

Herald of HOLINESS



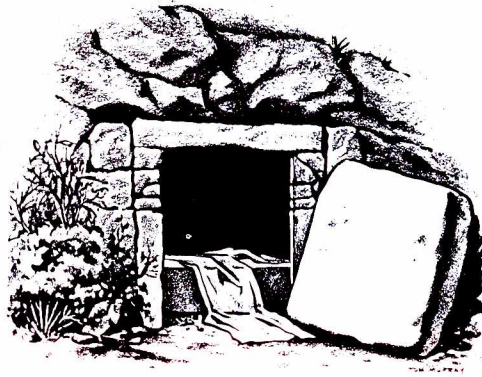
*Official Organ of the
Church of the Nazarene*

Olivet Nazarene College
A. M. Hills Men's Residence Hall



April 24, 1963

Another



LOOK

IT WAS a dark day indeed for the two Marys as they watched the hurried burial of their Lord and Master at the hands of Joseph of Arimathaea and Nicodemus. In loving sadness they gazed at the place where He was laid. Now He was dead—like any other young man—but they had counted on Him so much. Sorrow, fear, and doubt now mingled to produce pain and anguish that seemed unendurable. Even their tears brought only slight relief.

Then followed the silence of the tomb, and the intervening hours that occupied the Sabbath seemed far too slow. Finally the third day came and they hastened to anoint His body with love's costly spices. On the way they wondered who would move the large stone that barred the way to this last rite.

Now at the tomb surprise awaits them. The stone is rolled away and His body is missing. Their fears overwhelm them, and the strange deed is blamed on hateful, cruel enemies. Later came love's revelation.

It was Mary Magdalene who first saw our risen Lord, but when she glanced at Him in dismay she saw only the gardener. It was when He spoke her name and she looked again that she cried out, "Master." Then followed her witness to the disciples that she had seen the Lord and spoken to Him.

Another scene. The disciples had

heard the news, one by one, of their risen Lord. But Thomas clung to his doubts. He insisted he would not believe until he saw and touched Him for himself. Then came the hour of divine disclosure with all the wanted details. This final look brought Thomas' explosive confession, "My Lord and my God."

But the struggles of those first-century Christians continue in this generation. Are we tempted to despair? Do we feel crushed and overwhelmed by baffling situations that seem too much for us? Are the generalities of faith lost in the specific problems and in evil that goes on unhindered? Take another look. Let faith bring discern-



ment and bring perspective out of dismay and bewilderment. There is life and hope in that look of faith.

Even now our hearts await His final revelation and redemption, but until then our hearts will go on singing and believing. Even so, come, Lord Jesus! Amen.

QUESTIONS most often asked ABOUT SANCTIFICATION

By A. ELWOOD SANNER

Editor, *Journal of Baptist Life*; Formerly, Secretary, Baptist College, 1936

IN THE COURSE of my work with college students I find certain questions recurring as we deal with the subject of sanctification. It is good that such questions are raised. Our own young people grow up in homes and churches where the doctrine and experience of entire sanctification are a part of their way of life.

While this is of course desirable, many accept our beliefs nominally and do not understand them and may not have a satisfactory experience of them. It is when they come to think for themselves that these typical questions arise. Helpful answers can assist in leading young converts into a clear understanding and satisfying experience of sanctification.

What is sanctification?

Simply stated, sanctification, whether in the Old or in the New Testament, is *the work of God in making men holy*. (We are thinking here of sanctification only in relation to persons and that in respect to redemption.) This holiness is both *positional* and *moral*; that is to say, it means both "to be set apart" and "to be cleansed or purified."

These are interrelated. One cannot be wholly *set apart* until he has been fully cleansed. Thus it is accurate to say that the result of entire sanctification is *devotedness*. By means of this experience, we "are brought into a state of entire devotion to God" (*Manual of the Church of the Nazarene*, 1960, p. 29).

Why two works of grace?

The simplest answer to this question is: because of the twofold nature of sin and the twofold nature of salvation.

Sin is *twofold* in its nature; it is both an *act* and a *state*. "Hide thy face from my sins, and blot out all mine iniquities" (Psalms 51:9). The Psalmist here speaks of sin as an *act*, for which he needs forgiveness. However, he goes right on to pray, "Create in me a clean heart, O God; and renew a right spirit within me" (v. 10). Here he is aware of sin as a *state*, for which he needs cleansing.

Salvation, therefore, is *twofold* in its nature; there is a *birth* of the Spirit (John 3:3, 5, 7), and there is a *baptism* of the Spirit (Acts 1:4; 15:8-9). One is scarcely ready for baptism until he has ex-

perienced birth! Indeed, Jesus once said that the world cannot receive the baptism of the Spirit because it has no knowledge of the Spirit (John 14:17).

To be sure, sanctification begins in regeneration, in what Wesleyans have called *initial* sanctification (I Corinthians 6:11); but this is a cleansing from *acquired* depravity (the corruption attaching to the acts of sinfulness) and is a part of the first work of grace. There still remains the second crisis experience of entire sanctification, a cleansing from *inherited* depravity (cf. H. Orton Wiley, *Christian Theology*, II, 423-24).

Why are holiness people imperfect?

Let us not sell ourselves short at this point. When believers have received the fullness of the Spirit, cleansing their hearts from all sin and empowering them for life and service, *it makes a difference in their lives!* They have *heard and heeded* the scriptural injunction, "Let all bitterness, and wrath, and anger, and clamour, and evil speaking, be put away from you, with all malice: and be ye kind one to another, tenderhearted, forgiving one another, . . ." (Ephesians 4:31-32). When the love of God controls believers, destructive actions and attitudes are banished.

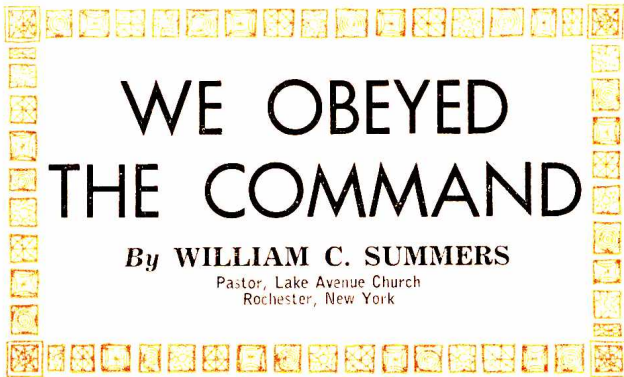
Nevertheless, the fact remains that "there is a marked distinction between a perfect heart and a perfect character. The former is obtained in a moment, the result of entire sanctification, but the latter is the result of growth in grace" (*Ibid.*, pp. 47-48).

Most of the problems of young converts come at the point of moving from the experience of a pure heart to the arduous development of a more perfect character through growth in grace. The second is as much a part of our calling as the first. It is required of a preacher, for example, that he "have a deep sense of the necessity of believers going on unto perfection and *developing the Christian graces in practical living* . . . He must have a strong appreciation of both salvation and Christian ethics" (*ibid.*, p. 127, italics added).

Let us not fall into the snare of antinomianism (making void the law through grace) by carelessness in matters of character, especially while pro-

fessing a pure heart. Let us, rather, be diligent students of the Bible, our rule of faith and practice, and learn more and more what the will of the Lord is. It should always be our aim to "walk worthy of the vocation wherewith ye [we] are called" (Ephesians 4:1).

We shall undoubtedly never have complete answers to all our questions, nor is this so important as a satisfying experience of God's sanctifying grace. It is important, however, to take the most significant question marks in our lives and straighten them out into exclamation points. Of some things we can be sure!



WE OBEYED THE COMMAND

By WILLIAM C. SUMMERS

Pastor, Lake Avenue Church
Rochester, New York

I VISITED another church last night! I'm glad I went. The church was in a revival and the pastor as well as the evangelist are former members of our local church.

As I sat there and listened to the gospel message, my heart was blessed. As I listened I thought: I thought about these two preachers, and the other preacher also who has gone out from our church in the past three years. What if we had been unconcerned? What if we had not prayed? What if we had judged these men incompetent and discouraged them from going into the ministry? What if we had told them they were too old—like someone told me when I was only twenty-three? Oh, I'm glad I, and the church, obeyed the command, "Pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest" (Matthew 9:38).



As I sat there in the pew the gospel was being preached. While I am preaching on Sunday morning and evening,

the gospel is also being preached in three other churches because we obeyed the command. All three of these men were saved in our church under the ministry of previous pastors. Now, in answer to the prayers of the church, they are going forth to the whitened harvest field to save some of the ripening grain before the storm breaks.

This command struck me forcefully a few years ago. I took a good look around, studied the mem-

PERSPECTIVE

*The hill winds sharply up, and at its height
Beyond the hedge one sees the sunset sky—
Yet who would say the road there has its end
Because its curve is hidden from the eye?*

*But so life takes us on its winding way
Till death shall halt our climb with fingers chill.
Who, then, should blindly cry, "This is the end,"
Because God's path leads on past Sunset Hill?*

By KATHRYN BLACKBURN PECK

bership rolls, and asked questions. I learned that our church couldn't point to anyone in the ministry or on the mission field and say, "We sent him out to work for God." It bothered me.

About that time I read someplace that churches in America are closing at the rate of one thousand per year! Most of them close because of the preacher shortage! I began to pray in earnest. I also began urging the church to pray.

Then we put legs to our prayers and encouraged those who felt the call to preach. We pointed out that God would take care of anyone He calls. Any man or woman who will step out on God's promise will see God work in mysterious ways.

Last night proved it again. I'm glad we obeyed the command. A man of about sixty-five years of age, with the marks of sin upon his life, bowed at the altar, with six others, and prayed through in glorious fashion. He gave a tear-stained testimony, etching a picture upon my mind that will not soon be forgotten. It pays to pray that the "Lord of the harvest, . . . will send forth labourers into his harvest."

The Cover . . .

The west view of A. M. Hills Men's Residence Hall at Olivet Nazarene College, Kankakee, Illinois. Named for Dr. Aaron Merritt Hills, Olivet's first president, this spacious dormitory is the second of five buildings planned in the ten-year development program of the college. The building plan is unique, with residence rooms arranged around the perimeter and a central core containing the service areas including washrooms, laundry rooms, parlors, conference rooms, study halls, and prayer chapels.

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NAZARENE

Educational Heritage and Challenge

Excerpts from the
GOLDEN ANNIVERSARY LECTURE
Delivered at Northwest Nazarene College
March 18, 1963

By GEORGE J. REED

WE ARE LIVING in one of the most decisive and fast-moving periods of world history. Rapid changes are occurring in every field of endeavor. Breath-taking developments in science and technology, with deep ramifications for our social structure, have surpassed all other fields of learning. A man born fifty years ago in the horse-and-buggy days may yet live to see the dawn of interplanetary travel.

The electric clock and chart in the lobby of the Department of Commerce in Washington, D.C., tells all visitors that there is in the U.S. a birth every $71\frac{1}{2}$ seconds, one death every 19 seconds, one immigrant every $11\frac{1}{2}$ seconds. This means in terms of population growth that the U.S. makes a net gain of one person every $101\frac{1}{2}$ seconds, or over 8,000 persons each day and about 3 million each year.

Educators for the past fifteen years have been warning the nation that this population explosion must be properly programed for at all levels of academic training. Dr. John A. Hannah, president of Michigan State University, in a recent issue of *U.S. News and World Report* entitled "College Crises Ahead," pointed out that "40 per cent of all high school graduates go on for some type of formal enrollment in some kind of educa-

tional program beyond high school." He further indicated that in the spring of 1962 some 1,880,000 students graduated from high school, and in 1965 this number of high school graduates will be increased by some 22 per cent.

Dr. Hannah predicts that, while America's colleges enrolled 4,207,000 students in 1962, they will by 1975 enroll some 8,616,000 students. Thus the enrollment on college campuses of America will double in the next 13 years.

No real solution has yet been put forward as to how the nation is to meet this educational crisis. It is, however, obvious that, if the Church of the Nazarene is to meet her responsibility to the youth of this and future generations, we must rapidly expand the capacity of our institutions of higher learning. Stated yet another way, without considering any new gains in church membership but merely programing for our fair share of the population increase, Nazarene college campuses should by 1975 double from nearly 6,000 to some 12,000 students. The manner in which we meet this challenge may, more than in any other area, determine the future of our church in the next fifty years.

Historically, the Church of the Nazarene has taken a keen interest in providing an adequate education for our youth. This fall nearly six thousand young people have selected Nazarene colleges to pursue further training in their chosen field. I know of no other Protestant church which has provided such a high percentage of her youth with an opportunity for higher education on a church college campus.

Our church founder, Dr. Phineas F. Bresee, early in the beginnings of our movement established the highest possible goals for the Church of the Nazarene in the field of academic pursuit. From his earlier experiences in the Methodist church when he served as chairman of the board of trustees of the College of Liberal Arts at the University of Southern California, he stated his educational philosophy in the following quotation, "Christian education is the ideal fusion of deep and genuine spirituality and solid collegiate scholarship."

Dr. Bresee in his last address at the Nazarene University, now Pasadena College, on Recognition Day, September 2, 1915, clearly outlined for all time the goals for higher education on a Nazarene college campus. Let us review them here today lest we become fuzzy in our thinking regarding our philosophy of education. Said Dr. Bresee: "In this University and in all our educational life we do not care to train men for the devil and we do not specially care to train men for the world. A man simply trained intellectually and strengthened and skilled, if it be over against our Lord, the more training, and the more strength and the more skill, the worse. If it is simply of the earth earthy, or of the world worldly, there may be something in

it of value, but it is not our work to train men over against our Christ."

In the same address he expressed his attitude toward scholarship in the following words: "We believe in language and rhetoric and oratory. We are teaching our young men and young women the very best things possible and sending them out to fill the earth with the highest ideals and richest glory."

A serious gap has developed between the cleverness of our inventions and our ability as a world society to make wise decisions. Sociologists have for some time been warning about the "cultural lag" in this country. Our society is concerned about the mighty scientific Frankenstein which we have built, lest it rise up and slay the very men who created it.

I trust that in the future Nazarene colleges will continue to be "good Christian liberal arts colleges" and not try to overly emphasize the natural sciences over against the social sciences. It also follows that the department of religion should continue in the future to receive as much emphasis and support as the department of education or any other discipline.

Recently I read of a very industrious, hard-working, and frugal couple who had worked their Iowa farm over the years, saved their money, and reared their three sons. Although they often talked of it, they had never taken a vacation or trip "back East" to see the relatives. In later years when the sons were reared, had families of their own, and were doing well, the parents died. They divided a life savings of \$100,000 equally among the three sons. One of the sons paid off the

balance on a \$75,000 home, another bought a \$40,000 yacht, and the third took a trip around the world. The moral of the story is said to be, "The savings of one generation become the petty cash of the next." In every area of life it seems impossible to automatically transfer either thrift, political philosophy, or religious belief from one generation to the next.

As an undergraduate student at Pasadena College, I gave considerable thought to the problem of making my beliefs broad and flexible enough to allow me to stay within the church and yet make progress in my chosen field of penology and correctional work. This conflict of interest was never resolved until I accepted God's special promise to me found in Psalms 75:6-7, "For promotion cometh neither from the east, nor from the west, nor from the south. But God is the judge: he putteth down one, and setteth up another."

When I committed myself in complete consecration to God and recognized that it is God who gives promotion and not man, my problems and conflicts were solved. From that day forward I have never feared man, but I continue to fear and serve God with a full heart. He has resolved many perplexing political and professional problems for me far better than I could ever have imagined. Further, He deigns to walk with me daily in sweet fellowship. I would recommend to every student today who desires a full, complete, and thrilling life in his chosen field to form a complete, irrevocable partnership with God for this life and the world to come.

May you never be ashamed to positively identify yourself with Christ, your church, and your college.

HOME AND FAMILY LIFE FEATURE



"Evangelist, Mother"

By HILMA PHILLIPS BOUCK

WHILE the neighboring youngster waited for Mother to fill his pan with the flour which he was sent to borrow, he crudely boasted, "They'll never get me to that old bench again."

"Me, either; I'll never go to that old bench again," crudely parroted Mother's nine-year-old.

Mother, puzzled, looked up and started to speak but waited. When the door closed upon the borrower, she drew the child to her. "Tell me about it, Dear."

It had been one of those exceedingly rare Sundays when the parents had been unable to go to Sunday school and church at the little, rural

Hemlock Church of the Nazarene. The daughter had been permitted to go with others. A revival meeting was in progress.

At the invitation a large number of the children sitting together on the front benches had fallen at the altar, and others went when gently urged. This child found herself sitting alone, and the lady evangelist beckoned, "Will you come also?" The youngster did go, but all was confusion and tumult within her.

Mother listened to her story and asked, "Do you know what it means to go to the altar and pray, Dear?"

"No, Mama. I'm not sure."

"You've gone to Sunday school and church all of your life. You have heard that Jesus died on a cross. He shed His blood so that everyone who prays to God in Jesus' name may be forgiven for his sins. You know, and I know, that you have done things that are wrong. Your parents have punished you for those about which they have known; you must now understand that you are also a sinner in God's sight. He knows, too, about the disobediences, the temper tantrums, the scrapping with your younger brother and sisters, the repeated lies, and the cheating at school.

"You see, these things are written down against you, *but* they may be forgiven. Isn't it wonderful that they may be? The page in the record book which has your name on it may be white and clean because Jesus died for you.

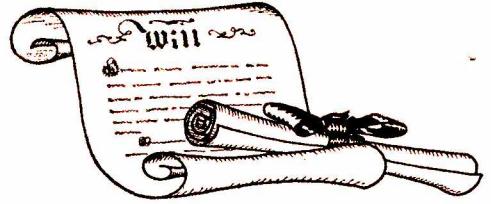
"When you go to the altar to pray, you go to ask God to forgive you for Jesus' sake. Tell Him the mean and wicked things that you have done. Tell Him, too, that you are sorry and won't do them again. Ask Him to come into your heart. If you believe Him to do it, and if you receive Him, Jesus' blood will wash away *every* one of your sins—and God will forget them forever!"

The very next Sunday morning of that February in 1924, Mother's nine-year-old was again at the altar. This time she prayed intelligently and with a broken heart. God did forgive her, and Jesus did come in. A few days later while helping her daddy unload some stovewood, she tried to explain it all to her big, understanding father. A wave of assurance and gladness broke over her soul as she exclaimed, "O Daddy, it's so good to *know* that my sins are forgiven!"

Perhaps the faithful evangelist entered the new convert's name in her records rejoicing over the privilege of being God's instrument; and thank God for the part she did have in the victory. Do you suppose, however, that when heaven recorded that birth of a new soul it might have noted: "Evangelist, Mother"?

"Sin has many manifestations but its essence is one. A moral being, created to worship before the throne of God, sits on the throne of his own selfhood and from that elevated position declares, 'I AM.' That is sin in its concentrated essence; yet because it is natural it appears to be good. It is only when in the gospel the soul is brought before the face of the Most Holy One without the protective shield of ignorance that the frightful incongruity is brought home to the conscience."—A. W. Tozer.

NO WILL . . . NO WAY



By CURTIS SMITH

Assistant to the President
Bethany Nazarene College, Bethany, Oklahoma

WHERE there is no will there is no way . . .

. . . No way to care for the future security of those you love.

. . . No way to keep your spirit of Christian stewardship alive.

. . . No way to take advantage of many tax savings.

You say, "I don't need a will because I don't have much money."

"Persons of limited financial means need to leave wills as well as the wealthy," Marshall Graham, a nationally known attorney, said. "Any person nineteen years of age, of sound mind and memory, may make a will.

"Yet at least 60 per cent of the country's citizens die without a will."

If you die without a will, you'll leave your money and property in the hands of strangers. State officials step in and act. They deal impersonally with your possessions. They decide who receives your property. They rarely ever see eye to eye with you. The state court chooses an administrator to manage your affairs, who is required to give a surety bond. He cannot meet the immediate needs of your family. He must get court consent for all he does.

In a will you choose an executor to handle your affairs. He will understand your family situation and protect their interests. Court consent is not needed. There is no bond. There are no delays. Make your own plans. Don't count on a plan made some years ago by the state legislature. They never heard of your family.

God has placed your family in your care. To plan for their future security is your obligation. The best insurance you can leave them is a good will drawn by a lawyer. It's like leaving a room in good order.

"But if any provide not for his own, and specially for those of his own house, he . . . is worse than an infidel" (I Timothy 5:8).

Your will reflects your Christian stewardship. As a Christian steward you regard your opportunities and possessions as a trust from God. You give God the first fruits of your income now. Use the same plan in preparing your will. A carefully planned will is your opportunity to perpetuate your convictions about money and possessions.

"Freely ye have received, freely give" (Matthew 10:8).

"For where your treasure is, there will your heart be also" (Luke 12:34).

Project your life and money into the years ahead. Include a gift to a Nazarene college or the Seminary in your will. You will share in training Chris-

.....
I shall not live until I have seen God, and when I have seen Him, I shall never die.—John Donne.

.....
tian laymen, missionaries, pastors, and church leaders of tomorrow. Your influence will live long in the lives of many people.

"They may rest from their labours; and their works do follow them" (Revelation 14:13).

Our federal government recognizes Christian stewardship. People who make charitable gifts in their wills are rewarded. The rewards are tax deductions. This lowers the taxes that otherwise would have to be paid. If you don't have a will you can't take advantage of these tax savings.

Tax rewards alone wouldn't move you to include a Nazarene school in your will. Your aim to help young people get an education in a Christian atmosphere comes first. When you have this aim, tax savings become interesting.

"Perhaps I can do something for the college and Seminary after all," you say. "Less taxes would make my gift all the larger."

Make the gift larger? Yes, in a way that's so. Uncle Sam matches, to some extent, every gift you make to a college.

A gift in your will to a Nazarene school is a charitable gift. There is no limit to charitable gifts in your will. You could give all your estate to such a cause and wipe out all your estate tax.

Gifts during life also save taxes. If you give now to a Nazarene college or the Seminary, you save on federal income tax as well as estate taxes.

A gift now combined with careful estate planning will provide more spendable income now. It will also provide financial protection for your family in the future.

There are many ways Uncle Sam rewards you for a careful estate planning and gift program.

You should remember . . .

. . . A few states have unusual laws regarding estates. Before making a will, check your state

laws.

. . . Your will should be properly executed and brought up to date from time to time. It is estimated that eight out of ten wills are woefully out of date. The only thing worse than having no will is having one that has a defect. The latter can be a cruel booby trap.

. . . A will is not a do-it-yourself proposition. The commonest variety of a defective will is the one drawn without a lawyer. Consult your lawyer on all legal matters.

. . . It is wise to consult your accountant and trust adviser before making a final decision about your will.

. . . A representative from your zone Nazarene college or from the Seminary will be glad to assist you in your planning.

Paul H. Davis, college consultant for the *Reader's Digest*, said, "The chief source of support in the 60's for private colleges is deferred giving."

Nazarene schools have great financial needs. A co-ordination of a gift now with a sound estate plan may be the answer.

It's up to you.

My Life Is Sweet

It's sweet to live from day to day

The Christian life in every way;

I've found it so, I do declare,

For Christ is with me everywhere.

I found God's grace when in my youth,

And thro' the years I've cherished truth;

It's been a joy to walk this way,

Still drawing closer every day.

His grace has kept my heart from sin

Thro' all the conflicts I've been in;

I've had Him near thro' all the strife

In every battle of my life.

At early dawn I meet with Him,

And in the evening shadows dim;

Then thro' the busy livelong day

I keep Christ's words to "watch and pray."

Oh, yes, it's sweet to walk with God,

And bow beneath His chastening rod;

For He who knows what's best for me

Thro' every conflict close will be.

No disappointment comes to me

But that thro' tear-dimmed eyes I see

That "all things work . . . for good" to me

So long as I shall faithful be.

By H. B. GARVIN

At first, none of these schools was accredited and their buildings and equipment were very inadequate from the standpoint of the work which they were attempting to do. Besides, too many schools had been started. The territory which is now served by one college in our church had nine Bible schools or colleges, at one time or another, during the three decades referred to above.

The writer well remembers that when he en-

CHRISTIANITY AND EDUCATION:



Siamese Twins

By **STEPHEN S. WHITE**

Professor of Theology and Philosophy
Olivet Nazarene College, Kankakee, Illinois

CHRISTIANITY AND EDUCATION go together. They may well be thought of as Siamese twins. When the Pilgrims came to America in search of religious freedom, they built schools as well as churches. Yale, Harvard, Brown, and many other institutions of learning were established. A heart which loves God always yearns for more knowledge.

The holiness movement, largely as an interdenominational development, was very much in evidence at the turn of the century. With but little means, it founded between thirty and forty schools during the last decade of the nineteenth century and the first two decades of the twentieth century. Most of these institutions were Bible schools at first, for the express purpose of training preachers and missionaries. However, these halls of learning soon began to enlarge their borders in order to make a place for any and all young people to enroll and prepare for Christian living. They became Christian colleges, where young people could obtain an education in an intensely spiritual environment. In its revivals and camp meetings, the holiness movement reached hundreds of young people for God who then became interested in an education. Without the stimulation of heartfelt religion, they never would have thought of attending a Bible school or college. Others also came to these schools—especially the colleges—where they were saved and sanctified while they secured an education.

rolled in a famous eastern university, in the fall of 1912, he had spent four years in high school and another four years at Peniel College, with a diploma from each indicating graduation. But he was accepted for graduate work only on probation. The authorities at this eastern university had never heard of Peniel College, and its name was not given in the record of any educational agency. How different the situation is now!

What has been said above suggests this emphasis: education must educate. Our Nazarene schools should not only be great centers of full salvation where those who are in need are saved and sanctified, but they must give a high type of education. They had to crawl before they could walk, and walk before they could run. But now they can do better—they can run; and that they must do. He who demands the best in religion should insist upon the best in education.

For us, education must be Christian education. Nazarene education is Christian education today, as it has always been. We hold our standards high, since we still believe in our church *Manual* and the Bible. Moreover, we are not ashamed of these standards, for they are needed more today than they were when the Church of the Nazarene was started. Then there are our spiritual standards. We still believe in free, Spirit-led religious services. We also have revivals where those who need help can come to the altar and be saved or sanctified.

A Nazarene college takes a special interest in every student. It is concerned about his educational achievement, and even more about his moral and spiritual growth. The development of well-rounded, intelligent, Christian character is placed above everything else.

In the light of the above facts, the writer is not surprised that he has said more than once across the years that, if he had his life to live over, he would spend the four years at Peniel College, with its very limited educational facilities. The eastern university which he entered for graduate work had many more buildings, unusual laboratory equipment for its day, a large library, and many famous

professors: but it did not have the emphasis upon Christian experience and Christian character which Peniel College possessed.

Today, our colleges still have this to offer, plus

accredited institutions of learning. Let's continue to support our Nazarene colleges with our money and our sons and daughters! Christianity and education are Siamese twins!

Do We Want to Go Back to Normal?

By MILO L. ARNOLD, Pastor, Richland, Washington

THE OTHER DAY a fellow asked if I thought our country would ever get back to normal. What a foolish question! Of course neither the country, the Church, nor any other human institution will go back to "normal." We will not go back to anything!

Life has no reverse gear. We are destined to go ahead and keep going whether we like it or not. If "normal" means the status or condition which existed yesterday, we have already said our final good-bye to it. If change or progress is a sort of active, moving normal, then we can hope to achieve that kind of migrating normalcy.

We humans become acquainted with the situations and experiences through which we are passing and come to look back upon them as normal. Since we establish these norms on the basis of the past, we cannot return to them any more than we can turn again to that past. Living in the present, we sometimes become frantic between the claims of yesterday's norms and tomorrow's demands. We think of the good old days as normal, but actually they live only in memory and become magnified by the mirages that gather about them. They are pleasant days to look back upon, and we cherish some vague hope of returning to them or reconstructing them in tomorrow's experiences.

By this definition, progress is abnormal, for it demands departure from the past. We must choose whether we want progress or normalcy, for they are incompatible on these terms. In our land there remain a very few odd people who have chosen normalcy at the cost of social imprisonment. They use no cars, read no newspapers, own no radios or televisions, and have no modern schools. They are trying to live by the norms established by the ways their forebears lived, but they are rapidly suffocating in their small world. Succeeding generations of their children will find it intolerable. They must lose their place in society or lose their claim to normalcy as they define it.

The situations with which we become familiar become friendly and normal for us. They fit like an old shoe and are comfortable. However, in life we cannot long wear old shoes. Shoes wear out and the next ones must be a changed style, a changed fit, a changed feel, and a changed price. At first

they seem desperately abnormal, but once broken in, they will be fine.

The church which calls past patterns normal and strives to guarantee its integrity by preserving normalcy thus defined is sure to suffocate itself. Its usefulness will be diminished and its succeeding generations forced out of its structure. The past can teach us splendid lessons and has given us a splendid heritage, but it cannot become our norm. To chain today's progress to yesterday's pattern would serve neither the past nor the future. Yesterday's progress must be today's inspiration, but not its measure.

The Pharisees of Jesus' day fought to retain the norms of their past. Since those norms could not be retained without arresting the progress of the kingdom of God, they chose to be normal by their definition rather than serve the oncoming generations. They crucified Jesus, killed the apostles, and sought by all means to destroy the Church because it clashed with their comfortable norm.

Jesus refused to be contained in the traditions of the past or chained by the demands of a static normalcy. He considered progress normal. To Him, service, accomplishment, outreach, and fulfillment were normal and the entire shape of His life was conformed to this pattern.

It is normal that we love to live with familiar things and cherish situations with which we are well acquainted, but the trouble with living is that by the time we are acquainted with a day it is gone, and by the time we get the hang of a

Walking with Jesus, My Lord!

I sing a song . . .

As I travel along . . .

Walking with Jesus, my Lord!

My burden grows lighter . . .

My pathway is brighter . . .

When I'm walking with Jesus, my Lord!

—Hilda B. Morrill

thing the opportunity for it is past. By the time we get used to a new style it is out of style. By the time we become familiar with a traffic pattern it is changed by modernization. And so it is with life. Living is difficult for the person who cannot keep current. Lasting familiarity is impossible in our fluid world. When we are through changing, we are through.

Today's mechanic and craftsman must continually learn to use new tools, and the secretary in today's office is constantly beset with new machines, new speeds, and new norms. If the Church is to hold its rightful place in today's world, it must dare embrace the unfamiliar and take advantage of change.

Our doctrines are based on eternal truths and need no change. They are as current today as ever. They are contemporary with every generation and need no adjustment. The core of our church is and must remain monolithic and immovable. But our methods and our tools must be fitted to the times.

We do not need to be spectacular, sensational, or modernistic for the mere sake of being new or at-

tracting attention. We do not need cheap imitations of heroism nor colorful substitutes for effectiveness. What we do need is a practical application of every facility of our day to the task which is ours to do. We need to find every new tool and put it to work. We need to measure a method or a practice on the basis of its present merit rather than on the basis of its relevance to past generations.

We do not need a new message but we do need to apply the fine education and skills of our days to the presenting of it. We must keep our eternally contemporary gospel message, but we must be prepared to present it to the better educated, better trained, and more efficiency-minded generation of which we chance to be a part.

No, we will never go back to normal, for we will never go back to anything. If our norm is fixed by the practices and program of the past, we will find it progressively unrelated to the cultural situations of the hurrying generations. Normal for the Christian is progress in the footsteps of Him whose face was steadfastly set on accomplishing His purpose.

EDITORIALS

By W. T. PURKISER

Paradoxes of Holiness

Students of the Christian life have long pointed out some of the apparent contradictions found along the way. To the human understanding, these paradoxes, as they are called, seem difficult to grasp. He who would save his life must lose it. The one who is greatest of all shall be servant of all. To give is more blessed than to receive. There are many more, but these will serve to illustrate what paradox is in the life of the Spirit.

There are also many paradoxes in the experience and life of holiness. Some of them are stated with great force, as for example the words of Paul: "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me" (Galatians 2:20). Others are less apparent but no less real in the bringing together of ideas which at first glance do not seem to belong together.

THE EXPERIENCE of entire sanctification is the fulfillment of Christ's great command, "Be ye therefore perfect, even as your Father which is in heaven is perfect" (Matthew 5:48). It is the purpose of the prayers and labors of faithful ministers of the Word, "that ye may stand perfect and complete in all the will of God" (Colossians 4:12). It

is obedience to the exhortation, "Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection" (Hebrews 6:1). It is perfect love made real by the presence of the indwelling God through His Spirit (I John 4:12-13).

Yet with this perfection of love and purpose there is a deep humility. Those who have experienced it count not themselves sufficient to think anything as of themselves (II Corinthians 3:5). That any sanctified man should ever give the impression of self-sufficiency or spiritual pride is really to betray his profession. For sanctification is an act of sheer grace on the part of God. We have this treasure in earthen vessels. The excellency of the power is of God and not of us.

ALSO, HOLINESS means cleansing from sin, but coping with infirmity. Christ's purpose for His Church is to "sanctify and cleanse" it (Ephesians 5:25-26). Sinners must cleanse their hands from evil works, and the double-minded must purify their hearts (James 4:8). While walking in that light which is the holy nature of God himself, we not only have fellowship one with another, but "the blood of Jesus Christ his Son cleanseth us from all sin" (I John 1:5, 7).

But there is still the unending battle with our

human frailties, limitations, and shortcomings which the New Testament describes as infirmities. In both our English and the original Greek this word literally means "lack of strength or force." The highest state of grace cannot guarantee us against liability of mistakes, forgetfulness, poor judgment, and failure.

Yet we have God's promise that His Spirit will help us with our infirmities (Romans 8:26), and supply grace to overcome in spite of them (II Corinthians 12:9). Our Saviour knows the feeling of our infirmities, and has promised grace to help in the time of need (Hebrews 4:15-16).

Granted, the eye of cynic or doubter may not be able to tell the difference between sin and infirmity. He can see no difference between a broken promise and a forgotten promise, a lie and an honest mistake. But God has marked the difference, and the heart knows. There are sorrow and regret because of infirmity. But there are guilt and condemnation over sin.

THEN THERE are the destruction of carnality and the discipline of humanity, the crucifixion of the flesh and the control of the body. Christ died "that the body of sin might be destroyed" (Romans 6:6). The flesh is to be crucified with its affections and lusts (Galatians 5:24). Yet those who are "not in the flesh" must still "mortify the deeds of the body" (Romans 8:9, 13); and Paul speaks of keeping his body under lest after having preached to others he should himself become a castaway (I Corinthians 9:27).

What a world of confusion there has been at this point! Thousands of conscientious Christians have striven to subdue and keep down the stirrings and uprisings of a carnal heart, only to mourn the wretched failure of the effort. Others have made tragic shipwreck of life after finding a God-given deliverance from inner sin because they failed to watch and pray at the point where human needs and instincts could lead to sin.

As former General Superintendent Howard V. Miller so aptly put it, there is a scriptural suppression and there is a scriptural counteraction. But they are the suppression and counteraction of normal and human tendencies and drives, not of carnal propensities. God's program is to crucify the carnal, and discipline and control the human.

FINALLY, there are in sanctification both crisis and process. Holiness is both gift and growth. It is once for all, and it is continuous. It is the end of sin, and the beginning of service. This has been said many times and in many ways, but it still bears repeating, for there are many who seem not to have learned the lesson.

There are still those who are hoping to "grow out of" a state of impurity and to "grow into" a

condition of purity. As "Uncle Bud" Robinson used to put it, "You cannot cultivate the goat and change him into a sheep. A big goat is as far from being a sheep as a little goat."

But having experienced the crisis of sanctification, there are the processes of growth in grace which must be carefully cultivated. It is said that Oliver Cromwell carried a motto in his pocket Bible which read, "He who ceases to be better ceases to be good." Paul sets "the measure of the stature of the fulness of Christ" (Ephesians 4:13) as the ideal toward which spiritual growth moves.

PARADOX? INDEED. Contradiction? No. For all God's promises are "yea" and "Amen" to those who accept them in faith. Perfection and humility, infirmity without sin, carnality crucified but humanity controlled, and gift to be received with never-ending growth following—these are all ways the Bible describes our full salvation in Christ.

It is important that we understand, but more important that we undertake to work out in heart and life, all the paradoxes of holiness. To this end we cherish the "exceeding great and precious promises," for by these we are made "partakers of the divine nature, having escaped the corruption that is in the world through lust" (II Peter 1:4).

"God Meant It for Good"

There is a simple yet inspiring story in the life of Commissioner Samuel Logan Brengle of the Salvation Army. In a street meeting one evening Commissioner Brengle was struck on the head with a brick thrown by a ruffian. It was a vicious blow, and the Salvationist was almost killed.

But it was during a long convalescence of eighteen months that Mr. Brengle began to write for the *War Cry*, the Salvation Army's publication. His were simple articles on the principles of holy living in complete devotion to God, and made a deep impression. So great was the demand that the material be placed in more permanent form that the articles were printed in the book *Helps to Holiness*, which has been a blessing to thousands across the years.

When Commissioner Brengle was at last recovered, his wife handed him the brick which had been the occasion of so much suffering. Lettered on it were the words of Joseph in Egypt, spoken to his brothers: "As for you, ye thought evil against me; but God meant it unto good, . . . to save much people alive" (Genesis 50:20).

Most of us can testify to ways in which even the wrath of man has been turned to the praise of God. When our lives are totally committed to God's will, we may be sure that He works in all things for our good. Many times we have been able to look back on what had seemed at the time to be sheer calamity, to see how our Heavenly Father has shaped the seeming evil to our greater good.

THE CHURCH AT WORK

LATE NEWS

Pastor Fletcher Galloway sends word from Grand Rapids (Michigan) First Church: "Dr. Howard Hamlin in three great services, Sunday, March 31; one joint service. Ambassador Quartet sang 'This Pair of Hands,' by Floyd Hawkins, inspired by Dr. Hamlin's dedication of himself to Africa. Original copy presented to him at author's request. Mrs. Fred Hawk, district N.F.M.S. president, present, also seven Grand Rapids doctors."

After serving as pastor of First Church in Greeley, Colorado, for nearly five years, Rev. George O. Cargill has accepted the call to pastor the church at San Luis Obispo, California, on the Los Angeles District.

FOREIGN MISSIONS

GEORGE COULTER, *Secretary*

Moving Missionaries

Miss Frances Vine's new furlough address is: c/o Mrs. W. Alexander, 1815 East 50th Avenue, Vancouver, B.C.

Rev. and Mrs. Jack Riley have moved to Central Africa. Their new address is: P.O. Box 566, Limbe, Nyasaland, Central Africa.

Late News

A telegram from Rev. Roy Copelin, missionary to the Philippine Islands, states that Mrs. Copelin and Carolyn were in a serious accident. Carolyn suffered severe facial cuts, and a broken jaw and ribs. Mrs. Copelin had to have stitches on her head, with bruises and lacerations. The car was almost a total loss, and death was averted only by the grace of God. The Copelin family would appreciate your prayers during this tragedy.

A Visit to Hong Kong

By CHARLES BRODHEAD, M.D.
(Nazarene medical doctor, returning from military assignment in the Philippine Islands)

Actually, the British Crown Colony of Hong Kong is made up of many islands, and the Kowloon peninsula. Hong Kong Island is steep and rugged; and the main business center, known as Victoria, is located on the northern shore of the island. Across the bay is

the thriving city of Kowloon on the mainland. The ferryboats run back and forth between these two business areas on a ten-minute schedule all day.

The old and the new, poverty and riches, shabby dwellings and mansions, all spell out part of the contrasts that are Hong Kong.

We were able to tour portions of the island and also the peninsula, traveling up to the Communist Chinese border, where recently thousands of Chinese crossed over into Hong Kong.

We met missionary friends here who took us to see their work in the Refugee Resettlement Areas. Here thousands of refugees from Communist China are housed in large concrete-block buildings, seven stories high and about three hundred feet long. On each level, there are small cubicles or rooms about 10 x 8 x 8 feet. There are no windows. A barred door and lattice-work cover the opening to the outside. The center wall of the building is also the back wall of each room, so that the rooms on one side of the building are back to back with the rooms facing outward on the opposite side of the building.

Five people must live in each room since they are so hard pressed for living space in Hong Kong. Although there is gross poverty, there is very little idleness. We were surprised to see many sewing machines, as we walked along the various levels. All seemed to be involved in doing some form of work. Of course, to most of the people, Sunday was just another workday.

After we climbed the seven stories to the roof top of one of these buildings, we observed the program of the now famous roof-top Sunday schools. Devoted missionaries and Chinese Christians are spreading the gospel through these roof-top schools. It was thrilling to listen to the children sing and watch their attentive faces as Bible stories were unfolded to them. The children memorize Bible verses, songs, stories, etc., to relate to their parents when they get home. If the children cannot repeat some of the material from the Sunday school time, the parents feel that their children are not learning and they will prohibit them from returning.

Looking down from the roof top at the thousands of people in this congested setting, you realize that their greatest need is to hear and believe the good news of the gospel, which can transform their lives and give real meaning to every phase of living.

The Touch of God Brings Healing

By ROBERT GRAY, *Peru*

Recently my wife, Maunette, was stricken with an attack of kidney stones. After a week with no sign of recovery, the doctor suggested that we take her to Trujillo, to the hospital ship "Hope," a medical ship that has been in Peru giving medical help and instruction for several months.

The night before we left, however, Mrs. Gray asked that we have prayer. Brother Gollifer and Brother Douglass came and anointed her and prayed. God came into that room. With tears and shouting, and cries of blessing, Maunette knew that God had healed her. I never had a more sure testimony from God than that night when He told me that the work was done.

When I informed the doctor of what had happened, he couldn't believe it and took an X ray of Mrs. Gray. It showed that the stone was still in the same old spot. My faith and spirits hit a pretty low ebb. The next day I started for Trujillo to consult with the specialist on the ship. I talked with Dr. Barnes from Los Angeles, and after looking at the X ray, he was not sure that the spot was a stone. As I drove home that night from Trujillo, I asked God to forgive me for doubting and not completely trusting Him. I guess missionaries are not immune to doubts either. Later Mrs. Gray visited Dr. Barnes and he confirmed the fact that the spot on the X ray was only a shadow. God took care of my wife in a very special and marvelous way. Praise be the name of the Lord!

HOME MISSIONS

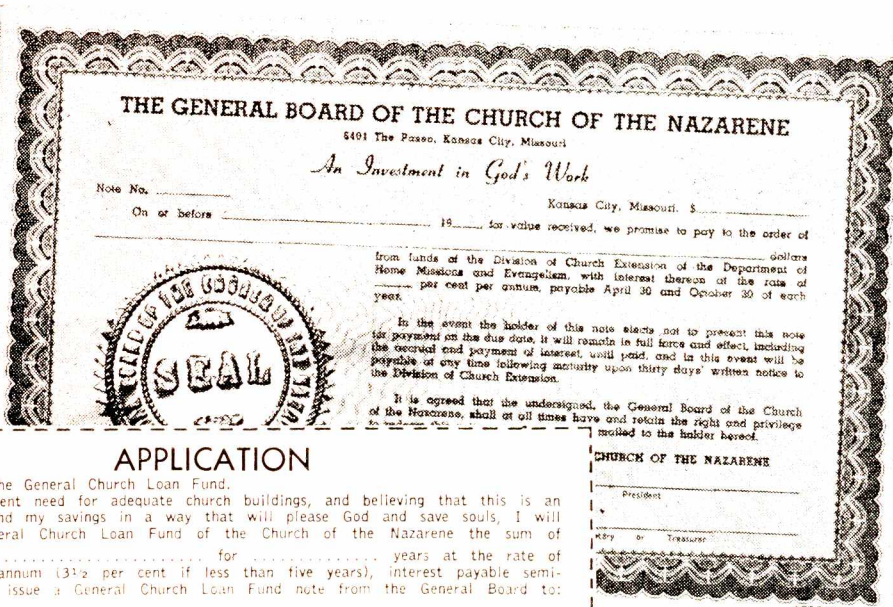
ROY F. SMEE, *Secretary*

Yukon

On Wednesday evening, March 6, Rev. Bert Daniels, superintendent of the Alaska District, officially organized the first Church of the Nazarene in the Yukon Territory of Canada. Splendid progress has been made in the work this past year, resulting in twenty (four complete families plus the pastor, Rev. Russell Hart, and his wife) being received into charter membership in the Whitehorse Church of the Nazarene. New property is being purchased for church and parsonage.

Northland News

The vast Northwest Territories can now claim an officially organized



APPLICATION

I want to help the General Church Loan Fund. Realizing the urgent need for adequate church buildings, and believing that this is an opportunity to lend my savings in a way that will please God and save souls, I will lend to the General Church Loan Fund of the Church of the Nazarene the sum of \$_____ for _____ years at the rate of 4 per cent per annum (3½ per cent if less than five years), interest payable semi-annually. Please issue a General Church Loan Fund note from the General Board to:

Name _____
(Print full name)

Or _____
(Alternate payee, if desired)

Street or R.F.D. _____

City _____ Zone _____ State _____

Church _____ Pastor _____

Signed _____

All loans and correspondence in strict confidence

CHURCH OF THE NAZARENE

President _____
Secretary or Treasurer _____

Send applications, checks, and all correspondence to
The Division of Church Extension
6401 The Paseo
Kansas City 31, Missouri



Make all checks payable to:
John Stockton
Treasurer

Church of the Nazarene! The organization of the church at Fort Smith, conducted by Canada West District Superintendent Herman L. G. Smith on February 24, climaxed a week of revival services with Rev. Dwayne Hildie of Edmonton and Rev. Joe Edwards of Oklahoma City as special workers. Rev. Dalton Marsten, the present pastor, accepted the assignment to open the work at Fort Smith last summer and held the first services on August 12.

Savings Deposits

With the coming of spring, many churches are entering into building programs. Those with applications for loans from the General Church Loan Fund are calling for their money. We need \$100,000 in new deposits to take care of these loans.

The Church Extension loan funds are on a better foundation than ever before. Depositors were paid over \$45,000 in interest earnings during 1962. You receive 4 per cent interest on deposits for five years or more (3½ per cent for less than five years). Larger deposits for five years earn 4½ per cent interest. In *adding* our savings together, we *multiply* the amount we can do for God's work.

This cut is a picture of the General Board note given to depositors. Send in your deposit with this application.

DISTRICT ACTIVITIES

Hawaii District Assembly

The eleventh annual assembly of the Hawaii District was characterized by a number of "firsts." This year all churches paid, or overpaid, district and general budgets. We had a Publishing House representative, Mr. Ed. Speakes, who did an excellent job of selling books as well as presenting the publishing interests of the church.

Dr. George Coulter, executive secretary of the Department of Foreign Missions, was present to stir and inspire our hearts with his pungent messages on missions. The Hawaii Pioneer Club was started to raise funds for home missions in Hawaii.

And another possible first was the election of delegates to the General Assembly in 1964, as follows: ministers, Dr. Melza Brown and Rev. William Sever; laymen, David Castro and Kenneth Kekoa.

Dr. Samuel Young, presiding officer, endeared himself again to the people of Hawaii by his thought-provoking and warmhearted messages.

Our highly esteemed district super-

intendent, Dr. Melza Brown, reported a net gain of 61 members, bringing the total district membership to 550. An amount of \$65,339 was raised for all purposes, with district giving doubled, general giving one and one-third over last year, with N.M.B.F. giving more than tripled, and an increase in all departments.

Dr. and Mrs. Melza Brown were given a unanimous call to remain in Hawaii, and a generous love offering was given to them. They are deeply loved and appreciated throughout the church, and in the business areas as well.

Mrs. Ernest Baker was elected N.F.M.S. president, as Mrs. Harold Kiemel declined re-election. Solomon Kekoa was re-elected as leader of the N.Y.P.S. William Sever was elected district secretary; Harold Litsey, treasurer; and advisory board as follows: ministers, Harold Kiemel and Joe Chastain; laymen, David Castro and Harold Litsey.—Reporter.

Maine District Church School Convention

The Maine District church school convention was held in Skowhegan, March 4 and 5. It opened with a banquet held in the new Haselton school gymnasium, where about one hundred sixty people gathered from all over the district. The informality of this hour en-

abled the Sunday school workers from over the district to become better acquainted with one another.

Dr. Kenneth S. Rice, executive secretary of the Department of Church Schools, excelled time after time as he told of the possibilities, responsibilities, and the potential of the task of the schools. Reports from department heads and superintendents of local schools helped to highlight this second convention of the Maine District as a very healthy and aggressive part of the church.

Rev. Robert L. Smith, chairman, presided over the convention with real ability and kept things running smoothly. Various musical numbers added to the inspiration and spirit of the meetings.

Rev. R. F. Tink and his people were fine hosts, and provided well for the comfort of all present.—*Reporter.*

Gulf Central District Preachers' Meeting

The Gulf Central annual preachers' meeting was held March 6-8 at Institute, West Virginia. Rev. R. W. Cunningham was host pastor.

Rev. W. A. Rogers, our district superintendent, presided with calm and dignity. Brother R. L. Spencer of Toledo, Ohio, plowed the ground at opening service; the altar was lined with weeping seekers, and shouts of victory were recorded in glory.

Dr. E. E. Grosse, superintendent of the Washington District, was special speaker. His informative and wise counsel will ever be remembered by the Gulf Central District. Papers were given by district officers and the faculty of Nazarene Bible Institute. They challenged our hearts to do greater work for the Master.

It was an outstanding meeting because the Holy Spirit came in special measure. Rev. R. W. Cunningham and Nazarene Bible Institute students lifted the heart of everyone in representing our school. The preachers and wives expressed their love and appreciation for our district superintendent by giving a liberal love offering.

We turned homeward with fresh challenge and inspiration to glorify God in our personal lives and carry forward His will in the world with increased fervor and effectiveness.—*R. CHOPFIELD, Reporter.*

THE LOCAL CHURCHES

Evangelist H. B. Gavin reports: "Wife and I look back upon our labors during 1962 in the field of evangelism with very special joy. Early in May we attended the Florida District Assembly, transferring our membership to Florida at that time. On our way north I did some supply work for our First Church, Knoxville, Tennessee, while they were in the process of changing pastors. In a holiness convention at Calvary Church, Arlington, Virginia, with Pastor Curtis D. Withrow, where God blessed; then to Auburn, Illinois, with Rev. Clarence E. Fritsch; and to Hamilton, Ohio, for a 'Deeper Life' crusade with our son,

Lowell, as the pastor. At Taylorville, Illinois, where Rev. George H. D. Reader is the aggressive pastor, God met with us and gave good victories; and again at Greenville, Ohio, with Pastor Russell E. Smith and wife. Heading back to Florida, where we make our home with our daughter, we arrived in November, having traveled more than four thousand miles in our evangelistic tours. God gave us a fruitful revival at Lake Worth, where Rev. C. R. Moore has labored for fifteen years; more than fifty seekers were at the altar in this meeting. Our closing campaign for the year was a 'Deeper Life' crusade at First Church, Fort Lauderdale, our

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Please!

Pastor—We Need Your Help!
If your church treasurer has not mailed the Easter Offering, please remind him to do so at once.

Mail to:

John Stockton, General Treasurer
6401 The Paseo
Kansas City 31, Missouri

.....
home church, with Pastor Wm. O. Blue. We had a gracious time, conducting both day and evening services. First Church has now moved to its new location—Christian Acres. Brother Blue recently was given a good vote for a four-year extended call. We have some open time for this spring, also for the fall, and will go anywhere the Lord may lead. Write us, 5920 S.W. 14th Street, Fort Lauderdale, Florida."

.....
Evangelist Morris Chalfant writes: "Since last August, when it was my privilege to be the evangelist for the Nevada-Utah District camp, and closing just recently at First Church in East St. Louis, Illinois, it has been my privilege to be in the field of evangelism. I have conducted many revivals, missionary conventions, holiness conventions, and one district missionary tour. During these seven months I have specialized in Monday-over-Sunday, short, intensive campaigns, emphasizing divine healing, holiness, missions, and Bible repentance. In these twenty-one campaigns God has blessed, and I have seen scores of people finding salvation and healing for both soul and body. Pastors and people have been most gracious. I have some choice dates open beginning the last of June through August this year, and also July and August of '64. Write me, 1420 Oak Avenue, Danville, Illinois."

.....
Fremont, California—This spring the Fremont Niles Church had the most outstanding revival in its seventeen-year history with Rev. J. J. Steele as the evangelist. It was one of those re-

vivals that produced almost every desired result for Christ to be expected. The Spirit of God moved in upon service after service; wrongs were made right, hearts searched to find God's will, and seekers prayed through to real victory. Many fine men found Christ as Saviour, and thus families became complete Christian units. We had near-capacity crowds every night, and the preaching of Brother Steele was most challenging and practical. On the closing night fourteen joined the church by profession of faith and one by transfer. This year our church has received twenty-two members by profession of faith. We give God praise for His blessings.—**BOB G. MATHIS, Pastor.**

.....
Jackson, Michigan—Another milestone was reached at First Church on Sunday, March 10, in the dedication of the recently added education unit, consisting of a basement and one-floor addition to the present church building. Adding some five thousand square feet of floor space, the new unit will house a new, fully-equipped nursery, a Nursery Department, Kindergarten Department, and in the basement the Youth Department of the Sunday school. The new annex was dedicated by our district superintendent, Dr. Fred J. Hawk, with special singing provided by the Stamps Quartet. Plans for the new facilities were provided by Rev. George Schriber. We are grateful to God for these days of victory.—**HAROLD JOHNSTON, Pastor.**

.....
Dr. I. Guy Nees, pastor of Los Angeles First Church of the Nazarene, recently presented a television program on "The Important Beliefs of the Church of the Nazarene," originating at KNBC, Los Angeles, as part of a series entitled "Covenant." Los Angeles First Church has just completed and occupied its beautiful new sanctuary.

.....
Evangelist W. C. Raker writes: "Because of the sudden and lengthy illness of my wife (she is now on the road to recovery), we have had to cancel meetings and change dates; consequently we have some open time for the spring and summer. Write us, Box 106, Lewis-town, Illinois."

.....
The Leverett Brothers, evangelists, write that because of "moving pastors," and consequent cancellations, they have the month of May open. They will be glad to slate this time as the Lord may lead. Write them, Route 4, Lamar, Missouri.

THE BIBLE LESSON

By HARVEY J. S. BLANEY

Topic for April 28:
The Nature of Sin

SCRIPTURE: Matthew 5:8; Romans 5: 12-21; 8:1-4; Galatians 2:20 (Printed: Same)

GOLDEN TEXT: *Blessed are the pure in heart: for they shall see God (Matthew 5:8).*

When our first parents disobeyed God and put their wills over against His

commands, they placed a blot on humanity which remains to this day. This does not mean that Adam and Eve are solely responsible for the sinful condition of mankind. If they had not sinned, is it not probable that the next man would have—or the next? History shows that all men have followed the same pattern of willful disobedience.

Both the story of the Fall and the Decalogue recognize the inward nature of sin, that there is an "evil impulse," an "infection" in the heart of man. Sin begins in the mind. The "thou shalt not" of the Ten Commandments involves the teaching that "man is far gone from righteousness." The Decalogue also teaches that from the beginning of revealed religion its purpose has been to make man righteous.

How this propensity to sin has passed from generation to generation is one of the puzzling areas of Christian theology. It is shrouded in the mysteries of personality and heredity. But recognition of the fact does not have to await its explanation. The observation in Genesis 8:21 is true to the history of man: "For the imagination of man's heart is evil from his youth."

This should not be interpreted to mean that every unconverted man is as evil as he might be. Neither does it mean that the baby who cries or who rebels at some of the training processes imposed upon him is demonstrating the carnal nature; he may only be protesting against the awkwardness of parental care. The fact remains that there is within the natural man a mixture of good and evil, and that evil will destroy him unless he finds a remedy for it.

A discussion of some of the older schools of psychology centered on which is the stronger influence upon the growing individual—heredity or environment. The Horace Bushnell theory of Christian nurture, of a generation ago, claims that a child may be brought up in such a way as always to consider himself a Christian and to live by Christian principles, and thereby never need to experience conversion. The impact of this teaching has been good insofar as it lays stress upon Christian nurture. Evangelical Christianity today faces the problem of emphasizing conversion to the neglect of training and instruction in the Christian life. However, Bushnell himself realized that his theory failed to materialize in actual life situations. Evil was there before the nurturing process began and remained until removed through faith in Jesus Christ.

Heredity is not a fixed, unalterable law. Acquired characteristics may be passed on to a certain degree and they may be altered; characteristics of one generation may be largely obliterated in a few generations removed. The progeny of a line of knife-toting, slave-trading pirates may today be men of high morals and noble character because of the intervening Christian influences.

Sin is a multicolored thing. It can be defeated and mankind saved only by the grace of God in Jesus Christ and the enlistment of all available human resources.

Deaths

ARTHUR I. BEAVER—Funeral services were held on Sunday afternoon, February 3, in Bethany (Oklahoma) Church of the Nazarene for Arthur I. Beaver, one of the original residents of Bethany, with Dr. E. S. Phillips, Dr. John Stockton, and Dr. A. S. London officiating. Mr. Beaver was born at Mason City, West Virginia, February 3, 1875, and died January 30, 1963. In 1898 he was united in marriage to Nola Bell McKim. To this union were born six children. The family moved to Oklahoma City in 1906, where Mr. Beaver was co-owner of Mills and Sons department store. Mr. Beaver helped with the organizing and naming of Bethany, Oklahoma, and was appointed the first postmaster, owned the first general merchandise store, donated the property for the Bethany cemetery, and later became the city clerk. He was among the founders of what is now Bethany Nazarene College, and a faithful member of the Bethany Church of the Nazarene until his death. Only the old timers know the many things that Arthur Beaver did to keep the doors of Bethany Nazarene College open in the early days when it operated under the name of Oklahoma Holiness College. At one time he sold a valuable farm and paid the mortgage which was about to be foreclosed. After the college became financially strong, Mr. Beaver turned his special attention to missions. After the death of his wife he furnished the money to build a church and parsonage in Africa as a memorial to her. Later when he sold some lots he sent \$4,000 for missions. During the last years of his life he wrote many of his friends urging them



"SHOWERS of BLESSING" Program Schedule

April 28—"Discipleship: The Transformed Life," by L. Guy Nees

May 5—"Discipleship: The Sharing Life," by L. Guy Nees

May 12—"Discipleship: The Guide to Our Possessions," by L. Guy Nees



to send funds for missions. He is survived by four sons: Hobart and Herman, of Bethany; Ernest, of Oklahoma City; and Donald, of Glendora, California; three brothers: Austin, of Purcell; Wilber, of Racine, Ohio; and Waldo, of Oklahoma City; eleven grandchildren; and seventeen great-grandchildren.

Announcements

RECOMMENDATION

Rev. V. E. Crandall pastored and was ordained in the Iowa District. He has been serving in Indiana as a pastor, and is now entering the field of evangelism. I recommend him as a very sincere, godly young man who feels very definitely this call. Along with his gospel messages, he will have some of the pictures and music, accompanied by Mrs. Crandall. We recommend this very fine, sincere and earnest young couple to our pastors and churches. They may be contacted at Indian Lake Nazarene Camp, Route 2, Vicksburg, Michigan.

Gene E. Phillips, Superintendent of Iowa District.

BORN

—to Mr. and Mrs. Roy H. Thompson of Independence, Missouri, a son, Jay Howard, on March 25.

—to Rev. Ronald L. and Shirley (Canfield) Barber of Cincinnati, Ohio, a daughter, Sherry Lee, on March 24.

—to Ralph and Elsie (Meyer) Murgrove of Norfolk, Virginia, a son, Reed Wesley, on March 23.

—to Rev. and Mrs. John Lambert of Harmon, Oklahoma, a daughter, Emily Elma, on March 21.

—to Rev. and Mrs. Richard R. Harper of Bethany, Oklahoma, a son, Scott Wesley, on March 14.

—to Mr. and Mrs. Ralph Downs of Portales, New Mexico, a daughter, Andica June, on March 8.

SPECIAL PRAYER IS REQUESTED

—by a friend in Oklahoma for a "very urgent and unspoken request!"

—by a Christian lady in Kansas "for my little granddaughter, who has a crooked spine, and unless God undertakes she will have to wear a cast and brace for years; but I know my God is able!"

Directories

GENERAL SUPERINTENDENTS

Offices, 6401 The Paseo
Kansas City 31, Missouri

District Assembly Schedules for 1963

HARDY C. POWERS:

Central California

Abilene May 8 and 9
Alabama May 15 and 16
Florida May 20 and 21
Nevada-Utah June 12 and 13
Southwestern Ohio July 3 and 4
Chicago Central July 18 and 19
Northwest Oklahoma July 24 and 25
Kansas July 31 to August 2
Northwestern Illinois August 15 and 16
Minnesota August 29 and 30
Joplin September 18 and 19
North Arkansas September 25 and 26

G. B. WILLIAMSON:

Washington May 1 and 2
Philadelphia May 8 and 9
Los Angeles May 15 to 17
Rocky Mountain June 6 and 7
New England June 19 and 20
Maine June 26 and 27
Michigan July 10 to 12
Eastern Michigan July 17 and 18
Eastern Kentucky July 24 and 25
Dallas August 1 and 2
Wisconsin August 8 and 9
Tennessee August 21 and 22
Louisiana August 28 and 29

SAMUEL YOUNG:

Northwest May 1 and 2
Idaho Oregon May 9 and 10
Southern California May 22 and 23
Canada Central June 27 and 28
Northwestern Ohio July 10 and 11
Pittsburgh July 18 and 19
Illinois July 24 and 25
Virginia August 8 and 9
Missouri August 15 and 16
Northwest Indiana August 21 and 22
South Carolina September 11 and 12
New York September 27 and 28

D. I. VANDERPOOL:

Sacramento May 1 and 2
Northern California May 8 and 9
Arizona May 22 and 23
New Mexico May 29 and 30
Northeast Oklahoma June 19 and 20
Nebraska June 27 and 28
Gulf Central July 12 and 13
Colorado July 18 and 19
Iowa August 7 and 8
Southeast Oklahoma September 4 and 5
South Arkansas September 18 and 19

HUGH C. BENNER

Mississippi May 1 and 2
British Isles North May 25 to 28
British Isles South June 1 to 4
Canada Atlantic June 20 and 21
Albany June 26 and 27
Canada West July 5 and 6
Oregon Pacific July 17 to 19
Akron July 31 and Aug. 1
Southwest Indiana August 8 and 9
Houston August 21 and 22
Georgia September 11 and 12
North Carolina September 18 and 19
Southwest Oklahoma September 25 and 26

V. H. LEWIS:

San Antonio May 1 and 2
Washington Pacific May 15 and 16
Canada Pacific May 23 and 24
Alaska May 30 and 31
South Dakota June 19 and 20
North Dakota June 27 and 28
West Virginia July 4 to 6
Northeastern Indiana July 10 to 12
Central Ohio July 17 to 19
East Tennessee July 25 and 26
Kentucky August 8 and 9
Indianapolis August 21 and 22
Kansas City August 28 and 29

District Assembly Information

CENTRAL CALIFORNIA, May 1 and 2 at First Presbyterian Church, Calaveras and M Sts., Fresno. Rev. Ira I. Tule, Jr., 115 S. Jackson, entertaining pastor. General Superintendent Powers. (N.F.M.S. convention, April 30; N.Y.P.S. convention, May 3.)

MISSISSIPPI, May 1 and 2 at First Church, 607 W. Sims, Brown, Jackson. Rev. Ford Boone, pastor. General Superintendent Benner. (Church Schools convention, April 29; N.F.M.S. convention, April 30.)

NORTHWEST, May 1 and 2 at First Church, N. Second and B Sts., Yakima, Washington. Rev. Duane E. Muth, pastor. General Superintendent Young. (N.F.M.S. convention, April 29.)

SACRAMENTO, May 1 and 2 at Arden Church, 1337 Arden Way, Sacramento. Rev. Donald C. Moore, pastor. General Superintendent Vanderpool. (N.F.M.S. convention, April 30; N.Y.P.S. convention, April 26.)

SAN ANTONIO, May 1 and 2, at First Church, 1416 W. Woodlawn, San Antonio, Texas. Rev. Odell Brown, pastor. General Superintendent Lewis. (N.Y.P.S. convention, April 29; N.F.M.S. convention, April 30.)

WASHINGTON, May 1 and 2, at First Church, 4301 Woodridge Road, Baltimore, Maryland. Rev. Jack Lee, pastor. General Superintendent Williamson.

ABILENE, May 8 and 9, at First Church, 4510 Avenue "Q" Lubbock, Texas. Rev. Milton Poole, pastor. General Superintendent Powers. (N.Y.P.S. convention, May 6; N.F.M.S. convention, May 7.)

NORTHERN CALIFORNIA, May 8 and 9, at the Eulach Park Auditorium, 1200 El Rancho Drive, Santa Cruz, California. Rev. Walter Hubbard, pastor. General Superintendent Vandepoel. (N.F.M.S. convention, May 6; also N.Y.P.S. convention.)

PHILADELPHIA, May 8 and 9, at the St. John's Methodist Church, Arch & Second Sts., Senbury, Pennsylvania. Entertaining pastor, Rev. Paul Basham, 203 So. 14th St., Lewisburg, Pennsylvania. General Superintendent Williamson.

IDAHO-OREGON, May 9 and 10, at College Church, 504 Dewey, Nampa, Idaho. Rev. Wilson Lanpher, pastor. General Superintendent Young. (N.F.M.S. convention, May 5-6; N.Y.P.S. convention, May 7-8.)



Dr. Henrietta C. Mears Dies

ELI AIR, CALIFORNIA (EP)—Dr. Henrietta C. Mears, one of the most beloved and best-known persons on the American religious scene, died suddenly at her home here on March 20. She was seventy-two.

Although she had been a leader in many different forms of Christian activity, serving on many boards, she was perhaps best known as a colorful and dynamic Sunday school personality. For thirty-five years director of Christian education at First Presbyterian Church of Hollywood, she saw the Sunday school there grow to become the largest in its denomination. In 1933 she organized Gospel Light Publications, which has become one of the largest publishing institutions of its kind in the world, serving over 20,000 churches in more than 10 different denominations.

In 1938 she began the famed Forest Home Christian Conference Center in the San Bernardino Mountains near Redlands, California—and there thousands of campers, young and old, have registered spiritual decisions.

Speaker Tells POAU U.S. Funds Aid Church Schools in Colombia

DENVER, COLO. (EP)—A Presbyterian missionary to Colombia charged here that President Kennedy's Alliance for Progress is an indirect subsidy for the Roman Catholic church in some of its funds designated for education.

James E. Goff, secretary of the office of information and public relations for the Evangelical Confederation of Colombia, made the accusation at the fifteenth annual conference of Protestants and Other Americans United for Separation of Church and State (POAU).

He contended that the \$10 million allocated for public schools in Colombia in a four-year period means "the United States is picking up the tab" because Colombia "has been handing over money to the Roman Catholic Church at such a rate that it doesn't have enough left over to provide adequately for the public schools."

The secretary reviewed the educational system in the South American republic, claiming that it is dominated by representatives of the Vatican. He said some U.S. officials have tried to keep Alliance funds separate from the church, but, he added, there are no treaty guarantees nor assurances Protestants will have equal rights in the schools.

Scores "Commercialization" of Sunday

TORONTO, ONT. (EP)—The growing number of local ballots in favor of "an open commercialized Sunday" means Canadians are "bartering their

Christian heritage for a mess of Hollywood." So says Rev. Robert S. Christie of Vancouver, B.C.

Mr. Christie made the charge here in his annual report as associate secretary of the United Church of Canada's Board of Evangelism and Social Service.

"When Sunday, like every other day—and even night—of the week is caught up in the greedy, highly competitive business whirl, where the almighty dollar dominates the lives of men, many Canadians may yet regret their recent decision to 'render unto Caesar' this bulwark of family and community Christian fellowship," Mr. Christie said.

In a recent Vancouver "Sunday movie" vote, the minister said, Protestant and Roman Catholic clergy alike had cooperated to oppose film showings on the Sabbath.

Announce New Bible "Translation for Translators"

LONDON (EP)—A translation of the Bible "in clear, simple English" is under way here by the British and Foreign Bible Society to help in the translating of scriptures into various native tongues.

Called a "Translation for Translators," the edition will aid translators in remote mission areas who do not have access to original Greek or Hebrew versions. These translators will be able to use the new "straightforward, unambiguous" English edition as a standard for their foreign-language translations.

A society spokesman said that the four Gospels and some of St. Paul's letters already have been translated and sent to areas of the world where they have been welcomed by missionaries and other churchmen.

West Virginia House Votes "Snake-Handling" Ban

CHARLESTON, W.VA. (EP)—West Virginia's House of Delegates, by a seventy-eight to nineteen vote, has passed a bill here banning use of poisonous snakes in religious services. The measure, sent to the Senate, imposes fines of up to \$500 for violators.

During debate on the bill the consensus of the delegates was that, although most felt snake-handling devotees were sincere in their beliefs, use of poisonous reptiles could be harmful to both the practitioners and others. Many deaths from serpent bites were cited in arguments for the measure.

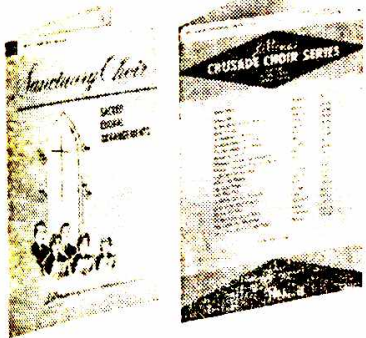
Opponents of the bill charged the legislators with interfering in the practice of religion and with violating the constitution's guarantee of religious freedom.

A woman spokesman for a snake-handling sect opposing the bill, whose daughter died from a snake bite, pledged a court fight if the proposed legislation were enacted into law. The sect is reported active in the mountainous southern areas of West Virginia.

Special Music

for Pentecost Sunday
June 2

Composed by **FLOYD W. HAWKINS** in anthem-like style. Not difficult for even the smaller choir to learn in a few rehearsals and sing with ease and blessing.



The Day of Pentecost

Based on Acts 2:1-6 and 12-18. Time, 5 to 6 minutes.
No. AN-221 (Sanctuary Choir Series) 25c

Let Thy Mantle Fall on Me

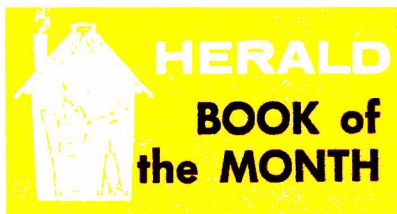
The song that has gripped the hearts of thousands. Time, 3 to 4 minutes.
No. CS-130 (Crusade Choir Series) 15c
No. SM-445 (Sheet Music for solo, quartet) 50c

NOTE: Prices slightly higher in Canada.

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the Answer corner

THE CHRISTIAN IN BUSINESS

John E. Mitchell, Jr.
Cloth, 156 pages, \$3.00

"THE WORLD owes me a living," my neighbor quipped the other day, "but I sure have to work hard to get it." He works hard, loves his children, and keeps his grass mowed. But he's like a lot of us—the thing we have chosen to do the rest of our lives, or at least a good portion of it, has turned into only a means to make enough money to pay the bills.

The Apostle Paul said to us: " whatsoever ye do, do it heartily, as to the Lord, and not unto men" (Colossians 3:23).

This Biblical concept of how religion meshes with work and other ideas are woven into the book *The Christian in Business*. It gets down to everyday problems. It is well illustrated with instances where God's promises were taken to the plant, and proved true.

Among the chapter titles are these: "The Privilege of Being a Servant," "Profits and People," "Does Faith in God Insure Success in Business?"

The author, layman John Mitchell, says the right attitude will not only get us further up the road in business, but, with enthusiasm and a competitive spirit, our efforts will mean more to the Lord and ourselves.

"We need to ask," he says, "not only, 'Can this man do this job?' but also, 'Does he want to do this job?'; 'Does he have a strong desire to do his work honestly and effectively?' Even more important than his aptitudes are his attitudes."

Then Mr. Mitchell brings all this into focus in living a Christian life.

When we read this thoughtfully, it will cause us to reappraise our attitudes and motivations. And the time card will mean a little more the next day! —ELDEN RAWLINGS.

Conducted by W. T. PURKISER, Editor

I have a friend who says that the question in Acts 19:2 should be translated, "Did you receive the Holy Ghost when you believed?" instead of, "Have ye received the Holy Ghost since ye believed?" Is he right?

He may be, but it is doubtful. The Greek conjunction which is translated "since" in the King James Version is *et*, and generally means "if," "since," "whether," or sometimes "but." The Greek would literally be, "If or whether the Holy Spirit you received believing?"

Actually, I cannot see what difference it makes, at least as far as the experience of the Ephesian disciples is concerned. In either case, it is admitted that they had believed. They were disciples, and the term is used in the Acts for "Christians" (Acts 11:26). And they had not received the Holy Spirit in His sanctifying fullness. Jesus tells us that the

world cannot receive the Comforter (John 14:15-17).

The ignorance of these Ephesian believers is, unfortunately, shared by a great many people today. Dwight Moody said, "For seven years after my conversion, I was as ignorant of the person and work of the Holy Spirit as the Ephesian disciples." There are welcome signs of an increasing interest in the ministry of the Holy Spirit in Christianity today. Let us pray, and preach, and teach so that we may help direct this interest into constructive and scriptural channels.

I heard a preacher on the radio a few weeks ago say that the Antichrist would appear in the Common Market which is now forming in western Europe after it has ten nations as members. Do you agree? How many nations are members now?

This seems to me to be a type of prophetic speculation which is of little value to anyone. There are now six member nations in the Common Market. Great Britain would have been the seventh. However, to see in a political development such as this something which must necessarily evolve into the power base from which Antichrist will come is rather fanciful to say the least. Perhaps the best advice is, just wait and see.

If your radio preacher is old enough, he was probably saving pretty much the

same thing about Mussolini, or Hitler, or Stalin. Back in the early forties, one such "student" of prophecy claimed that World War II would come to an end when Japan and the islands of the sea sank into the depths of the ocean.

I believe with all my heart that the Bible teaches the soon coming of Christ. This ought to be preached simply, earnestly, and without a speculative timetable of future events which has the actual effect of making the return of the Lord a far-off event.

In our church, we have a song leader; but the pastor hands her a list of songs as they go onto the platform, although she has spent time before Sunday to choose her songs. Then he will get up and announce the next number. Can you tell me who is supposed to do this?

This sounds like a situation to which there are two sides. I have only one of them.

Perhaps in general I should say that the pastor ought to have the privilege (and he certainly has the right) to choose the congregational numbers for any particular service. However, he should make his selections in time and

give them to the song leader so that she can become familiar with any she might not know well. She should then announce any numbers which do not follow an invocation or announcements in connection with which the pastor is in the pulpit. If he is in the pulpit immediately preceding a congregational song, he should announce it.

Do you think it is right for Nazarenes to take part in "chain letter" groups, using United States Savings Bonds, as a scheme to make enormous sums of money by investing a total of \$75.00? I enclose a copy of the letter which is being used.

I certainly do not think it is right for any Christian to have anything to do with what has been legally established as a fraud and a swindle. The fact that United States Savings Bonds are being used only increases the deception. This is just another "get-rich-quick" scheme, which like all the rest

involves the basically dishonest attempt to get something for nothing.

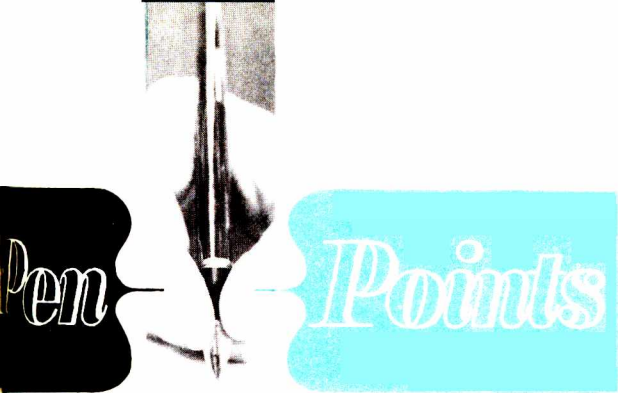
The fact that the letter you enclose contains the statement, "Note! It Is Illegal to Use the Mail for This Letter!" is in itself a sufficient expose of the evil involved!

My order for the May HERALD "Book of the Month"

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Send _____ copy (ies) of *The Christian in Business*, at \$3.00 to:

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Charge my personal Savings account
Send amount in full to my account and enclose to me a courtesy charge for the price of this book



God so loved the world that He gave His only Son, that whosoever believeth in Him should not perish, but have everlasting life. —John 3:16

LOVE is latent in birth, evident in creation, pulsating in the energies of springtime's harmonies. It is at the core of all enduring endeavor, drawing a tender veil over the grotesque, beautifying the commonplace, explaining the inarticulate, and imparting grace to the awkward.

Selfishness hides in shame from the presence of pure love. Love invades and conquers loneliness, unties the knotted purse strings, overflows the most gnarled of natures, and seeks ever to repair broken relationships. It inspires hope for the solution of the worst of circumstances. It brings warmth to the chill atmosphere of misunderstanding.

Love uses no weapons, yet wins every battle. Its victories lie, not in changed conditions, but in changed people. Love is in the very breath of the Eternal.—M. W. QUICK, *Pastor, Morley, Leeds (British Isles)*.

Chain Reaction



IN THE FALL OF 1946 a lawyer employed by the American occupational forces in Japan was teaching a Sunday school class in an army chapel in Tokyo. He took time to invite the listening servicemen to a "GI Gospel Hour" service held on Saturday nights.

One of the soldiers, who was unsaved, attended out of curiosity more than anything else. By means of the enthusiastic singing, the radiant testimonies, and the anointed message, the Holy Spirit spoke to the young GI and he was wonderfully converted.

Upon returning to the States this soldier, now turned civilian, witnessed to his family and nearly all became Christians (his brother who obeyed the gospel afterwards became a minister). One day the Spirit suggested that he return to a former place of employment where he had worked as an apprentice draftsman. From office to machine shop to foundry the witnessing Christian went, bearing the good news of Christ's transforming power.

The last person he testified to was a hungry-hearted chemist who drank in his story of salvation. The meeting of the two was evidently on God's timetable, for the great conviction that

fell upon the chemist's soul was an omen of glorious things to come. After several months of fearful conviction the chemist found Christ, united with a small church, and started witnessing himself. He now serves as choir director in the church, which today has over five hundred in attendance each Sunday. With the Lord's help he won a gentleman to the faith who in turn won a young man who is winning souls as a minister today.

This true story (for I was the soldier) could go on and on. By it the fresh challenge is flung out: "Who will be a witness for his Lord and start new chain reactions of salvation?"—George Privett, *Pastor of First Church, Selma, Alabama*.



TONIGHT as I sit in my easy chair following the evening service, the thought keeps going through my mind, Thank God, we are serving a Christ who is big enough for the whole world!

God does not confine himself to the larger churches, but He can be found in the middle-sized and smaller ones too! Tonight God visited our group, thirty-two in number, because one said, "I will mind God, no matter what others do."

The song leader, after having the congregation sing "Have Thine Own Way, Lord," allowed God to do just that. She said she felt like praying—that opened the altar. What a wonderful sight and thrilling joy to a young pastor to see the altar lined with young people seeking Christ; those with trials, problems, and burdens coming and kneeling at the feet of Jesus!

A wonderful experience of not knowing what to do except to step aside and let the Holy Spirit take over filled my being. God had a much better experience and blessing in store for the people and myself in place of the sermon I had prepared.

After a good season of prayer and tears of repentance and joy, needs were met, salvation came, burdens were lifted, and heaven came very close to this little church. Then what a testimony service followed! Young people testified of finding salvation, souls were reclaimed, and others told of how God had lifted heavy burdens.

This precious service was closed with the singing of the choruses "Have Thine Own Way, Lord" and "He's Real to Me." And then, lifting hearts, heads, and hands toward heaven, the congregation sang simply and sincerely "Jesus Is All I Need."

My heart is full of joy tonight as I sit here thinking back over that service. Again I say, Thank God, we're serving a Christ who is big enough for all our needs, and for all the world! Truly He came tonight and met our needs, all because one said, "I will mind God."—W. PERRY WINKLE, *Pastor, Quincy, Washington*.

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Add color to parade or final program. Space for names and seals for every day present. 22 x 3" high, adjustable to any head size.

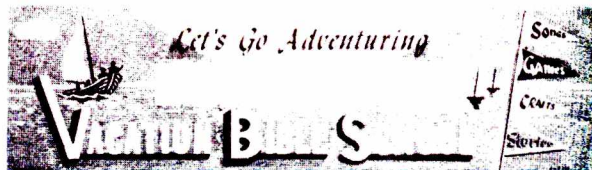
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A special envelope for your people in contributing toward the expenses. Space for name. 2 1/2 x 4".

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Posted early in the spring these will create a church-wide interest in V.B.S. and more especially help recruit workers. Two-color, 11 x 17".

V-5063 20c; 3 for 50c



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Rally the church, inform your community, increase attendance! Come in colorful matching designs with space for filling in place and time.

V-1053 Poster For around the church and in store windows. 12 x 16". 15c; 12 for \$1.50

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V-834 Adult Invitation Post Card For churches having an adult program in connection with V.B.S. "Head of Christ" picture. 12 for 25c; 100 for \$1.50

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1,000 for \$16.00



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