

MAY 19, 1965

Herald of Holiness

IN THE POWER OF THE SPIRIT

Official Organ
of the Church of
the Nazarene



**A Day of
Unforgettable
Witnessing**
See Page 11

**Downtown
Los Angeles
at Night**

*Los Angeles District
Church of the Nazarene*

THE OUTER LIMITS OF

Worldly Wisdom

A **STRONG**, well-trained mind is no mean gift and should never be despised. This is especially true when such a mind is found in connection with the grace of God, and when it is used as a medium of expression of grace in heart and life. In his letter to the Corinthian church the Apostle Paul registers his appreciation by speaking of “the grace of God . . . in all knowledge” (I Corinthians 1:4-5).

But a strong, well-trained mind when viewed apart from the grace of God often becomes the hiding place of the carnal mind and tends to foster intellectual pride, a pseudo caste system, an air of superiority and sophistication which is damaging to life and to Christ’s cause, especially when found within the church.

In the Corinthian letter Paul is careful to point out that he is opposed to worldly wisdom which shuts God out or would keep God out of the individual heart and life—an intellectualism without a personal witness to God’s redeeming grace. Such wisdom is characterized by a deep-seated dislike of Jesus Christ and Him crucified. This worldly wisdom simply classifies the atonement as “foolishness.” Evangelism is distasteful to it. It will accept a purely ethical gospel, or a social gospel, or a gospel

of academic culture—but not the gospel of man’s ruin by the Fall, nor redemption by the blood of Christ, nor death to the “old man.” Paul declares himself by stating his position in no uncertain terms: “We preach Christ crucified, unto the Jews a stumblingblock, and unto the Greeks foolishness” (I Corinthians 1:23).

The wisdom of the world has very sharp and well-defined limitations. There is a point beyond which it cannot go. No human intellect can discover God. This marks the outer limits of the world’s wisdom. No telescope, microscope, rocket, or radar can reveal God to the human soul. He is self-revealed. “The world by wisdom knew not God” (I Corinthians 1:21). But

**General
Superintendent
Powers**



Paul testifies, “It pleased God . . . to reveal his Son in me” (Galatians 1:15-16).

Holiness requires that our minds, great or small, be committed and cleansed and that we should love God “with all the mind.”

Motivated

to LIVE!

By **CLAYTON BONAR**
Pastor, First Church, Pocatello, Idaho

THE STORY of S. B. Fuller is a challenging one. Born of a Negro tenant farmer in Louisiana, the blessings of life were few, and hopes for a bright future were bleak. But his mother inspired him as she prayed and talked with him in his formative years.

Young Fuller took a job with a soap company and for twelve years sold its soaps and saved every penny he could. A day came when he bought out the soap company, and later held controlling interest in seven other companies, including four cosmetic companies, a hosiery company, a label company, and a newspaper.

A very simple key to his tremendous success lay in a simple statement he made, "If you know what you want, you are more apt to recognize it when you see it." In fact, all of life boils down to the simple keys of insight and inspiration. To be a success as a Christian, one must know the goals a Christian strives for, and must be fully acquainted with the center of all those goals, the Lord Jesus Christ.

The Bible says very plainly that the spiritual eye of the Christian must be singular. The goal is simple. "But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you" (Matthew 6:33). The song writer stated it clearly when he said, "My heart is stirred whene'er I think of Jesus." And why is there such a stir? Why does one get so inspired to do all for Christ?

The Bible says that the foundation of motivation was laid outside the human realm. "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). Paul said, "But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us" (Romans 5:8).

Christ himself was caught up in the divine im-

perative of freeing man from the death of sin. "Jesus saith unto them, My meat is to do the will of him that sent me, and to finish his work" (John 4:34). Oh, what passion, what purpose, what a persuasion must have rested upon His heart to go beyond the needs of mere mortality to do that which He was called to do!

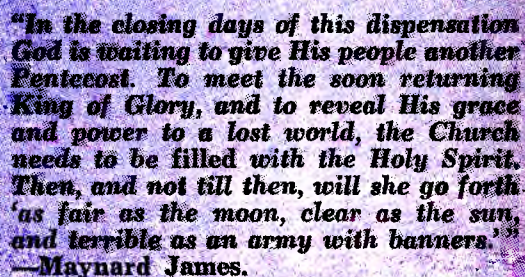
The child of God is called to a greater life. "For God hath not called us unto uncleanness, but unto holiness" (I Thessalonians 4:7). To settle for less is to be satisfied with less than God's plan for us. The Lord himself was so impassioned to go to the utter end in order to see every soul find the perfect love and communion God provided through Him. "Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate" (Hebrews 13:12).

After the Day of Pentecost, impetuous Peter learned the true imperative of the holy life, and lived it to the very death. God gave Stephen the strength so that, even though he was stoned, he prayed—for his enemies. Paul, who was so jealous of God's law, became zealous of God's love. The "sons of thunder" were so preoccupied with being the sons of light that position in the kingdom of God was subjugated to God's purpose in their lives. The Lord is not so interested in granting positions as He is in perfecting hearts in His love.

When the Christian begins to see the great panorama of God's love shed abroad in the heart, he begins to pant for the very heart of God. After all, like S. B. Fuller, the secret to spiritual success is knowing what you want, and seeking it with all your heart and soul.

The strength of the day is fleeting; so many are found cheating God, and their fellowmen. They are even depriving themselves of the great abundant life in perfected love.

Full proof of the Christian life is found in ever living, in every way, the Spirit-filled life of the sanctified. The very minute one sees for himself that God planned a life free from all sin, he ought to seek it with all his heart. "And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ" (I Thessalonians 5:23).



"In the closing days of this dispensation God is waiting to give His people another Pentecost. To meet the soon returning King of Glory, and to reveal His grace and power to a lost world, the Church needs to be filled with the Holy Spirit. Then, and not till then, will she go forth 'as fair as the moon, clear as the sun, and terrible as an army with banners.'"
—Maynard James.

The "Bulldog" Strain in Saints

By FLETCHER GALLOWAY
Pastor, First Church, Grand Rapids, Michigan

SIR WINSTON CHURCHILL once said, "The nose of a bulldog has been slanted backwards so that he can breathe without letting go." Actually, Sir Winston may have been adapting a quotation from some other source, for I remember having heard "Uncle Bud" Robinson make a statement very similar to this many years ago.

This "bulldog" quality is commended in many instances in the Bible. The Apostle Paul talks about enduring "hardness, as a good soldier," and, "having done all, to stand." Patience is listed as a great Christian virtue in many scriptural passages.

The Beatitudes reach their climax, not in an atmosphere of camp meeting ecstasy, but in a statement of saintly tenacity that could "take it." In the honor roll of heroes of faith found in the eleventh chapter of Hebrews, some won out, and some just held on.

In that darkest hour after the debacle in Bel-

The Cover . . .

A spectacular night picture of downtown Los Angeles, California, shows the sweep of the Santa Ana Freeway past the Civic Center. The tall building is the City Hall, and on the right is the post office. The Los Angeles District of the Church of the Nazarene numbers 81 churches with a church membership of 9,831 and 17,234 in Sunday school. Total giving last year was \$2,019,162, of which \$216,154 was devoted to general interests and world evangelism. Dr. E. Guy Nees is the district superintendent.

gium when it seemed that Western civilization hung in the balance, for a time it appeared that all that stood in the way of a total Nazi victory was Winston Churchill's ferocity of purpose. Many church situations have been saved because someone did not know how to quit.

The beginning days of the Church of the Nazarene were like that. We owe a great debt to courageous leaders. Actually, Christians have a sound basis for the exercise of determination and patience. Being realistic, we remember that we are in a conflict. Also being believers, we know that there can be but one end to the conflict—total victory. God will never abdicate. If we believe, we can also wait.

But in this matter of "bulldoggedness" we should be analytical. Some stubbornness is just an effort at "face saving." Some is prompted by pride. Some is just a reluctance to change one's mind. Wise men sometimes change their minds; fools, never. Even men of the Bible made mistakes. Paul admitted his error in judgment in regard to John Mark, and he chided Peter about his "fence straddling" on one occasion in regard to circumcision.

Some stubbornness is just shortsightedness. We should always give high consideration to opinions and wishes of others, especially when this involves the work of the church. We cannot always agree, but we can always be Christian.

But after having said all this, we come back to our original premise. There is a "bulldoggedness" that is consistent with being Christian. Somebody has to have courage to hold on, to save the day, and the situation.

Here are a few guidelines:

1. Eliminate yourself and your personal interest from the issue.
2. Do not be hasty in forming your judgment.
3. Be amenable to the advice of other spiritual leaders.
4. Always be kind.

Carl Sandburg in a recent article about Abraham Lincoln calls him "Man of Steel and Velvet." He was uncompromising enough to die for a cause, and yet tender enough to weep on many occasions. His weeping was "appropriate, decent, and majestic." What a magnanimous spirit Lincoln showed! In his Gettysburg Address he did not say, "The brave Union men, living and dead, who struggled here." He said, "The brave men . . ."

5. Keep your spirit right.
6. Keep your heart open, and, as far as possible, your mind open.
7. Seek sincerely the will of God in relation to your responsibility and then humbly accept it when He makes His will plain.

"The Lord God will help me; therefore shall I not be confounded: therefore have I set my face like a flint" (Isaiah 50:7).

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SAINTS ANONYMOUS

By Evangelist PAUL MARTIN

THE UNDERSTATED ONE has quite a bit to say to those who listen: "But when thou doest alms, let not thy left hand know what thy right hand doeth . . . And when thou prayest . . . enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret . . . Moreover when ye fast . . . anoint thine head, and wash thy face; that thou appear not unto men to fast" (Matthew 6:3-18).

It wouldn't help us, I suppose, if we named every Christian "Sam": poor Sam of Toledo; prosperous Sam of Lawrence, Kansas; steady Sam of Ephrata, Pennsylvania. But certainly the Christian is a truly humble man—understated, often underrated, and unsung. Boasting, arrogance, ostentation, flaunting our wares—this is so foreign to Him, and His Church.

"Sam" Christian knows that it was love that found him, unworthy and sinful, and it is love that strengthened and sustained him—God's love. He knows, too, the possibility of failure, the power of temptation, the necessity for careful concern. He practices closet prayer, honest giving, and wholesome deception about the burdens, and heaviness of his heart.

There's a sameness, too, about Sam's life—he's the same in the home church as he is in camp meeting; and he is as concerned about the debt of love to the heathen as he is the church debt. But he is inconsistent, too. He doesn't sing the same with the congregation as he does when he sings solos. He doesn't even pray as long in prayer meeting as he does at home alone.

The Bible seems so understated to me. Clear, very precious, but so simple. Notice this verse, "And they crucified him" (Matthew 27:35). Four words tell a world-shaking story. The Book of Life frowns so upon falseness, play-acting, and pride. Its words and spirit make good food for the soul of Sam Christian. The more he reads it, the more he becomes like it.

Jesus, God's Son, lived so humbly—understated. If ever a person had a right to boast of family, His home, His own, Jesus had. But He leaned away from it. He would have no experience, no place, no word to be remembered except as it told of Calvary, Resurrection, and Pentecost.

His hometown folk, Nazarenes, mistook His humility for commonness. He couldn't do much for

them. Of course His divinity shined through, and He let it. And now and then God seemed to break through upon His Son, and He gloried in these moments. Yet even in this, He was such a lowly Son of God!

Christian Sam will walk like his Master, letting love shine through, understated, often anonymous, known only to Him. His concern for his own position, his own welfare, his image, is lost in his concern to win souls. Helping hands, encouraging lips, ready feet, a happy heart—these are the trademark of His disciples.

To Matthew, Jesus said, "Follow me. And he arose, and followed him" (Matthew 9:9).

The Great Physician

*I have walked among the sinful;
I have seen their low estate.
I have been with them in sorrow;
I have sensed their troubled fate.
Who can know their cry of anguish?
Who can help their troubled soul?
Is there no Divine Physician
Who can touch and make them whole?
I was once a man as sinful;
I was once of low estate;
I once knew of deepest sorrow,
And sin's darkness was my fate.
But at last I met the Doctor
Who delivered me from sin.
Now my grateful heart's rejoicing
Since my life is hid with Him.
Oh, there is a great Physician
Who can mend a broken soul!
Yes, there is a loving Saviour
Who can touch and make man whole!*

By DAVE HALL

Mother's Day

Awakening



ON MOTHER'S DAY MORNING at our Church of the Nazarene each of us received a carnation, a small but delightful tribute to our motherhood.

I was able to accept it this year with a grateful and humble heart. And, as I breathed in the spicy fragrance, my thoughts went back a few years—back to my hectic years as an unsaved young mother of four children. How vivid were those rapid flashbacks of memory!

A Mother-and-Daughter Banquet put on by the local community club . . . my haughty spirit as civic accomplishments were listed after my name.

I stirred slightly in the pew as the choir sang "Faith of Our Mothers." A shudder swept over me as I mentally returned to the same scene and watched my two daughters approach me with a corsage. My daughters were nearing teen-hood and hadn't yet been introduced to the Saviour. Yes, I shuddered because I thought, But for the grace of God, my children would not have soon learned and joined in the faith their mother later acquired.

By MARCELLA BRENNER

As I aroused from my reminiscing and caught the next phrase of the choir, "By kindly words and virtuous life," I breathed my thanks to God as I thought, Old things are indeed passed away and everything surely *is* new.

Flashback No. 2 was filled with shame. Our pastor was leading the responsive reading from Proverbs 31 on motherhood. I said "shame" because my memory slipped back to another Mother's Day. This celebration I attended while under deep spiritual conviction for the first time. No haughty spirit now. What a difference! I was being awakened to see my true self.

Proverbs 31:26 broke through with, "She opened her mouth with wisdom; and in her tongue is the law of kindness." Me, the former spiteful spitfire!

"Her children arise up, and call her blessed" (v. 28).

I lived, again, through the shame I felt in accepting the Mother's Day token given that day at the church ten years before—for God was telling me

The Simplicity of



By KAY FORD, *Calgary, Alberta, Canada*

IN A DAY when skepticism, cynicism, and doubt are rampant, it is refreshing to find a Christian who has a simple faith in God. He may not know theology; he may not have studied philosophy; he may not have gone to college. But if he has a childlike trust that his life is utterly abandoned to God and that the will of God is the primary concern of his life, then he is rich in faith. He has an anchor for his soul, and the whole of life has meaning for him.

"Faith isn't some sort of mystical thing." Rather, it is just a simple trust, a saying in all sincerity, "I believe God." When we speak of faith, we do not refer to a mere head belief, or to empty, spoken words; but to an experiential trust in God which includes the thinking of the

head, the speaking of the tongue, the action of the will, and the moving of the heart.

For salvation, faith is personal trust in the Lord Jesus Christ, apart from meritorious works (Romans 4:5). When used in prayer, faith is the "confidence that we have in him, that, if we ask any thing according to his will, he heareth us" (I John 5:14-15). When used with reference to the unseen things of Scripture, faith gives substance to them (or substantiates them) so that we act upon the "conviction of their reality" (Hebrews 11:1-3). When used as a working principle in life, faith is amply illustrated in Hebrews 11.

James tells us that "faith without works is dead" (James 2:20), but when our faith is accompanied by a life fragrant with the Spirit of Christ, a life charged through and through with the Spirit of God and holiness, a life over which the Holy Spirit has complete control, then other hearts are made to hunger for what we have, and we are presented with an opportunity of leading them into a faith that meets their needs also. Therefore, says the inspired writer, "let us hold fast the profession of our faith without wavering" (Hebrews 10:23).

I was an unworthy mother. The most essential part of my motherhood was not being fulfilled. My children were not being taught of the Lord.

My mind jerked back to the present as I heard the congregation, in unison: "But a woman that feareth the Lord, she shall be praised" (v. 30).

Don't STAY at a Motel!

By **MILO L. ARNOLD**
Pastor, Richland, Washington

HAVE YOU NOTICED the many new motels which are blossoming like neon flower beds beside the roadways of America? They are lovely spots with pleasant rooms, good coffee shops, and clean beds.

Like lovely coves they stand beside the torrent of traffic which rushes down the concrete and asphalt riverbeds of our hurrying human stream. What a haven they provide for the weary travelers who come at eventide hypnotized with speed, surfeited with scenery, and emotionally, mentally, and physically exhausted!

It is a place to end the day, to bathe, to eat and sleep and be refreshed; yet the eager traveler knows that within a few hours it must become only the place from which he starts out again when morning comes.

Every journeyer knows that he must seek at night not only a place to rest, but a place which will give him an advantageous beginning on another day. It must give him access again to the freeway when dawning comes. Here he can rise, rested, refreshed, and eager again for the asphalt miles.

Life has its daily goals, its occasional arrivals, its points en route, but they must never become permanent dwellings lest the journey be uncompleted. Each accomplished project is but the place from which to start on the next. Each fulfilled purpose must be for us only the place from which we depart in hopefulness when a new day is born.

He who tries to push himself through to the final, great success of life without stopping betimes at minor arrivals is destined to a miserable experience. He who does not so plan his life that he will be rewarded at day's end by a welcome at some kind of inn will become too weary to enjoy the scenery through which he passes and too dull for safe pursuit of his purpose.

We must have our daily enjoyments, our motel at day's end, our warm meal, and our relaxation. But these dare not become stopping places for any length of time. Each minor accomplishment is but a place for setting out refreshed to pursue our larger goal.

But I quietly added, "And *she* shall praise, too; praise the Lord, as she looks past her husband, down the length of the pew at each of her grown-up children."

Her "delight is in the law of the Lord" (Psalms 1:2)!



Motels are too inadequate and too expensive for long stays. They are but havens for hesitation. The inns beside the road are not at the end of the journey but rather along its route.

At the end of the journey we must seek a wide expanse and abundant opportunity. There we must build our house and establish our permanent investment. Our ultimate arrival will be but the adding together of our daily arrivals.

A new truth learned is wonderful but we should not linger long to enjoy it when countless other truths await our morning pursuit. Noble tasks accomplished should inspire and brighten us but we must pause beside them only briefly. He who spends too much time enjoying his accomplishments will have too few new successes. The thrill of seeing some goal reached should but kindle within the journeyer an eagerness to arrive at new and greater ones.

He who is not in constant pursuit of the widening edge of his horizon will soon become prisoner of his small world.

On our journey we see many things which we may enjoy. Sometimes we can stop and snap a picture and be on our way again. We will find some outstandingly fine accommodations but we cannot use them for more than a few hours. The sunrise always comes so soon after the sunset and we push our way from the dawn to the gloaming. There is always more road calling us. The inn simply provides a convenient place for changing today into yesterday, tomorrow into today, and our stopping place into our starting place.

Thank God for the friendly inns which offer us the daily reward of something accomplished, something learned, something achieved or attained. However, we are not traveling just to look for inns.

It is the highway which concerns us, for we are on a journey into tomorrow and tomorrow and tomorrow until we arrive at last at the spot where the highway runs out at the gates of the City of God.

Watch the "UNCOORDINATED DRIFT"

By C. NEIL STRAIT, *Pastor, Carmi, Illinois*

A CURRENT WRITER has warned against what he calls the "uncoordinated drift" of our day. He had prefaced his warning by picturing the English society adrift through the influences of others, where one is carried along by currents outside his control, to goals of which he is only partially aware. This, he said, is the "uncoordinated drift."

It is easy in our day to drift along with the crowd, with friends, the family, or even the church, and not really accomplish anything. We get absorbed in things and busyness, but we don't really go anyplace or do anything. Crowd psychology is a real threat to many lives, for in the crowd one can forget individual responsibility and not feel too bad. He soon learns to lean on another for decisions. All of this, finally, brings about the "uncoordinated drift."

Our Lord has not willed that any man be absorbed by another. No man is to lose his identity, either in the crowd, among friends, in the home, or in the church. He is rather to chart his own course and to live his own life for Christ, as Jim Elliot has said, "to the hilt." This is the way we escape the "uncoordinated drift."

If we let another choose our ideals and make our decisions, we ignore the individuality that makes us unique. We become one of the uncommitted, a victim of the "uncoordinated drift." We run, finally, adrift, with no destination, or stranded on an island of meaninglessness and hopelessness.

The "uncoordinated drift" might begin in a number of ways. By failing to read the Bible and praying daily, or becoming irregular in our church attendance. It might begin with careless stewardship and indifferent attitudes. However it begins, it need not continue. It can be halted by full surrender to Christ, who then with His steady hand of providence and guidance leads us "in the paths of righteousness."

Our day calls for heroism in the area of Christian discipleship. No age has seen more disappointment, more tragedy, and more decay than ours. We have seen the venom of hate spelled out in war and death. We have seen a president fall at its hand. We have seen an unrest created in our land, reminding us that hate still exists.

But this is only one area! Many could be added to this, all of them unfolding the dreadful lessons of history, all of them telling us that too many

have fallen victims of the "uncoordinated drift," a drift that has landed many a man on the ash heap of ruin.

Out of chaos and confusion a world looks about for an answer. Thus upon the "committed to Christ" there is placed the awesome responsibility of charting a course for men to follow. For many are too weak to find the path to life. They are adrift and will remain so until they are confronted with the Master of life.

Don't let the "uncoordinated drift" absorb you. It leads nowhere and gains nothing. The Creator has planned a better way and man is worth too much to be carried away by the "uncoordinated drift."

Come ashore! The Master of life stands ready to guide. He is the Craftsman of life, the Master of every storm, the Provider for every day. He is the Way, the Truth, and the Life!

The POWER of PURPOSE

By DAVID L. FLETCHER

THE SALVATION ARMY has an old and wise saying, "A man may be down, but he is never out."

This has been proved time and time again in the history of mankind: a drunken outcast converted and transformed, later to become a great evangelist and church leader; a big-time criminal snatched from the pitfalls of hell to be used of God as a great soul winner; an alcoholic bowing at an altar of prayer in a small rescue mission, and returning home to resume his responsible role as husband, father, and breadwinner.

These are but a few of the stories that could

be told on and on, proving once and for all that, no matter how low a man has sunk, God's grace is still sufficient to make him a new creature. Enough, I say, to make the most wavering rejoice!

It is not always easy to be optimistic. Sometimes it seems that failure is inevitable, that there is no possible way out. But this is not the time to quit; indeed, it is just at such times as this that a real man can stand tall and reveal his true colors. He can say, in the words of a well-known American naval commander, "I have not yet begun to fight!" And he can continue to hurdle every obstacle until even the most ardent critics must gasp and stand in wonder.

Some people never seem to accomplish much because they never launch out and try. I am of the opinion that, if he really wants to with all his heart, a person can accomplish almost anything

he may set out to do. Of course, without God's help nothing is possible, but folks often fail because they refuse to give God an opportunity to help them. How foolish! With God, "all things are possible," but how little is our faith! Is it an education you want? or the courage to talk to the family next door about God? Then ask Him to help you, and prepare to add feet to your prayers.

The world cannot understand how a man can smile through his tears; how he can receive a slap in the face without bowing his head or striking back; how he can seemingly suffer setback after setback, yet refuse to admit defeat, and keep fighting, all the while becoming stronger, until victory is certain.

It is a secret known to those who have been born of the Spirit and who walk with Him daily.

Berries and Mud Puddles

By DOROTHY S. HAMPTON

IT WAS one of those mornings when the whole world seems wrong. Rain poured from a dark-canopied sky to a sodden, molded earth.

The dishes in the sink towered like Mount Everest; and the children's room, strewn with broken toys, popcorn, and ragged books, resembled the city dump.

I had awakened before dawn with a throbbing headache and couldn't find a headache pill. Worse still, several personal problems ate on me like a cancer and I was abnormally depressed.

At last I found and gulped down two aspirins. I did the dishes, removed the children's rubbish, and tidied up other rooms, becoming more depressed as I did so.

Two-year-old SuAnn, like a guardian shadow beside me, jabbered. "Gum, Mama? Gum?" (Dr. Spock forgot this part!)

I thought, Now what do I do? I can't dry the earth, nor manufacture more gum, nor stake the children out.

Finally the sky quit weeping and a few chirping birds sailed about; so I seated Berry (our nine-year-old son) with some color books and half-eaten crayons and hustled SuAnn out to the play area. It's a fenced enclosure containing a swing set and toys. To avoid bogging in mud I coaxed her to swing.

"Wing, Mama?" SuAnn asked, as her gazed measured me.

"Yes, 'wing,' if you want to call it that," I replied.

Suddenly her eyes were amber pools sparkling

with sunlight. Staring straight ahead she yelled, "Purdy, Mama. Purdy."

Curiosity rose within me. I listened and looked carefully as she chanted on.

Nothing was pretty. The earth oozed muddy water. Grass fingers hoisted droplets so they couldn't disappear. Rusty marigolds, parading around the wooden fence, bowed their soggy, unfriendly heads. And smoky moisture-filled clouds loomed across the sky.

I'll agree. It was a wretched day to take Suzy out. But she'd already started banging her head on the floor, so—

At last she pointed her dimpled, fat finger at a tiny mud puddle. "Dat's purdy," she said, and looked as solemn as Whistler's mother.

Now, I thought, almost aloud, she's had too many falls on her head. Who ever heard of a mud puddle being pretty? You are surely a confused child. I'll have to get you straightened out and quickly.

She kept pointing and yelling, cracked-record fashion.

I squinted and looked more closely. And guess what I saw!

At one side of the puddle lurked a beady, red berry. We shot out of the swings to the hole and I dug it out. Beautiful? Indeed! I tossed it to SuAnn. Her eyes burned with pleasure. And she ballyhooed like she'd found a ruby.

I felt I'd discovered a nugget of philosophy of inestimable value. And what was that? Beauty

"God Resigns!"

LAST EVENING as I was reading the *Herald of Holiness* and was about ready to turn the page, I took a passing glance at a heading and in my mind read, *God Resigns!* I turned the page back quickly and there discovered a poem by Jean Leathers Phillips entitled "God Reigns!"

What a difference!

After getting my mental relapse straightened out, a few thoughts went through my mind.

We are continually reading of someone resigning his job. This happens in every area of life, from the federal government down. Some of these resignations are forced upon the individuals by a higher power and only resigning saves face. Sometimes people resign because the pressures are too great and they cannot "take it."

Sometimes ministers resign for "greener pastures," leaving an empty feeling and disappointment in those left behind. Sometimes a minister resigns because the going gets rough where he is and this seems to be the easy way out.

Sometimes a Sunday school teacher resigns because the class is giving her trouble. Sometimes a board member resigns because of conflict with another board member or the pastor, and this appears to be the easy way out.

But, God resigns? Immediately we say, No! From the human standpoint, if anyone ever had a reason to resign, it would be God. How often His people disappoint Him! How many of the promises that we have made to Him we have failed to keep!

I wonder if we do not take God for granted. He is there—we know He is there and will never be on a vacation. Then let us all daily praise Him for the manifold blessings He gives us every day of our lives. Let us thank Him for His patience with us, for His understanding of our human frailties. Let us strive every day to so live our Christian lives that we will never think of God wanting to resign!

By DEANE R. HARDY

Pastor, First Church, Bangor, Maine

lurks everywhere! Children, unobsessed, see it. We adults often do not see it because we focus on our pains and remedies, problems and possible solutions, or boredom. Nevertheless, the red berries are *always* there in the mud puddles—figuratively.

Back in the kitchen I reflected on my "mud puddles"—new jobs I'd accepted in the church, ailing parents six hundred miles away; problems, like freight cars, on and on and on.

But my thoughts retreated to another day. The small, crudely painted plaques hanging on the walls of Berry's bedroom brought back that singing June night in 1958 when we chose him our son. Once again I saw him a short, chubby three-year-old. And I heard him as he gazed intently at my husband through heavy-lidded, bashful brown eyes and drawled, "Day's my Daddy."

The pungent, bitterweed bouquet stuffed in a greasy mayonnaise jar "dest for Mommy" reminded me of that crisp and colorful November day in 1962 when we adopted SuAnn. Looking at those stubby weeds, I suddenly felt a surge of the excitement I'd felt that day as I cradled a fat, blond baby in my arms and knew, at last (after waiting fifteen years), I had a daughter of my own.

My collection of jasmine and rose-scented perfume bottles, in a lacquered shadow box, bespoke birthdays and Christmases and friends.

The shimmer and clean smell of our just-waxed hardwood floors took me back to the four years we were in evangelistic work and I'd yearned for the day "I'll be privileged to scrub and wax my own floors again." "Privileged," I'd said.

My husband's worn sermon books and dog-eared notes on his bedside table spoke to me of countless services when I'd seen troubled, burdened souls bow prayerfully at altars and arise—burdens gone and with joyful, shining countenances.

I pondered farther. We've a nice church, congenial laymen, and good health. And best of all, a Heavenly Father who is deeply concerned about individuals. So concerned that He sometimes uses object lessons to teach us valuable truths.

The sun, that had now climbed high, peeked around a caravan of dark, roaming sheep-clouds and beamed through the window at us. And, like magic, its rays stroked SuAnn's flaxen hair and made it spun gold.

She yanked my skirt. She's a chubby little thing, but quick and darting as a sparrow. Clutching the berry so tightly her knuckles whitened, she flashed her sweetest smile and said, "Purdy, Mama?"

"Yes. Pretty, Darling," I replied; and I meant it.

Beauty and blessings are everywhere, even in the "mud" of everyday living. We need to sharpen our awareness and become more appreciative of them and focus less on self and problems. After all, doesn't the Bible say, "Cast thy burden upon the Lord, and he shall sustain thee: he shall never suffer the righteous to be moved" (Psalms 55:22)?

It's as easy as . . .

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***. . . and it will make JUNE 6
an unforgettable day
in your life!***

PENTECOST

SUNDAY

June 6

**A Day of
Unforgettable
Witness**

Join fellow Nazarenes at home and around the world to make Pentecost Sunday, 1965, an outstanding day of unforgettable witness, climaxed by a great prayer-backed, Spirit-blessed evening evangelistic service in your local church.



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Witness by TRACT

Old-fashioned? Perhaps to you, but it won't seem that way to the one who has never before been handed one of these signs of Christian concern! And to make it new for *you*, your Publishing House has prepared a contemporary

tract, *Meet My Saviour*, for your June 6 "day of unforgettable witness." Ask your pastor for at least five copies. Every Nazarene will find needy hands on Pentecost Sunday . . . and after . . . waiting for *Meet My Saviour*.

Witness by PHONE

Quicker than you can look up the numbers you'll think of half a dozen unsaved friends or relatives who can be reached by telephone! Local service and long distance can take you anywhere! What a thrill if your voice,

heard next door or across the nation, could bring the reality of Christ to a needy soul! Make *at least* one "witness by phone" on Sunday, June 6. Follow up the call with a *Meet My Saviour* tract in the mail.

Witness by LETTER

Let the postman be your partner on this "day of unforgettable witness." A simple letter of Christian testimony can mightily touch your unsaved friend or loved one. Just saying how God has met the deep needs of your life, and

including a tract and perhaps some pointed verse of scripture,* may be enough to melt that "heart of stone" and bring fulfillment to the prayer you've prayed so long.

*Here are several verses you might use: Revelation 3:20; John 1:12; Romans 10:9; I John 1:7-9.

Witness by PERSONAL VISIT

Think just a moment . . . somewhere, not far away, is someone you know who *should* be a Christian—but *isn't!* Perhaps it's that neighbor you've never gotten around to calling on, or the likable young fellow you've been work-

ing with throughout the week. Arrange time on Pentecost Sunday for a visit . . . and turn that visit into the personal Christian witness you've always wanted to make. When you say, "Good-bye," leave a copy of *Meet My Saviour*.

Witness by PRAYER

Hadn't you thought of prayer as a witness? Make it one! Let your private prayer-time on this Pentecost Sunday be an earnest *witness to God* of the yearning of your heart for one particular soul. Ask His blessing and guid-

ance as you seek to win this one to Him. Perhaps it will be someone you won't actually *see* on Sunday. But someone, somewhere needs that intercessory prayer . . . and you dare not neglect what God would have you do.

**“Introduce
them to
a REAL
Friend!”**



“DID YOU KNOW that God is personally interested in *you*?”

This is how it starts, simple and straightforward. *Meet My Saviour* is not a message “selling” someone, or some organization. In fact, it is not “selling” anything!

The real purpose behind this little brochure is to introduce—in words that anyone who can read a newspaper can understand—the plan of salvation. If you are looking for a collection of old phrases and shibboleths, you will be disappointed. *Meet My Saviour* is beamed to the person who doesn't know how to become a Christian. Or if he does know, and has been negative toward religion, the tract disarms him with its simple truth and refreshing logic.

It is beamed to the person who has

tried to reform himself, and reminds him that the “trouble is, you can't go at this changed-life business from the outside. The heart must be changed first. . . . This changes your motivations, your affections, your outlook. . . . The outward change naturally follows: new habits, new associations, new things to live for.”

The three steps to salvation are clearly outlined:

First, admit you are a sinner, then confess and turn away from your sins, then believe that God forgives your sins. Each step is scripturally supported.

This faithful evangel will remind the person of your testimony. Use it to help your witnessing become times when something unforgettable happens to the persons you contact.

"And When They Had Prayed"

IT IS SAID that there are more than five hundred places in the Bible where prayer is mentioned. It must be an important subject. Jesus prayed often. He prayed in the early morning, at noontime, and in the evening. He spent all night in prayer. He prayed before a great victory, and He prayed after the victory was won.

"Nothing lies beyond the reach of prayer, except that which lies outside the will of God."

"And when they had prayed, the place was shaken where they were assembled together; and they were all filled with the Holy Ghost, and they spake the word of God with boldness" (Acts 4:31).

There are reasons why we do not see more accomplished in our Zion through prayer. I think it is clearly given us in the story of Jacob and Esau. They were bitter enemies. Esau hated his brother. He had bitterness in his heart over the way he had been treated.

Jacob tried to substitute money for prayer. He sent nice gifts to his brother, but it did not suffice. We have more money today than ever before in the history of the church, but it is not bringing a revival that reaches out after raw material.

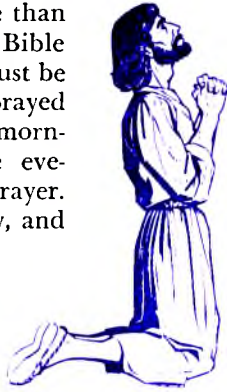
We have better church buildings, better equipment, better trained preachers and teachers, but still we have not seen our churches shaken.

Jacob tried organization—but that did not work. We have never had better organization than at the present time. One pastor told us that when he went to a new pastorate, he found twenty-two different organizations. He dismissed most of them, started prayer meetings and visitation, and added five hundred to his Sunday school in one year.

Jacob tried to substitute numbers for prayer in bringing about a reconciliation with his brother, but that did not work. Hatred over a period of twenty years could not be changed by mere numbers.

I certainly believe in numbers, but a crowd will not reach the heart that has murder in it. The late Dr. J. B. Chapman used to say, "You cannot have rabbit pie until first you catch the rabbit." Numbers alone will not break through the rottenness of our day.

Jacob tried to make a big showing by sending a big crowd, but Esau had a big crowd too! He had



**By Sunday School Evangelist
A. S. LONDON**

400 trained men. In our home city alone there are more than 250,000 people who are not affiliated with any church.

Jacob tried programs—and so do we! As a number of pastors have said to me, "We have tried everything we know, and still the revival that we have looked for has not come."

Bitterness, faultfinding, gossiping, surmising, ill will, or holding a grudge cannot be wiped out by any human program, money, or organization. It takes the supernatural. There must be a miracle-working God to melt us, unite us, help us to forget the past, blot out hard feelings, and lift us out of our complacency—if the revival comes.

Jacob came to the end of his road. All his human plans failed. He turned to God in prayer:

And Jacob said, O God of my father Abraham, and God of my father Isaac, the Lord which saidst unto me, Return unto thy country, and to thy kindred, and I will deal with thee: I am not worthy of the least of all the mercies, and of all the truth, which thou hast shewed unto thy servant; for with my staff I passed over this Jordan; and now I am become two bands. Deliver me, I pray thee, from the hand of my brother, from the hand of Esau: for I fear him, lest he will come and smite me, and the mother with the children (Genesis 32:9-11).

What a prayer! It brought Esau to tears. He ran to meet his brother when he saw him coming. He embraced his brother, whom he had hated for a score of years. He kissed him and they wept.

It is my honest belief after being in more than twenty-three hundred different churches across the nation that we are in the most crucial period for reaching raw material for our Zion that we have ever known.

Will we break through and make an impact upon the lost at our door? God grant that it may be so!

As Christ crucified is preached, we see a God of love and His great desire toward us, and we cry out in our dire poverty, "Lord, I greatly need Your love." There is a pervading energy set loose in the hearts of men when we preach Christ crucified.—Selected.

EDITORIALS

By W. T. PURKISER

To Magnify the Lord

It has been said that the call of the Psalmist, "O magnify the Lord with me," means, "Let us realize how big, how great God is, and completely adequate for all our need, and let us rest our minds and hearts, our worries, our concern for our loved ones, our whole nation's troubles on His breast, on His Everlasting Arms."

There is much truth here. A vision of the adequacy of our God will undoubtedly bring a sense of our own unworthiness. But its highest result is an outgoing trust rather than an ingrowing self-abasement.

It means much to the peace of the Christian heart to see how big and how great God really is. One who called into being this universe with His creative word, who upholds it by His power, whose heart enfolds the cares and concerns of the multitudes who put their trust in Him, who so loves that He gave His only Son for our salvation—such a God will not fail in the time of need.

The Old Testament has an interesting word for "trust." It means "to throw oneself forward." As Lawrence Toombs describes it, it implies "an unqualified abandonment of the self to the revealed love and mercy of God, an almost reckless throwing of oneself on the divine mercy and protection in complete confidence that it will be there, and that it will be able to sustain the one who thus unreservedly commits himself to it."

SUCH A GOD is completely adequate for all our need. He has not guaranteed the supply of all we want; but then we want so many things that would not really be best for us if we had them. He is pledged to supply all our need, and that not according to our deserving or our striving, but according to His riches in glory by Christ Jesus (Philippians 4:19).

We can rest our minds and hearts in His love and grace. We can leave with Him our worries, casting all our care upon Him because He careth for us. We can share with Him our concern for our loved ones, knowing He loves them too, even more than we.

We can even put "our whole nation's troubles on His breast." They are many, and we are not able to help them much by direct action. But our God is still the sovereign Lord of history, and will never abdicate His throne. "Man's extremity is God's opportunity" even now as it has always been.

For the arms underneath are not the arms of

flesh, but Everlasting Arms. We can lean heavily on arms like these and they will never fail.

This is, at least in part, what it means to magnify the Lord. To do any less is to minimize, not magnify. Lack of confidence in God not only destroys our peace; it downgrades our Protector. Rather, let us say—

I will bless the Lord at all times:

his praise shall continually be in my mouth.

My soul shall make her boast in the Lord:

the humble shall hear thereof, and be glad.

O magnify the Lord with me,

and let us exalt his name together.

(Psalms 34:1-3)

The Problem of the Pebbles

It is generally true that we stumble over pebbles, not mountains. Mountains are serious obstacles. They can loom high and forbidding to one who must pass. But they do not take us off guard. We see them and have a chance to get ready for them.

Pebbles are not like that. They lie unnoticed in the path, ready to trip the unwary. They take us by surprise. They catch us off-balance. We do not see them, and have no chance to get ready for them.

It is not usually the big things in life that throw us. We can rise to great challenges. They bring out whatever there is in us of the heroic. We grow as we grapple with great issues.

It is the little, nagging annoyances that get us. It is not only true that little people stumble over little things. Big people do also.

It is safe to say that most of the failures in life come over matters that really do not count for much after all. When we get on the outs with friends, or church, or even the will of God, nine times out of ten it is about something that will look pretty small a hundred years from now.

Of course, sometimes the pebbles are symptoms. It is easier to talk about the pebbles than about the mountains. Wise counselors have learned that often the complaints people bring to them are not really what is bothering them at all.

YET THE PEBBLES can't be lightly tossed aside. That they should trouble us at all could tell us something about ourselves, were we willing to consider it. And they can accumulate until they themselves become mountains.

Years ago General Superintendent R. T. Williams used to warn against "the little foxes, that

spoil the vines: for our vines have tender grapes" (Song of Solomon 2:15). Little foxes, he noted, are more dangerous than elephants or camels. If an elephant crashes through the wall and rampages through the vineyard, the damage is easily seen and quickly repaired. But the little foxes slip in unnoticed, and do their damage unseen and un-mended.

Jesus made a vivid comparison between the little and the great. "He that is faithful in that which is least is faithful also in much," He said (Luke 16:10); "and he that is unjust in the least is unjust also in much."

Could we but remember this, how much trouble we would be spared! Failures in times of crisis are not usually the events of a moment. They are the end result of long series of small compromises, little lapses, failures in that which is least.

The heavens are brass in the face of prayer about big needs because the daily path to the throne of grace has been so little used it is overgrown with weeds. The big decisions find us with paralyzed wills because we have developed the habit of wavering in the small decisions.

It is not necessary to labor the point. The applications are many and varied. The lesson to remember is that while we stumble over pebbles, not mountains, what we do in the mountains will in the long run be decided by how well we handle the problem of the pebbles.

"The High-powered 'Holy Hustle' "

A recent writer has contrasted the biblical ideal of waiting upon the Lord with what he calls "the high-powered 'holy hustle' " into which so many of us tend to drift.

There was a time when the ideal of life was contemplation, quiet thoughtfulness that stood aside from the clamor and crush of the crowds. We live in days quite different. In our day the ideal of life is action, and the person esteemed is the one who "gets things done."

The change is not all loss. Contemplation can be just another name for laziness. It may be easier and less exacting to watch than to work, to look on than to labor. No one can despise activity and be a true follower of Him who said, "My Father worketh hitherto, and I work" (John 5:17).

Yet activity may easily become aimless. The modern mood is reflected in the story of the man who ran hard to catch a bus just pulling away from the station. With a surge of effort he swung on board, and then asked, "Where is this bus going?"

Even "the holy hustle" may be all on the surface, just an endless tinkering with the machinery rather than a serious grappling with human needs. Every Christian has to face in his own life the problem of priorities. He may find himself doing many innocent and even necessary things while neglecting completely those things that matter most.

This all points to the importance of "waiting on the Lord." We probably will always have to hustle, and better a "holy hustle" than any other kind. But the more we hustle, the more important is the pause that refreshes the spirit and renews the sense of direction.

The faster one travels, the greater is his need to be sure he is traveling the right road. The more busy one is, the more important it is to be sure that the business is directed to ends that are really important.

FEW HAVE EVER SEEN IT more clearly than God's prophet Isaiah. "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 40:31).

Isaiah does not recommend the substitution of waiting upon the Lord for flying, running, and walking. Those who wait upon the Lord, on the contrary, will fly higher, run faster, and walk farther.

The point is, the higher we must fly, the faster we must run, the farther we must walk, the more important are those moments of waiting upon the Lord. It is told of John Wesley that, having tarried even longer than ordinary in prayer and devotions in the early morning, he explained that he had an unusually full and busy day ahead.

Waiting upon the Lord does two things for us. It brings the divine renewal of strength. It restores depleted soul energies. It strengthens holy purposes. It even renews the physical powers.

But even more, waiting upon the Lord serves to give us a sense of direction for all of life. It weakens the pull of earth, and intensifies the tug of heaven on our souls. It helps us to look at the clamoring confusion of human existence in the light of eternity's values.

Waiting upon the Lord saves us from "losing the forest among the trees." It helps us keep our perspectives clear. It ties us more firmly to what is most worthwhile. It frees us from the tyranny of the trivial. It liberates us from bondage to the good, and enlists us in the service of the best.

"The high-powered 'holy hustle' " is with us to stay. In our fast-traveling age, we either move or get run over. The pace of life is more apt to accelerate than to slow down. This makes it all the more important that we learn to preface the "holy hustle" with long and serene periods of waiting upon the Lord.

Day of Unforgettable Witness

A five-step plan to make Pentecost Sunday, June 6, a "day of unforgettable witness" is presented in the supplement to this issue of the *Herald*.

Prepared and presented jointly by the Department of Evangelism and the Nazarene Publishing

House, the challenge envisions a fivefold witness: by tract, by phone, by letter, by personal visit, and by prayer.

A simple and effective tract entitled *Meet My Saviour* has been prepared and is available at the unbelievably low cost of one-half cent per copy in quantities of 1,000 or more, or one cent per copy in 100-copy packets.

It has been said that there are two kinds of failures in the world. There are those who do not plan their work, and there are those who do not work

their plan. The same two kinds of failures are found in the Church. However good and sound it may be, no plan will work itself.

This is a good plan. It places the responsibility exactly where it belongs, on the individual Christian. It is designed to help us do effectively what we must do anyway if we are to enjoy the favor of God—make Christ known to our generation. Let's work the plan for all it's worth and trust God to use it in bringing about a harvest of souls at Pentecost, 1965.

THE CHURCH AT WORK

EVANGELISM

EDWARD LAWLOR, *Secretary*

MAKE

Pentecost Sunday MEANINGFUL!

In this issue of the *Herald of Holiness*, the Department of Evangelism has prepared a significant center-page insert. In this supplement YOU will find an invitation to participate in a day of UNFORGETTABLE WITNESS. Make PENTECOST SUNDAY, 1965, a day of all-out witnessing, unparalleled in our history as a denomination.

Now the 1-2-3-4-5 goal is not an easy one! But it is a good way to show YOU are spiritually alive on Pentecost Sunday. HOW CAN YOU PARTICIPATE?

1. By personal commitment to make the FIVE witnesses and faithfully use the tract *Meet My Saviour*.
2. By personally telling other Nazarenes what YOU are doing, and enlisting them in this DAY OF UNFORGETTABLE WITNESS.

We believe this is a God-given program of witness based on the great promise of Pentecost recorded in Acts 1:8. It is a highly effective and unique approach for our contemporary day.

It involves more than just a talk—a visit—it involves ALL-OUT PERSONAL COMMITMENT. This personal commitment is the steel girder that

MID-QUADRENNIAL
CONFERENCE
ON
Evangelism

TUESDAY - THURSDAY
JAN. 11-13, 1966

**MUSIC HALL
KANSAS CITY, MO.**

holds the entire DAY OF UNFORGETTABLE WITNESS together.

Read about the FIVE-POINT PLAN in this specially prepared supplement from the Department. It is our message to YOU—YOU are the key—the decision as to whether June 6 will be unforgettable is in YOUR hands!

Will you accept the challenge and make PENTECOST SUNDAY a decisive forward move in a FIVE-POINT witness?

Evangelistic Honor Roll

Information has been received that Evangelistic Honor Roll Certificates were presented during recent 1965 assemblies to the following pastors:

HAWAII (February 11, 1965), *Ernest E. Baker*, Kaneohe

WEST GERMAN (for assembly year 1963-64), *Gerhard Brehl*, Berlin; *R. F. Zanner*, Frankfurt; *Viktor Scheenbreedt*, Wuppertal

MIDDLE EUROPEAN (March 31, 1965), *R. F. Zanner*, Frankfurt; *Hugo Danker*, Hanau; *A. J. Finkbeiner*, Kassel; *O. H. Kleven*, Copenhagen

DISTRICT ACTIVITIES

Argentina District Assembly

The district conventions and assembly in Argentina were held the first week in March, with the Central Tertero Church in Buenos Aires as host church.

Roberto Contreras was elected district young people's president, and Mrs. John Cochran was reelected as missionary president.

Dr. John Cochran, district superintendent, presided over the assembly, and was the special speaker for the young people and missionary conventions, presenting a great challenge to launch out into the interior. Rev. Jose Di Pietro, district evangelist, was the speaker for the evening services during the assembly.

There was a fresh note of victory during the assembly, and pastors and people returned to their posts of duty with a new challenge and determination to spread the gospel further this year.—JOANNA HOWERTON, *Reporter*.

THE LOCAL CHURCHES

PROVIDENCE, RHODE ISLAND—First Church enjoyed a one-day holiness convention on Monday, April 12, with Dr. George E. Failing, editor of the *Wesleyan Methodist*. An afternoon session with informal presentation and an evening service of preaching richly rewarded all who attended. Dr. Failing presented the experience of heart holiness and perfect love in an attractive and inviting manner; his ministry was greatly appreciated.—ROSS R. CRIBBIS, *Pastor*.

1964-68 Holy Watchnights

FIRST DAY OF EACH MONTH
6PM to MIDNIGHT
LOCAL TIME

TUESDAY, JUNE 1, 1965

The (Thomas) Fowler Family Evangelistic Party report: "Just recently we closed two very wonderful revivals. At Gainesville, Georgia, with Pastor Terry Soles and people, God gave more than sixty seekers, with good crowds throughout the meeting. Then at our First Church in Bowling Green, Kentucky, with Pastor Roy Wells and people, the Lord moved in a wonderful way, giving great crowds every night, and fifty-seven seekers. The closing Sunday night saw a gracious altar service with good victories. We have had a cancellation for the date, June 4 to 13. If interested, write us, c/o Box 527, Kansas City, Missouri 64141."

DEER PARK, WASHINGTON—God honored the ministry of Evangelist C. W. Brockmueller in revival services here. There was good attendance, with deep conviction. Several people were converted and some sanctified wholly; there were twenty-one seekers in the six days, and a real uplift in the church through the good, scriptural, holiness preaching. Also Brother Brockmueller's films of his travels in Europe and the Bible lands were helpful and of interest to all. God is blessing here, and we have seen some good, steady gains this year for the Kingdom.—BERNARD W. CULBERTSON, *Pastor*.

South Venice Church, Florida, recently closed the best revival of its history, with Rev. W. W. Rose as evangelist. Under his Spirit-anointed preaching many souls found help at the altar of prayer. Pastor and people are rejoicing over the victories won. Surely Brother Rose is God's man, and we greatly appreciated his ministry with us. We have given him a call to return in 1966.—FERMAN E. GREENE, *Pastor*.

WATERFORD, OHIO—We had a stirring revival with Evangelist Thomas Hayes, closing on Sunday, April 11. One charter member said it was the best revival in the church's history. For those who pledged to pray and fast there were visible blessings—needy souls at the altar at each invitation. We appreciated the ministry of Brother Hayes and praise God for His blessings.—DIXON J. LANG, *Pastor*.

Rev. K. S. White, pastor of the church in Post, Texas, died April 20. He was an elder on the Abilene District. He is survived by his wife, of the home, 110 West 10th Avenue, Post; and a son, Steve.

CHERRYVILLE, NORTH CAROLINA—Our church recently enjoyed a gracious revival with Rev. W. W. Rose preaching, playing the guitar, and singing. As a result of prayer and fasting, our people were encouraged, new people were reached, some adults were saved in their homes, with a total of forty-two seekers during the meeting. A nice love offering was received for the pastor, Rev. James A. Baker, who was unable to attend the meeting due to major surgery; but thank God, it was not malignant. We ask prayers for his speedy recovery. We give God praise for this good revival.—*Reporter*.

RIO GRANDE, NEW JERSEY—Sunday, April 4, is a date to be remembered by our people. It marked special Sunday school services to celebrate completion of renovation of classrooms, addition of one room, and installation of new lighting system. The week prior to April 4 was used for calling on 1,000 families in the area, with 163 new families added to our prospect list. Fifty-nine visitors were present on Sunday, which marked the beginning of our revival with Rev. O. E. Williams. In the first service 15 brand-new people prayed through at the altar, with 50 seekers during the eight-day meeting; 25 of these were new people. We greatly appreciated the ministry of Brother Williams.—CARL T. COCHRAN, JR., *Pastor*.

SOMERSET, PENNSYLVANIA—Our church recently enjoyed a wonderful revival with Evangelist James and Ruth Ford. Many of our folks said this was the best meeting the church has had. For sev-

eral months God had been visiting our people, and as a reward of a group of earnest prayer warriors, the Holy Spirit broke in upon us. The preaching of Brother Ford was anointed of the Lord, and many souls were won. On the closing Sunday morning, without any preaching, some sixteen souls prayed through to victory. Sister Ford's singing and religious readings were of much blessing. Our people are much encouraged by this old-fashioned revival, and we press forward for souls.—GEORGE ENMITT, *Pastor*.

AUBURN, ILLINOIS—The soul-searching messages of Rev. James H. Livingston were much appreciated in our recent revival. Brother Livingston is a strong gospel preacher and a diligent worker. Each day he called from house to house, inviting the people to church, witnessing, and praying with the unchurched. He made many new contacts for us, and our church has been much helped.—ELLA FITSHUGH, *Reporter*.

WHO ARE YOUR HEIRS IF YOU MAKE NO WILL?

- Wife or husband?
- Children or their descendants?
- Parents, brothers, sisters?
- Grandparents, uncles, aunts?

State laws provide the manner for distributing your estate under Probate Code if you die without making a will. These inflexible laws make no provision for gifts to church or charity.

If You Make a Will You Can . . .

- Select the executor to administer your estate.
- Make special provisions to safeguard your loved ones.
- Name a guardian for minor children.
- Make bequests to your church or favorite charity.

Clip and mail this coupon
for more information concerning your personal will



To:

Jonathan T. Gasset, *Executive Secretary*
Wills, Annuities, and Special Gifts
Church of the Nazarene
6401 The Paseo
Kansas City, Missouri 64131

Name

Address

.....

INDIANAPOLIS, INDIANA—West Side Church recently gave Pastor R. B. Acheson a unanimous one-year call, and there was only one negative vote on an extended three-year call. God is blessing in all departments of the work; we are averaging over three hundred in Sunday school and recently purchased a new Sunday school bus. The church has purchased forty acres of ground near a new housing development for future relocation. A spirit of unity prevails.—ROY KINSEY, Reporter.

THE BIBLE LESSON

By BRIAN L. FARMER

Topic for May 23:

A Nation Worships God

SCRIPTURE: II Samuel 6-8 (Printed: II Samuel 6:12-13, 17-18; 7:1-3, 11b-13)

GOLDEN TEXT: *Exalt the Lord our God, and worship at his holy hill; for the Lord our God is holy (Psalms 99:9).*

God commands men and nations to worship Him. What does this mean? Obviously, the God we have revealed in Jesus Christ is not like the popular variety performer who craves his daily dose of applause.

No, worship is simply the appropriate mode of appreciating God, just as admiration is the appropriate and the only way to appreciate objects of art. This is one sense in which God commands us to worship Him. The Scottish catechism says that "man's chief end is to glorify God and to enjoy Him forever." In fact, these two are the same thing. When God invites us to glorify Him, He invites us to enjoy Him.

When the ark of the covenant was brought by David into the house of Obed-edom, he and all his were blessed; when the ark was taken into the city and set in the Tabernacle prepared for it, then were all the people of that city richly blessed of God. What is more, their ruler, King David, was also honored by the Lord. The Davidic covenant (II Samuel 7:14-16) was granted upon which was to be founded the glorious kingdom of Christ.

So when worship is given a high place in our living, God is able to communicate himself to us, and that which He makes known is of inexpressible worth to us.

Another thought is that worship increases with worship, for as C. S. Lewis points out in *Reflections on the Psalms*, our enjoyment of a thing or a person is often completed by the expression of praise concerning it. When lovers keep telling each other how beautiful they are, it is not so much as a compliment but as the completion of a delight already felt.

The nation which has learned that among the multifarious duties of state there must be provision for worship holds itself ready to receive from God. There is no resource greater than He.

Yet, on the other hand, all the nations that forget God shall be turned into hell (Psalms 9:17).

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"SHOWERS of BLESSING"

Program Schedule

May 23—"Changed Men Changed the World, Part II," by Russell V. DeLong

May 30—"The Upward Look," by Russell V. DeLong

June 6—"Should I Make My Child Go to Sunday School and Church?" by Russell V. DeLong

Deaths

MRS. MATTIE BELLE ASHBY (nee Bruce) was born October 31, 1882, in Mississippi, and died January 12, 1965, at her home in Blanchard, Louisiana. She was the wife of one of the veteran preachers on the Louisiana District, Rev. A. D. Ashby, Sr., who was active in the ministry for over fifty-five years. She stood loyally by his side through the years, devoted to God, the church, and her family. It was in a Sunday morning service that she became ill. Besides her husband, she is survived by four daughters: Mrs. Marvin Allen, Mrs. J. H. Murray, Mrs. P. R. Bertrand, and Miss Mattie Lou Ashby; and eight sons: J. C., W. T., A. D., Jr., D. L., O. H., A. M., O. F., and D. E. Ashby. Funeral service was held in the Blanchard Baptist church to accommodate the crowd, with Rev. A. H. Hoffpauir in charge, assisted by Rev. C. E. McCall, Rev. M. H. Godwin, Rev. W. L. Cocherell, and Rev. H. M. Foster. Burial was in the Blanchard cemetery.

FRED J. JENSEN, member of the Kenmare, North Dakota, Church of the Nazarene, and of the board of trustees, died of a heart attack January 7, 1965. He was born in Denmark, July 10, 1896. He is survived by his wife, Lena; three daughters, Mrs. Ralph (Margie) Campbell, Mrs. Lyle (Carolyn) Alexander, and Mrs. Robert (Ann Mae) Laumb; and two sons, Henry and Marlowe. Funeral service was held in the Kenmare church with the pastor, Rev. Ellen Duke, officiating, assisted by Rev. John Planz of Trinity Lutheran Church. Interment was in the Trinity Lutheran Cemetery near Norma.

MISS ELIZABETH BENNETT, faithful member of First Church of the Nazarene, Indianapolis, Indiana, died recently. She was always faithful to the services, a great booster to the pastor, and young and old alike loved her. For thirty-one years she was chairman of the Prayer and Fasting League of the Bethany Chapter of the N.W.M.S. She remembered the church she loved so well by leaving it a substantial sum of money, one-half for foreign missions and the other half for the local church.

MRS. JOHN STRUNK (nee Anna Elvina Christensen) was born August 26, 1897, in Turner County, and died on September 11, 1964, in Yankton, South Dakota. In 1919 she was united in marriage to John F. Strunk; to this union were born eight children. She was a faithful member of the Yankton Church of the Nazarene, and for eighteen years served as the local missionary president. She also served in the district missionary society. She lived and died triumphantly. She is survived by her husband, John, of Irene, South Dakota; four sons, Warren, Merle, Orlin, and Lyle; and four daughters, Mrs. Wayne (Ruth) Nelson, Mrs. Merle (Faye) Iles, Mrs. Jacque (Violet) Hart, and Mrs. David (Ruby) Siemon. Funeral service was held in Irene, with Rev. Albert O. Loeber, district superintendent, in charge, assisted by her pastor, Rev. Leota Shierrey. Burial was in the Irene cemetery.

DENNIS H. WALKER was born September 10, 1886, at Bedford, Indiana, and died February 25, 1965. In 1908 he was united in marriage to Floy Roberts. In 1924 he joined the Lamar, Colorado, Church of the Nazarene, and was a faithful member. He is survived by two sons and two daughters. Funeral service was held in the Lamar church, with his pastor, Rev. Clarence L. Jennings, officiating. Burial was in the Fairmount cemetery.

JOHN ALBERT GLEN O'NEILL was born at Dickens, Iowa, November 30, 1895. He came with his parents to North Dakota and spent fifty-nine years in Stafford Township. He was a member of the Pleasant View Church of the Nazarene, and was very active in church and civic affairs. Death came suddenly on March 5 in the form of a heart attack. He is survived by his wife, Reta; three daughters, Mrs. Donald (Beverly) Donahue, Mrs. Don (Leah Ann) Lane, and Mrs. Arnold (Glenius) Edinger; three sons, Joseph, David, and Layne; and

two sisters, Mrs. Eldon Beem and Mrs. Martin Bird. Funeral service was held in the Kenmare Church of the Nazarene with the pastor, Rev. Ellen Duke, officiating, assisted by Rev. A. E. Belzer. Burial was in the Rosehill Cemetery, near the Pleasant View Church.

WILLIAM J. EASTON was born at Centerton, Indiana, June 29, 1887, and died suddenly on January 19, 1965, of a heart attack in Terre Haute, Indiana. In 1906 he was united in marriage to Mettie Taylor, who preceded him in death. In 1925 he was converted, later sanctified, and helped to establish the church at Stinesville. In 1929 he moved to Bloomington and was a faithful and consecrated member of First Church, serving on the church board for many years. In 1950 he moved to Terre Haute and was a member, and trustee, of South Side Church at the time of his death. He was deeply dedicated to every phase of the church's work. He is survived by his wife, Lillian; and two sisters, Mrs. Effie Blottie and Mrs. Orpha Iite. Memorial services were held at Terre Haute South Side Church with Rev. R. A. Ketterman, pastor, and Rev. Marion L. Hoard officiating. Burial was at Chambersville Cemetery, Spencer, Indiana.

GROVER C. WILLIAMS, age eighty, of Springfield, Illinois, a retired farmer, died in March, 1965. Mr. Williams was born at Opdyke, Illinois. He was a member of First Church of the Nazarene, and had been a Nazarene for over fifty years. He is survived by his widow, Hazel; three sons, Wayne, Howard, and Virgil; two daughters, Mrs. Erma Davidson and Mrs. Leah Dodd; five stepdaughters, Mrs. Connie Hammond, Mrs. Laura Drennan, Mrs. Bonnie Marsaglia, Mrs. Carol Pearce, and Miss Barbara Watson; and one stepson, Richard Watson.

Directories

GENERAL SUPERINTENDENTS

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Kansas City, Missouri 64131

HARDY C. POWERS:

District Assembly Schedule

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

G. B. WILLIAMSON:

District Assembly Schedule

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

SAMUEL YOUNG:

District Assembly Schedule

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

HUGH C. BENNER:

District Assembly Schedule

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

V. H. LEWIS:

District Assembly Schedule

Los Angeles	May 26 to 28
Rocky Mountain	June 10 and 11
Northeast Oklahoma	June 16 and 17
Canada Central	June 24 and 25
Eastern Michigan	July 14 and 15
Colorado	July 21 to 23
Iowa	August 4 to 6
Missouri	August 12 and 13

Minnesota August 19 and 20
 Southeast Oklahoma September 8 and 9

GEORGE COULTER:

District Assembly Schedule

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

District Assembly Information

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

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

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

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

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

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

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

CANADA WEST, June 10 and 11, at First Church, 40th Avenue & McVicar, Red Deer, Alberta, Canada. Pastor David L. Blum. General Superintendent Young. (S.S. convention, June 8; N.W.M.S. convention, June 9.)

ROCKY MOUNTAIN, June 10 and 11, at First Church, 8th and Alderson, Billings, Montana. Pastor George Ronnekamp. General Superintendent Lewis. (N.W.M.S. convention, June 8; N.Y.P.S. convention, June 9; S.S. convention, June 9.)

Announcements

RECOMMENDATION

—Rev. Gene Hood, who for the past five years has pastored the Tulsa Parkview Church, has resigned to enter the field of evangelism. He has done fine work and is greatly loved by his people, who are reluctant to give him up. He is a graduate of Bethany Nazarene College, and during his pastorate at Parkview Church the Sunday school and church membership have more than doubled. Mrs. Hood is a splendid musician and will travel with him. They will care for the music as well as the preaching in their campaigns. He is a splendid evangelist and I can heartily recommend him. Write him, 3910 W. Admiral, Tulsa, Oklahoma 74127.—I. C. Mathis, Superintendent of Northeast Oklahoma District.

BORN

—to Rev. and Mrs. Richard Zanner of Frankfurt Church of the Nazarene, Germany, a daughter, Nicole Astrid, on April 6.

—to Rev. and Mrs. Paul Canen of Cleburne, Texas, a daughter, Lauri Alyce, on March 29.

SPECIAL PRAYER IS REQUESTED

by a Christian friend in Kansas for an unspoken request—for the salvation of a daughter and deliverance from a bad habit—for salvation of one son, sanctification of another, and the healing and reclamation of her husband;

by a Christian friend in Nebraska for (1) sons of friends, one an alcoholic and the other an invalid being neglected; (2) for God's guidance and blessing on a son's plans for the future; (3) that "I might live a Holy Spirit-filled life"; and (4) for "my aunt's healing of soul and mind."

the **A**nswer corner

Conducted by W. T. PURKISER, Editor

What is the meaning of Matthew 13:15, "For this people's heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed; lest at any time they should see with their eyes, and hear with their ears, and should understand with their heart, and should be converted, and I should heal them"?

I presume your problem is the phrase, "lest at any time they should see," which makes it sound as if the hardness and blindness came in order to make it impossible for the people to be converted.

However, the word translated "lest at any time" is better rendered "otherwise" in this context. *The New English Bible* translates the verse, "For this people has grown gross [insensitive] at heart; their ears are dull, and their eyes are closed.

Otherwise, their eyes might see, their ears hear, and their heart understand, and then they might turn again, and I would heal them."*

In other words, the people by their continued rebellion against God had brought themselves to a condition in which it was almost impossible to reach them. If they had not done this, they would have been converted and healed.

*From "The New English Bible," © The Delegates of the Oxford University Press and the Syndics of the Cambridge University Press, 1961.

When and where did the verbal plenary doctrine of inspiration originate and by whom? What stand does the Church of the Nazarene take in regard to this view? What is the correct translation from the Greek of II Timothy 3:16?

Your question really combines two things that are not identical. "Verbal inspiration" and "plenary inspiration" refer to two different aspects of the doctrine. "Plenary" means "full," "complete," "unqualified," and has to do with the degree of inspiration. "Verbal" has to do with the means or manner of inspiration.

Orthodox Christianity, like orthodox Judaism before it, has always held to the plenary inspiration of Scripture. The Church of the Nazarene subscribes to this view: "We believe in the plenary inspiration of the Holy Scriptures, by which we understand the sixty-six books of the Old and New Testaments given by the divine inspiration, inerrantly revealing the will of God concerning us in all things necessary to our salvation, so that whatever is not contained therein is not to be enjoined as an article of faith" (Article IV, "Articles of Faith").

Theories as to how plenary inspiration was accomplished are in general two: "verbal" and "dynamical." Verbal inspiration in its narrowest form claims that the very words of Scripture were dictated by the Holy Spirit, and the human authors served simply as stenographers transcribing word for word.

This view originated among the Jews after the exile period, although it must be admitted that many Christians hold essentially the same idea. One of its problems is that it places the inspiration in specific words, which means that it would be lost in translation when different words are used.

"Dynamical" inspiration attempts to

harmonize both divine and human factors, and maintains that the minds of the writers of the Bible were illumined and guided by the Holy Spirit, but that they expressed the truths they thus grasped in their own words, reflecting pretty much their individual backgrounds and personalities.

This view seems to do complete justice to the facts in the case, and is just as "plenary" as the mechanical dictation theory. It has the advantage of pointing out that an adequate translation of the original Hebrew and Greek Scriptures conveys the inspiration of the original truths.

II Timothy 3:16 is translated by the KJV and the RSV as, "All scripture is given by inspiration of God, and is profitable." It is translated by the ASV and the NEB as, "All scripture given by inspiration of God is profitable." The difference hinges on different understandings of the Greek word *graphie*, "writing" or "scripture."

The KJV and RSV understand this to be used as a technical term meaning the canonical Old Testament. I think they are right in this. The ASV and NEB understand it in its broadest meaning as "writing," and indicate that those writings inspired of God are profitable. Not all ancient writings were inspired of God, to be sure.

In either case, there are writings inspired of God. In either case, those inspired writings are "profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works."

LATE NEWS

H. Dale Mitchell Elected to Radio Post

Rev. H. Dale Mitchell, pastor of the First Church of the Nazarene in Detroit, Michigan, has been elected director of the Nazarene Radio League, producers of "Showers of Blessing."



He was elected by the General Board in a vote by mail. He had been nominated on April 8 in Kansas City, Missouri, at a joint meeting of the Nazarene Radio Commission and the Board of General Superintendents.

Mr. Mitchell expects to assume his new responsibilities June 1.

He will succeed Dr. T. W. Willingham, director for twenty years, who retired on account of age last January.

Mr. Mitchell has been a Nazarene elder since 1943. He is regarded as an able administrator and a good pastor. He has been at the Detroit First Church since 1963 and prior to that was pastor at Elkhart, Indiana.—N.I.S.

Prince Edward Island Revival Reported

District Superintendent Robert F. Woods of the Canada Atlantic District reports the greatest revival in forty years in the O'Leary church, Prince Edward Island, Canada Maritimes.

The church, which has 35 members and a Sunday school enrollment of 50, witnessed 750 in attendance on the closing night in the high school auditorium. A large number of brand-new converts have declared their intention to cast their lot in with the Church of the Nazarene.

Evangelist Sheila Graham was greatly used of God throughout. Rev. David

Sellick has been installed as the new pastor.

Tornado-stricken Church in a Tent

The congregation of the tornado-stricken Forest Lawn Church of the Nazarene at Kokomo, Indiana, is meeting in a tent until the storm damage can be repaired.

Cost of the tent was supplied by the Frankfort, Indiana, church, of which Rev. Nathan A. Adams, Jr., is pastor. Rev. Oscar Sheets, pastor at Kokomo, was a member of the Frankfort church when he was called to preach.

The tornado did more than \$20,000 damage to the Kokomo church. Mr. Sheets was wrapped up in the chancel carpet by the freak winds but was not hurt seriously.—N.I.S.

Taylor Plans European Evangelism

Dr. Richard Taylor, a member of the Nazarene Theological Seminary faculty and editor of the *Nazarene Preacher*, with Mrs. Taylor, leaves next week for a three-month trip to Europe.

Dr. Taylor is slated to hold evangelistic meetings in Copenhagen, Denmark, and Stockholm, Sweden, where the newest Nazarene work was started on April 9. Two campaigns are planned for churches in West Germany, in addition to preaching services in several churches in Great Britain.

The Taylors will also visit Oslo, Norway, where Mrs. Taylor was born. Dr. Taylor hopes to hold some services there.—N.I.S.

Haiti Again Tops Sunday School Record

Reports of Easter Sunday school attendance in Haiti show new records set again this year.

The new Avenue Dessalines Church in Port-au-Prince with Pastor Simon reported 5,218 in attendance Easter Sunday morning, with 6,000 in the evening service. Twenty-five conversions were reported in the Sunday morning service.

The Bognol church, with Pastor Dauphin, registered 2,233 present for the Sunday school session; with 580 at the headquarters church in Freres. Two other schools ran past 400: Cite Wany with Rev. Maurice Stuppard, 409; and Petionville with Pastor Chery, 410.

West German District Becomes Central European District

Recognizing the rapid spread of the Church of the Nazarene to other countries on the continent of Europe after its beginnings in West Germany, the name of the district was changed at the last district assembly from West German to Central European District.

New work in Denmark and Sweden, with possibilities in Switzerland and Norway, makes the change advisable.

A full report of the assembly will

follow in the "Church at Work" section of the *Herald* within the next two or three weeks.

Pastoral Briefs

Pastoral changes as follows have been reported: Thomas L. Goble from Globe, Arizona, to Spring Valley, California; Melvin Shrout from Kansas City Grace to Huntsville, Alabama; Ira E. Fowler, Newell, West Virginia, First, to Clovis, New Mexico, First.

Rev. John W. May, pastor of the Weirton, West Virginia, church, has been elected president of the Weirton Ministerial Association.

Mrs. Prescott's Death Reported

Mrs. Arthur C. Prescott, mother of Missionary Lyle Prescott, of the Virgin Islands, and Rev. Leonard A. Prescott, pastor of the Arvin, California, church, died April 21 in Spring Valley, California.

Mrs. Prescott served as president of the missionary societies in the University Avenue, San Diego, and Spring Valley churches for many years. The local missionary societies made it possible for her missionary son to fly home for the funeral.

Mrs. Prescott is survived by her husband, seven sons and a daughter, twenty-four grandchildren, and nine great-grandchildren.



Wesleyan Headquarters Destroyed

MARION, INDIANA—The new Headquarters Building of the Wesleyan Methodist Church of America, Marion, Indiana, completed and occupied in 1960, was largely destroyed by the disastrous tornado which swept through the south edge of the city Palm Sunday evening. Coming as the tornado did on a Sunday, the building was completely unoccupied and thus there were no casualties. Seven died in Marion and scores of others were badly injured. Some of the headquarters families lost their homes.

Church offices have been temporarily relocated in seven different locations of the city as space was available. Church publishing houses in neighboring cities are assisting in the major printing operations, and the work of the church is to go forward with a minimum of interruption.

While there was normal insurance coverage on both building and contents, such a disaster brings with it a heavy loss. The claim is in process of adjustment and a special session of the board will be necessary to determine the future course. No official announcement concerning the plans of reconstruction can be made until the time of that board session.



1 Interior of the new sanctuary of the San Jacinto Church of the Nazarene, Amarillo, Texas. General Superintendent G. B. Williamson, assisted by District Superintendent Raymond Hurn, dedicated the \$72,000 structure. The sanctuary seats 375. A foyer runs its entire length connecting with the educational building and providing ease of access. Pastor Buford Burgner has served the church for seven years.



2 Participants in the dedication of a new chapel in Kassel, West Germany, are, left to right, Rev. Hugo Danker, who started the work in Kassel as a student preacher; Architect Herr Weisensee; Rev. A. J. Finkbeiner; and District Superintendent J. D. Johnson. Kassel is a city of 300,000 population just ten miles from the border of Communist East Germany. Rev. A. J. Finkbeiner and his wife are serving the church at present. A week of dedication and evangelism climaxed with the organization of the new congregation.

3 A view of Hattiesburg, Mississippi, First Church of the Nazarene during dedication services conducted by General Superintendent Samuel Young. The auditorium seats 500. A lovely chapel, fellowship auditorium, and adequate classrooms are part of the church. Cathedral art glass imported from Europe is featured in the sanctuary and chapel. The approximate value of the property is \$225,000. Rev. M. L. Turney is the pastor.

4 Missionary-Electrician Cleve James (left) and Ray Neisler, Nazarene Publishing House plant engineer, study a recently



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News in Picture

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purchased electrical counting system being installed in the subscription department. Mr. James, missionary, who also occasionally serves as an electrician on the field, assists Mr. Neisler as he installs the new equipment at the Publishing House during the Jameses' furlough.

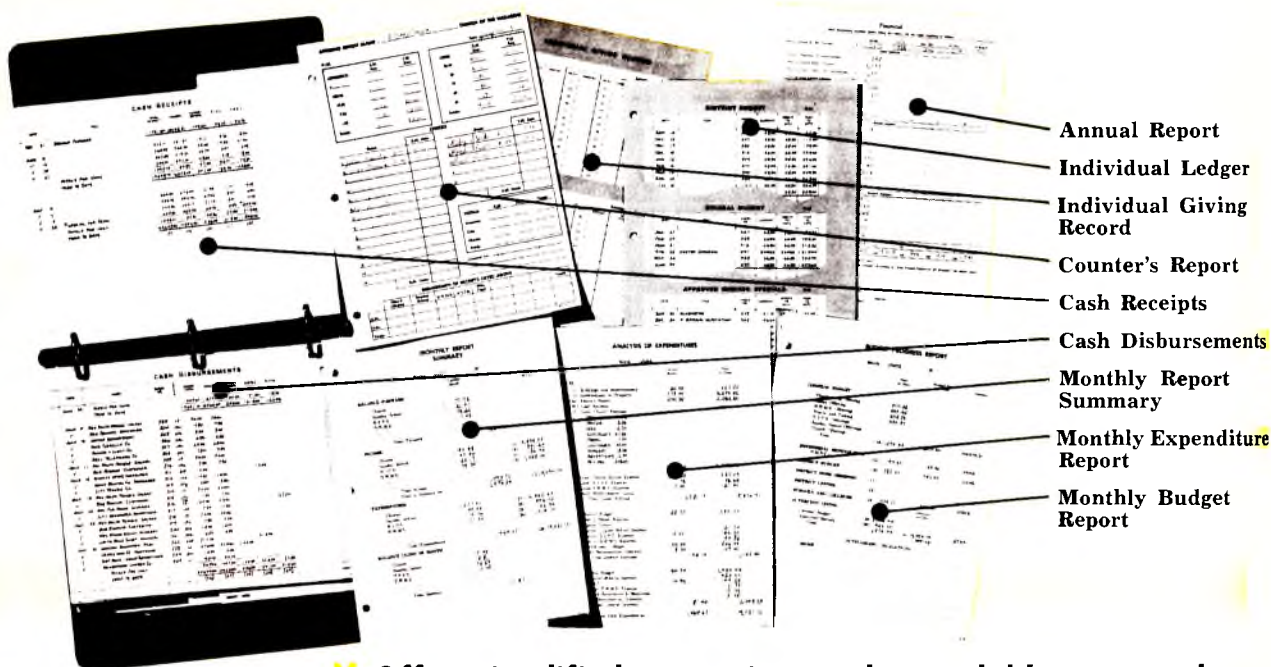
5 Fifty ministerial students from Bethany and Canadian Nazarene colleges recently visited the International Center and the Nazarene Publishing House in connection with a caravan to the Nazarene Theological Seminary. Several of these students are expected to continue their ministerial studies at the seminary next fall.

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