

# Herald of HOLINESS



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# EDITORIALS

By W. T. PURKISER

## ***Revival Is an Inside Job!***

REVIVAL is, in the language of the day, "an inside job." It begins in and with the Church. The very term means that. To revive is to "recover life, vigor, or strength." It is to renew vitality. It is impossible to revive what has never been alive.

One keen observer has said, "All human organizations lose sooner or later their primitive enthusiasms, pass through the stage of persecution to that of respectability, then, becoming ease-loving and somnolent, learn to regard with suspicion and dislike all that would interfere with their habits, and so slowly perish. The Church would share the fate of all such societies, since she shares their other experiences, were it not that she is being constantly rejuvenated by infusion of new spiritual life. . . . But the process of rejuvenation is not welcomed by those who have grown lax and sluggish in the old; the power of kindling enthusiasms in them is gone, but the bitterness with which they oppose its awakening in others remains."

When revival fires grow cold, two things happen in the life of any church. First, its doctrinal distinctives tend to flatten out, to lose their sharp points, to become powerless against the inertias of life. Second, its worship becomes formal, the



## **The Cover . . .**

*For over fifty years the Church of the Nazarene has had foreign missionary work in South*

*Africa. It was in 1948 that Dr. and Mrs. Charles H. Strickland were sent to Johannesburg to begin work among the Europeans. At that time the Union of South Africa was part of the British Commonwealth. It became an independent republic in 1961. The work of the church has prospered under the superintendency of Dr. Strickland, and now includes European congregations in the Central Africa Federation to the north and in Portuguese East Africa, as well as in the Republic of South Africa. At latest report there are 27 churches with 707 members, and an average Sunday school attendance of 1,081. Rev. Floyd J. Perkins is principal of the Bible college, located in a suburb of Johannesburg.*

priest replaces the prophet, and religion is seen as the performance of certain outward observances or ceremonies instead of the vital response of the soul to God through the Holy Spirit.

Revival and evangelism are closely connected; they are not identical. Wherever there is revival there will be evangelism. But there may be evangelism without much revival.

Revival means an awakening among the people of God to their own spiritual needs, as well as to the needs of the world about. Revival means the putting away of that which is displeasing to God. Revival cleanses the church of "all bitterness, and wrath, and anger, and clamour, and evil speaking, . . . with all malice" (Ephesians 4:31). Revival makes the people of God "kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you" (v. 32).

Dr. J. B. Chapman said, "It is remarkable the number of problems that an old-fashioned revival will solve for a church. It promotes unity in the membership, invites the interest of outside people, awakens a spirit of liberality in giving, dissipates the tendency to unkind and useless criticism, and takes the friction out of the machinery of the church."

A number of years ago, W. E. Arnold wrote: "Revivals are neither all human nor all divine. They are the result of co-operation between the two. I wonder if we will ever learn the full significance of that inspired statement, 'We are laborers together with him'? We know it well enough in the physical world. We never expect a harvest until some Paul has planted and some Apollos has watered, even though we fully understand that God must give the increase. Paul would be helpless and Apollos useless without God; yet God gives a harvest only in collaboration with a Paul and an Apollos.

"As in nature, so in grace. Religion itself is the result of co-operation between the divine and the human. If either element is wanting, there can be no religion. Whatever else it may be, it is not religion. So, also, with revival. It is the result of a union of effort on the part of God and man in behalf of souls. If either element is absent, there is no revival. While we must not overemphasize the human element, we must give it its proper place in the economy of salvation."

So revival is an "inside job." It never comes to churches or individuals who merely wish for it.

(Please turn to page 12)





LIKE

Jesus

OH  
TO  
BE

*Oh, to be like Thee! blessed Redeemer,  
This is my constant longing and prayer.  
Gladly I'll forfeit all of earth's treasures,  
Jesus, Thy perfect likeness to wear.*

William J. Kirkpatrick wrote one of the most beautiful songs of all time. It is in the form of a prayer. "Oh, to Be Like Thee" has been sung by many and has stirred the hearts of multitudes who have heard it, for it gives expression to the deepest longing of the Christian. This is not a vain longing in the human heart. Christ, himself, issued this call and challenge in His earthly ministry to His disciples and to us.

Such an accomplishment does not come to the one who seeks Christlikeness to parade His own achievement before men. Christlikeness is not achieved by one who would seek physical attire similar to that which He wore. He dressed in the fashion of His day. Many who attired themselves likewise in His day were evil men. It is a possibility only to the one who endeavors to reveal Christ to others and who is trying to prepare for heaven.

To be like Jesus is an achievement of the sincere man—the soul, the heart, the redeemed character and Christian personality.

It requires a careful study of the words He uttered and a correct application of their truth to the issues of daily living. It demands a careful concentration of talents and abilities. It calls forth the best within one in endeavor to meet the great challenge. It brings a satisfaction like none other on earth; it is living in the greatest sense.

*General  
Superintendent  
Lewis*



It rewards the Christian with the peace and poise of Christian achievements.

It blesses those around him with light to see the way and inspiration to try to be like Him also.

It prepares one for the reward of God who is pleased with those who have followed His Son in full obedience.

# LATE NEWS

## Telegram . . .

Toronto, Ontario, Canada—The twenty-seventh annual assembly of the Canada Central District was preceded by the annual N.F.M.S. convention in which the district president, Mrs. Dwight Deeks, was almost unanimously re-elected, and all hearts were greatly blessed by the ministry of Rev. Jack and Natalie Holstead, missionaries from our own Canada Central District. The district assembly was marked by the spirit of unity and blessing as District Superintendent Bruce Taylor was unanimously recalled for one year of service, and a call extended to three years with only one dissenting vote. Gains were recorded in every area of the church—membership, Sunday school attendance, finances, and spiritual growth. Dr. G. B. Williamson was at his very best with wit, wisdom, warmth, and love the keynote of all the sessions. Dr. Arnold Airhart, president of Canadian Nazarene College, thrilled our hearts as he told of God's blessing and leadership in the work of our college. No one is more appreciated on the Canada Central District than our college president, Dr. Airhart. The faith and optimism of this man of God is contagious. The assembly climaxed with an impressive ordination service on Friday evening in which Walter Mullen was elected to elder's orders. As we begin a new assembly year we do so with the confidence that God is with us, and that Canada Central Nazarenes are moving forward with Him.—Kenneth L. Dodge, Reporter.

Word has been received that Rev. Mrs. Emma Lillian Duncan, retired elder of the Georgia District, died June 17.

Mrs. Melza H. Brown, wife of the district superintendent of the Hawaii District, was seriously ill for several days following an operation in Honolulu. The doctors were not sure of the cause of the attack. At last report she was improving more rapidly and the doctors said she would be able to go home in a few days.

After two years of service at First Church, Nampa, Idaho, as associate pastor and director of religious education, Rev. Herbert E. Lilly has accepted a call to pastor the church in Fergus Falls, Minnesota.

Mr. Bruce Webb writes, "After five years with our First Church in Los Angeles, California, in June I began work as minister of Christian education with our College Church in Nampa, Idaho."

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### Pattern Petitions:

## "Forgive Us . . ."

Fifth article in a series of seven

By **BRIAN L. FARMER**  
Pastor, Bristol, England

THE LORD'S PRAYER is definitely for Christians.

I do not see how anyone who has not been brought into a saving relationship with Jesus Christ can pray this prayer. Note the petition, "Forgive us . . . as we forgive." It is only the true Church of Jesus Christ that can pray like that.

Indeed, this fellowship of Christians might well be defined as the community of the forgiven and the forgiving. Every single person of this community is a sinner, but the rebellion against God, against their fellows, and against their own consciences has been overcome.

Forgiveness! How we all need forgiveness! Nothing is so important to us personally as that our relationship with God, severed by our transgression of His law, be restored. Yet we cannot sincerely pray for forgiveness, teaches Jesus, let alone receive it, unless we are prepared for a whole lot more in the realm of spiritual living.

"Our Father . . . forgive us . . . as we forgive . . ." There is more involved in a prayer for forgiveness than meets the eye. Perhaps this is the reason why so many people pray a prayer for forgiveness without feeling or believing that they are really forgiven.

Some people are not happy about the

idea of forgiveness. They feel it would be an undeserved benefit the acceptance of which would be below the dignity of a self-respecting human being. One famous writer said, "Forgiveness is a beggar's refuge."

Well, now! Is there to be no human humility in the presence of the Creator any more? For many people it takes more graciousness humbly to receive than proudly to give. How the devil has confounded us!

But in any case, forgiveness is not granted so willy-nilly as many suppose. You cannot become forgiven by a light-hearted, recited prayer mumbled in a hurry. No one who intelligently reads the Lord's prayer will imagine that you can.

The prayer Jesus taught with regard to forgiveness was a sober, restricted petition: "Forgive us . . . as we forgive." These are words any serious person will weigh very carefully indeed.

There is such a blessing as forgiveness, though. Thank God! To distracted, guilty, burdened people this truth must be made convincingly clear.

Here is a prayer that the sinning human family needs to pray in unison. We can ask God for this much-needed blessing only to the degree that we are ready to allow good will toward our fellows to flood our hearts. In the light of other revelation we can easily understand why Jesus so taught us. If any attitude other than one of perfect love inhabits our hearts, we are harboring sin at the very moment we pray for forgiveness.

# The Norm of HOLY LIVING

By HARVEY S. GALLOWAY, Superintendent of Central Ohio District

## **Be ye therefore perfect (Matthew 5:48).**

IN the Sermon on the Mount, Jesus laid the foundation for the Christian Church. This Church, though begun by Jesus through His ministry and His work, was not to come into full-orbed existence until Pentecost, with the fulfillment of that purpose of His coming as indicated by John the Baptist, "I indeed baptize you with water unto repentance: but he . . . shall baptize you with the Holy Ghost, and with fire" (Matthew 3:11).

Life for His people, the people of His Church, is to go beyond that required by the law. He introduced the norms of that life in the Sermon on the Mount by the statement in Matthew 5:17, "Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil." There is something which the law could not do that He came to make provision for and to do. Life is to be different. Righteousness is to exceed that possible by the most rigid observance under the law.

In the following verses, Matthew 5:24-47, Jesus indicated five norms of this life by imperatives introduced by the statement, "Ye have heard that it hath been said . . . But I say unto you." All of these have to do with the relationships of life, but go further in pointing to the deep motivation of character and personality that are the springs of action. There is something to be done within a man that is to be accomplished on his own surrender, that purifies and keeps clean the springs of life.

The pointer to what is to be done within and the summing up of the basic norms of a holy life are indicated by Jesus in the closing verse of the chapter, "Be ye therefore perfect, even as your Father which is in heaven is perfect." Obedience to this command requires an inner change, one that is only made possible by the sacrifice of our Lord Jesus Christ and the purifying flame of the Holy Spirit thus made available. It requires an inner strength and power only possible as the surrendered and cleansed man is indwelt and energized by the indwelling Holy Spirit. Yet the Holy Spirit cannot usurp the will nor use force in the guidance and empowering of life. He can only work where there is self-surrender and self-discipline.

*Be ye perfect:* Let your life and heart be open to the incoming of Him who is holiness itself, and

whose presence brings complete deliverance from the sin that is antagonistic to God and His law. *Be ye perfect:* by a fidelity consisting of choice in and the discipline of your own life so that He, the Spirit of God, is given a chance to strengthen and help you to be righteous in life's relationships. *Be ye perfect:* in that by a constancy of decision and by an inner strength you do make real in your own life the five norms of holy living that exceed the righteousness of the law.

But what are these?

The first, indicated in verses 21 to 26, is *peaceableness* and *reconciliation*. After all the matter of living at peace with all men is not so much a matter of what others do to one, as it is the response that this action finds within one's own soul. Anger, the holding of grudges, bitter disagreements may be directed toward others and have for their purpose harm toward them, but the real harm is within one's own self. It is not by accident that in the great exhortation of the writer to the Hebrews, holiness and peace with others are inseparably bound together, "Follow peace with all men, and holiness, without which no man shall see the Lord."

The second is *purity*. Our Lord indicates this in verses 27 through 32. Among the strongest tendencies of life are those that are the foundation of the home and family and the basis of the propagation of the race. They are closely bound up with the sacredness of life itself. None is more closely guarded by moral law. Holiness in life means more than an outward observance; it means an inner heart observance as well.

The third is *integrity* as indicated in verses 33 through 37. It is not an integrity or honesty that needs to display its existence by oath, but an inner spirit that makes a man's word as good as his bond, even though it be to his own hurt. Holiness is honesty in all of life's business relationships.

The fourth is *nonresistance*. Verses 38 through 42 indicate this. Retaliation and vengeance have no place in the holy life. When our Lord was reviled, He reviled not again. In the supreme hour He prayed, "Father, forgive them; for they know not what they do." Vengeance will not draw others to one's Lord, but a meek and humble spirit may.

The fifth and climactic norm for holy living is *love*. Our Lord points to this in verses 43 to 47.

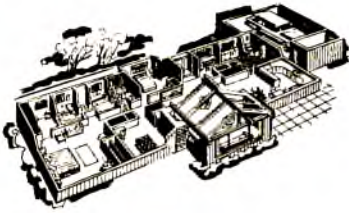


Not only love them which love you, but love your enemies as does your Father which is in heaven. Such love is not a shallow sentiment, but something that is born out of that relationship with the Heavenly Father, a part of the divine nature. It is a part of the holy life, but if cultivated it will increase in stature and beauty until the life filled

by it is as a fragrant perfume.

These are the ways of true Christianity as Jesus taught it. They are the ways of the righteousness that exceed the law. They are the ways of holy living. They are a part of what our Lord means when He says, "Be ye therefore perfect, even as your Father which is in heaven is perfect."

## HOME AND FAMILY LIFE FEATURE:



# THE FOUNDATIONS OF A HAPPY HOME

By R. B. GRUBBS

Pastor, Eastside Church, Bartlesville, Oklahoma

*And the Lord God said, It is not good that the man should be alone; I will make him an help meet for him* (Genesis 2:18).

HELP MEET is a phrase meaning a helper "fit" or "suitable" for him. The word "meet" means a front, a part opposite, a counterpart, or mate. Man's companion, or help, was to correspond to him. Each was to be suited to the other's needs.

God made man in His own image, which places him above the lower animals. Woman was made from man, of the same substance. The Lord took this substance, not from man's feet, that he might have an excuse to degrade and enslave her; nor from man's head, that woman might assume authority over him; but from man's side, from over his heart, the seat of affections, that woman might stand at his side as man's equal, and side by side with him under God, work out the purpose and destiny of the race. "And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth" (Genesis 1:28). "Wherefore they are no more twain, but one flesh. What therefore God hath joined together, let no man put asunder" (Matthew 19:6).

The marriage institution was thus ordained of God in Eden. It has come down to us with divine blessing. It was instituted, not only for the purpose of populating the earth and perpetuating the race, but to promote social order and human happiness, to prevent irregular affections; and, through well-regulated families, to transmit truth, purity, and holiness from generation to generation.

Here is truly the foundation of a happy home. When the divine origin of marriage is recognized, and the divine principles controlling it are obeyed, marriage and home are indeed a blessing. But when they are disregarded, unhappiness is sure to follow. That which is rightly used is of greatest blessing, but when abused it becomes the greatest curse.

Marriage is too often lightly regarded. It is too

often made a subject of mere jest. Its divine origin, its great objects, and its possibilities and influence for good or evil are little considered, and often it is entered into with little idea of its responsibilities or its sacred obligations.

Intermarriage with the ungodly was the mistake made by the professed people of God before the flood, and God did not wish Israel to repeat that folly, as is made clear in Deuteronomy 7:3-4. Compromising partnerships are dangerous. The marriage of believers with unbelievers has often been a snare by which Satan has captured many earnest souls who thought they could win the unbelieving, but in most cases have drifted away from a vital faith in God to a condition of backsliding and doubt.

This was one of Israel's constant dangers, against which God warned them repeatedly. Solomon fell before the influence of heathen wives. Concerning him, the Word has left this melancholy record: "His wives turned away his heart after other gods." No Christian can marry an unbeliever without running a serious risk, and placing himself upon the enemy's ground. The Scriptures do not advocate separation after the union of marriage (I Corinthians 7:2-16). Both minister and parents, therefore, should warn youth against all improper marriages.

Marriage presents to us the grandest of all human institutions, the home. The home represents a loving husband, a worthy wife, and good children. If Christ is the head, the home will be a religious home. Religion is love, love that flows out in all the home, showing itself in many little expressions of thoughtfulness, kindness, unselfishness, and gentle courtesy.

The home should be made a school of instruction instead of a place of drudgery. The evenings should be cherished as precious seasons, to be devoted to the instruction of the children in the way

of righteousness. Many children are sadly neglected! The children should be patiently instructed that they may understand the laws that govern them, and that they may know the springs of their actions. They are to be brought into harmony with the laws of God, to cherish the truth about their Saviour. No man ever said that he began the service of God too young. No parent has regretted bringing up his children to love, fear, honor, and obey God.

Family worship in the home is very important. The manner in which it is conducted is important. It should be made so pleasant and regular that it is looked forward to with gladness by even the youngest child. It should not be made tedious or burdensome. To make it dull is treason to true religion. It should be given preparation each day to keep it pleasant and attractive. This will require prayerful preparation, but preparation will pay glorious dividends.

Home is "a church within a church, a republic within a republic, a world within a world." If things go right there, they go right everywhere; if things go wrong there, they go wrong everywhere. It has been said, "The doorsill of the home is the foundation of church and state." The home life overarches and undergirds all of life.

Like parents, like child. As a rule, children will reflect the life and principles manifested in their parents. The great need today is happy homes. We must bring God into our homes, and make His Word our counselor and guide. We must teach our children the fear of God, and that His Word is the voice of God addressed to them and must be obeyed. The father, mother, and children of any home, united in prayer and praise, will invite Jesus to tarry. A Christian home is a happy home.



## In the Secret Place

***They that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint (Isaiah 40:13).***

*The secret place I'll not forget*

*Nor grieve my precious Lord,  
But meet Him there in fellowship.*

*And feast upon His Word.  
To hear His voice—this calms my fears—  
And all the dark horizon clears.*

*The sun breaks through—oh, praise His name!  
And He is every day the same.*

*He gives new strength, new hope, new cheer,  
In the secret place where God is near!*

**By THELMA McDONALD**



# "O.K."

## I'll Visit Your Church!"

**By C. S. COWLES**

Pastor, Lake Street Church, Glendale, California

"PASTOR, I would like to be saved, but I have committed the unpardonable sin."

This confession came from a desperate man. Let me paint the background.

Dave and Martha, just recently converted, had invited their friends, Earl and Helen, to a young married people's class party. Favorably impressed, they decided to visit our church. I called in their home, and spent a wonderful evening dealing with them about Christianity. While both showed nominal interest, there was little to indicate that they were on the verge of conversion. In fact, Helen said that she would never go to an altar, because of some embarrassing things that had happened to her while a teen-ager.

But God had different ideas. The Holy Spirit mightily invaded the morning worship service a few weeks later. Weeping, Helen joined the line of seekers prostrate before the altar. There was victory in our church, and celebration in heaven as another wanderer returned home to God.

Since Earl had not made a move, I was naturally worried about Helen's spiritual welfare. But a phone call from Martha the next Thursday dispelled all of my fears. Excitedly she reported that Helen had been living in heaven. She had done little all week except read her Bible and pray. But she said that I had better get over and talk with Earl, for he was nearly beside himself with the fear that he had committed the unpardonable sin.

When I knocked on the door, Helen answered. Dave and Martha were there. Earl was sitting on the sofa, and I have never seen a man in such obvious distress. He did not even stand to greet me as I came in. He just stared at me with a haunted look. His face was flushed and drawn; his eyes were glassy. Without any introduction, I addressed him, "Earl, I understand that you would like to be a Christian."

Earl was so tense that he had to force out every word. He felt that he had committed the unpardonable sin; while drunk one time, he had cursed God.

Sensing his need to confess privately, I took him for a long ride in my car. And out it came—all the sins and wickedness of twenty-five years of running from God. The depth of his torment was revealed when he said, "It is terrible to think that not only am I lost now, but that I never can be saved."

I rejoiced in my heart; for the man who thinks

that he has committed the unpardonable sin is most often the one in least danger of ever committing it. So I recounted the stories of where Jesus had forgiven all manner of sin, even cursing God.

Miracle of miracles, just to hear the sure Word of God began to bring release. Just to *know* that God would forgive him was almost the same as being forgiven. As we were walking across the street to a coffee shop, he started to laugh, saying, "Pastor, I don't know why I am acting this way, but I feel so good and relieved inside."

It seemed that an electric charge of spiritual thrill shot through the congregation that next Sunday as Earl and Helen eagerly stood to testify of Christ who had come into their hearts.

I was especially proud as I watched the glow of overflowing joy flooding the faces of Dave and Martha. Although they were themselves so new in Christ, already they had begun to bear immortal fruit. Early in their Christian life, they had experienced the deepest joy that a Christian can know—that of leading another into a saving relationship with Christ.

## “Adorning the Gospel”

*That they may adorn the doctrine of God our Saviour in all things (Titus 2:10).*

THIS IS one of the most amazing statements in the Bible. Mortal man may add beauty to the gospel. The manufacture and sale of worldly adornments is a multimillion dollar industry. The purpose of adornments is to add beauty; but in this instance men and women, rather than wearing ornaments, *are* the ornaments.

Think of the tremendous possibility! The gospel is a story of beauty. It's a love story. Most of us enjoy hearing the details of how a happily married couple first met, fell in love, and decided to marry. In contrast to the cheap trash sold at many newsstands which are called love stories are these examples of love that abides.

But the gospel story far surpasses any other in beauty and love. It's the story of the love of God for sinful man. "God commendeth his love toward us, in that, while we were yet sinners, Christ died for us" (Romans 5:8). "Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins" (I John 4:10).

However this beautiful story of love goes unheeded by the average person who for the most part gives no more than a polite nod toward God. Even good doctrine may seem dry to the unsaved person who has no grasp of spiritual reality. But he knows true goodness when he sees it practiced, and this is where we come in. Our lives may, yea, they must, adorn God's doctrine.

It is interesting to note in the immediate context that this exhortation was given to servants or slaves. Surely if these who were regarded by many as being no better than animals could adorn the gospel, God would expect no less from us today.

But how can man fulfill this demand? First of

all, the Bible standard must be ours. "Sermon-on-the-Mount" living must be our aim. Both secular and Christian scholars call it the highest ethic. Living these standards we let our "light so shine before men," that they may see our good works and glorify our "Father which is in heaven" (Matthew 5:16); we "give unto the Lord the glory due unto his name," showing that we "worship the Lord in the beauty of holiness" (Psalms 29:2).

Man, of course, cannot attain such a life through his own efforts. He must know the saving grace of Christ which makes him a "new creature" (II Corinthians 5:17), and he must not be "conformed to this world" (Romans 12:2).

Would to God that all Nazarenes and professing Christians everywhere would remember that the world has a right to ask us, "Wherein are you different?" Men have a right to question our morals and ethics and our devotion to Christian principles. As Christians, our lives ought to be marked with a "plus" that enables us to go beyond the standard of the non-Christian moralist because our hearts have been perfected in love (see Matthew 5:44-48).

But before closing, perhaps we ought to think briefly of the alternative to adorning God's doctrine. The Apostle Paul urged Titus (chapter 2) to exhort the different classes of individuals to whom he ministered to the highest type of ethical conduct "that he that is of the contrary part may be ashamed, having no evil thing to say of you" (v. 8). Either we adorn the gospel or we bring reproach upon it. One of the greatest tributes to a godly life was spoken by ungodly men who wanted to find occasion to put Daniel to death. After observing his life critically for some time they con-

**By GORDON D. HALL, Pastor, First Church, Butler, Pennsylvania**



cluded, "We shall not find any occasion against this Daniel, except we find it against him concerning the law of his God" (Daniel 6:5).

The world has always been well stocked with faultfinders. Even our sinless Lord was not exempt from their barbs, and I must not expect to be.

But what if their criticism is just? What if my life is inconsistent and unworthy of my profession? Then my acquaintances will not have confidence in my religion. I'll be just another church member, and we have more than one hundred million in the United States, most of whom are contributing very little to the betterment of a sin-sick world.

But more than this, I positively hurt the work of God when I do wrong. I hurt more than myself, although I do this being judged a hypocrite. I hurt more than my church, although I am guilty of bringing reproach upon the church to which thousands of men and women have given, and are giving, their lives.

When I fall short of God's glory I bring reproach on God and His Word. Mr. Average Man doesn't fellowship with Jesus; he doesn't study the Word; he merely sees me, a professor of Christianity. What kind of a picture does he get?

One of the many tragic results of David's terri-

.....

**All true worship must begin at the penitent form. Access to this Fountain is free to all: but, alas, how many seek to detour around the very sins with which they must reckon before they can know the joy of true worship! Live sin can never be forgiven. Only forsaken sin goes under the Blood. Only forgiven souls can know the meaning of worship. Jesus Christ can mean nothing to us until He brings salvation to us. To the forgiven soul, worship, adoration, and praise are most natural.—Ernest E. Grosse.**

.....

ble sin is mentioned by Nathan the prophet when that fearless man of God boldly rebuked the back-slidden king: "By this deed thou hast given great occasion to the enemies of the Lord to blaspheme" (II Samuel 12:14).

Either we let our light shine and glorify God (Matthew 5:16), or the name of the Lord is blasphemed through us (Romans 2:24).

Someone has said, "Men will write, fight, and even die for their religion; but how few will live for it!" May our lives all through the week contribute toward the goal of *adorning* "the doctrine of God our Saviour in all things."

## "AWAKE, . . . Put on Thy Strength!"

By ELTON W. HOUSE, *Pastor, Waverly, Ohio*

THE CHURCH OF THE NAZARENE was born in a blaze of glory and a flame of holy fire and power. The church has never been weak nor anemic, not even when the Nazarenes numbered only 135 members in Dr. Bresee's church in Los Angeles. The glory of God and the power of the Holy Spirit were so noticeable that the Church of the Nazarene became a tourist attraction in the city of Los Angeles. I cannot but believe that the power of God, the attractiveness of holiness, and flaming evangelism of gospel truth are still the need of this atomic age!

We often find people, and churches as well, feeling sorry for themselves. Church members complain that other churches are progressing numerically because they are farther along financially. Still others feel that some have progressed financially because of their large numbers. All our numbers help, our financial aid is vital, but a church, our church, is as large as its individual members. Big-souled people make for a big church spiritually. Too many are content to remain small in number, weak in finance, dry spiritually, and so small in soul that a teardrop could drown a multitude of their size.

The Church of the Nazarene has been blessed with great leaders. Dr. P. F. Bresee, C. W. Ruth, H. F. Reynolds, E. P. Ellyson, J. G. Morrison, H. V. Miller, our present general leaders and a host of others have led us victoriously through the bloody battles against sin, negligence, lethargy, and complacency. Praise God! We may be battle-scarred, but we've been victorious.

This atomic age has presented a new challenge. People are almost afraid that "in the morning" we will awaken to find ourselves on the brink of destruction. The world is headed for tragedy more rapidly than ever before. Truly, these are perilous times, but God has given the answer: "Holiness unto the Lord!"

Our God still has the glory, the power, the holy fire if we but have the passion for souls! Well might we say with Isaiah, "Awake, awake, put on strength, O arm of the Lord; awake, as in the ancient days, . . ." (Isaiah 51:9). We must remember that while holiness is not popular, it is always attractive; and, wherever you find holy people you find power and glory. "Awake, awake, put on strength, . . ." Now! We can grow now if we evangelize now!

# FALLOUT

# FEAR

and

# FIRE

WHILE we shrink from the horrible prospect of nuclear war, we know that it is a possibility. We do well when we take steps in any way to protect ourselves and our loved ones.

The question of whether to build a fallout shelter is a disturbing one and is argued pro and con in every community. The government pamphlet, "Fallout Protection," says in regard to a nuclear attack on America: "The foreign and defense policies of your government make such an attack highly unlikely, and to keep it unlikely is their most important aim . . . However, should a nuclear attack ever occur, certain preparations could mean the difference between life and death for you."

While we are justifiably concerned over the matter, we could also profitably think of spiritual shelter. The reasons we may build a shelter, temporal or spiritual, are remarkably similar.

### **Fallout**

Civil Defense and other organizations are concerned about fallout, the debris of a nuclear explosion which is highly radioactive.

The religious world may also be concerned about spiritual fallout, the contamination caused by falling away. St. Paul wrote in his second letter to the church at Thessalonica about a falling away which shall occur before the day of Christ's return.

We need but to look around us today to see the effect of this spiritual falling away. Some faces once familiar in church circles are no longer present. Some voices once heard in prayer and praise are no longer heard. And some who are still present have lost the spiritual glow from their faces and power from their prayers and testimonies. Each child of God should be constantly on the alert against the drift and delusion of our age, lest Satan should get an advantage over him.

There is but one sure place where we may be protected from this falling away—under the sheltering arms of God. To fall out with God, to fall out with man, to fall out of grace is to expose oneself to the deadly sinful radiation which kills the soul and spirit life. The sentiment of the song that under His wings we may safely abide forever is gloriously true.

Paul again voices his fear of sinful contamination when he prophesies that in the latter times some would depart from the faith and give heed to se-

By **JOHN W. MAY**

Pastor, First Church, Parkersburg, West Virginia

ducing spirits and doctrines of devils (I Timothy 4:1).

The smallest dose of radiation detectable is fifty roentgens (measure of radiation), according to one source. Six hundred roentgens and above spells death. Thus the need for protection. In the spiritual counterpart, because we are constantly being bombarded by forces of contamination and evil, it is important that we have a place to go for protection when Satan attacks.

### **Fear**

We must assume so much about nuclear warfare, and there are so many of what someone has called "variables" that we may be caught in the deadly grip of fear. Thus another need for shelters. We fear that Russia may release a deadly warhead against us. We fear that there may occur an accidental releasing of a bomb with its horrible result. We fear that an irrational person might break through security to make us victims of a tragic mistake.

Fear may be fatal or it may be used to advantage. The building of a shelter may give some a sense of security, but what of the spiritual comparison here? Jesus exhorted men to "Fear him, which after he hath killed hath power to cast into hell" (Luke 12:5). In Revelation there is the description of those who in mortal fear cry to the mountains and rocks to fall on them.

While we may justifiably fear nuclear war, we need not be frantic. We can rest assured that God's promises are as effective in the day of H-bombs as in the day of bows and arrows. Among the variables is this invariable, "Jesus Christ the same yesterday, and to day, and for ever" (Hebrews 13:8).

Fatalistic fear has torment but fearing God and keeping His commandments results in peace of mind and inner security. According to Isaiah, those are kept "in perfect peace" whose minds are "stayed" on the Lord. Fear must fall prostrate under the foot of faith which trusts its future in the hands of a loving Father, and in the vicarious sacrifice of the Son.

The grace of God is sufficient in relation to fear as in relation to any other problem. The Christian

may not be conceived of as having a careless or indifferent attitude toward life or his future, but as having a faith in the fact that God will take care of His own.

### Fire

Not only is radiation a danger in nuclear war, but fire is also. The Hiroshima bomb killed about 70,000 people outright. Later the United States obliterated an island in the South Pacific with one bomb. According to drawings in the *Consumer's Digest* (January, 1962), a 100-megaton (one megaton: one million tons of explosives) bomb exploded at 10,000 feet would have a blast effect in which houses would be demolished up to 25 to 30 miles away and fire might engulf areas up to 60 miles away. This frightening fact makes a shelter built for radiation alone futile in the blast and fire areas. No one is certain, or may predict, however, where one may explode so all types may have some value.

God has provided a successful shelter from the eternal fires of punishment of the soul. While we do not hear too much about hell, it is a frightening fact nevertheless. The Gospels speak of a place (not merely a state) of living existence where the fire is not quenched.

A sobering fact is that there is no absolute escape from the blast of a nuclear bomb when it falls. A

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**“Many have lost the experience of holiness, fighting opposers of holiness. The truth they advocate is of God, and the principles they aim to put down are wrong, but they measure arms with their enemies till they become possessed of the same spirit, and then there is nothing left but the fight. Holiness lost, fighting for holiness!”—M. E. Haney.**

.....

heartening fact is that there is an escape from the fires of hell. The blood of Jesus Christ is efficacious to the satisfying of the demands of judgment, the extension of mercy, and sheltering from the storm. The fires of hell are as real as those of the exploded nuclear bomb. To build a temporal shelter against fire is costly; a shelter was built at great cost against the fires of hell at Calvary. The death of Christ is our deliverance, His blood our hope.

The threefold purpose of both temporal and spiritual shelter building is clear. We need protection from fallout, fear, and fire. While there may be no sure shelter temporally, that there is absolute spiritual protection is undebatable. In obtaining and maintaining a vital Christian experience we find safety. There is no place so secure as in the center of the will of God.

## “UNTO A PERFECT MAN”



By **ROBERT E. GROSSE, Pastor, Highland Springs, Virginia**

THE ASTRONOMER peers tirelessly into the starry universe through his 100-inch telescope. Aided by powerful and polished lenses, he arrives at many startling discoveries. He tells of a vast ocean of heavenly bodies, glittering and spinning in their orbits. Uncounted billions of them glide effortlessly over invisible tracks with a precision that belittles the accuracy of our finest watches. This modern star-gazer is able to report the color, size, and speed of shining suns a million times more distant than our own.

And now the observations of the planetary prophet convince him that our vast cosmos is still growing and expanding at an incredible speed. This exciting theory may be proved false some day by even more penetrating minds and machines. But whatever the development, we are reminded that God has honored each of us with a personality of infinite capacity. Who would set any limits to

man's potential in wisdom, holiness, or love if God has not?

It was this truth that stirred the Apostle Paul with a restless eagerness. He wrote to the brethren in Philippi, “Not as though I had already attained, either were already perfect: but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus” (Philippians 3:12). Better still, Paul held up the same high privilege before all Christian disciples. His challenge is, “Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ” (Ephesians 4:13).

If the New Testament emphasizes anything it is that spiritual birth generates spiritual growth. Again, lest there rise any discouragement from a sense of inadequacy, the inspired Apostle assures the weakest saint, “For it is God which worketh



in you both to will and to do of his good pleasure" (Philippians 2:13). Ours may not be an expanding space, but ours must be expanding souls. There can be no option here, for surely these are times that demand that God's people have developing convictions.

How long has it been since an old truth from God's Word broke in upon your soul in a new way until it became a rock-ribbed conviction? Many Christians offer a nominal "Amen" to the Biblical standard of tithing, still the truth has yet to penetrate the shell of indifference that keeps it from adoption as the minimum standard of stewardship. How long since the lamp of the preached Word cast new light across the path of your pilgrimage, and you walked in the radiance of a Heaven-sent conviction?

Furthermore, these are times that deserve an expanding vision. Jesus urged His nearsighted followers to, "Look on the fields; for they are white already to harvest" (John 4:35). Those disciples failed to take little more than a passing glance beyond their own selfish ambitions until the fire of Pentecost cleansed all carnal distortion from their spiritual eyes. Only then did they view the entire world as their parish.

Too long has the modern Church looked largely within the confines of its self-imposed fences and complained of being hemmed in by inadequate resources. Let the Church go back to the "upper room." It, too, shall find its vision sharpened, its perspectives broadened. For only a Spirit-filled people can truly look at the world through the eyes of the Saviour and experience the concern of a growing compassion. That holy emotion moved the Master and it must still motivate the Master's men. Let us keep on going and growing until, by God's grace, we shall see

*His kingdom spread from shore to shore,  
Till moons shall wax and wane no more.*

## EDITORIALS

Continued from page 2

It comes only from the hand of God to those who desperately pray and work for it and are willing, if need be, to die for it. We know the conditions. Let us determine to meet them, and experience revival in our day. "O Lord, revive thy work in the midst of the years, in the midst of the years make known; in wrath remember mercy" (Habakkuk 3:2).

### "Called unto Holiness"

The new history of the Church of the Nazarene, *Called unto Holiness*, has had an outstanding reception throughout the denomination and is already in its second printing. A number of pastors who presented the volume to their congregations

have reported widespread interest. Representative comments are as follows:

"Our doctrines and standards of living have been brief yet clear with strong emphasis on second-blessing holiness. Our worship has been simple, ever making way for the freedom of the Holy Spirit. These distinctive characteristics are still more vital to us than life itself."—FORREST W. NASH, *Olivet College Church*.

"I was very happy to present the book entitled *Called unto Holiness* in our services last Sunday. I have had a number of people speak to me about it."—CHAS. D. EWELL, *Chicago First Church*.

"The presentation of *Called unto Holiness* was accompanied with great interest and blessing in College Church, Nampa. In the sermon, 'Another Look at Our Ancient Landmarks,' particular attention was paid to the timeless principles laid down by our founders and from which we dare not stray. I feel that this history is an outstanding contribution to the life of our denomination and that it should be thoughtfully read by every Nazarene."—EUGENE STOWE, *College Church, Nampa, Idaho*.

"On page 110 of *Called unto Holiness*, Dr. Timothy Smith recalls that Dr. P. F. Bresee preached from Jeremiah 6:16 on the occasion of his first sermon in Red Man's Hall. This fired my imagination for a sermon—the title, 'The Old Paths.' It was a thrill to recount the basic commitments of our fathers. Even though they differed in their personal concepts of polity and customs, they were united on the great truths that are fundamental to the Wesleyan message of full salvation. From these there is still no deviation. I am happy to commend this book to our people everywhere."—L. GUY NEES, *Los Angeles First Church*.

"The congregation seemed to appreciate the approach and many favorable comments were received on the material. It is a thrilling book to read and feel! I predict a wide audience for it."—J. W. ELLIS, *Pasadena First Church*.

"One of the most important books published by the Nazarene Publishing House in their fifty years of operation is the recent history of the Church of the Nazarene entitled *Called unto Holiness*. This volume was written by Dr. Timothy Smith, formerly on the faculty of Eastern Nazarene College and now serving on the faculty of the University of Minnesota. This is the thrilling story of the first twenty-five years of our church. It reads like a novel and is so fascinating that once you start to read it you will have difficulty in laying it aside."—E. S. PHILLIPS, *First Church of the Nazarene, Bethany, Oklahoma*.

Priced regularly at \$4.95, this clothbound, 414-page book is now available at the introductory price of \$3.95. It may be ordered from the publishing house.

# THE CHURCH AT WORK

## HOME MISSIONS

ROY F. SMEE, *Secretary*

### Canal Zone

Thrilling news reached our office recently of academic honors earned by two of the daughters of Rev. James H. Jones, pastor of our Mt. Hope Church in the Canal Zone.

Reba, who has been attending the Canal Zone Junior College, received the highest grades of her graduating class and was named the valedictorian. She has been awarded the Canal Zone College Club's \$500 scholarship for study in a college in the United States. Next fall she will enter Eastern Nazarene College where she will work for a B.S. degree. She hopes later to study for a

Master's degree in Medical Social Work at the School of Social Work of Boston University.

Mary-Esther graduated at the top of the senior class at Cristobel High School and has been awarded a College Club scholarship of \$750. She has enrolled for pre-nursing at Northeastern University in Boston, and the university has awarded her a grant for her first year.

## FOREIGN MISSIONS

GEORGE COUTLER, *Secretary*

### News from Panama

By **ELMER NELSON, Panama**

We continue to praise God during these beginning days in Panama, for

truly He has been good to us. The response of the people to the Church of the Nazarene here has been most gratifying.

Last Sunday in our first mission we had seventy-four in Sunday school and church. At our annual mission, where my wife serves, we had fifty-four in Sunday school and forty-eight in the evening service. Every Sunday afternoon we go twenty-five miles out into the country where we have Sunday school and church services. Last Sunday we had twenty-eight in Sunday school out there. Since March 11 we have conducted seventeen services out there and only two services were without seekers for salvation. In the other services God has given a total of forty-nine souls who have sincerely prayed in repentance and received Christ. The response has been overwhelming among these country people. They are hungry for the gospel and are ready to accept Christ upon their first visit to our services.

In another area near the suburb of Panama City we have Thursday evening and Sunday evening preaching services. These people are responding well with attendances averaging thirty-five. We hope to have another Sunday school there soon.

Keep praying for the work here.

### New Missionary

Robert George Rench arrived in Taiwan, in the home of Rev. and Mrs. George Rench, missionaries, on June 15, 1962.

### The Gospel Marches on in Haiti

By **HARRY RICH, Haiti**

This year Haiti has shown the same phenomenal increase that it has shown each year since its opening. We now have 1,928 baptized members, 6,593 probationers, a 40 per cent increase in each area; thirty-one organized churches and 109 stations where the gospel is being preached. These gains are due largely to the dedicated preachers and people who are obeying Christ's command to be witnesses.

Our Bible School has a record enrollment of forty-six students, including eight young women. This is our first time to be co-educational.

Our district assembly in December was a time of inspiration under Dr. Hugh C. Benner's leadership. Many new developments were introduced into the work of the assembly. Our first



## 2 WAYS of providing for those SENIOR YEARS:

1. Pan for gold
2. Set aside some savings in the General Church Loan Fund

Earn a reasonable interest return while your savings are helping to build churches.

Total savings deposits now \$1,100,000. Total loan funds now \$1,850,000.

Write to the Division of Church Extension, 6101 The Paseo, Kansas City 31, Missouri, for complete information.

Ways and Means Committee proposed that our churches aim for 50 per cent self-support this year, and provided for our first district budget of 2 per cent. Our first Haitian elders were ordained in an impressive service. They were Joseph Simon, Monneus Fleury, and Massillion Pierre. We thrill to the work they are doing which was formerly the work of the missionaries—performing marriages, baptisms, holding revivals, and home mission campaigns, and in general overseeing the work in their areas.

Our Mardi Gras camps brought more than six hundred young people out of the sinful atmosphere of the holidays and put them into a camp where spiritual values were emphasized.

The second annual Preacher's Wives' Convention was held last August and was a big help to these ladies spiritually.

We feel we have had a good year, and are looking forward to doing more for God in the year ahead.

## GENERAL INTERESTS

### "The 'Eyes' Have It"

#### Audio Visual Committee

#### And Director at Headquarters

Educators tell us that we learn about 10 per cent of what we hear but many times more of what we see. One study says 83 per cent is learned through vision. The "eye-gate" is an open door to knowledge, impressions, experiences that count. How often we all have said something like, "I shall never be able to wipe that scene from my memory." Quintillian said, "It is not what we remember that constitutes learning, but what we cannot forget."

From its inception, the Church of the Nazarene has endeavored to use the most effective means of spreading scriptural holiness. In addition to the preached Word we have used graphs, charts, pictures, cartoons, objects, blackboards, slides, filmstrips, and other tools that use the eyes and ears to reach the heads and hearts.

We have learned, however, that sometimes means become ends, tools become goals if not handled properly. Consequently, we have taken steps to avoid this pitfall. For a number of years several departments of our church have maintained audio-visual service to give guidance to the users of materials that take advantage of this "eye-gate" of learning.

Now another step has been taken in a forward direction. An audio-visual committee has been established. It is made up of representatives from the following departments: Church Schools, Education, Foreign Missions, Radio League, Publications, Home Missions and Church Extension, Christian Serv-

ice Training, Spanish Department, N.Y.P.S., Stewardship, Evangelism, Ministerial Benevolence, and treasurer's office. A budget has been approved by the General Board to advance our audio-visual work. Miss Mary Latham



Mary Latham

has been employed to devote half of her time to directing the production, and guiding evaluation and utilization of audio-visual materials. Now, audio-visual materials approved for use in Nazarene churches will be available through the Nazarene Publishing House.

This additional service in this vital field should help us more effectively accomplish our mission of girdling the globe with full salvation.

K. S. RICE, *Chairman*  
Audio-Visual Committee

## DISTRICT ACTIVITIES

### Alaska District Assembly and Indoor Camp Meeting

The twelfth annual assembly of the Alaska District was held at First Church in Fairbanks, May 30 to June 3. Dr. G. B. Williamson presided with grace and dignity, combined with a wholesome sense of humor. He is highly esteemed by Alaska Nazarenes.

Noticeable gains and progress was reflected in reports of the pastors and the district superintendent. There were 61 members received on confession of faith, with total membership now standing at 435, an increase of 41. The Sunday school increased from 1,140 to 1,276. The total raised for all purposes was \$130,000, and total given for foreign missions was \$13,196, making the Alaska District a "10 per cent" district. Anchorage First, Anchorage Minnesota Avenue, Fairbanks First, and Seward received evangelistic honor roll certificates.

For his wonderful spirit, deep spirituality, and challenging leadership the Alaska Nazarenes greatly love and appreciate District Superintendent Bert Daniels. His annual report was received with a standing ovation, and a love offering of over four hundred dollars

was presented to him and Mrs. Daniels.

It was evident to all that Dr. Edward Lawlor was anointed by the Holy Ghost as he preached nightly to a packed house during the indoor camp meeting services. These services were a real spiritual uplift to the district, and over one hundred people sought God for spiritual help.

Through the leadership of dedicated pastors, loyal laymen, and Superintendent Bert Daniels the Alaska District is growing, and advancing the cause of Christ in this great state.—HUGH E. HINES, *Reporter*.

### Alabama District Assembly

The fifty-fourth annual assembly of the Alabama District convened at Florence First Church, May 23 and 24, with Dr. V. H. Lewis presiding. A beautiful spirit prevailed as Dr. Lewis challenged Alabama Nazarenes to a new sense of destiny in the great quest for souls. He presided with efficiency and a warm sense of humor. On several occasions the Holy Spirit came with such deep power and blessing that tears of joy and shouts of praise were the natural response of thankful and inspired hearts.

District Superintendent L. S. Oliver's report indicated God's favor upon pastors and people. At the close of the "Fourteen Nights of Evangelism," 304 persons were received into church membership. During the year three new churches were organized: Tuscaloosa Northport, the Ozark church, and Huntsville Mastin Lake.

After four years of operation the district revolving fund has assets totaling over \$20,000; the General Budget of \$39,699 was overpaid by \$661, with a total giving for world evangelism of \$46,096. Total giving for all purposes climbed to \$687,267, an increase of \$28,880 over the previous year. N.F.M.S. membership moved to 3,035, an increase of 195; N.Y.P.S. membership to 2,550, up 165. Sunday school enrollment stands at 11,166, a decrease of 250, while average attendance grew to 7,373, an increase of 31. Church membership showed a healthy growth of 244, indicating that there are now 6,356 Nazarenes on the Alabama District.

Brother Oliver's report was received with thanksgiving to God by the assembly. In grateful appreciation for the wise and dedicated leadership of the Olivers, a generous love offering was presented to them.

The assembly closed with an impressive ordination service conducted by Dr. Lewis. The following men were elected to elder's orders: Wallace Bell, Jr., Robert Perry, Raymon Moore, Verbon Murphree, Charles Stearnes, and Bobby Holsombeck. The elder's orders of Cecil Hixson (Christian and Missionary Alliance) and A. F. Pope (Congregational Methodist) were recognized at this service.—GEORGE W. PRIVETT, JR., *Reporter*.

### New Mexico District Assembly

The annual New Mexico District Assembly convened at Capitan on May 30. Dr. Hugh C. Benner presided, and challenged us to press the battle as well as to defend the camp.

Dr. R. C. Gunstream, reporting for



the twenty-fourth year as superintendent of the New Mexico District, reported a net increase of 42 members, 229 received on profession of faith, an increase of over two-thirds million dollars in value of church property, total value \$2,393,408. A total of \$469,136 was raised for all purposes, an increase of \$51,683, and district giving on the "10 per cent" program was 8.4 per cent. Each church accepted a budget of 8 per cent (general) for next year.

We are challenged to do more this year under the leadership of our much-loved district superintendent, Dr. R. C. Gunstream.—DALE McCLAFLIN, *Reporter*.

## Florida District Assembly and Conventions

The forty-eighth annual assembly, May 11 to 15, was uniquely characterized by a week-end aspect—another "Florida first." The Church Schools, N.F.M.S., and N.Y.P.S. held their conventions on Saturday, May 12. Saturday night and Sunday were given over to worship and inspirational rallies, while Monday and Tuesday were used for business.

The main assembly was held in the new Municipal Auditorium, and remarkably hosted by Rev. Don Freese and congregation of First Church, Bradenton. More than two thousand attended the sessions, with as many as fifteen hundred in a single service. The press reported it to be "the largest convention ever held in the city."

Notable advances were apparent in the report of Florida District's beloved leader, Dr. John L. Knight. The increasing impact made on one of the nation's fastest growing areas was seen in that 730 members were received on profession of faith; 4 new churches organized; 103 churches now have 8,251 members; 28 new buildings acquired; 13 parsonages either built or purchased; 7 new sanctuaries constructed (4 air-conditioned and 2 remodeled); 5 educational units and 1 youth hall built; and 7 new sites obtained. Total giving was \$1,233,558, of which \$117,563, or 9.7 per cent, went for world evangelism. District harmony was reflected in a love offering of over one thousand dollars given our leader, now serving on an extended call.

Dr. V. H. Lewis efficiently presided over the business sessions. He and Miss Mary Scott addressed the "week-end rallies." A one-hundred-voice choir was ably directed by Professor Paul McNutt. The Nazarene Publishing House was represented by Mr. Elvin Hicks; and Dr. A. B. Mackey and Rev. Clifford Keys spoke in behalf of Trevecca Nazarene College.

The closing session saw seven young men ordained to the ministry in an impressive ceremony conducted by Dr. Lewis. They were: Byron Strange, Paul Hall, Don Scarlett, Johnny Steele, Earl Wyatt, Dale Martin, and Robert Turner. The orders of C. J. Allen, from a sister denomination, were also recognized.

The N.F.M.S. convention was directed by Mrs. John L. Knight, district president, who reported that fifty-nine of its ninety-five societies had "Honor Rating." She was re-elected.

The N.Y.P.S. convention was held in the First Baptist Church, with Rev. Eugene Williams, district president, in charge. He reported a membership of 2,163 in 90 societies, \$12,805 raised for all purposes, and 339 youth attending the summer camp program. Brother Williams was re-elected for another year, with an excellent vote.

The church schools convention was held in the First Presbyterian Church, with the chairman, Rev. Merton Wilson, presiding. Florida District led the movement in Christian Service Training, with 2,580 credits awarded. Also 7,315 children were enrolled last summer in vacation church schools.—*Reporter*.

## THE LOCAL CHURCHES

Pastor Vane M. Anderson reports from Muskogee, Oklahoma: "Coming to pastor Memorial Church three years ago, we found a loyal group of faithful Nazarenes worshipping in a basement church. We purchased property adjacent to the church, and God has wonderfully helped us in the construction of a 36 x 65-foot educational unit. This included an auditorium and nursery on the ground floor, and ten Sunday school rooms on the second floor. Over nine thousand dollars in materials and donated labor have been given by members and friends. We had the dedication service on last May 29, with Dr. Hardy C. Powers as special speaker. Our property is now valued at \$25,000 with a debt of only \$9,500. We are now making plans for a 45 x 70-foot sanctuary. We enjoy working in this district, and appreciate District Superintendent Mathis."

Evangelist B. W. Murphy reports: "The Lord gave us a blessed revival at our North Side Church in Charlotte, North Carolina, with Pastor Byron E. LeJeune. A high light was the marked presence of the Lord in the services, bringing conviction to souls, and resulting in victories at the altar of prayer. Pastor and people are rejoicing that they have been able to buy well-located lots in a new section, and look forward to the building of a new edifice. At this writing I am in a meeting at Berkley Springs, West Virginia, and again God is meeting the need of precious souls. Pastor L. A. Fahringer and people recently completed a new brick parsonage, one of the nicest on the West Virginia District."

Roanoke, Virginia—First Church is enjoying some of its best days. We came here as pastor in January of '61, and the people have been most gracious. A few weeks ago the church gave us a unanimous call for one year, and then extended the call to four years, again by unanimous vote. God has given us splendid revivals with Evangelist Maridel Harding and Rev. C. B. Fugett. In both instances, the largest revival crowds in the church's history attended the services. On the closing Sunday of the meeting with Brother Fugett the altar and front pews were lined with seekers. He preaches the full gospel with the power and unction of the Spirit. On

Easter Sunday, 501 people crowded our facilities to make possible the highest Easter Sunday, 501 people crowded our Attendance continues to run well ahead of last year's average. Our people love the Lord and are united in pushing forward with a program of holiness evangelism.—L. E. HUMRICH, *Pastor*.

Evangelist Marvin S. Cooper writes: "Recently closed my third spring meeting since being released from the hospital where I underwent surgery. God has restored my health, and is honoring my ministry with precious souls. Thirty-six years ago I conducted the tent meeting out of which East Detroit, (Michigan) Church was organized. Pastor Stanley is now the successful pastor, and Rev. M. V. Scott led us in the old-time holiness songs. The people rejoiced and souls prayed through. At West Columbia, with Pastor Dale Fairbotham, the glory of God was on the services; and at Otsego, Michigan, with Pastor Royal David, again God gave souls at the altar. Pastors from nearby churches came in and boosted in the meeting. My fall slate will begin September 2; write me, 1514 N. Wakefield Street, Arlington 7, Virginia."

Evangelist Marvin I. Brown writes, "I will be closing a meeting in our church at Hopkinsville, Kentucky, on July 15, then have some open time. Also, I have an open date, September 18 to 30. Write me, 810 Pleasant Street, Kewanee, Illinois."

Claytonia, Pennsylvania—Recently our church enjoyed a revival with Evangelists Alva O. and Gladys Estep. God anointed the preaching of Brother Estep, and gave us one of the best revivals in the fifty-year history of the church. More than eighty-five seekers were at the altar. God blessed the services of the closing Sunday with a record attendance, and a nice class of adult members added to the church. We look forward to having Brother and Sister Estep with us again.—WESLEY T. HUFFMAN, *Pastor*.

Evangelist J. T. Drye writes: "As of today [May 30] I have completed a decade in the field of evangelism in the Church of the Nazarene, during which time I have ministered in forty-one states to churches, camps, and conventions. These ten years have been the greatest of my life, and I have appreciated the many pastors, district superintendents, and laymen with whom I have been privileged to work. Under the blessings of God, I look forward to even greater days for Him and for souls in the work of evangelism."

Evangelist Emma Irick reports: "The five months, through May 27, were filled with labors abundant, in eleven revival meetings and one convention, on eight districts, in five states. After attending the Conference on Evangelism in Kansas City, I had meetings in Kansas, with Rev. O. A. McGuire at Junction City, and Rev. T. E. Emmert at Sylvia. Then with Pastor Peters in Nocona,

Texas, and Brother Charles Miller at Broken Arrow, Oklahoma. In meeting at Stillwater, with Rev. Carl Powers, the altars were filled with seekers and happy finders. The meeting with Pastor Jerald Locke and First Church in Kankakee, Illinois, was outstanding; not a barren altar call, with six altar calls on the first Sunday night. Many souls prayed through to God. At First Church in Salina, Kansas, with Pastor Dwight Neuenschwander, we had 372 in Sunday school on Easter Sunday, and for eleven nights not a barren altar call. At the Great Bend church it was a privilege to labor with the Arnolds (from Hutchinson) as singers, and Pastor E. R. Houston; and at Nevada, Missouri, with Pastor Wayne Shurley, they gave their evangelist a "Mother's Day Love Offering"—my first in fifty-four years of ministry. The zone holiness convention in Coffeyville Central Church was well attended. I preached twice daily, the Singing Merritts were a blessing, and District Superintendent Dean Baldwin preached in the afternoon. Four districts were represented in this good convention. My last meeting was at our South Side Church in Blackwell, Oklahoma, with Pastor James Stringer and people. We appreciate all these fine pastors and their people; they treated us graciously, and we had a number of recalls. I covet an interest in your prayers."

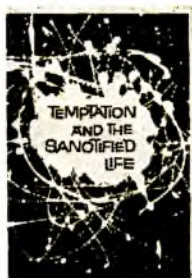
Dr. Ross E. Price writes: "This semester I concluded fourteen years at Pasadena College. Last September, I relinquished the position as dean of graduate studies at the college to accept the chair of theology, left vacant by the death of Dr. H. Orton Wiley. During the past year I conducted five revival meetings, and was privileged to give the lectures at the Nevada-Utah ministers' conclave at Las Vegas, and the R. T. Williams' Lectures on Evangelism at Nazarene Theological Seminary. In August we will guide a tour and study group to Palestine, including Mount Sinai and the Edomite fortress of Petra. The remainder of the summer will be spent in writing and research toward the completion of Dr. Wiley's commentary on Ephesians, and our assignment in the new and forthcoming Nazarene commentary on the whole Bible. It is a joy to serve our church through the education of its youth and future ministry. We solicit the prayers of Nazarenes everywhere that God may give us the anointing that teaches. The past thirty years in the Nazarene ministry have been happy ones because of God's grace."

Rev. A. S. Howard writes: "After pastoring the church in Clinton, Arkansas, for three years, I am resigning the pastorate to go into full-time evangelism. Write me here at Clinton until further notice."

Evangelists Dick and Lucille Law write: "We are nearing the completion of ten years in the field of evangelism, and want to thank all of our friends for their prayers, cards, and gifts during Lucille's long illness of apparent hepatitis, followed by blood poisoning, and

then a clot in her arm. She is much improved, and is preaching again. Please continue to pray for her complete recovery. God has given hundreds of souls across the nation seeking Him for reclamation, salvation, or entire sanctification, with new people joining the church. Just recently we closed a revival at our First Church in Billings, Montana, where God honored the old-fashioned preaching with more than one hundred seekers at the altar. We use a full program of music, readings, and preaching, and are now slating into 1965. Write us c/o Box 527, Kansas City 41, Missouri."

.....  
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.....  
 Pasadena, California—On Sunday evening, May 27, Bresee Church honored Rev. I. W. Young in recognition of fifty years of devoted and influential ministry in the Church of the Nazarene. The occasion was at the Memorial Auditorium on the campus of Pasadena College, with more than five hundred people present. The service was followed by a reception for the Youngs in the Bresee Church lounge. Brother Young received his first ministerial license at Nauvoo, Alabama, in 1912, and soon after was received into membership of the Church of the Nazarene by Dr. P. F. Bresee. He enrolled in Peniel College, Peniel, Texas, and his graduation class included Dr. L. T. Corlett, president of Nazarene Theological Sem-

inary, Dr. Basil Miller, and Rev. Samuel Erwin, retired, all of whom were in the service. In his fifty years of ministry, Brother Young has received over two thousand members into churches where he pastored. The ten churches he pastored included Wolf City, Texas; Newton and Hutchinson, Kansas; Calgary, Alberta, Canada; San Francisco and Sacramento, California; Oklahoma City, Oklahoma; Houston, Texas; and Phoenix, Arizona. For fourteen years he has served as minister of visitation and senior adults at Bresee Church, Pasadena. While pastor in Calgary, he received into church membership J. George Taylorson, now senior minister of the Bresee Church. The commemorative occasion was under the general direction of Rev. J. George Taylorson, with Dr. D. Shelby Corlett, Professor Chester C. Grill, Rev. Don Hughes, Dr. Henry B. Wallin, Mrs. Elizabeth Herrrell, and Mr. Virgil Shoemaker, all participating in the service. A love offering of over one thousand dollars was presented to the Youngs from the Bresee congregation and friends throughout the church.—Reporter.

## THE BIBLE LESSON

By **ARNOLD E. AIRHART**

Topic for July 29:

### Trusting God in Times of Crisis

SCRIPTURE: Jeremiah 29:1-14; 30:18-21; 31; 32:36-42; 33:14-26 (Printed: Jeremiah 30:18-19; 31:31-34; 33:14-16).

GOLDEN TEXT: *This shall be the covenant that I will make with the house of Israel; After those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people (Jeremiah 31:33).*

It is well known that in many of the predictive passages of the Old Testament there is little time perspective. That is to say, events in the near future are not related in a time sequence to events much more distant. It is as if a painting is made in which the perspective which gives the dimension of depth is largely absent. On the flat, two-dimension surface all objects appear equally near.

Thus it is in the passages under consideration here. Without providing a time sequence the prophet mentions the return from exile of a large group of the captives of Babylon (an event recorded in Ezra and Nehemiah), as well as the coming of the Messiah and the establishing of the New Testament covenant of grace. That the prophets themselves did not distinguish clearly the sequence of events, Peter testifies, saying of them, "Of which salvation the prophets have inquired and searched diligently, who prophesied of the grace that should come unto you: Searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow" (1 Peter 1:10-11). This fact must be kept in mind in the study of all these passages.



Jeremiah predicts God's mercy in permitting a company of the exiles to return to Jerusalem in a future day. Writing to the exiles he makes it clear that the return will not be immediate. They are to establish themselves in Babylon and rear families. But a new generation will be privileged to return and rebuild what has been destroyed through sin and its consequences. How merciful God is! Though in righteousness He punishes sin, yet He loves "with an everlasting love." Jeremiah's personal faith in the loving providence of a gracious God is beautifully illustrated in the story of his purchase of the field of Hanameel (see chapter 32, especially verse 27).

In a special sense, God was providing for the coming into the world of the Messiah, our Saviour, His Son. Described as the Branch of righteousness, Christ was born from the royal line, according to God's covenant. Although because of sin, men place themselves outside God's salvation, it is not possible that God's ultimate purpose to redeem a people shall be defeated.

Across the centuries Jeremiah caught sight of the day of the New Covenant which God would make with His people. In Hebrews 8:8-13, Jeremiah's words are quoted in full and applied to New Testament believers. In Hebrews 13:20 it is called the everlasting covenant and is identified with the one which Jesus inaugurated at His death (Matthew 26:28). God's former covenant with Israel was a reciprocal agreement, and was abrogated by Israel.

The great barrier to the keeping of the covenant with Israel was the problem of inward sin. This is the problem with all of us in our dealings with God, no matter how good our intentions. The problem is fully solved through the New Testament in Jesus' blood. By the baptism with the Holy Spirit, the law of God is written within our renewed and cleansed hearts. This is the privilege of all "from the least of them unto the greatest of them." As children of Abraham by faith, we become heirs to all the promises of God to His people.

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.

## Announcements

### BORN

—to Rev. and Mrs. Gordon Hall of Butler, Pennsylvania, a son, Donald Gordon, on June 16.

—to Raymond and Ruth Cowan of Nashville, Tennessee, a daughter, Cynthia Renee, on May 30.

—to Rev. Bill and Wanda (Shelton) Boles of Chelsea, Oklahoma, a daughter, Sonja Elaine, on May 24.

### SPECIAL PRAYER IS REQUESTED

—by a reader in West Virginia, who has had two strokes;

—by a Christian reader in Maryland for a five-year-old grandson to be healed—he has cancer of the blood; also for his parents, and for a brother and sister—that God may undertake in a special way;

—by a Nazarene mother in Oregon for a five-year-old son who cannot walk or use his hands very much—he was injured at birth, but is very bright mentally, and they believe God can heal his body;

—by a Nazarene in Colorado who seems to be losing her hearing, that God will undertake and the trouble will clear up;

—by a Nazarene in Michigan for her son, in Korea, who is trying to run from God;

—by a Nazarene widow in Indiana that she may find a day job so she will be able to attend the church services—for a young man who needs work so he may be able to go to college this fall—for a family to find needed work so they may keep the family in church and Sunday school;

—by a friend in Michigan "in deep need of spiritual and physical healing," also that prayer may be united for leaders in every walk of government life during these days.

## Nazarene Camp Meetings

July 31 to August 5, Kansas District Camp, at Beulah Park Campgrounds, 2301 South Water Street, Wichita, Kansas. Workers: Dr. V. H. Lewis, Rev. J. C. Crabtree, Dr. E. S. Phillips, Rev. Harry Rich, and Song Evangelist Curtis Brown. Dr. Ray Hance, district superintendent.

July 31 through August 5, Northwest Indiana District Camp, at the District Center, 3 miles north, one mile east, and one mile north of San Pierre, Indiana, just off Highway 421. Workers: Rev. Paul Stewart, evangelist, and the Jantzes as singers and musicians. Write the district superintendent, Rev. Arthur C. Morgan, Box 350, Valparaiso, Indiana.

## "SHOWERS of BLESSING" Program Schedule

July 29—"Gilt-Edged Securities," by Dallas Baggett (featuring the Bethany Nazarene College Collegiate Quartet)

August 5—"The Call and Claim of Christ," by Dallas Baggett

August 12—"Midnight Dreams—Mid-day Visions," by Dallas Baggett (featuring music from Olivet Nazarene College)

August 2 to 12, Arkansas Nazarene Camp, Vilonia, Arkansas. Workers: Rev. L. S. Oliver, evangelist; Mr. and Mrs. Clarence J. Casteel, singers. Rev. Boyd C. Hancock, district superintendent. Write Morgan Carroll, president, Route 1, Box 149, Conway, Arkansas.

August 3 to 12, Akron District Camp, at the Nazarene District Center, Routes 44 and 62, Louisville, Ohio. Workers: Dr. Otto Stucki, Dr. Wm. Greathouse, Paul Qualis, and Leland Davis. Rev. C. D. Taylor, district superintendent. For information write the District Center Office, 8063 Columbus Road, N.E., Louisville, Ohio.

August 3 to 12, Eighteenth Annual Arizona District Camp, at the Nazarene District Center, Prescott, Arizona (1½ miles west of town off Copper Basin Road). Workers: Rev. Ponder W. Gilliland, Rev. George A. Gaines, Professor Ronald Lush. Dr. M. L. Mann, district superintendent. Write Rev. James F. Cullumber, 71 W. Smoot, Tucson, Arizona.

August 3 to 12, Washington and Philadelphia Districts Camp Meeting, at North East, Maryland (1½ miles north of Route 40). Workers: Dr. T. W. Willingham, Rev. Sammy Sparks, Professor Paul McNutt. Mrs. Wm. Snyder, Rev. Everette Howard, Mrs. Grace Bertolet, Marilyn Bickel. Dr. E. E. Grosse and Rev. Wm. C. Allshouse, district superintendents. Write Rev. Boyd M. Long, 445 Washington Ave., Royersford, Pennsylvania.

August 5 to 12, Northeastern Indiana Nazarene District Camp, East 38th Street Extension, Marion, Indiana. Workers: Dr. W. T. Purkiser, Rev. George Hayse, Rev. Morris Wilson, Rev. Robert Condon. For information write the district superintendent, Dr. Paul Updike, Box 987, Marion, Indiana.

August 6 to 12, Iowa District Camp, District Center, West Des Moines, Iowa. Workers: Rev. James Crabtree, evangelist, and the Speer Family, singers. Dr. Gene E. Phillips, district superintendent.

August 6 to 12, Wisconsin District Camp Meeting. Camp location, forty-five miles north of Milwaukee, two miles west of Hi-way 41 on County F. Workers: Dr. Edward Lawlor, Dr. Hugh C. Benner (presiding at assembly), Mr. Jim Bohi, Charles and Jeannie Millhuff. Write, D. J. Gibson, district superintendent, 5709 Pheasant Hill Rd., Madison 14, Wisconsin.

August 10 to 19, Mt. Hope Nazarene Camp (on State Road 156, between Route Nos. 11 and 32 in

Fleming County, about 7 miles south of Flemingsburg); sponsored by Eastern Kentucky Nazarene District. Workers: Dr. George Coulter, Rev. Wilbur Brannon, and Song Evangelist Curtis R. Brown. For information write the district superintendent, Dr. D. S. Somerville, 2717 Iroquois Ave., Ashland, Kentucky.

## Directories

### GENERAL SUPERINTENDENTS

Office, 6401 The Paseo

Kansas City 31, Missouri

### District Assembly Schedules

#### HARDY C. POWERS:

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:

Kentucky ..... August 8 and 9  
Houston ..... August 22 and 23  
South Carolina ..... September 12 and 13  
Southwest Oklahoma ..... September 19 and 20  
New York ..... September 28 and 29

#### SAMUEL YOUNG:

Iowa ..... August 8 and 9  
Indianapolis ..... August 22 and 23  
Louisiana ..... August 29 and 30  
North Carolina ..... September 19 and 20

#### D. I. VANDERPOOL:

Virginia ..... August 9 and 10  
Missouri ..... August 16 and 17  
Northwest Indiana ..... August 23 and 24

#### HUGH C. BENNER:

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 26 and 27

#### V. H. LEWIS:

Kansas ..... August 1 to 3  
Southwest Indiana ..... August 9 and 10  
Georgia ..... September 12 and 13  
Joplin ..... September 20 and 21

## District Assembly Information

**AKRON**, August 1 and 2, at the District Center, 8063 Columbus Road, Louisville, Ohio (ten miles northeast of Canton at intersection of state routes 44 and 62). Write to the District Center, 7/4 Rev. C. D. Taylor. General Superintendent Powers. (N.F.M.S. convention, July 30.)

**KANSAS**, August 1 to 3, at First Church, 1400 E. Kellogg, Wichita, Kansas. Dr. G. A. Gough, pastor. General Superintendent Lewis. (N.F.M.S. convention, July 30; N.Y.P.S. convention, August 4; S.S. convention, July 31.)

**DALLAS**, August 8 and 9, at the Scottsville Camp, Scottsville, Texas (camp is eight miles east of Marshall on Hi-way 80, and one mile north). Rev. Floyd T. Smith, pastor; 403 E. Burleson, Marshall. General Superintendent Powers. (N.F.M.S. convention, August 7; N.Y.P.S. convention, August 6; S.S. convention, August 4.)

**KENTUCKY**, August 8 and 9, at Broadway Church, 324 E. Broadway, Louisville, Kentucky. Rev. W. H. Wallace, pastor. General Superintendent Williamson. (N.F.M.S. convention, August 6-7.)

**IOWA**, August 8 to 10, at the Nazarene Campground Tabernacle, Grand Avenue, West Des Moines, Iowa. Rev. Clyde Stanley, pastor; 2009 Beaver Ave., Des Moines. General Superintendent Young. (N.F.M.S. convention, August 7; S.S. convention, August 10; N.Y.P.S. convention, August 11.) To reach campground: West on Grand Ave, from downtown Des Moines by car; Rock Island Railroad.

**SOUTHWEST INDIANA**, August 9 and 10, at the Indiana University campus, Bloomington, Indiana. Rev. C. G. Bohannon, pastor; 512 Grant St., Bloomington. General Superintendent Lewis. (N.F.M.S. convention, August 7-8.)

**VIRGINIA**, August 9 and 10, at the District Center, Buckingham, Virginia (Center is located at intersections of Hi-ways 60 and 151). Write, Dr. V. W. Littrell, district superintendent (host), Nazarene Campground, R.F.D., Buckingham, Virginia. General Superintendent Vanderpool. (N.F.M.S. convention, August 6-7; N.Y.P.S. convention, August 8; S.S. convention, August 8.)

**WISCONSIN**, August 9 and 10, at Camp Byron, Route 1, Brownsville, Wisconsin (Camp Byron is fifty miles north of Milwaukee, two miles west of Hiway 41). Write Rev. Don J. Gibson, district superintendent, 7/4 the Camp. General Superintendent Benner. (N.F.M.S. convention, August 7; S.S. convention, August 8; N.Y.P.S. convention, August 11.)



**N.H.A. President Honored by  
Asbury Theological Seminary**

The President of the National Holiness Association, Rev. Kenneth E. Geiger, was awarded the honorary degree of doctor of divinity by Asbury Theological Seminary, Wilmore, Kentucky, at its 1962 commencement exercises.

**Wesleyans to Celebrate  
Centennial of Missions**

MARION, INDIANA (MNS)—On July 3 the Missionary Society of the Wesleyan Methodist Church of America celebrated the centennial of its incorporation "to spread abroad the gospel of our Lord Jesus Christ by employing missionaries and aiding infant and weak churches" both in "home and foreign missions."

Although for the first quarter-century the society functioned only within the United States and Canada, since 1889, when the first missionaries were sent to Sierra Leone, there has been an accelerated growth until today there are over 125 Wesleyan missionaries serving in 15 different fields around the world. The Wesleyan church now has an overseas membership of 11,000 as compared to 46,000 in the homeland.

**No Changes in Vatican Policy  
Foreseen by Italian Methodist Leader**

ROME—The president of the Federal Council of Italian Churches said here that these churches view the coming Second Vatican Council with "expectation," but without "great hopes for substantial changes" in Vatican policy.

Rev. Mario Sbaffi, who is also president of the Italian Methodist church, said the evangelicals are not "impressed" by the Vatican's emphasis on the "return of the separated brethren."

He declared that it is wrong to minimize the differences which separate Catholics from Protestants. These doctrinal differences have increased rather than decreased since the Reformation, Mr. Sbaffi said. (EPS)

**A.B.S. Head Resigns**

NEW YORK (EP)—Dr. Daniel Burke, eighty-nine, has resigned as the nineteenth president of the American Bible Society after holding that office since 1944.

During the eighteen-year presidency of Dr. Burke, the society has increased its annual budget from \$913,000 to more than \$5,000,000. Its yearly distribution of Scriptures rose from 12,000,000 volumes in 104 languages to 24,000,000 in 308 tongues.

Successor to Dr. Burke will be announced at a later date.

the **Answer corner**

Conducted by W. T. PURKISER, Editor

**I have recently read the statement in some of our literature that Jesus taught that evil thoughts and evil deeds are inseparable. Dr. R. T. Williams, in his book on Temptation, said we could not prevent thoughts from coming into our minds, but that they only become sinful when we give in to the temptation. I surely would like for you to clear up this area in your Answer Corner.**

The first statement has to do with Christ's words in Matthew 5:27-28, "Ye have heard that it was said by them of old time, Thou shalt not commit adultery; But I say unto you, That whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart." The form of the statement indicates that more than temptation is involved here. The Greek term, "to lust after," comes from a term which means not only to desire, but literally, "to set the heart upon." That is, there is the element of purpose or intention here, as well as desire.

In other words, God looks at the

purposes of the heart in judging character. If a man desires money and plans to rob a bank but is stopped only by the presence of a policeman on the corner, that man is a thief in the sight of God. He won't go to prison unless he actually commits the crime, but he can't go to heaven until the sin of theft is forgiven.

Dr. Williams was absolutely correct in his analysis of temptation as beginning with desire, but becoming sin only when the consent of the will is given. There is no discrepancy here with the statement of Jesus: for when the purpose is fixed, the guilt is incurred.

**I am a registered nurse, and would like your opinion concerning church members who find it necessary to work Sunday nights and prayer meeting nights, and thus are not able to attend all the means of grace. Do you feel they should give up such careers and seek other employment during the day, or should they feel that God understands even though others do not?**

I am sure not only that God understands but that most others do also. I should hate to be desperately sick and

find that no nurses were willing to work on Sunday or on prayer meeting night.

**In our little church, we have a problem. Some think it is all right to mark members present in Sunday school as long as they are in Sunday school elsewhere. I believe when our Sunday school members are at camp meeting they can be marked present in the home church. But if they happen to be away on vacation or absent for any other reason, I believe that they should not be marked present.**

I agree with you. The attendance report of a local Sunday school should reflect the number of persons actually present, plus those attending any extension classes held at the Sunday school hour in such places as convalescent homes or institutions for those who cannot come to the church building.

The only further exception I could

think of would be in the case of a school which offered special awards or recognition for perfect attendance. In cases like this, the attendance of members at other Sunday schools while on vacation should be credited to the individual. However he would not be credited in the total attendance at the home school.

**One of our nearby churches has had some difficulty with the matter of pastoral relations, and one of the members is sending his tithe to the treasurer of the district with the sanction of the district superintendent, and this tithe is being accumulated by the district treasurer. Is this right, or is it not correct that we believe in bringing our tithe "into the storehouse"? Is the district in this case the storehouse?**

I do not think such a situation is right. I'm sure the district superintendent is doing the best he can with an undesirable reality. I can't imagine why the funds are being accumulated, unless the layman has designated them for some special purpose, in which case they must certainly be handled in terms of the trust.

My own personal conviction is that

I have no right to consider myself an exception and do that which I could not wish others to do to me. If the golden rule doesn't mean this, what does it mean? To make what is described here a universal practice would bring chaos to the finances of the church—local, district, and general. It would therefore have to be discouraged.



1. The new Bowling Green (Kentucky) Church of the Nazarene was dedicated by Rev. D. D. Lewis, former district superintendent. Evangelist C. E. Fleshman, architect for the new building, also had part in the service. The church is valued at \$70,000, and is located in a new subdivision with plenty of room for expansion. The last two years have been the most outstanding in the church's history. Rev. Roy Wells is serving his sixth year as pastor.



2. Approximately two hundred people enjoyed the choir festival held recently at the Lynwood (California) First Church of the Nazarene under the direction of Professor Ronald Lush. Eighty singers from six choirs participated, representing churches in Pomona, La Mirada, Lakewood, Orange, and Lynwood. Mrs. Mildred Vess was the organist, and Miss Dana Roper was pianist. Rev. Freeman Brunson, pastor of the local church, was host for the event.

3. A Sunday evening service in the First Church of the Nazarene, Pomona, California, was the scene of the



presentation of a check for \$1,400 to Missionary George Hayse for the construction of a church building in Africa. Mrs. Marguerite Lowe, N.F.M.S. treasurer and box work chairman, made the presentation. Contributions from the audience brought the total to well over the \$2,000 goal. The donation will pay for materials to construct a concrete-block building thirty feet by sixty feet in size.

4. & 5. Exterior and interior views of the new building of the Locust Grove Church of the Nazarene near Kirksey, Kentucky, picture a plant constructed at the cost of approximately \$25,000 with a sanctuary seating 240 persons. The church membership is eighty-five. Rev. D. D. Lewis preached the dedicatory message. Rev. Marlin Moyer is the pastor.





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