millions may be deceived into a false sense of security by the promise of golden-age happiness at retirement. The backfire of frustration and misery in retirement villages is nationwide. Many languish in listless idleness and despair; some die just before, or immediately after, the long-cherished day of retirement.

To rely on fine homes, elegant furniture, speedy cars, or laborsaving gadgets, or to suppose such things can produce domestic bliss, is to be deceived by riches. Most broken homes, divorces, human misery that drives to suicide, are found in fine houses where money is plentiful.

To believe that increased giving, larger budgets, great denominational buildings and centers, expensive parsonages, and glamorized sanctuaries are always an evidence of God's blessings is to be deceived by riches. Great denominations once blessed of God but long since departed from the "faith of our fathers" have all these in abundance. While we glory in these things, the divine glory may be departed from the premises.

To the wealthy Laodiceans the Holy Spirit said: "Because thou sayest, I am rich, and increased with goods, and have need of nothing; and know-

est not that thou art wretched, and miserable, and poor, and blind, and naked: I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see" (Revelation 3:17-18).

To be a good steward of material possessions is scriptural and right, but to equate material prosperity, individually or denominationally, with the blessings of God may be to be deceived by riches.

To suppose that a fine new church building and furnishings, with an outward appearance of elegance, will draw people automatically is to be deceived by riches. Many pastors and congregations in all denominations are frustrated and disappointed because of this deception, and some are financially and spiritually bankrupt.

To allow a local church to be domineered and controlled by moneyed people only because they have money is to be deceived by riches. Though a prosperous layman may be a devoted Christian, a man who knows how to run a bank may know little or nothing of the nature of the Holy Spirit, who should be the dominating Person in every church. Great churches have been deceived and destroyed by those who are wise in the ways of the world but not wise toward God.

To believe, as some religious cults are teaching, that genuine faith and obedience always lead to financial success and prosperity is to be deceived by riches. We sometimes forget that it was wealthy, healthy, selfish Dives who lifted up his eyes in hell, and not ragged, afflicted, hungry Lazarus, whose earthly life had been preserved by begging. Many very poor, very sick, much-neglected people are faithful servants of God.

Those who seek earthly riches with greater zeal and desire than they do the riches of God's Spirit,

***Then there are the porcupine Christians: lots of good points, but you can't get near them.—C. William Fisher.***

though they be poor, can never inherit the "true riches." "If therefore ye have not been faithful in the unrighteous mammon, who will commit to your trust the true riches?" (Luke 16:11)

Lust for the "unrighteous mammon" has filtered into every area of life in our generation. Affluence has become a status symbol in politics, education, sports, entertainment, home and family, and church. The voice of mammon speaks much louder to many than the voice of God.

So far as we know, the Master, though He taught faithfulness in the stewardship of possessions, never touched money. He let Judas carry the bag for the simple needs of himself and His disciples. Perhaps He had a good reason for this. Perhaps we all can learn a good lesson from Him. God grant it may be so.

# The Autopsy of a Dead Church

By Evangelist  
MORRIS CHALFANT



TOWERING STEEPLES, pointed arches, and stained-glass windows, with an exuberance of activity, are not always signs of spiritual power. In Old Testament times a fireless altar was a sign of death and desertion. It meant that people had lost their God, and worship had died out of the land. When we lose the fire of God out of our souls, it is a pretty good sign of death and desertion.

When character is gone, we fight for reputation. When fire from heaven is lacking, we compensate by manufacturing our own. As the church loses in spiritual power, she increases in forms and by and by she denies the power and trusts the forms. The sons of Aaron once tried to offer God fire that was not from off the altar, and God struck them dead. It was unconsecrated fire. John said that the Holy Spirit would baptize the Church with the Holy Ghost and fire. When this divine fire is lacking, we substitute human fire. We turn to man for inspiration and to the standards of the world for success. We rely on men, money, methods, and management.

In Sardis there was a whole church in this condition (Revelation 3:1-6). Any church is on a large scale what its members are on a smaller scale. Sardis had a reputation greater than her life. She had done a great work for Christ in years gone by. Her fame had lived on, but her spiritual life was at a low ebb. God's verdict was, "Famous, but dead." The salient truth is summed up in the first sentence: "Thou hast a name that thou livest, and art dead."

It is possible to lose Christ in the midst of religious activity. You may lose Him while teaching a Sunday school class, singing in the choir, tithing, and working fervently in the church. The Phari-

sees never stopped attending church, praying, fasting, or tithing, and yet God said to them, On the outside you are like "whited sepulchres," but within you are "full of dead men's bones." They looked to be alive, but they were dead.

Ecclesiastes 8:10 reads, "I saw the wicked buried, who had come and gone from the place of the holy." Notice, they were not coming from the taverns or the dance halls or the gambling dens, but from the place of the holy. They were good church people, if you please. The story Jesus told of the elder brother would teach us that one can backslide in church as well as out of church. If the church is to be the church, we must rely upon the Holy Spirit, who is the life of the church. It takes life to produce life. The church must be a living organism if it is to bring life to those dead in trespasses and in sin.

A dead church talks about prayer but a live church prays. A dead church may talk about the Holy Spirit, but a living church relies upon the Holy Spirit. A dead church talks about salvation, but a live church hears the cry of newborn babes in their midst.

The only hint of commendation given to Sardis was that a few there had "not defiled their garments." The word "Sardis" means remnant. In a church characterized by dead, empty formalism and ritual, Christ said there were a few who had a character to match their reputation. These He promised would walk in robes of white, for they were worthy. The Sardis church was in a critical condition but not altogether hopeless. It was instructed to strengthen that which remained, though it was at the point of death. It was a crisis in the life of the church. To repent meant that it would wear robes of white. If not, the Lord said He would come as a thief in the night.

Do you have the name of being a Christian, but do you fall short of living the life? Do you attend church regularly and live a good moral, upright, religious life and yet are you without assurance of Christ in your life? Does your profession of Christianity exceed your possession? Is your reputation greater than your life? Do your neighbors and friends think you are a Christian? Do you act like a Christian, look like a Christian, use the vocabulary of a Christian? While living this outwardly good life and attending church, do you know deep down in your heart that things are not as they should be, that you are falling short of the glory of God?

If you do not have the Son, you do not have life, according to John 3:36. In the sight of God you are dead in trespasses and in sin. You may have been saved at one time. You may have thought that to be under conviction was to be converted. Whatever the case, today you can have life. That is why Jesus came, that we may have life and have it more abundantly.

One of the most brilliant and interesting of all

stories of ancient history is told by Herodotus, the first Greek historian, regarding the topography of the city of Sardis. It happened when Cyrus, king of the Medo-Persians, was besieging Croesus, shut up in the citadel of this capital city.

Sardis at this time was considered an impregnable fortress. It was built on the slope of Mount Tmolus, at the base of which ran the gold-bearing Pactolus River. Like a pier jutting out from Mount Tmolus was a ridge of rock, with great cliffs on either side. On that pier of solid rock, precipitous and high, Sardis had built its impregnable citadel. When Cyrus besieged the city he could not advance farther until first that fortress was taken.

So the Persian general said that if any man would find a way to storm the fortress and overwhelm it he would be given large rewards. He had in his army a Mardian soldier by the name of Hyeroeades. This soldier was standing one day watching the cliff and the battlement on top and a Lydian soldier on top of the battlement. As he watched, the Lydian soldier accidentally dropped his helmet over the battlement and it fell down to the base of the cliff. The Lydian soldier climbed over the battlement and picked his way slowly to the base of the cliff to recover his helmet, and so climbed back to his place of sentinel duty.

The Mardian soldier carefully watched and stored in his memory as the Lydian climbed down and back up, and that night with a picked band of Persian soldiers he made his way to the height. Back of that story and back of that topography can be seen the emphasis of our Lord when He says, "If therefore thou shalt not watch, I will come on thee as a thief."

Man judges by our reputation, but God's judgment is of the heart and life. If our character is what it should be, our reputation will take care of itself. May the Spirit of God never have occasion to say of one of us, "Thou hast a name that thou livest, and art dead."

*Set us afire, Lord;  
Stir us, we pray.  
While the world perishes,  
We go our way—  
Purposeless, passionless,  
Day after day.  
Set us afire, Lord;  
Stir us, we pray.*

**"Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God. But exhort one another daily, while it is called To day; lest any of you be hardened through the deceitfulness of sin. . . . To day if ye will hear his voice, harden not your hearts" (Hebrews 3:12-15).**



# FRUITFUL in the Land of Affliction

THE STORY of Joseph fills the last fourteen chapters of the Book of Genesis. It is a classic story of "The Boy Who Made Good." We all like success stories—and the story of Joseph is one of the most inspiring of them all.

Joseph came to Egypt as a slave boy in a camel caravan, sold by his jealous brothers for twenty pieces of silver. Before long, through no fault of his own, he found himself in prison. An Israelite slave boy, in a strange land, without any friends, in prison on a false charge—such was the unpromising start of Joseph's career. But in a few years the slave boy had become prime minister of all Egypt, the wise advisor and friend of the powerful Pharaoh.

When Joseph was at the height of his power, two sons were born to him. The firstborn son he named Manasseh: "For God, said he, hath made me forget all my toil" (Genesis 41:51). The second son he called Ephraim: "For God hath caused me to be fruitful in the land of my affliction" (v. 52).

Fruitful in the land of affliction! What a wonderfully suggestive thought that is!

Most of us have to pass through the land of affliction at some time or other on the journey of life. True, our affliction may not be the same as that of Joseph; we may never be cast into an empty pit with no water in it. We may never find ourselves in prison in a strange land, or in slavery. But affliction in some form or other will most certainly come to us. It may be in the form of bitter disappointment, heart-rending sorrow, unfulfilled hopes and ambitions—perhaps physical pain or disability. The land of affliction, in fact, is often very near to us; it is a possibility we have to be prepared for as we journey through life. When these things fall upon us, what is our reaction to them?

The Holy Spirit is imparted to us in sanctifying power to help us master the art of living. It is our attitude to life—how we take it, what we do with it—that is the supremely important thing. When trouble comes to us can we rise above it, or are we crushed beneath it?

The most constructive response to adversity—and the most Christlike response—is cooperation, the acceptance of the circumstances of life as experi-

By **J. B. MACLAGAN**

Superintendent, British Isles South District

ences that can be turned to fruitfulness. Instead of folding our hands in submission, or railing against misfortune, the truly sanctified soul learns to put affliction to some use and turn it from a liability to an asset.

What gems of fortitude, courage, heroism, and patience the trying experiences of life have produced! One thinks, for instance, of Beethoven, the deaf composer. When he became aware that deafness was descending upon him he gave way to repining and bitterness. Fortunately for him, and for the world, he quickly realized the futility of rebellion, and instead gave himself to his work with strengthened resolve and greater intensity of spirit. He became fruitful in the land of affliction, and the sequel was a man almost totally deaf writing the Ninth Symphony with its choral ode to joy.

Or there was Emily Bronte. Her environment was that of a gloomy Yorkshire rectory, a half-demented father, a sister dying of tuberculosis, a drunken brother. And in this land of affliction, not only did she write her classic novels, but wrote this:

*No coward soul is mine,*

*No trembler in the world's storm-troubled  
sphere:*

*I see Heaven's glories shine,*

*And faith shines equal, arming me from fear.*

"And faith shines equal"—not rebellion, not fatalism, but faith. "Faith shines equal, arming me from fear."

But, you say, all this happened a long time ago.

Here is a modern story, told by Sir Arthur Grimble, in his book, *A Pattern of Isles*:

Father Choblet worked as a missionary in the South Sea Isles for thirty-six years. In that time he had never had a vacation. Now at long last he was going back to his beloved France for a whole year. He had not liked to ask for a holiday, for there was always so much work for everyone; but he had not been well of late and the Bishop had insisted upon his having a year's furlough.

While he was making final preparations for his leave it was discovered that he had that most dreadful disease—leprosy. Says the author: "I did not see him for a week after the doctor's heart-breaking

verdict. He wanted to be alone. From things he said later I humbly guessed at the bitter struggle he had had with the fury of despair. But he came out of it supernaturally serene. 'I clung too much to the happiness I vowed to renounce,' he told me. 'That was a sin. There is work for me to do among the lepers. God has been merciful in allowing me to redeem my sin.'

"We built a two-roomed house for him, at his own request, in the asylum where our forty or fifty lepers lived. We would have put him elsewhere had he wished, but he wanted to be with the others. The settlement was a new one, laid out as much like a village as possible, but hopelessness, deepened by the awful lassitude of the disease itself, was the constant enemy. It robbed the lepers of their will to live. They did nothing but sit and wait. There was never a smile in that camp of walking dead. I feared much for the Father. But I need not have feared. I visited him five or six months after he had settled in. The first thing I noticed was the beautiful new order in the settlement. The place had the air of a village proud of itself. There was industry everywhere. I saw men making nets, women plaiting mats. People chatted from house to house as they worked—and there was laughter.

"They called cheerful greetings to me, where once they had sat as mute as the doomed. The asylum had become a real refuge, alive and glad to live.

"'Here, what have you been doing to my lepers?' I said to the Father when I sat in his house. He replied, 'I began by doing my duty as a priest. The rest followed. When the soul is awakened life is worth living.'"

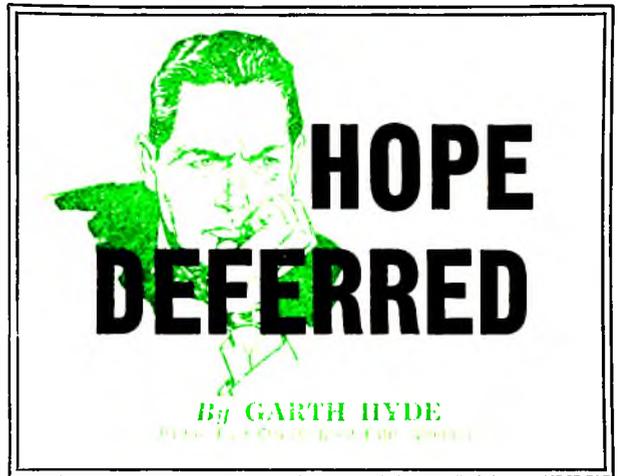
*When the soul is awakened, life is worth living!*

In the land of affliction what is it to be? Rebellion, submission, acceptance? Every one of us knows what the answer should be. To accept life and make it a thing of worth and beauty; to be victors over it, not victims of it—that is the answer. And that is an adventure of faith.

To win through in that adventure we must have resources greater than are at our command. And we can have them! The Psalmist says, "God is our refuge and strength, a very present help in trouble" (46:1). And Paul, who knew a great deal about the land of affliction, is even more emphatic: "Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? . . . Nay, in all these things we are more than conquerors through him that loved us. For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord" (Romans 8:35-39).

God is able to "make all grace abound" to the

sanctified soul, enabling him always to have "sufficiency in all things," and to "abound to every good work"—"fruitful in the land of affliction."



***Hope deferred maketh the heart sick: but when the desire cometh, it is a tree of life (Proverbs 13:12).***

SOMEONE HAS SAID that hope ties us to the future just as memory ties us to the past. Thomas Jefferson said, "I steer my barque with hope in the head, leaving fear astern."

But there are many times when hope is deferred, just as the wise man mentioned above, and it makes our hearts sick because the very things for which we hope are so long in coming.

"To defer," according to Webster, means "a delay in fulfillment or attainment occasioned by conditions beyond one's control." Many of the promises of God upon which we have been standing for so long remain unfulfilled and our hearts grow so weary in waiting.

The reason so many of these hopes are delayed in coming to pass is because, as Webster suggests, they depend upon conditions beyond our control. For that reason we must "rest in hope" (Psalms 16:9) and let God work out His great purposes as He will.

But listen to the glorious promise that concludes this verse: "But when the desire cometh, it is a tree of life." When that thing comes which we so earnestly desire, it is like the budding and blossoming of a great and fruitful tree.

Praise God! He will never disappoint us! He answers prayer! "Delight thyself also in the Lord; and he shall give thee the desires of thine heart" (Psalms 37:4).

Let us rekindle every hope and aspiration and renew our faith and trust in God's promises, remembering that what God speaks with His mouth He fulfills with His hand (II Chronicles 6:15).

*His purposes will ripen fast,  
Unfolding every hour;  
The bud may have a bitter taste,  
But sweet will be the flower.*

(William Cowper)

# EDITORIALS

By W. T. PURKISER

## "Look at the Light"

A friend of mine tells of a man who started across the stream of traffic at a busy intersection. A lady next to him put her hand on his arm. "Don't you see the red light?" she asked.

"But look at the people," he replied, pointing to some who had started to jaywalk across the street.

Her answer was a classic. "You are not supposed to look at the people," she said. "You are supposed to look at the light."

One of the great problems of our day is the number who take their guidance from the people rather than from the light. Their standards are based on the average performance of those around them. They argue as did the advertiser boasting of the sales of his product, "Five million people can't be wrong!"

But matters of right and wrong can never be decided by popular vote. Not only can five million people be wrong; five million people are wrong every day of the world. It is still true that "wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat" (Matthew 7:13). The most-travelled road in human life does not lead to heaven.

Nor does thinking something to be right make it so. There are those who "believe a lie" with all the sincerity imaginable who yet are damned in that belief. Sincerity is important. It is just not sufficient.

ONE MUST BE SINCERE in his beliefs, just as he must have gasoline in his car if it is to run. But simply having gas in the car will not guarantee that it will operate. For one thing, it must have spark as well as gas. Our beliefs must be true as well as sincere.

Someone has illustrated the danger of false beliefs in a little verse:

*Consider the case of poor Willy.  
Poor Willy is with us no more.  
What Willy thought was H<sub>2</sub>O  
Was really H<sub>2</sub>SO<sub>4</sub>.*

However sincerely Willy believed he was drinking water (H<sub>2</sub>O), that sincerity did not save him when he drank sulphuric acid (H<sub>2</sub>SO<sub>4</sub>) instead.

There is a light. It is the "Light, which lighteth every man that cometh into the world" (John 1:9). Not that all have it in the same measure. Not that it may not become darkness to those who reject it. But still it shines, and by it we find

our way through the dark.

Paul reminds us that "God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ" (II Corinthians 4:6). All of the diffused light of conscience and moral intuition is gathered and focused in the One who is the Light of the world.

This is why His Word is the final Authority for His will. Whatever light we may find must be checked by the Bible. "The entrance of thy words giveth light: it giveth understanding unto the simple" (Psalms 119:130). "Thy word is a lamp unto my feet, and a light unto my path" (Psalms 119:105).

Looking at the people can quickly bring confusion. Looking at the light will bring clarity and assurance.

## Quest and Conquest

Holiness is both quest and conquest. It is quest in that, while God's part is perfectly done in a moment of time, man's part is never fully finished. This is at least part of the meaning of the familiar words, "Follow peace with all men, and holiness, without which no man shall see the Lord" (Hebrews 12:14).

The same action relates both to peace with all men and to holiness. That action is pursuit, following eagerly, pressing forward after. It is no accident that holiness is both a way (Isaiah 35:8) and a walk (I John 1:7).

Yet holiness is also conquest. Quest without conquest is futility. No one in his right mind would honestly seek what he never expected to find. Holiness first means the conquest of man's greatest inner enemy, the carnal self. Near the beginning of Paul's great "Victory Chapter" in Romans 8 is the triumphant testimony: "The law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death" (verse 2).

Even before Paul, the father of John the Baptist

***"Do all things without murmurings and disputings: that ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world" (Philippians 2:14-15).***

saw the conquest of holiness. He spoke of God's promise that "we being delivered out of the hand of our enemies might serve him without fear, in holiness and righteousness before him, all the days of our life" (Luke 1:74-75).

Holiness as quest and conquest is another way of describing what Daniel Steele long ago called "the Wesleyan paradox," that sanctification is both progressive and instantaneous. It is both the crisis of a moment and the process of a lifetime.

The followers of John Wesley have not always understood this. Some of them have emphasized the quest more than the conquest. Probably more of them have stressed the conquest more than the quest. But both are important, and both must be held together.

### **Specifics and the Spirit**

The most common questions of young Christians usually deal with the specific "do's and don'ts" of the spiritual life. These are important in helping shape the moral ideals of a developing and yet immature life.

Trouble comes, however, when the "do's and don'ts" remain matters of rule and rote without relating themselves to the ever-increasing complexities of life. Small children require simple and specific guidance. But that simple and specific guidance proves insufficient as a complete guide to life.

The facts are, it is simply impossible to multiply rules fast enough to keep up with changing circumstances. The Pharisees tried it and showed its impossibility. Their very rigidity of rule brought them into conflict with Christ, and under the judgment of His law of love.



## Morning After a Burial

*I wondered how my heart would bear this dawn,  
Would bear this golden loveliness of light,  
The little whispering wind that murmurs on  
A hill, the bird allegros, morning-bright.  
Yet, awakening, I feel a quiet power  
And know that I can rise and meet this day—  
The tasks, the ministries of every hour,  
Sustained by One who is the Living Way.  
And, oh, I am assured my every word  
And deed will shine with greater love and be  
A holier witness. Thank You, gracious Lord,  
That sorrow can be turned to victory,  
To new discernments that will serve and bless;  
And thank You for the gift of onwardness!*

By GRACE V. WATKINS



A study of the Bible at this point is revealing and rewarding. God has not given us detailed checklists of "do's and don'ts." He has done so much better, by far. He has given us himself, in the presence of His Spirit. Nothing can take the place of that.

No one has said this better than Dr. J. B. Chapman, distinguished editor of the *Herald of Holiness* before his election to the general superintendency of the Church of the Nazarene in 1928. In an editorial he called "The Mania for Rules" published in the *Herald* for May 25, 1927, Dr. Chapman wrote:

"THE BIBLE DEALS with principles rather than rules. Jesus himself dealt exclusively with principles, with one possible exception, and that is His reference to divorce and remarriage. Paul followed his Master in this and refused to spend large energy upon small matters. The other apostles, when they attempted to stick to certain specified and itemized rules, found difficulty and permitted exceptions.

"But now we find everywhere a mania for rules, and the church cannot escape. We, however, would give a word of caution, and say that the Master's way and the apostles' method is still the better way. Of course when we see a member of the Church of the Nazarene doing something that we think he should not do, we immediately feel that 'there should be a law against that.' And when we find one neglecting something that we believe should be done, we feel at once, 'Now that should be made a test of membership in our church.' We seem to feel that the legislative method is the best, if not the only method, for establishing righteousness in the earth and for instilling holiness into the hearts of Christians. But far from being the only method, this is not the historic Christian method at all. Jesus always set in to make the tree good as a means for improving the fruit, and Paul made perfect love the *summum bonum* of life, and love, you know, is a heart principle.

"In fact, legislation is a slow and poor method of promoting the spiritual kingdom. It has its place, to be sure, but education and regeneration are better methods and they are the scriptural methods. Don'ts in a church are not much better than don'ts in the home. In either case they are of small value as character builders. The key phrase of the New Testament Christian is not 'thou shalt not,' but 'thou shalt'; not negative prohibitions, but positive enjoinders.

"Our only chance for getting along and growing and succeeding is to keep the Pentecostal fires burning and to steer pretty much away from mere legalism. The best cure for worldliness is the consuming love of Christ. The best cure for stinginess is the baptism with the Holy Ghost. And the best guarantee against deadness is a spiritual program so intense and so all consuming that it drives all to their very best to keep pace with it."

# THE CHURCH AT WORK

## WORLD MISSIONS

E. S. PHILLIPS, *Secretary*

### Food for Our Indian Missions

The Junior High Department of the First Church of the Nazarene, in Anaheim, California, recently took as a project a drive for canned food for the Nazarene Indian Mission near Mount Palomar.

Mr. Ron Cooper, teacher of seventh grade in Sunday school, headed up the project, with Teachers Jerry Sneegas and Twila Wagner, and Supervisors Mr. and Mrs. Charles Sabisch, assisting.

The young people collected 1,530 cans of food, valued at \$275.82.

On Saturday, March 6, nineteen junior high young people with their teachers and supervisors made the trip to our Indian mission to take the food and dishes and clothing. Rev. Florence Walling, the missionary there, said the food would be used when the Indians gather from miles around for camp meeting.

The project was a great blessing to the young people in Anaheim church, as well as a source of happiness to our Indian Nazarenes at the mission.

### Thank God for Our Missionaries

One day as I was at dinner, a Japanese worker sat down beside me. He bowed his head and said grace. This really surprised me, as I did not think there was another Christian on Iwo Jima, where I was stationed. It made me ashamed of myself too, for I had been so much in a hurry to relieve the watch that I had not said grace.

Later that day, wondering where Hachi had learned to pray, I talked to him. He told me the missionaries in the town where his sister lives taught the prayer of thanks to them. I continued to question him, and learned it was our Nazarene missionaries who had taught him and his sister to pray.

I told him I was a Nazarene too. He began to ask me questions. I got my Bible and answered as many of his questions as I could by reading from God's Word. He seemed to enjoy it very much.

As I read to the Japanese worker, I realized how little I really knew about my faith. I thanked God for this Japanese man who wanted to know more about God. As we both found the answers to our questions, we found also the love of God and the peace He has to offer.



**Back row: left to right: Barbara Crosby, Pamela Martin, Jerry Sneegas, Mrs. Twila Wagner. Second row: Mr. Ron Cooper, Mr. and Mrs. Charles Sabisch. Front row: Bob Stanford, Gordon Anson, Phil Kent.**

I do not think our people understand how much the missionaries are doing, until they meet someone the missionaries have brought to Christ. I know now what our missionaries are doing, and I thank God for them as I remember them in prayer.—JOHN L. HUGHES, SN.

### Moving Missionaries

Rev. Prescott Beals, retired missionary, now lives at 702 E. Alder, Walla Walla, Washington.

Rev. and Mrs. Donald Crenshaw have moved to Concordia 731, Buenos Aires,

Argentina, South America.

Miss Avinell McNabb is home on furlough from Swaziland. Her address is Box 46A, Route 3, Greenbriar, Arkansas.

Rev. and Mrs. J. Elton Wood have returned to Cape Verde. Their address is: Apartado 8, Mindelo, S. Vicente, Cape Verde Islands.

### New Arrival

Angela Dawn Crow, daughter of Rev. and Mrs. Kenneth Crow, missionaries under appointment to the Republic of South Africa, arrived on April 2, 1965.

## BE A V.B.S. PIONEER!

### HOME MISSIONS

ORVILLE W. JENKINS, *Secretary*

#### The Plan

Under the all-new V.B.S. *Pioneer program*, any Church of the Nazarene under three years of age and never before having conducted a Bible school of its own is eligible to receive vacation Bible school materials amounting to \$1.00 per pupil enrolled (up to 100 pupils)—ABSOLUTELY FREE!!

Secure your application blank from your district church school board chairman or the Department of Home Missions, NOW! Filled in by the pastor

and signed by the district superintendent or church school board chairman, the application blank, along with your regular V.B.S. sales order, should be sent to the Department of Home Missions, 6401 The Pasco, Kansas City, Missouri 64131.

#### The Purpose

To give enough FINANCIAL HELP for young churches to conduct a first vacation Bible school of their own.

#### The Cost

Remember—this is an opportunity for young churches to acquire V.B.S. materials FREE OF CHARGE! The V.B.S.



**Ministers and laymen at the seventeenth Australian District Assembly held at Margate, Queensland, March 8-9, 1965. The four persons to the left of center on the front row (gentlemen wearing suits) are Rev. and Mrs. A. A. E. Berg and Dr. and Mrs. Samuel Young. Mr. Berg is district superintendent, while Dr. Young is the presiding general superintendent.**

Pioneer program is designed to encourage Bible school enthusiasm and benefits among young churches.

### All Can Help

The V.B.S. Pioneer plan is a new idea. Every regular V.B.S. can help by taking an offering for *V.B.S. Pioneers* and sending it in to the General Treasurer. This is an opportunity for all of us to help these young churches.

### The Deadline

All applications for the V.B.S. Pioneer program must be received by June 15. Get yours in today! DON'T PASS UP THIS SENSATIONAL OFFER!

**\$300,000 needed now  
in new deposits in the  
GENERAL CHURCH  
LOAN FUND  
to meet present  
approved church building  
loan applications**

### Excellent Progress at South African Bible School

Rev. Floyd Perkins reports that substantial progress is being made at our South African Bible School. Three full-time students are working toward their degrees, while Jerry Jennings, first student to earn his degree, is now pastoring the local church there at Unified, Transvaal, and teaching in the school as well. The teaching staff is being enlarged little by little and the Lord is giving the increase.

The spiritual tone of the Bible school is reflected in the following quote from Brother Perkins: "Last week the Lord visited us in one chapel service, and a prayer meeting ensued. It continued for a couple of hours. The Holy Spirit

baptized several students with His power who had been needing sanctification. The local church has been touched with new fire as a result, and even the Junior Fellowship has been affected. One student went to his outpost and five sought the Lord. We praise Him for answered prayer. We are expecting great days ahead."

We rejoice together over the spiritual and academic progress being made in South Africa under the direction of the Holy Spirit.

## DISTRICT ACTIVITIES

### New Church Organizations Reported

Fort Worth Wedgwood, Texas, February 28, 1965. Rev. Melvin McCullough, pastor.—R. W. Hurn, *district superintendent*.

Hendersonville, Tennessee, March 21, 1965. Rev. Wade Powers, pastor.—C. E. Shumake, *district superintendent*.

Mapaville, Missouri. Rev. W. L. Ferguson, pastor.—E. D. Simpson, *district superintendent*.

## THE LOCAL CHURCHES

Pastor A. C. Rowland reports from Oklahoma City, Oklahoma: "Our Capitol Hill Church recently closed a very profitable one-week revival with the Dave Hall Family as the special workers. The church is making substantial gains in all departments, with record giving for Thanksgiving and Easter offerings. For the first eight months of the assembly year we have been able to give nearly \$2,500 for general interests, and all other budgets are paid to date. Our people are now in process of furnishing the nice church building erected by the former pastor, Rev. Garland Johnson. If you have friends you'd like to have us contact, write us, 931 S.W. 33rd."

Rev. W. H. Binkley of Ephrata, Pennsylvania, died April 3. He was an elder in the Church of the Nazarene, a member of the Philadelphia District.

MIAMI, FLORIDA—The North Miami Church recently experienced the greatest revival of its history. We thank God for the untiring efforts of the Passmore Evangelistic Party. We enjoyed their excellent singing, playing, and preaching. God blessed and gave victories at the altar of prayer every night.—LOUISE SHANE, *Secretary*.

Rev. Charles Davidson writes: "After five years of pastoring, nine years of teaching, and five years as minister of music and associate pastor of the Oregon, Ohio, church, I am entering the evangelistic field, full time, on June 1. I plan to carry the full program, preaching and singing, as the need may demand. Write me, 553 S. Goodyear, Oregon, Ohio."

Rev. Bob Lindley writes that, after pastoring the church in Lovington, New Mexico, for seven years, he has resigned to accept the work of the North Side Church in Fort Worth, Texas.

MOUNTAIN HOME, IDAHO—The new sanctuary of our church was dedicated recently by District Superintendent I. E. Younger. This new sanctuary addition will accommodate 250 people, and we are asking the Lord to bless and fill it with His presence. Rev. Richard Lindeman is our pastor.—NANCY TOMEY, *Secretary*.

BUTLER, PENNSYLVANIA—First Church recently had a very fine revival with Evangelist Leon and Marie Cook. God honored their dedicated ministry as they sang their way into the hearts of the people, and Brother Cook's messages brought conviction to the unsaved and backslidden and lifted the church to a higher spiritual plane. Our people carried a real burden for souls. The Sunday school attendance received a good boost, and pastor and people want the Cooks to return for a meeting in 1967.—*Reporter*.

Evangelists Eddie and Ann Burnem write: "Due to a sudden cancellation, we have an open date, July 14 to 25. Preceding this time we will be in Texas. Write us, Box 1007, Ashland, Kentucky."

WASHINGTON, D.C.—The Congress Heights Church recently enjoyed a very gracious revival with Evangelists Alva O. and Gladys Estep. The ministry of the Esteps was much appreciated, and there were seekers at nearly every altar call, including several young couples. We praise God for His blessings.—ROBERT E. LONG, *Pastor*.

SAN FRANCISCO, CALIFORNIA—Our Chinese Church recently experienced a deeply spiritual revival with Rev. James DePasquale, missionary and evangelist. A new altar was built especially for the meeting, and God marvelously rewarded the faith and prayers of the people with seekers at every service. Over fifty children in the Chinese Language School

came forward in the weekly chapel service to give their hearts to Jesus. With preaching and praying in both English and Chinese, it was a thrilling experience to see God work in the hearts of the adult congregation in a new and unusual way. Brother DePasquale was anointed of the Spirit in preaching the Word, and the response to the invitation and the glowing testimonies that followed were most rewarding.—**JOHN L. STOCKETT, Pastor.**

Evangelist J. Marvin Harrison writes: "God has been good to me and I have been quite busy since entering the field in January of 1964. Pastors and laymen have been very kind, and the Lord has blessed in giving a good number of seekers praying through to victory at the altar. I am now making up my slate for 1966, and also have some open dates for fall of this year. I shall be glad to go anywhere as the Lord may lead. Write me, P.O. Box 23254, San Antonio, Texas 78223."

**TROUP, TEXAS**—The Martin's Chapel Church recently enjoyed a wonderful revival under the spiritual ministry of Rev. and Mrs. C. E. McCall. Since coming here in March of 1960, we have appreciated the revival ministry of H. E. Darnell, Don Scarlett, Herschel Patterson, Leon Martin, Dick Law and wife, Eddie Burnam and wife, Bob Mickey and wife, and D. F. Steininger and wife. In March of 1964, these loyal people extended us a four-year call. We love and appreciate these folks, and a wonderful spirit of love and harmony prevails, with the blessings of God upon the church.—**L. V. REAZIN, Pastor.**

## THE BIBLE LESSON

By **BRIAN L. FARMER**

Topic for May 16:

### A Leader Committed to God

SCRIPTURE: I Samuel 16:1-13; II Samuel 5:1-12 (Printed: II Samuel 5:1-7, 9-12)

GOLDEN TEXT: *I have set the Lord always before me: because he is at my right hand, I shall not be moved* (Psalms 16:8).

The kings have a King and the lords have a Lord.

The kings and the lords who acknowledge the Lord King of heaven are able to offer their people godly government.

But the truth holds good for all men. We are all very much the *created*, and we can only reach our highest destiny as we have recourse to the *Creator*. This is one reason why Christ might rightly ask His followers to give Him priority over brother and sister, mother and father, or even wife or husband. No man can lift another higher than he is himself; no man can do for another more than his altruism will allow. Therefore the dear ones of a man who is dedicated to Christ are held in infinitely higher esteem than would the "first place" afford were he a Christless man.

This is illustrated again and again in our church testimony times.

A man boasted that nothing and no one came before his wife and family so

far as he was concerned. As the Englishman would say, "His home was his castle." This he would affirm, seemingly oblivious to the fact that actually his very own sinful life held priority: his tendency to philander, or to drink too much, or to irritability, or moodiness, or whatever his besetting sin happened to be! So let not filial or family affection be given as the excuse for not being dedicated to God.

The fact is that God does not call us to Him that we or those close to us should be impoverished, but rather that all might be enriched. How slow we are to recognize this sometimes! He wants to give more than we care to receive; He wants to pour out blessing more than that for which we are ready to make room; He longs to give good measure, shaken together, pressed down, and running over.

Unless you are God—and I imagine no reader would claim this particular distinction—you can only exercise truly worthy authority over others if you too are a servant.

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

## "SHOWERS of BLESSING" Program Schedule

May 16—"Changed Men Changed the World," Part I, by **Russell V. De-Long**

May 23—"Changed Men Changed the World," Part II, by **Russell V. De-Long**

## Deaths

REV. NOBLE W. SHIRKEY

Noble W. Shirkey, age fifty-seven, died in a hospital in Iowa City, Iowa, on March 16, after an illness of about six months. He was seriously ill for only ten days, filling his pulpit two weeks prior to his death. He had been a minister in the Church of the Nazarene for thirty-two years. Before accepting the pastorate of the church in Farmington, Iowa, last August, he had pastored sixteen years in three churches on the Akron District—Staubenville, Marietta, and East Liverpool LaCroft. Prior to this time he served on the Central Ohio District sixteen years—at Columbus Obetz, South Zanesville, Elyria, and Portsmouth, Ohio. He was born April 8, 1907, at Circleville, Ohio, and on July 21, 1928, was married to Glenna Alice Toole. Besides his wife, he is survived by two children, Norman W. and Mrs. Gary (June) Bryant. Funeral service was conducted at the Farmington church by his district superintendent, Dr. Gene Phillips, assisted by Rev. C. A. Amos; and at Circleville, with Dr. Harvey S. Galloway and Dr. Phillips officiating. Burial was in Forest Cemetery, Circleville.

REV. A. C. TUNNELL

A. C. Tunnell, retired Nazarene elder of Dodge City, Kansas, died March 24, at the age of seventy-eight years. He had been in the ministry 54 years. He had served on the Kansas District as district superintendent, district secretary, on the advisory board, and in other capacities. Among his pastorates were Wichita West Side, Dodge City, Newton, Manhattan, and Bethel. All of his ministry was on the Kansas District except for eight years at First Church, Boise, Idaho, and three years in Arizona. He was a good man, a great pastor, and a friend to all. He is survived by his widow, of Dodge City; a daughter, Mrs. Ernest Harris; and a son, Gerald. A son, Earl, preceded him in death. Funeral service was in the Dodge City church with his pastor, Rev. Leon Jennings, and his district superintendent, Dr. Ray Hance, officiating. Many of his ministerial brethren attended the service. Interment was in the Dodge City cemetery.

REV. MISS LOUISE PINNELL

Louise Pinnell was born August 19, 1879, near Patterson, Missouri, and died March 10, 1965, at Vancouver, Washington, at the age of eighty-five

years. For many years she travelled in evangelistic work across the United States, working with Miss Willa Caffray. In 1917, Miss Pinnell transferred her membership to the Church of the Nazarene, and was ordained in 1921. She worked as an evangelist until 1939, when she began the work in Bangen, Washington, which resulted in the organization of the Church of the Nazarene in this community. She was exceptionally helpful in the work of child evangelism. Although infirm for a number of years before her death, she kept a buoyant outlook in an effort to win souls. She was an elder in the Church of the Nazarene, member of the Northwest District, at the time of her death.

REV. ORVAL T. HUBARTT

Orval T. Hubartt was born near Warren, Indiana, and died March 9, 1965, in Fort Wayne, Indiana. He was an elder in the Church of the Nazarene, and had pastored several churches in Indiana and Michigan. He was a capable preacher of prophecy, an excellent master of the use of the Word of God. He is survived by his wife, Mary; a daughter, Mrs. Howard (Esther) Plummer; and four sons, Lawrence, Carl, Paul, and Evangelist Leonard Hubartt, Nazarene preacher. Funeral service was conducted in the Fairfield Avenue Church of the Nazarene, Fort Wayne, Indiana, with the pastor, Rev. L. E. Tucker, officiating. Burial was at Warren, Indiana.

DR. GEORGE A. PEGRAM

George A. Pegram, age ninety-six, died March 14 in a nursing home, St. Albans, West Virginia. He had lived a long and useful life; he was a retired Nazarene minister, public school teacher, and college professor. He is survived by his wife, of St. Albans. Funeral service was conducted in St. Albans with Rev. Oval Stone officiating. Burial was in Cunningham Memorial Park.

## Directories

GENERAL SUPERINTENDENTS

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HARDY C. POWERS:

District Assembly Schedule

Washington Pacific	May 19 and 20
Canada Pacific	May 27 and 28
Alaska	June 3 and 4
South Dakota	June 23 and 24
North Dakota	July 1 and 2
Michigan	July 14 to 16
Pittsburgh	July 22 and 23
Southwest Indiana	July 29 and 30
Kentucky	August 12 and 13
Indianapolis	August 18 and 19
Northwest Indiana	August 26 and 27
Southwest Oklahoma	September 8 and 9

G. B. WILLIAMSON:

District Assembly Schedule

Central California	May 19 and 20
Southern California	May 26 to 28
Nebraska	June 24 and 25
Southwestern Ohio	July 7 and 8
Northwestern Ohio	July 14 and 15
Illinois	July 28 to 30
Kansas	August 4 to 6
North Arkansas	August 25 and 26
South Arkansas	September 8 and 9
Joplin	September 15 and 16

SAMUEL YOUNG:

District Assembly Schedule

Arizona	May 20 and 21
New Mexico	May 26 and 27
Canada West	June 10 and 11
Nevada-Utah	June 16 and 17
Albany	June 23 and 24
Canada Atlantic	July 1 and 2
Central Ohio	July 14 to 16
Eastern Kentucky	July 21 and 22
Akron	July 29 and 30
Dallas	August 12 and 13
Northwestern Illinois	August 19 and 20
Louisiana	August 25 and 26
Georgia	September 9 and 10

HUGH C. BENNER:

District Assembly Schedule

Sacramento	May 19 and 20
Maine	June 16 and 17
New England	June 23 and 24
West Virginia	July 1 to 3
Chicago Central	July 8 and 9
Northwest Oklahoma	July 21 and 22
East Tennessee	July 29 and 30
Virginia	August 12 and 13
South Carolina	August 19 and 20
Kansas City	August 25 and 26

V. H. LEWIS:

District Assembly Schedule

Northern California	May 19 and 20
Los Angeles	May 26 to 28
Rocky Mountain	June 10 and 11
Northeast Oklahoma	June 16 and 17
Canada Central	June 24 and 25
Eastern Michigan	July 14 and 15
Colorado	July 21 to 23
Iowa	August 4 to 6

Missouri ..... August 12 and 13  
 Minnesota ..... August 19 and 20  
 Southeast Oklahoma ..... September 8 and 9

**GEORGE COULTER:**

District Assembly Schedule

Alabama ..... May 19 and 20  
 Florida ..... May 24 and 25  
 British Isles North ..... May 31 and June 1  
 British Isles South ..... June 7 and 8  
 Northeastern Indiana ..... June 30 and July 1  
 Oregon Pacific ..... July 7 to 9  
 Gulf Central ..... July 22 and 23  
 Wisconsin ..... August 5 and 6  
 Tennessee ..... August 11 and 12  
 Houston ..... August 18 and 19  
 North Carolina ..... September 15 and 16  
 New York ..... September 24 and 25

**District Assembly Information**

ALABAMA, May 19 and 20, at First Church, 800 E. Clinton Ave. N.E., Huntsville, Alabama. Pastor Melvin Shrout. General Superintendent Coulter. (N.W.M.S. convention, May 18.)

CENTRAL CALIFORNIA, May 19 and 20, at First Church, 2801 Hughes Lane, Bakersfield, California. Pastor Paul D. Mangum. General Superintendent Williamson. (N.W.M.S. convention, May 18.)

NORTHERN CALIFORNIA, May 19 and 20, at the Oakland Municipal Auditorium, 12th and Fallon, Oakland, California. Pastor Marilyn W. Anderson, 1600 Lakeshore Ave., Oakland. General Superintendent Lewis. (N.W.M.S. convention, May 17-18.)

SACRAMENTO, May 19 and 20, at Arden Church, 3337 Arden Way, Sacramento 25, California. Pastor Clyde Rhone. General Superintendent Benner. (N.W.M.S. convention, May 18.)

WASHINGTON PACIFIC, May 19 and 20, at First Church, 4401 Second Ave., N.E., Seattle, Washington. Pastor Donald Moore. General Superintendent Powers. (N.W.M.S. convention, May 17-18, noon; S.S. convention, May 18.)

ARIZONA, May 20 and 21, at First Church, East 10th Street and N. Highland Ave., Tucson, Arizona. Pastor Myron C. Morford. General Superintendent Young. (N.W.M.S. convention, May 19.)

FLORIDA, May 24 and 25, at the Civic Auditorium, Jacksonville, Florida. Pastor Rev. I. W. Justice, 2634 Ligustrum Rd., Jacksonville. General Superintendent Coulter. (N.W.M.S. convention, N.Y. P.S. convention, and S.S. convention, all on May 22.)

NEW MEXICO, May 26 and 27, at the District Center, Capitan, New Mexico. Pastor John Power. General Superintendent Young. (N.W.M.S. convention, May 24-25; N.Y.P.S. convention, May 25.)

LOS ANGELES, May 26 to 28, at First Church, 2495 E. Mountain, Pasadena, California. Pastor J. W. Ellis. General Superintendent Lewis. (N.Y. P.S. convention, May 21; N.W.M.S. convention, May 25.)

SOUTHERN CALIFORNIA, May 26 to 28, at the Memorial Auditorium, 7th and Lemon, Riverside, California. Pastor Herman Burton, 8830 Colorado, Riverside. General Superintendent Williamson. (N.W.M.S. convention, May 25.)

CANADA PACIFIC, May 27 and 28, at First Church, 998 East 19th Avenue, Vancouver, B.C., Canada. Write the district superintendent, Rev. Roy J. Yeider, 7441 Granville, Vancouver. General Superintendent Powers. (S.S. convention, May 25; N.W.M.S. convention, May 26.)

BRITISH ISLES NORTH, May 31 and June 1, at Sharpe Memorial Church, Burgher Street, Glasgow E2, Scotland. Pastor Sidney Martin. General Superintendent Coulter. (N.W.M.S. convention, May 29; N.Y.P.S. convention, May 29.)

ALASKA, June 3 and 4, at Anchorage First Church, 1220 E. Street, Anchorage, Alaska. Pastor Hugh Hines. General Superintendent Powers. (N.W.M.S. convention, June 2; S.S. convention, June 4.)

**Announcements**

**BORN**

—to Richard and Alice (Lake) Wycoff of Bethany, Oklahoma, a son, Richard Marvin, on March 14.

—to William and Louahna (Benge) Rutherford of Muskogee, Oklahoma, a son, Kelly Don, on March 12.

—to Mr. and Mrs. James D. Reeves of Bethany, Oklahoma, a daughter, Melody Faylee, on February 6.

**SPECIAL PRAYER IS REQUESTED**

by a Christian friend in Texas for herself because of very bad nerves, and for her mother, who has cancer—they do believe in the healing power of God.

the **A**nswer corner

Conducted by W. T. PURKISER, Editor

**Instead of ecumenical movements, artificial unions, and paper mergers, isn't it high time that we recognize that there has always been one Shepherd and one flock and start acting that way? What spirit is it that says, "I'll stay here in my little church and try to win the world for Christ all by myself and pretend that you don't even exist, and you stay in your little church and have your little revivals and ignore us the same way"? I'm sure it's not the Holy Spirit! Evangelicals must pull together.**

You have a point.

But there is a difference between a sectarian spirit and denominational loyalty. There is one universal Church which is the body of Christ and which embraces the redeemed of every clime and of every age. It is the Church Militant (not *hesitant*, as someone has said) and the Church Triumphant.

But there are also the churches, the particular, local groups of believers who band together for more effective worship and work. I believe I can be a better member of the Church Universal by being a faithful member of the church particular.

And I can't effectively and actively work with much more than one church in particular. Some have forgotten this, and have spread themselves around so thin they count for nothing anywhere. A night at this revival, and a night at that; a few dollars to this independent,

and a few to that; a visit to this church, and a visit to that—is not the recipe for meaningful Christian stewardship to any.

I heard of a fellow who had become a regular church tramp. He began one day to see that something was wrong, and went for a walk to try to think it through. Walking along the river, he found a boy about to drown a pup. When asked the reason, the boy explained that his dog was always straying off, and he said, "You know, the dog that follows everybody does nobody any good."

The man thought it over. "Sonny," he said, "would you give me that dog?" "Glad to," the boy replied. Taking the leash, the man walked away, saying to his new pet, "We must both remember: 'The dog that follows everybody does nobody any good.'" It's a pretty good lesson to learn.

**My daughter-in-law believes that a Christian does not sin. I do not believe that even a Christian will attain to sinless perfection in this life.**

Your daughter-in-law evidently takes seriously such verses as I John 3:8-9, "He that committeth sin is of the devil; for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that he might destroy the works of the devil. Whosoever is born of God doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is born of God."

The same idea is expressed, in one way or another, in Matthew 1:21; John 5:14; Romans 5:8; 6:1, 15; 8:2-3; Galatians 2:17-18; Hebrews 9:26; I John 2:4; 5:18.

As to "sinless perfection," it all depends upon what you mean. If you mean that a Christian comes to the place in this life where it is impossible for him to sin, then no one seriously believes in sinless perfection.

But if you mean that a person may, by the grace of God, be so well saved that he does not sin, then this, I would hold, is exactly the position described in the verses listed above—to which list others could be added.

There is a world of difference be-

tween saying that a Christian is *not able to sin*—which is false—and saying that a Christian is *able not to sin*—which is true, if the New Testament is true.

Of course some people define sin in such a broad and inclusive way as to take in every kind of human imperfection and infirmity. But I claim that no one is permitted to define sin in such an inclusive way as to make nonsense out of the command of Jesus, "Sin no more" (John 5:14), or the statement of I John 5:18, "We know that whosoever is born of God sinneth not."

The phrase in I John 3:9, "he cannot sin," means exactly the same as the term "cannot" in Christ's statement, "Ye cannot serve God and mammon." It means that just as an honest man cannot steal and a truthful man cannot lie, so a child of God cannot sin.

You can't have a "barefoot boy with shoes on" who "stood sitting on the deck." Neither can you have, in any meaningful sense, a "sinning saint." It is quite as impossible as a truthful liar or an honest thief.



### Roscoe Pershall Dead with Heart Attack

Word has been received of the sudden death of Rev. Roscoe Pershall, pastor at Newport, Oregon, since 1960. Mr. Pershall died of a heart attack while riding on the beach near his church and home on Saturday, April 24.

Mr. Pershall was known throughout the Church of the Nazarene for his work in personal evangelism. He was ordained in 1949, and in addition to his pastorate at Newport had also pastored at Tillamook, Oregon, 1953-56, and had been in full-time evangelism and served as director of Christian education.

The funeral was held in the Church of the Nazarene in Newport, April 28. Mr. Pershall is survived by his wife, a son, and a married daughter.

### Seminary Graduation Week

Dr. Willis Snowbarger, new secretary of the Department of Education, will give the commencement address at exercises for the Nazarene Theological Seminary class of 1965 to be held May 18.

Dr. T. E. Martin, Nashville, will be the Seminary banquet speaker on May 17, and Dr. L. T. Corlett will give the baccalaureate sermon on May 16.

The class will total 30 seniors. This is the smallest in several years, Dr. Corlett said, but total enrollment this year reached 170 compared to 155 the preceding year.—N.I.S.

### Special Conquest Issue

The October issue of *Conquest*, Nazarene youth magazine, will be evangelistic in theme and content. It will be tied in with the denominational emphasis on evangelism and the need for making a personal commitment to Christ.

September will be IMPACT month for Nazarene youth, the letters standing for "Immediate Personal Action for Christ."

Special presentation copies of the October *Conquest* will be available to church societies at a rate of \$10.00 per 100. Orders should go to the Nazarene Publishing House.—N.I.S.

### Dr. Norman Oke Berchtesgaden Speaker

Dr. Norman R. Oke, pastor of Washington, D.C., First Church, has been requested by the Nazarene Servicemen's Commission to be the retreat speaker at the all-European eighth annual armed forces spiritual retreat in Berchtesgaden, Germany.

The retreat will be held at the General Walker Hotel, November 15-18. All Nazarene military personnel, including

dependents and friends, on duty in the European, Middle East, and North African areas are invited.

Chaplain (Major) Calvin Causey will serve as coordinator.

### Richard Benner Receives Scholarship

Richard Benner, of Kansas City, has been awarded a \$2,500 grant by the Kellogg Foundation to continue graduate work at Stanford University, where he is in doctoral studies in education.

He is the son of General Superintendent and Mrs. Benner. Richard formerly was at the University of Washington, Seattle, in student guidance and personnel services work.—N.I.S.

### Long Beach First in Sixtieth Anniversary

Pastor Ponder W. Gilliland announces that Long Beach First Church will be observing its sixtieth anniversary with Homecoming Day, Sunday, May 30, and a special Memorial Day breakfast on Monday, May 31.

Sunday school class reunions and the anniversary service are planned for Sunday morning. A memorial cantata will be presented Sunday evening. All friends and former members are invited to attend.

### Chaplain Keys to Leavenworth Command College

Chaplain (Major) Clifford E. Keys, United States Army, has been assigned to the faculty of the Command and General Staff College at Fort Leavenworth, Kansas, at the request of General Lemley, the commandant.

Chaplain Keys will be the only chaplain on the faculty. He has been stationed in Washington, D.C., but will be moving to Leavenworth in July.

### World's Fair Visitors Offered Accommodations

The Long Island Holiness Camp Meeting Association again this year is offering to make its rooms available to individuals, families, and groups visiting the New York World's Fair, according to an announcement by Rev. Charles W. Bowman, treasurer.

The quiet residential area of the camp, thirty minutes by automobile from the fairgrounds, and the low rates for the facilities make the camp a desirable place to stay.

Full-time Christian workers are offered special rates. Rooms are available until the end of the fair in October. Camp meeting is slated for July 28 through August 8.

The location of the camp is 106 Prince Ave., Freeport, Long Island, New York. The principal officers of the camp are Nazarene pastors on the New York District.

### Sponsors for New Colleges

The Board of General Superintendents has appointed three of their number as sponsors to the proposed new Nazarene colleges that were authorized

last June by the sixteenth General Assembly.

Dr. V. H. Lewis will be sponsor for the Nazarene Bible College; Dr. Samuel Young will be sponsor for the junior college planned in the Ohio-Kentucky-West Virginia area, and Dr. George Coulter for the junior college in the Missouri-Kansas-Nebraska area.

The general superintendents at their meeting last month also voted to go ahead with plans for the Nazarene Bible College in Switzerland. A property about forty miles from Geneva is being considered. Instruction will be in English.—N.I.S.



### Gospel Radio Station To Be Dedicated in Burundi

BUJUMBURA, BURUNDI (MNS)—Gospel broadcasting station Radio CORDAC dedicated its facilities here on Palm Sunday, 1965. Government officials, Africa Christian leaders, and missionaries attended the ceremonies.

After the dedication program there was a "ribbon cutting" followed by a tour of the station and a tea.

Radio CORDAC is working on a development program which will increase its shortwave transmitter power to 2,500 watts and put a 250-watt FM transmitter on the air.

### Sign Sales Rights for Loose-leaf Study Bible

REDONDO BEACH, CALIF. (EP)—George F. Santa, director of the Christian Workers Service Bureau here, has signed direct-mail sales rights with the Stuart Publishing Co. of Phoenix, Arizona, to market the new Lynn Loose-leaf Study Bible.

An innovation in study aids, the Bible currently offers the entire New Testament in 219 sheets of the King James Version with 80 ruled lines per page for notes on sheets designed to fit standard 8½ x 11-inch three-ring notebooks.

### Disciples Plan Network of "Ham" Radio Operators

INDIANAPOLIS, IND. (EP)—A long-range goal of a network of "ham" radio operators among Disciples of Christ members in various parts of the world was set by the Disciples Amateur Radio Fellowship with the installation of a shortwave transmitter atop the denomination's mission building here.

A gift of the Fellowship, the transmitter will be used to communicate with Disciples missionaries who are "hams" in countries where they are serving. In lands where American "ham" radio operators' licenses are not recognized, national pastors or workers will be trained to use the equipment.



1 The Rapid City, South Dakota, Church of the Nazarene was dedicated by General Superintendent Samuel Young, assisted by District Superintendent Albert O. Loeber. The building is valued at \$65,000. There are two assembly rooms in the basement and twelve classrooms in addition to the main sanctuary, which will seat 200. Rev. A. W. Hands is the pastor.



2 Six teachers of the First Church of the Nazarene Sunday school in Frankfort, Indiana, received framed "Registered Teacher" certificates recently. Pictured are Miss Donna Spencer, Richard Hinton, Mrs. Helen Case, Mrs. Darlus Ostler, Mrs. Della Brown, Miss Barbara Bragg, Rev. Nathan A. Adams, Jr., pastor, in the background, Mrs. Jane Galey, and Willis Wright, Sunday school superintendent. The school led the Northwest Indiana District in average attendance in January with 328 in attendance.



3 Rev. Stephen Beals, pastor, and Mrs. Ernest Lemont, N.W.M.S. president of the Parkrose Church of the Nazarene, Portland, Oregon, display the thermometer which was "broken" during the fall "Missions Week." With a goal of \$1,000, a total of \$1,250 was received. The General Budget for the church is \$80. As the church began the Easter season and the final one-third of the church year, it was running 28 percent for world evangelism.

4 The Linden Church of the Nazarene, Columbus, Ohio, was dedicated by Dr. Samuel Young and District Superintendent Harvey S. Galloway. The brick-and-stone structure seats 450 persons with overflow capacity of an additional 100. It contains thirty Sunday school rooms, four Sunday school auditoriums, and is valued at \$175,000. Rev. Ernest B. Marsh has been pastor since 1947.

5 The new Corning, California, Church of the Nazarene was dedicated in March by



District Superintendent Kenneth Vogt. The building is 110 feet by 32 feet, and is valued at \$30,000. Future plans call for the building of another wing, making the finished plant an L-shaped structure. Rev. R. J. Nikkel is in his fifth year as pastor.

# Make Your Answer POSITIVE!



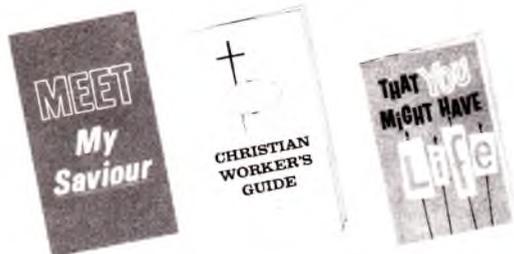
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