

Herald of HOLINESS



*Official Organ of the
Church of the Nazarene*

ITALY

The Coliseum, Rome



March 14, 1962

EDITORIALS

By W. T. PURKISER

Holiness: Relation or State?

A recent writer has stated that "holiness is a relation, not a state." The first part of this statement is true; the second part is false.

Holiness is a relation. It is nothing that comes from our humanity, save as that humanity is brought into relationship with the Divine. Speaking of the human apart from the grace of God, Paul says, "I know that in me (that is, in my flesh,) dwelleth no good thing" (Romans 7:18).

This side of holiness is the special emphasis of the Old Testament. In the Old Testament, stones, pillars, days, mountains, garments, as well as people, were spoken of as holy. Their holiness consisted in the fact that they were God's special possession, set apart and "sanctified" unto the Lord. There was never a time when the light was not present that whatever belongs to God is holy, and separated from the common and the profane.

Holiness is the very nature of God, so much so that Isaiah could speak of Him over and over again as "The Holy One." That which forever distinguishes the divine is the transcendent glory of God's holiness. Whatever or whoever, then, is brought into special relation to a holy God is thereby made holy.



The Cover . . .

The ruins of the historic Coliseum in Rome, Italy, are stained with the blood of hundreds of Christian martyrs in persecutions beginning with the Emperor Nero and continuing almost three hundred years. The work of the Church of the Nazarene in Italy grew out of the labors of Rev. Alfredo Del Rosso, who had come into the experience of heart purity and who learned from American soldiers of a denomination which believes and teaches the way of holiness. Mr. Del Rosso became a Nazarene in 1948. In 1952, Rev. and Mrs. Earl Morgan were sent to Italy and labored there until last year, when they were transferred to Lebanon. Upon Mr. Del Rosso's recent retirement, Rev. Rocco Cerrato became field superintendent. We now have 6 national workers, 10 churches, and a membership of 358 in Italy.

But holiness is also a state. It is a condition of the soul. In Peter's terms, it is a *partaking* of the divine nature which delivers from the corruption that is in the world through lust (II Peter 1:4). It is a relationship which really makes a difference in the quality of the individual's spirit.

It seems strange that any should ever suppose that man might stand in a meaningful relationship to a holy God and be unchanged. While the Old Testament defines holiness basically as relation, it clearly teaches that such a relation makes a difference in the way a person lives, acts, and reacts. They must be clean who would bear the vessels of the Lord (Isaiah 52:11). The good life is to do justly, and to love mercy, and to walk humbly with God (Micah 6:8).

Peter spells this out so clearly that none should miss it: "As obedient children, not fashioning yourselves according to the former lusts in your ignorance; but as he which hath called you is holy, so be ye holy in all manner of conversation; because it is written, Be ye holy; for I am holy" (I Peter 1:14-16). Lest any take too narrow a view of the word "conversation," let it be said again that this term means more than the words we speak; it means the whole manner of life. The holiness to which God calls us is not only a "relational" holiness. It is a change of nature so profound that it affects all the way we live.

So scriptural holiness is a relation *and* a state. More properly, perhaps, it is a state resulting from and maintained by a relation. In either case it is not a human attainment, but a divine gift. Let us, therefore, "follow peace with all men, and holiness, without which no man shall see the Lord" (Hebrews 12:14).

Discord Among Brethren

Apart from black sin itself, the Church has no greater enemies than heresy and dissension. This is true in part because both destroy the unity without which the body of Christ cannot live and work.

Heresy has no defenders. No one in his right mind would claim the right to destroy the unity of the faith. Equally honest people may disagree in their interpretation or understanding of many details of theology, but its great fundamentals are so firmly rooted in the structure of the Christian religion that to deny them is to abandon Christianity itself.

There has been very little if any doctrinal heresy in the Church of the Nazarene. We stand united
(Please turn to page 1)

Benefits from Crucibles

JOSEPH was doubtless the God-ordained provider for Israel, and was the key figure for many years in God's plans for this people. In this assignment Joseph endured the fire of many crucibles: loneliness, hate, jealousy, misunderstanding, and misrepresentation. All seemed so unfair and unnecessary. Yet when the gates open and we see Joseph in the arena coming to grips with major events, we realize that his crucibles were then paying big dividends.

Daniel's religion had both *negatives and positives* in it. He felt that to eat the king's meat or drink the wine would violate his own conscience and be a wrong example to others; hence he purposed in his heart that he would not do it. This imperiled his life. But *God brought Daniel into favor* with the prince of the eunuchs. The crucible was past and Daniel was stronger than before. On the other hand, it was a positive conviction with Daniel that he should be a praying man. His prayers brought bitter opposition and threats of death. Daniel continued his prayers. Men with harsh statements and cruel hands cast Daniel into the lions' den. *Here again God interposed.* The lions lost their appetites and became as docile as kittens. When morning came, "no manner of hurt was found upon him." Daniel had come through another crucible on the march to greater things.

We may be spared imprisonment as Joseph had it or a literal lions' den experience as Daniel had, but crucibles are unavoidable in character building. Any Spirit-filled pilgrim on his way to higher ground and a better country may be

forced to pass through the crucible of delay, disappointment, misunderstanding, losses, or loneliness. Every crucible that may be our portion to pass through is filled with benefits, if right attitudes are maintained toward God, others, and things.

Life's crucibles cannot remove the guilt or pollution of sin—only faith in the blood of Christ can do this. But they can bestow benefits upon us. Crucibles through which we ourselves pass mellow our attitudes toward others, give us an understanding of the suffering of others, increase our gentleness and sympathy for the unfortunate, help us to build fences in weak places and smooth out "far country" scars, and increase our confidence in the watchfulness and un-

*General
Superintendent
Vanderpool*



changing faithfulness of God. We must hold steady in the crucible. There are better days ahead!

Observation reveals that most truly great men and women have reached their pinnacle of honor or fame after they have passed through the fires of some crucible or triumphed over some staggering handicap.

Another heroic effort and a tighter grip upon the unchanging promises of God are factors that help to answer the heart cry, "Lord, plant my feet on higher ground." Let us try again!

Telegram . . .

St. Louis, Missouri—Rev. J. W. Roach, former district superintendent, and pastor of St. Louis Florissant Church, died Tuesday evening, February 20. Funeral service was held at the local church on February 22.—E. D. Simpson, Superintendent of Missouri District.

After nearly five years of ministry with the church in Kingfisher, Rev. Merrill Morgan has resigned to accept the pastorate of the Dawson Church in Tulsa, Oklahoma.

Rev. Dorsey W. Dobson, retired elder, died February 10, 1962, at his home in Pasadena, California.

Rev. Dock A. Murray, elder on the Gulf Central District, died February 13 at Winnsboro, Louisiana.

Evangelist Dave Erickson has left the field to accept the pastorate of the Hialeah Church in Miami, Florida.

Pastor James D. Smith, Jr., sends word: "After almost seven years with our Santa Maria church I have resigned to accept appointment by the Los Angeles District to open a new work between Santa Maria and the Vandenberg Air Force Base. This new church will be named Maria Highlands. While in Santa Maria, God blessed us with a new parsonage, a complete remodeling of the church, a two-story, nine-room educational unit with kitchen and recreation facilities, membership almost doubled, and giving tripled. Am leaving a good people."

Have You Checked Your Levee Today?

LEVEES are made to keep out the undesirable. Even that which may be desirable under certain conditions may bring havoc at other times. Levees are built for protection. But just as surely as there are levees, there are also gophers, or that which tends to destroy the levee.

Levees do not of themselves collapse; they are destroyed. A small break in the levee which is not mended will widen into disastrous proportions.

Gophers are a real problem in the West. They get on the inside of the

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levee and work until the levee is honey-combed. This weakens the whole structure, though the outside may still appear strong. A little hole no larger than a penny will start a break in the levee that cannot be mended by throwing dirt into the whirling water.

The stormy waters of sin and hell may beat against the wall of our Zion with no bad effect; but when we become careless, sour, or critical, and take things lightly on the inside, then there is real danger of our wall of protection crumbling.

"O God! show me the little gopher holes in my life today, and give me grace and courage to repair them before it is too late."—FRED W. PARSONS.

NOTICE

With the unanimous approval of the Board of General Superintendents and with the unanimous endorsement of the District Advisory Board, I have appointed Rev. Boyd C. Hancock of Blytheville, Arkansas, superintendent of the North Arkansas District to succeed Rev. J. W. Hendrickson. The above appointment is made effective March 15, 1962.

SAMUEL YOUNG
General Superintendent

Coming Soon . . .

ARTICLES AND FEATURES OF LASTING INTEREST

- "Fire! Fire! Fire!" *C. Warren Jones*
- "A Strange Monday Morning Altar Call," *C. S. Cowles*
- "The Condition of Confession," *Brian L. Farmer*
- "The Search of the Soul," *Jack M. Scharn*

Did Paul claim to be . . .

CARNAL OR CRUCIFIED?

By CLAYTON D. BAILEY, Pastor, Oakland Church, Cedar Rapids, Iowa

IT DOES MAKE A DIFFERENCE where a man lives. All the way from privileges enjoyed to requirements to be fulfilled where one lives shows up in *how* one lives. This truth can readily be seen in both the literal and the spiritual sense. Let us consider just the spiritual side of the above truth from Paul's writings.

It makes a difference whether a man lives within the narrow limitations of the carnal course of fallen man recorded in chapter seven of Romans or within the Spirit-directed freedom described in chapter eight.

To use the language of the age, Paul is saying in chapter seven that when his conscience was awakened to his sins he discovered a force within him that produced a malfunction in the "launching mechanism" of his ability to do the will of God. He never could get above where he was because of evil present within his heart. To try to reach the divine requirement of the law without the assistance of the grace of God would be like a scientist today trying to lift one of the missiles at a launching site manually to hurl it into space. Spiritually the malfunction of life must be removed, and human effort alone toward goodness must be replaced by power fuel—"But ye shall receive power, after that the Holy Ghost is come upon you" (Acts 1:8). Power to be! Power to do!

Paul describes well both total depravity and the possibility of total victory. Romans 7 reveals Saul of Tarsus shuffling his feet as his burden of sin and futility pressed in upon him. It was not the picture of the Paul of Damascus who, filled with the Holy Spirit, ran with patience the race which was set before him.

Let it be fully understood that Paul was not describing the boundaries of his Christian life in chapter seven, but the boundaries of his bondage when desire was not fortified by the Divine for fulfillment. To read the other writings of Paul would not give the impression to an open-minded reader that he felt his life on earth was always to be a fortress of futility instead of a temple for the Holy Spirit.

Consider one classic example in Galatians 2:20,

where Paul graphically describes his then present way of living in contrast with the past outside of Christ. Using the lead phrases of chapter seven of Romans and the contrasting phrases of Galatians 2:20 we are made aware of the fact that Paul believed in a relationship with God which transcended the despair of a depraved nature.

I am carnal, sold under sin (Romans 7:14).

I am crucified with Christ (Galatians 2:20).

Once we were sold—sold under sin! Now we are bought—bought with the price of the shed blood of Christ! Contrasting these two phrases we certainly would not conclude that the first phrase is more paramount than the second. The slave block of the world was visited by a celestial Benefactor. He purchased the freedom of a world in bondage with the crimson currency of His own sacrificial death. Bless His name forever!

When I would do good, evil is present with me (Romans 7:21).

The life which I now live in the flesh I live by the faith of the Son of God (Galatians 2:20).

Paul one time knew the frustrating feeling of good desires being tripped up by an evil force working within his life. The drag of a depraved nature was ever with him. He saw more than he could realize by way of fulfillment. Frustration soon made him brand himself as a failure. In his Galatian testimony he was happy in the type of life he was then living "by the faith of the Son of God." Frustration and futility had given way to a sense of well-being! In Christ he lived, and moved, and had his being.

O wretched man that I am! who shall deliver me from the body of this death? (Romans 7:24)

Who loved me, and gave himself for me (Galatians 2:20).

Whatever has attached itself to us because of the fall of the first pair is both unnatural and removable in the realms of the spiritual. The more a man realizes what he could be, and how far he is from that level of living, sinking even lower, the more a sense of wretchedness sweeps over him. God hears the cry of a heart that longs for complete deliverance. Paul's cry of despair in Romans

7 is not to be considered all we can expect—just a cry without receiving comfort. Love made a way out of the misery mankind constantly faced. Christ loved us and gave himself for us. Here is our source of deliverance—a source sufficient to take care of our sins and the sin principle as well.

Romans 7 gives to us the “before picture” of man’s sin and despair; but Paul’s testimony in

Galatians offers the “after picture” of deliverance and victory. After the application of the blood of Christ the “before picture” is moved from the living room of present experience to the room of memory alone. The past is remembered, but it is no longer a description of our present relationship with God through Christ. The carnal can be crucified—through Calvary’s sufficient Offering!

HOME AND FAMILY LIFE FEATURE

HOW TO BE HAPPY THOUGH MARRIED

By Evangelist PAUL MARTIN



QUITE OFTEN you’ll meet a happy married man, a satisfied married woman; and if you look closely, you’ll find many more happy homes than the script writers admit. In fact, I believe you can be happy though married.

Happy and married! Your mother-in-law may be coming in, your youngsters may have problems to spare, and the house may be a turn-about stage. But there are springs of understanding, wells of great fellowship, fountains of wholesome fun, rivers of effective prayer that bring happiness to a house that make that house a home. Someone told a little girl who stood at the spot of their wrecked home crushed by a sweeping flood, “Too bad you lost your home.” “Oh, no!” the little one exclaimed. “We still have our home—just no house to put it in.”

A happy home shines with understanding and trust. A prudent wife allows her husband to talk freely without suspicion. A good husband understands, and lovingly trusts. Disagreements come and differences of opinion abound; but there is a sincere attempt to understand, to think without confusion. Often you can feel this stable cushion of understanding as you walk into a friend’s home. You just know there is a reserve here, a reserve force of mutual trust that can stand great shocks.

And there is respect in a happy home. Some laws of human relationship are as binding as physical ones. Hear this: “You never love until you first respect.” All long to be loved—and to love. Have we learned respect?

Respect and love are vital in a happy home. It is heartening to remember, too, that respect can be earned, practiced. Of course there are times when respect is demanded, but it is better earned. Four years in Chinatown, San Francisco, the city of forty thousand within the city, continually re-

minds me of the power of respect—divorce at a minimum, juvenile distress seldom recorded, families—yes, big families—reaping the rewards of respect.

The practice of usual courtesies; the thoughtful insistence upon correct forms; the image of your loved one as a whole person, created in the image of God with eternal possibilities and valuable in character and integrity—these aid respect. Oh, I know, for twenty years you’ve opened the right door of the car for Matty, and closed it after she got in—only a few times her coat could be seen on the outside. Yes, I know, Matty isn’t paralyzed; she can close the door. But you are a better man, Fred, old man, and Matty a better woman, and respect has made a happier home.

But to trust in God, here’s the real secret of a happy home. The presence of God in the hearts of home dwellers brings understanding, aids respect, strengthens love. From Mother’s knee, to family prayers, to private talks with Jesus—this is the true story of strong men.

Is your marriage genuinely Christian? Married in church, yes; orchids, organ, organ, and “Because”! You tithed! Fine, try 10 per cent of his income and 20 per cent of hers. It keeps a woman from leaning too hard on her check, and it’s deductible, you know! Attend church every Sunday morning and going now on Sunday night? Excellent!

But do you pray together, read God’s Word together, talk matters of the Spirit together? Does it thrill you to feel and see your sweetheart growing in grace? Are you really Christ’s? Oh, a vital, vibrant, happy Christian experience, that leans heavily on the Master’s will and gets nourishment from devotional moments! This is the ground in which a happy marriage grows.

JUST THIRTY YEARS after Paul's pastoral letter to the church at Colossae, John the Beloved, acting as a reporter for the Holy Spirit, sent this message to the church at Laodicea:

"And unto the angel of the church of the Laodiceans write; These things saith the Amen, the faithful and true witness, the beginning of the creation of God; I know thy works, that thou art neither cold nor hot: I would

The CHURCH of the CLOSED DOOR

thou wert cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth. . . . As many as I love, I rebuke and chasten: be zealous therefore, and repent. Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me" (Revelation 3:14-20).

There is sorrow here! There is tragedy here! There is a warning here! The candlestick can be removed! The church of the open door can become the church of the closed door! The Son of God can be banished to the outside!

Laodicea, where the faithful Epaphras ministered, once was a Christ-centered church, a spiritual church, a soul-winning church, a church charged with the fulfillment of the Great Commission. The Apostle Paul held it dear to his heart. In his message to the church at Colossae he wrote, "Epaphras, who is one of you, a servant of Christ, saluteth you, always labouring fervently for you in prayers, that ye may stand perfect and complete in all the will of God. For I bear him record, that he hath a great zeal for you, and them that are in Laodicea, . . . Salute the brethren . . . And when this epistle is read among you, cause that it be read also in the church of the Laodiceans; and that ye likewise read the epistle from Laodicea" (Colossians 4:12-16).

A church takes three fateful steps when it lapses into spiritual oblivion—its people lose their penitence, the church corporate loses its purpose, and the ministers lose their power. These steps are short ones (Laodicea traveled them in a span of a few years), yet they are so gradual that the distance traveled is not readily discernible. Laodicea "knew not" the loss of its first love!

By **HUGHES WINFIELD DAY, M.D.**
Kansas City, Kansas

There was power in the preaching at Laodicea under Epaphras. Paul also preached in power there. Can you not hear him say, "And I, brethren, when I came to you, came not with excellency of speech or of wisdom, declaring unto you the testimony of God. For I determined not to know any thing among you, save Jesus Christ, and him crucified. . . . For Christ sent me not to baptize, but to preach the gospel: not with wisdom of words, lest the cross of Christ should be made of none effect"? And again, "So, as much as in me is, I am ready to preach the gospel to you . . . For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek" (Romans 1:15-16).

Epaphras, as he stood in the pulpit, not wearing a flowing robe or a gold cross, suspended from a chain around his neck—rather, he wore Christ's robe of righteousness, and Christ's cross was his message. He spake not by himself but in the Holy Spirit and his words were "Thus saith the Lord." The authoritative voice of God came from his lips of clay and touched his hearers. No lukewarm tea did he substitute for the sincere milk of the Word! No sweetened crumpets replaced the sustaining Bread of Life! He stood in his pulpit with the shield of faith and the sword of the Spirit. He preached Christ. Christ crucified and Christ risen from the dead! He knew only one message, the message of the gospel of our Lord Jesus Christ. He preached in power because that gospel is the power of God.

But years slowly passed—and Epaphras was replaced by ministers with more modern and liberal views. Sermons, pleasant and palatable, replaced preaching that was prayerful and powerful. Voices sounding like "wizards that peep and that mutter"; voices speaking "lies in hypocrisy" and even denying the very Lord who bought them, replaced



"What a joy to know that God will bless us and supplement our best and most in the Easter Offering, as He adds His grace

to help us meet the tremendous challenge of world evangelism!"

V. H. Lewis

General Superintendent

The Church of the Nazarene has thirty-eight new missionaries under appointment. Our giving must keep pace with our vision on Easter Sunday, April 22.

the clear, clarion voice of him who spoke as the very voice of Christ himself.

The doors slowly but surely closed. Laodicea replaced the Cross in its pulpit with a cross on the steeple. It replaced the Cross and the Word with a golden cross of candles lighted in formalism by acolytes, forgetting, as J. C. Ryle centuries later wrote, that "without Christ crucified in the pulpit, a church is little better than a dead carcass, a well without water, a sleeping watchman, a silent trumpet, a dumb witness, a messenger without tidings, a comfort to infidels, a joy to the devil, and an offence to God."

Then this church at Laodicea lost its purpose. The Holy Spirit had called it into the ministry of Christ and the fellowship of His sufferings. This was no longer fashionable. Programs replaced prayer. Membership replaced regeneration and redemption. Laodicea's rolls increased, its building program moved forward, choral voices added harmony to its music, but a tragedy occurred. The church lost its purpose! Gone was the Christ-centered love for the poor of the teeming city. Gone was the burden of evangelism for the lost. The gospel became polluted. The candlestick was removed. And Christ was on the outside, the closed door between!

If the ministers at Laodicea had lost their power, and the corporate church at Laodicea had lost its purpose, then it is quite plain from the Scriptures that the individual members at Laodicea had lost their penitence. No penitential tears were shed at its altars. No intercessory prayers rose from its pews. And no souls were saved! Across the portals its own epitaph was written: "Why seek ye the living among the dead? He is not here . . ."

The church of the Laodiceans had lost its first love. It became lukewarm. It was a wealthy church with worldly goods but no spiritual riches. It was miserable, and poor, and blind, and naked. It was also an ignorant church, for it "knew not" its sad condition, and this tragic ignorance extended even to its ministers and to its elders. But—it was also an empty church, for Christ was on the outside, shut out, knocking and seeking to re-enter!

The church of the closed door! Is this church in our midst today? Is Christ really enthroned? Is the Holy Spirit really leading and speaking and convicting? Or are we only fooling ourselves with a form of religion but denying the power thereof? Should these words also be written across the portals of the churches of America, "Why seek ye the living among the dead? He is not here"?

Christ called the Laodicean church to repentance. It is the only way the door can be opened! If the church is to become rich, it must repent! If the church is to regain its sight, it must repent! If the church is to be healed, it must repent! If the church is not to remain empty, it must repent! The alternative is to be spued out of the mouth of Christ.

These are distasteful and harsh words, but thus the Lord spoke to Laodicea so long ago. He stood outside the church's ornate, closed door. He knocked, but did they hear?

Be still, O church! Be still, O my soul. Hush the fevered, noisy voices. There is the sound of knocking at the door!

There's a Stranger at the door;

Let Him in.

He has been there oft before:

Let Him in.

Let Him in, ere He is gone:

Let Him in, the Holy One:

Jesus Christ, the Father's Son.

Let Him in.



By ROBERT QUANSTROM

Pastor, First Church, Hoopston, Illinois

"IF we were knee-deep in money," Dr. George Coulter said at the Evangelistic Conference, "that would not be enough."

Our nation's leaders do not seem to know that money isn't enough. Looking back a few presidents and over the world situation, here is what we find: President Truman spent more money in his terms of office than all the presidents of American history, yet he could not buy friendship or peace. President Eisenhower also gave away money, besides sending John Foster Dulles all over the world for seven years, but he could not buy friendship or peace. President Kennedy is trying the same thing, presenting a wartime budget to Congress. But can he buy friendship or peace?

"If we were knee-deep in money," Dr. Coulter went on to say something like this, "that would not be enough: we need love and compassion for a lost world." This is what money cannot buy and this is what the world is hungry for.

Dr. Charles Malik of Lebanon, former president

of the United Nations General Assembly, received a letter from a woman asking, "Why, if our political system is the best, if our values are superior values . . . why, then, are we in retreat?"

Dr. Malik wrote an open letter in response by saying that in recent years neither the Church nor the governments in the West have been living up to their responsibilities. "If the people grow selfish, or materialistic, or lazy, it is the duty of the Church to point an accusing finger, to insist on drastic and immediate change. This the Church has not been doing, not with the indignation, eloquence, and authority that are needed. So we have fallen into sin—the sin of materialism, of selfishness, of lust, and sloth."

Dr. Malik, a Christian layman and statesman, became engrossed in the subject, and said, "Spiritual leadership is essential. The greatest thing to come out of America has been the missionary effort: the quiet, selfless men and women who left the comfort and security of their homeland to bring the gospel to less favored nations.

"Missionaries . . . have been far more effective ambassadors than agricultural experts or industrial technicians. And why? Because they represent the best in the original American dream: the selflessness and idealism, the belief that all men are brothers under the Fatherhood of God."

It takes more than money can buy. In the last few weeks one of our Caribbean neighbors turned her back on America, stating, "America has not helped us." The news commentator followed with this statement, "Last year America gave them one-third of their national income." We cannot buy friends: we must love them. Love is not a mechanical thing that is turned on or off at the mark of a pen. "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God . . . He that loveth not his brother abideth in death" (1 John 3:1-14).

The Church of the Nazarene as a single denomination with its historic missionary program must have the compulsions of Paul, "The love of Christ constraineth" me. The constraining love for lost mankind living under different flags, with different complexions, but all with eternal souls needing the redeeming message of Jesus Christ, must be presented by men and women who love them for Jesus' sake.

The duty is not theirs alone: it is ours as part of that denomination at home. The constraining love to be "knee-deep" in prayer, and "knee-deep" in compassion! Certainly, the world-wide missionary program of love requires financial assistance, but if we are "knee-deep" in prayer and love, our Easter offering will take its proper proportions.

I have in my file an "original." It is an outline from Dr. Phineas F. Bresee's typewriter during World War I in which he used as his text:

*We are debtors to every man
To give him the Gospel in
The same measure as we have received it.*

His conclusion is:

*"Debtor to every man to give him the Gospel
in the same measure as you have received it?
and can you truthfully say that you are doing
all within your power to put into effect what
you believe to be your solemn duty as well as
religious privilege?"*

By CLYDE GOLLIHER

Author of *THE RAINS*

A STEP AT A TIME!



THE RAINS were late this year, and La Yunga had been blessed with its share of them. Of course that would help the coffee crop, but it kept the trails muddy too. Not too uncommon though, for La Yunga is at the jungle's edge.

I was there for the annual meeting of the church, and it fell my lot to stay with one of the brethren who lived up the hill from the church. As we came down the hill that evening for the service, I had visions of what it would be like returning over that muddy trail.

Can you imagine how dark a moonless night can be in the jungles? That night it seemed that even the trees beside the trail tried to stand closer together to hinder the little light which might try to enter.

It was after 10:00 p.m. before we finished the session, and even later before we finished saying "good-by" to everybody. As our eyes became adjusted to the night, we slowly crossed the pasture in front of the church and jumped the little creek at the foot of the hill. A dark night, a muddy trail, and an uphill climb—nearly enough to discourage a person!

We started up the hill at an easy pace. It doesn't take much of that, though, to make you shed your jacket. Up and up we continued to climb—around stumps, stepping on stones to keep out of the mud, and holding onto limbs to maintain our balance as we walked along the less muddy edge of the

trail. Many times we took very short steps to keep from slipping. Most of the time we kept our eyes fixed on the spot where the one ahead had stepped.

In the group there was an old grandmother. There was also a mother with a baby tied on her back. One of the older children had fallen asleep in the service and the father was carrying her in his arms.

Sometimes we were seriously absorbed in making our way around an especially difficult spot, but other times we chatted and laughed as we made our way along.

Before we started I was sure it would be a tough climb. After it was all over though, it wasn't half

as bad as I had thought it would be. Taking it "a step at a time" it didn't seem nearly so bad.

How often we are tempted to look at a hill ahead of us, and think that we can't make it! We look at the problem, or the need, or the challenge, and think it is too great for us. The hill looks too steep. We wonder if we could ever make it to the top. Our difficulty is that we look at it as a whole. It is bound to be too big for us that way. If we whittle it down to the size of a day, or even a step, we can make it. "As thy days, so shall thy strength be" (Deuteronomy 33:25). God will help us win the battle today, and helping us today we can count on His help tomorrow.

Take it *a step at a time!*



SONGS in the night watches

By E. W. LAWRENCE, London, England

IT WAS MIDNIGHT in the old-world city of Philippi. Only a few hours before Paul and Silas had arrived to conduct their "evangelistic crusade" in this world metropolis. "Another continent for the Crucified" had been the vision that had stirred them on. Now, in spite of it all, in spite of all the promises of God, they found themselves in prison.

Jails then were dark, damp, and wretched places. Can you not feel the very "chill" of this wretched place even now?

"Do you not hear the groans," says Dr. Talmage, "of those incarcerated ones who for ten years had not seen the sunlight, and the deep sighs of those who remember their father's house and mourn over wasted years? Listen again. It is the cough of the consumptive, or the struggle of one in the nightmare of a great horror. Listen again, and hear a culprit, his chains rattling as he rolls over in his dreams . . ."

At this particular midnight hour, however, there was another, and a different, sound in this prison. Paul and Silas were praying—audibly, we presume. They had been confined to the inner part of the prison, and had their feet fastened in the stocks, but as the Bible record puts it, "At midnight Paul and Silas prayed, and sang praises unto God" (Acts 16:25). Prayers were turned into a song. All this at midnight. But it is the miracle of true Christian experience. Feet may be fast in the stocks,

but hearts—yours and mine—can be lifted into the heaven of God.

Hoping to make them miserable, the powers that be chained Paul and his colleague. But they failed—miserably so—to do what they intended. They always do! Such suffering for the Saviour's sake only increased their joy in the Lord, and the vocal cords were but an expression of the inner peace that abode within. Paul said on another occasion that the Saviour made his life "a constant pageant of triumph" (Moffatt). He no doubt had this Philippi experience in mind.

Persecutors, even in the twentieth century, imagine they are robbing the Christian believer of something he or she values. In actual fact, the persecutor is only disburdening the believer of the dross. The persecuted brother can still sing songs in the night watches. We have been reading recently, in his book, *When Iron Gates Yield*, of the apostolic experience of Geoffrey T. Bull, a missionary to China. The Communists had him in their clutches, and meted out to him the usual treatment of solitary confinement and brainwashing. Over and above it all he found the grace of God more than sufficient. The man who allows himself to become a victim of circumstances, he argued, knows nothing of real freedom. "However restricted and however straitened," he said, "we can glory in the end He is working to achieve. Our emancipation is in our choosing to obey." It

is then that we are enabled to fill the prison house with sanctified song.

There was a second miracle in this prison at the midnight hour, for "the prisoners heard them." They always do, and there is no other witness as wonderful and God-honoring as that of the persecuted believer. The prisoners who heard Paul and Silas were not themselves in the inner hold. They were "outside," but they caught an "echo" of the duet of praise.

"It is your unconscious influence, sometimes, that does the most powerful things," said Paul Rees, speaking on this theme. Imprisonments for the sake of the Saviour's name often give a glorious opportunity for witness bearing. Thousands proved that during the days of the last war, from prison camps in Burma, Europe, and the Far East. On the other hand, and let us take the lesson of this to heart, many people have returned to a life of unbelief because they have seen no difference between the saint and sinner under persecution.

The Holy Scriptures say that the believer's life is "hid with Christ in God." However adverse outward circumstances may be, they help rather than hinder the innermost soul. It is a lesson so many of us find hard to take to heart, but it is true.

Our thoughts turn to that noble French woman, Madame Guyon. Imprisoned by the carnal ecclesiastics of her day, and that because among other things she bore uncompromising witness to justification and sanctification by faith, yet she was able to surmount the difficulties and realize, as she later expressed it in verse, that "strong walls do not a prison make." "Though my wing is closely bound," she said, "my heart's at liberty." She had likened herself to a caged bird. "My prison walls cannot control the flight, the freedom of the soul."

The Bible teaches that the believer's soul is sheltered in a house not made with hands; and there is, or there can be, a kind of Christian indifference as to what men may do. "When our feet are fastened," says my old college tutor, Joe Brice, "the soul is free, and the only environment that really matters is that in which the soul roams. The saint's treasure is there. In the glory of that world our material world loses its meaning, and its values cheapen and fail."

Our enemies always fail, that is, ultimately! That surely was in Tertullian's mind when he said the blood of martyrs was the seed of the Church. "Every death at the stake," said J. R. Green, in his *Shorter History of the English People*, "won hundreds to the cause of its victims." To put Paul and Silas in that Philippian prison

A Bit of Heaven

By MARIAN L. KNORR

*I've found a bit of heaven
In this world of sin;
I've found a bit of heaven
To go to heaven in.
I've found a Christ who satisfies,
Whose blood can cleanse my heart—
Oh, thank You, Lord, for gospel truth
In which I have a part!
I've found a bit of heaven
In this world below;
I've found a peace within my breast
That makes my heart to glow.
I've found a loving Saviour true,
Who took all sins away—
Oh, thank You, Lord, for saving me
That happy, happy day!*

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.....
was one of the greatest mistakes Satan ever made, and he's been kicking himself for it ever since.

There were many others who experienced this "Paul-Silas environment."

John Bunyan spent twelve long years in Bedford jail. It was there he penned his monumental *Pilgrim's Progress*. "I did sing," he once said, "as though joy did make me sing."

Samuel Rutherford was imprisoned for conscience' sake in Aberdeen, Scotland. In one of his letters he called his cell "the palace of Jesus Christ." And again he said, "My Master doth give me great joy. . . . I can never enough extol His running-over love to my soul since I came hither . . ."

William Tyndale was another of these prisoner witnesses. To him, perhaps, more than to any other, we owe our English Bible. Obeying the call to give England the Word of God in her own dialect he had to leave his native land and seek asylum on the Continent. From there he was betrayed, and he lay in Vilvorden Castle, Belgium, until his martyrdom on October 6, 1536. During those days in prison he translated and revised the greater parts of the Old and New Testaments.

John Nelson was one of the early Methodist preachers. When they threatened him with death, he calmly replied: "I do not fear the man that can kill me . . . for my life is hid with Christ in God." They confined him to some filthy dungeon later, and he said: "I fell down on my knees and gave God thanks that He had counted me worthy to be put into a dungeon for the truth's sake . . ."

During those tyrant days of Adolf Hitler, in Germany, Martin Niemoller was one of many who refused to bow to this Baal. He endured much affliction also for the Redeemer's sake, but

There are seven new world areas still calling for our holiness message. Think of this when you give in the Easter Offering, April 22.

to Mr. Niemoller there was given the opportunity of singing the Saviour's praises in the night watches.

Mrs. Catherine Booth-Clibbon pioneered the Salvation Army's work in France and Switzerland. Opposition and also imprisonment became her lot. Writing home to her mother, the first Mrs. General Booth, she said: "My soul has been wonderfully blessed the last few days. I am sure all is well and will turn out for the glory of God and the salvation of Switzerland. This is a nice, quiet time, in which I can write and communicate with Heaven. I have no fear . . ."

First-century believers never bothered themselves about results only. They were more concerned with obedience to the will of God. If imprisonment was part and parcel of the overruling power of God, then that sufficed them.

Such a life—discipleship and obedience—meant that the first-century believers became regarded as "the offscouring of all things" (I Corinthians 4:13). Dr. Weymouth translates it as "the scum of the earth."

"Christianity has made its greatest strides under persecution," says Vance Havner, "not under patronage. *The Church rolls on when her leaders wear scars, and folds up when they wear medals. When her apostles are chained in prisons dark—still in heart and conscience free, in the worthy succession of Paul and Bunyan and Fox and many another—then she does great business. But when they move into the boulevard and are elected president of the Uplift Club, [then] she practically goes out of business.*"

Your imprisonment, my dear brother or sister, may be an office desk, factory bench, hospital ward, or even the domestic kitchen. There, right there, you can lift your heart and lips in praise to our sovereign Lord. You too can fill the "prison house" with song, and mark the word, the other prisoners will hear!

EDITORIALS

Continued from page 2

in our belief in the one God, Father, Son, and Holy Spirit; the plenary inspiration of the Holy Scriptures; the fallen nature of unregenerate man; the hopeless and eternal lostness of the finally impenitent; the universal atonement of Jesus Christ; the regeneration and salvation from the dominion of sin of all who repent and believe on the Lord Jesus Christ; the entire sanctification of believers; the witness of the Holy Spirit; the second coming of Christ with the resurrection of the dead; and the coming of final judgment. This is the faith as God has given us to know and cherish it. We know what we preach and we preach what we know.

As much as we would abhor heresy, we should resent and resist the activities of those who would sow discord among brethren. "These six things doth the Lord hate: yea, seven are an abomination unto him: a proud look, a lying tongue, and hands that shed innocent blood, an heart that deviseth wicked imaginations, feet that be swift in running to mischief, a false witness that speaketh lies, and he that soweth discord among brethren" (Proverbs 6:16-19).

When Paul lists the works of the flesh in Galatians 5:19-21, we are not at all surprised to find adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft [sorcery], murders, drunkenness, and revelings mentioned. But ponder the rest of the list: hatred or enmity, variance, "emulations" or jealousy, wrath, strife, contention, party spirit, and envy.

Sowers of discord rarely work in the open. Their method is innuendo, the sly remark, the loaded and leading question. They may even use part of the truth, but by ignoring the rest of it turn it into an outright lie. Their tools are reckless and irresponsible charges, sweeping indictments, and broad generalizations.

One of the seven evils Nazarenes have pledged themselves to avoid is "quarreling, returning evil for evil, gossiping, slandering, spreading surmises injurious to the good names of others." So far as the standards of the church are concerned, this is exactly on the same plane as profanity; Sabbath desecration; the use of intoxicating liquor or tobacco; dishonesty, "sharp dealing" in business, and bearing false witness; immodesty in dress; and the songs, literature, and entertainments which are not to the glory of God, lotteries and games of chance, looseness and impropriety of conduct, or membership in oath-bound secret orders.

It would be hard to think of anything more despicable than the "whispering campaign" technique aimed at destroying the reputation and usefulness of good and godly men. Sin has slain its thousands, but gossip, slander, and spreading unfounded rumors have slain their tens of thousands.

May we all pray in utter sincerity the great prayer of the Psalmist: "Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O Lord, my strength and my redeemer" (Psalms 19:14).

Editorial Note . . .

The *Herald* subscription campaign for the Northwest Indiana District is drawing to a close, and Wisconsin has scheduled March 1 to April 29 as the time for its annual drive. The Publishing House is offering an attractively framed picture of the Board of General Superintendents to each local church which reaches its quota of a *Herald* in every home or half the membership figure. Be sure your subscription is included.

Majoring on Minors

By JACK WRIGHT, Pastor, Forrest Park Church, Pine Bluff, Arkansas

ONCE in a youth camp I heard a long, lusty, three-point sermon entitled "Mustaches, Crew Cuts, and Straight Pipes." The speaker's thesis was that all three were obvious signs of "worldliness" and therefore were to be studiously avoided. What was he doing? He was majoring on minors.

But overzealous preachers aren't the only persons who are guilty of this. The *Encyclopaedia Britannica* devotes a few, casual pages to one Jesus of Nazareth. But it has a rather long, enthusiastic article concerning the bones in prehistoric man. This great encyclopedia has devoted a lot of ink to a little subject, and has used very little ink on a subject of eternal value.

A reading of the catalogue of some great universities reveals that some which do not offer much in the way of Biblical studies will give college credit for Maypole dancing!

Just as surely as the innkeeper of long ago crowded Jesus out into the stable, we can so surround ourselves with the secondary things of life as to place Jesus in the background. It is so easy to fill our lives with the good, only to miss the best. We can spend our time doing unimportant tasks until we wake up to the fact we have lived lives devoted to trivia.

This is what Jesus was trying to teach Martha. He called her name twice to indicate the earnestness of His plea. "Martha, Martha, thou art careful and troubled about many things" (Luke 10:41). He was trying to show her not to devote

her time to third-rate causes. As Dr. B. V. Seals puts it, "She was putting third things first."

Dr. Roy Angell tells the story of the Texas preacher that had just moved to a new field and was preaching his first sermon one Sunday night. During the service some mischievous boys, with the thought of initiating him, changed the wheels on his buggy, putting the low front wheels behind and the high back wheels in front. That night he went to the home of one of his deacons to spend the night.

The next morning the deacon found him looking down the road over which he had traveled the night before, scratching his head in bewilderment. "What's the matter, Parson?" the deacon asked.

The parson answered, "I am looking for that hill I came up from the church to your house last night."

"Why, there isn't any hill between my house and the church," the deacon said.

"But," the parson argued, "I know better. It nearly pulled my horse to death and I rode up here on the back of my neck."

When they walked out to the buggy shed a few minutes later, they both broke out laughing. The deacon laid a hand on the preacher's shoulder and said, "There's a great sermon in that, Parson. When you get the things in front that belong behind and the things behind that belong in front, you go through life on the back of your neck."

When I think of the values of the world, I think they are most aptly described in the words of Emil Gauvereau about himself. It serves as an epitaph, not only for him, but for the whole gaudy era in which we live. He said, "I was a part of that strange race of people, best described as spending their lives doing things they detest, to make money they don't need, to buy things they do not want, to impress people they dislike."

What a contrast in Paul's ring of victory when he says, "I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness" (II Timothy 4:7-8)!

Jesus majored in one thing: serving the kingdom of God. Let us make the things that were great to Jesus great to us, and put those things that were minor and secondary to Him in the same place in our lives.

We Can Always Have Victory

By LUVONNE MORSE

We can always have the victory

If we're willing to obey,

If we're willing to surrender

All to God along life's way.

As we trust Him, seek His guidance,

His joy will be our stay.

His courage and His patience

Will sustain us day by day.

We can always have the victory!

Praise God, His ways are best!

To all His Spirit beckons;

To all He offers rest.

THE CHURCH AT WORK

EVANGELISM

EDWARD LAWLOR, *Secretary*

ECHOES

*from the Conference on Evangelism
From District Superintendents:*

"It was thrilling to be present and to feel the pulse of our church in respect to the spirit of soul winning. There is a new urgency in the hearts and minds of many for a real revival."

"The times of the Spirit's outpouring of blessing, together with the challenging messages pointing up 'Evangelism First,' challenged all of us to return to our tasks with a renewed sense of mission."

"In the Music Hall of the Municipal Auditorium at Kansas City were gathered over three thousand Nazarene ministers and laymen to learn better the 'how' of evangelism and to sense anew the impact of the Spirit upon our hearts. Certainly no doubt was left in our minds as to the *mission*, the *message*, and the *motivation* of the people called Nazarenes."

"Time after time the spirit of the conference rose to a camp-meeting-like atmosphere. We are home with a feeling that we must be faithful and diligent in faith and prayer and work that God can trust us with a revival."

From Evangelists

"Thank you for every effort that was put forth toward the Evangelistic Conference. It was a time of real blessing and inspiration to us. The evangelists at times can feel very much on their own and lose that wonderful feeling of 'belonging to something as secure as our great church really is.' We are more aware now of the tie that does bind between church and evangelist."

"I certainly enjoyed the Evangelistic Conference very much, and don't ever expect to get over the spirit of the Lord that was in our midst."

"First, I want to express my appreciation for the convention and the effort made to promote evangelism as a force in our church. The emphasis was wonderful. We evangelists felt we were more than a digit in statistics."

"I want to express my appreciation for the Evangelistic Conference. It was a real tonic to my faith, and an encouragement to my soul. Such a conference as this is of great value to our church and the cause of the evangelist, and evangelism."

"It seems to us that the conference has given the field of evangelism a new lift. In plain talk, I think I could say

it this way: as a result of the conference and all that took place, evangelists as a whole feel 'more wanted' than they have felt for some time. For this we are very grateful."

From Pastors:

"I am still rejoicing over the substantial benefit we received from the conference. The crucial issues were met head on and resolved with profound insight. There was nothing frothy about any of it."

"Just want to take a moment of your time to express my personal blessing received from the highly effective Evangelism Conference. As one visiting seasoned minister said Sunday night at our church, sharing the pulpit—'We will never be the same.'"

"This letter is just to tell you how much we appreciated the entire pro-

1 1/3 Million Dollars
in
Easter Offering

gram. I think your planning included every detail and involved folk with all the varying ideas and slants on evangelism, showing that we allow for freedom of expression as regards method and procedure. God's presence and blessing were evident right from the start, and I am happy I had the determination to 'stick it out' regardless of the weather."

"It was a privilege for your minister and wife to attend the great Conference on Evangelism in Kansas City, Missouri. God blessed the speakers and the singers, and this proved to be an outstanding conference. The Spirit of God was manifested throughout. Our own hearts were stirred and we will never be the same because of this great meeting."

Your Questions Answered

Q. What is the "Moving Nazarenes Service"?

A. The "Moving Nazarenes Service" routes the names and addresses of people who move to a Nazarene pastor in their new locality.

Q. Is it the duty of my pastor and local church to forward these names and addresses?

A. Yes, the 1960 "Manual, Church of

the Nazarene" sets up this requirement under paragraph 70 as follows:

"When a member or friend of a local church or any of the departments of the church moves to another locality . . . beyond the assembly district, the local pastor shall immediately inform the Moving Nazarenes Service of the Department of Evangelism, 6401 The Paseo, Kansas City, Missouri, giving the name and address if known."

Q. I am not a pastor, but I know of a family moving to another city. May I send in their names and new address?

A. Yes, you may send in the information. However, it would be best to check with your pastor first. He may have already sent in the information.

Q. An unsaved relative of mine, not a Nazarene, is very sick in a hospital in another city. We cannot make the trip out there right now. How do I go about asking a Nazarene pastor to call on him?

A. Just send us his name and give us the name of the hospital and city and state, and then we will do the rest. Our Nazarene pastors are always glad to be of service. During illness a person's thoughts are sometimes turned toward God. Thoughtful pastors have won many souls to Christ in similar situations.

Q. I know a family in another city that the Lord has placed on my heart. They do not go to church. Is there any way that I could put them in touch with the Church of the Nazarene?

A. Send us their name and address and we will request a pastor near them to call and invite them to Sunday school and church,

Q. What happens after I send in the name and address of a family who move?

A. The pastor in their new locality calls on them. He sends us a report of this call, which we will return to you.



FOREIGN MISSIONS

GEORGE COULTER, *Secretary*

Answered Prayer for Heather Miller

Mrs. R. R. Miller of Taiwan writes: "I am sure you will rejoice with us to hear that Heather has been pronounced 'about well' by the doctor. Since Christmas her recovery has been almost miraculous. The fever has subsided and she just suddenly began to walk without crutches, and we just forgot about the wheel chair.

"We do thank all our friends for their untiring interest and prayers for Heather.

"Continue to remember us and our work here in prayer. Two new and promising works have opened recently in Taipei. Problems surrounding the building of our Bible school are slowly being solved. Homes are being opened to Christ, removing their idols and publicly declaring that they are Christian. God is blessing, but the devil is fighting hard. Without the prayers of Nazarenes back home we can never hope to bring Christ to the needy multitudes of Taiwan."—MILLERS, *Taiwan*.

Prayer Request: Mabel Tustin

Miss Mabel Tustin, one of our newer missionaries in Africa, has been ill for some time, and is still under the care of specialists. Please pray for God's healing touch upon His child, that she may be able to continue her service for Him.

Back in the Transvaal

By JUANITA PATE, *Africa*

I arrived safely on the twelfth of January, six hours late because of bad weather in London. It was very hot the first three days here, and I found it a bit difficult to get settled into my room. But I believe I am acclimated now, for I feel normal and at home. The hospital has grown tremendously and the new front block is beautiful.

We have had some good rains and the countryside is looking fresh and green; the sun is shining and a cool breeze is blowing today.

Please accept my thanks for all that was done to make my furlough a wonderful experience.

Late Report on the Passing of Mary Elaine Wise

Mary Elaine Wise, eleven-year-old daughter of Mr. and Mrs. John Wise, missionaries to Swaziland, South Africa, passed away at 1:40 p.m. on January 15, 1962. She had been ill a week. An autopsy revealed that the cause of her death had been an encephalitis, probably caused by the virus flu which had been the first cause of her illness.

The funeral was at Manzini, Swaziland, at two o'clock on Wednesday, January 17. It was a beautiful service. There were three Africans and three missionaries who served as pallbearers. Miss Bertha Parker played the organ; Rev. Paul Hetrick prayed; and Dr. David Hynd, Sr., read the scripture from Revelation 21:1-5 and I Thessalonians 4:13-18. A trio of three Coloured children, friends of Mary Elaine, sang one of her favorite songs, "Sitting at the Feet of Jesus." We later learned that none of the missionaries had felt able to sing, and these three children, in loyalty to their friend, had said they would try. They broke down, but were encouraged to continue, and did finish the song.

Many people from the town came to the funeral, including the bank and hotel managers, the school children, Mary's teachers, and many others.

Dr. Charles Strickland brought a beautiful message from Job 1:21.

Our local Swazi pastor prayed the benediction.

The message was translated into Zulu after it was given in English. More than thirty-five floral wreaths were sent, in addition to many other floral arrangements. Mary Elaine knew practically everyone in this part of the country. We are receiving letters from people we scarcely know, expressing their sympathy.

We are grateful that God permitted us to have a lovely Christmas together. Mary Elaine had done most of the decorating herself. And we were also grateful that her going was at the time of the year when Sharon was home from school and could be with us.

Mary left a glowing testimony, not only by word, but by her life.

We appreciate the wonderful way the missionary family here has stood by us, and are grateful for their prayers and love, as well as those of the people at home.—JOHN, MARJORIE, AND SHARON WISE, *Swaziland, Africa*.

Moving Missionaries

Rev. and Mrs. Raymond Thorpe are no longer in Portugal. They have moved to Elim Bible College, 30 Clarence Avenue, London S.W. 4, England, to await permits for entering Mozambique.

THE LOCAL CHURCHES

Evangelists Jack and Ruby Carter write: "We are still in the active ministry, preaching and singing in revival meetings. Our 1961 fall slate took us into Ohio, where God gave us two new Nazarene churches, at Marysville and Archbold. We were also in Risingsun and at Tiffin, Ohio, where God gave us one of the greatest revivals of our ministry. In Stinesville, Indiana, God came and saved two men who were steeped in sin, also sanctified them. Many people sought God in this re-

vival, and in one service we had four altar services. In Chase, Kansas, God signally blessed our efforts and the church was helped. We enjoyed working with these fine pastors and their people. We have some open time for this summer and fall, one date each in July, August, September, and October. If you desire our services as preacher and singers, write us, Box 222, Bethany, Oklahoma."

Georgetown, Kentucky—Sunday, February 11, was a great day in First Church, as the congregation gave Pastor L. H. Robbuck a four-year call, with only one negative vote; also a nice raise in salary. Also the church voted to buy a new parsonage, and turn the old parsonage into an educational unit. On Sunday night the altar was lined with people seeking God, some for the first time. In the morning service the building was filled, and chairs had to be brought in. The church purchased the house next door, and this has been moved to make a parking lot which will care for forty cars. Our church led the district in the "Shining Lights on Sunday Nights" program, and twenty-three members have been received since our assembly.—Reporter.

Jacksonville, Florida—The Panama Park Church recently experienced one of the greatest revivals of its history. God blessed the ministry of Evangelists Roy and Lilly Anne Norris in sermon, song, and readings. Fifty-two definite victories were won at the altar of prayer, and seven joined the church. We thank God for His blessings upon the work here under the Spirit-anointed leadership of Pastor John L. Smith.—SUSIE FREENEY, *Reporter*.

Fredericktown, Missouri—Recently our church enjoyed a wonderful revival with Rev. James Leonard as evangelist, and Mr. and Mrs. Emerson Riter as the singers. The Lord blessed and gave seekers throughout the meeting, beginning with the first night. New families were reached for Christ and the church. We thank God for His blessings upon the church here.—CARL ERWIN, *Pastor*.

Dr. and Mrs. A. S. London report: "Due to the exodus of many people in western Oklahoma some of our pastors are working most sacrificially in trying to build our Sunday schools. We were with Pastor Jack Driscoll at Cordell, and this church is making some gain in the face of a difficult situation. The zone meeting brought a full house, with a half dozen pastors present. The service with preachers and laymen gave vision and inspiration. Pastor Bob Williams of Carnegie had a full house with a good representation from the churches of that zone. This aggressive pastor made arrangements for us to speak in two public schools and at the Rotary Club. The pastor and his family are housed in a beautiful parsonage, and have the confidence of the community. The Nazarene Laymen's Association of Greater Oklahoma City had 155 present at a dinner meeting, with a well-planned program by the

CROSS-COUNTRY CONVENTIONS

Date	Place	Participating
March 19-20	First Church 2000 S. Milwaukee Denver, Colorado	Maurice Hall, <i>Africa—Nyasaland</i> Melvin Wilkinson, <i>Uruguay</i> Oscar Stockwell, <i>Africa—Mozambique</i> George Coulter, <i>Executive Secretary</i>
March 22-23	Bresee Avenue 1480 East Washington Pasadena, California	Maurice Hall, <i>Africa—Nyasaland</i> Wallace Helm, <i>India</i> Oscar Stockwell, <i>Africa—Mozambique</i> George Coulter, <i>Executive Secretary</i>

officers. Music was furnished by Geron Brown, director of the choir of the 'Nazarene Laymen's Hour,' KOMA, Oklahoma City, and singers from the different churches. This Sunday morning program is heard as far as four hundred miles away. During the past few weeks we have heard from people representing seven different denominations telling of their appreciation for this Sunday school emphasis."

Spring Valley, California—Our church is thrilled to report a real revival under the ministry of Evangelist George Gaines. A number of people were converted for the first time, many were sanctified wholly, and the spiritual life of the church has been lifted. Chet and Cora Griffith were the musicians. We give God praise for His blessings.—DEAN SHAW, *Pastor*.

Muskegon, Michigan—Eastwood Church recently closed a soul-stirring, eleven-day revival meeting with Rev. George Anderson, now pastor at Jefferson, Pennsylvania. Nearly every service climaxed with souls praying through and shouts of victory. On Sunday, February 11, we witnessed a great outpouring of the Spirit, with souls praying through, some who had been back-

tion, which includes a three-bedroom apartment for a parsonage. Due to the many hours of donated labor by our people, we have a debt of only \$30,000 for the entire unit, including new furniture. We thank God for His blessings, and count it a privilege to pastor these wonderful people.—F. E. OCKERT, *Pastor*.

Cleveland, Ohio—Westside Church recently had a wonderful revival with Rev. George Woodward, artist-evangelist, and Leland Davis as singer and organist. The Lord really blessed in the services, many souls were saved and sanctified, and church members were drawn closer to God and to each other. Westside Church is moving forward, and we greatly appreciate our fine pastor and family. Our church is growing spiritually, and in the attendance, especially in the Sunday night services. We give God praise for His blessings.—Reporter.

Ocala, Florida—Recently our church closed one of the most fruitful revivals of its history under the powerful, Spirit-anointed preaching of Evangelist Roy Vaughn. Brother Vaughn is a fearless, uncompromising preacher of the truth, and more than fifty souls found victory in God around the altar of prayer. Mrs. Vaughn shared the burden of the meeting, assisted in the altar services, and was an inspiration to all. James and Juanita Carmickle were in charge of the music, and were an added blessing in spirit and in the use of their outstanding talent. The entire church has moved closer to God and received a new vision.—FRANCES B. ERICKSON, *Reporter*.

THE BIBLE LESSON

By ARNOLD E. AIRHART

Topic for March 18:
The Sin of Greed

SCRIPTURE: Exodus 20:17; Mark 10:35-45; Luke 12:13-21 (Printed: Exodus 20:17; Luke 12:13-21)

GOLDEN TEXT: *Take heed, and beware of covetousness: for a man's life consisteth not in the abundance of the things which he possesseth* (Luke 12:15).

"Take heed, and beware"! A vicious dog? An armed prowler? A threatened avalanche? A hurricane warning? No. Something more destructive, devastating. Covetousness.

Jesus swung this red lantern often. In the parable of the sower He taught that greed for things is deadly, destroying spiritual life, choking out the loftier longings of the soul.

Paul, who pictures covetousness as a cardinal gentile vice (it still is), warns that it corrupts faith and pierces the soul with many sorrows (1 Timothy 6:10).

Covetousness is, in one sense, the primal sin. The Hebrew form which is used in the tenth commandment for "covet" appears in Genesis 3:6, where it expresses the woman's "desire" for the fruit of the forbidden tree.

Jesus' parable of the rich fool penetrates deeply. Occasioned by a man's complaint against his brother's greed (characteristically, he applied the sermon to his brother instead of himself), Jesus sensed in the man a deeper need, a more terrible loss than that of a material inheritance. Without discussing his claim, Jesus warned of soul peril and challenged false values. And please note that while Jesus talked about a rich man, He was talking to a poor man. Covetousness, He said, puts things where real values should be. This man would feed his soul with sumptuous meals. Covetousness puts self-interest where others should be. And it puts self where God should be. It is my fruits, my goods—God forgotten, shut out.

The antidote for greed is radical, drastic. The tenth commandment stands in special relation to the others, indicating that the Decalogue itself has in mind more than external conduct, but also the interior life. In Romans 7, covetousness is selected to illustrate the death grip of the depraved nature on the aspiring soul.

The disciples, hearing Jesus' estimate of the vicelike hold of things upon the heart (Mark 10:25), asked in alarm, "Who then can be saved?" Only with God is it possible. Only atoning Blood can purge the love of the world. But if the Spirit of Him who had "not where to lay his head" dwell in us, we too may gladly for His sake suffer "the loss of all things" and even, if necessary, take "joyfully the spoiling of . . . [our] goods" (Hebrews 10:34). Then only shall we be content with the divine promise, providence, and provision (Hebrews 13:5).

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

Deaths

ALGA E. JUSTICE was born July 22, 1897, and died January 5, 1962, in a hospital in Yakima, Washington. He became a Christian early in life and lived a life of devotion to God. He was a member of First Church of the Nazarene in Yakima, Washington. He is survived by his wife, Eula; and a son, Dale E. Funeral service was held in Yakima with his pastor, Rev. Kenneth H. Pearsall, officiating. Interment was in the West Hills Memorial Gardens.

MRS. M. J. FARGO (nee Nellie Francis Sisk) was born in Indiana, and died in January of this year in Santa Cruz, California. In 1919 she was

1 1/3 Million Dollars
in
Easter Offering

sliders for some years. God greatly blessed and used the ministry of Brother Anderson, with about sixty people praying through during the meeting, a number of these being sanctified wholly. Since the Eastwood Church was organized two years ago (January 3, 1960) the Lord has blessed with a constant increase in church membership—now 69; and our Sunday school average is 135 for the past ten-week period as compared to 76 for the first ten weeks. During these two years we have constructed an \$85,000 building of brick-and-laminated-arch construc-

united in marriage to M. J. Fargo, and through thirty-six years as a pastor's wife she was a real factor in winning many souls to her Lord every place her husband served—Franklin, Walter's Chapel, Winter Avenue and North Side in Indianapolis, Martinsville, Brazil, and Hagerstown, Indiana. In 1948 they went to California, serving churches at Fortuna, Garbersville (now Redway), and Wilson District. Their labors ended at Wilson District when she had a stroke on July 7, 1954. She was a loving and devoted mother to their sons, but always, after being sanctified wholly in 1922, her devotion to God was first and foremost in her life. Although paralyzed for the last seven and one-half years of her life, she loved God and when able attended the worship services, praying for pastor and people. She is survived by her husband, Rev. M. J. Fargo, of Santa Cruz; two sons: Rev. James J., of Indianapolis, Indiana; and John S., of Santa Cruz; and a stepson, Donald R., of Butlerville, Indiana.

HERBERT LESLIE SPROWLS, age sixty-five, died suddenly at his home at Etlan, Virginia, in January. He was a native of Washington County, Pennsylvania. He is survived by his wife, the former Nellie May Berry; a daughter, Mrs. Edward H. Guy; and four sons, Charles L., 1st Sgt. Wm. G., USAF, Hugh T., and Rev. Earl L.; also his mother, Mrs. G. W. Sprows; a brother, Earl; and a sister, Mrs. William Molzer. Funeral service was conducted by Rev. C. C. Conner of the Terrace Church of the Nazarene, Homestead, Pennsylvania, with interment in the Jefferson Memorial Park Cemetery there.

MRS. GEORGIA D. KNIGHT was born October 29, 1894, in Indiana and died February 7, 1962, in Denver, Colorado. On June 6, 1916, she was united in marriage to Verner H. Knight. She was a member of South Side Church of the Nazarene in Denver, and lived a godly, Christian life. She is survived by her husband, of Denver; and three sons: Charles E., of Thornton, Colorado; Robert H., of Derby, Colorado; and Deibert R., of Ventura, California; also one sister, Verdia M. Simpson, of Evansville, Indiana. Funeral service was held in Denver South Side Church with her pastor, Rev. Frank Cook, officiating, assisted by Rev. C. B. Mylander, former pastor. Burial was in Fairmount Cemetery.

RONALD TED INGRAM was born February 15, 1942, in McAlester, Oklahoma, and died January 27, 1962, in a hospital in Memphis, Tennessee. Three weeks before his death he had returned to Jonesboro to attend business college there. On the Wednesday night prior to his death he led the testimony meeting at the church, leaving his testimony as being a Christian. He is survived by his parents, Rev. and Mrs. Ted Ingram, pastors of First Church of the Nazarene, Jonesboro, Arkansas; a sister, Betty Thawana; a brother, Marvin Dale; his maternal grandmother; and his paternal grandparents. Funeral service was held at Jonesboro First Church with Rev. John Ellis and Rev. J. W. Hendrickson officiating. Burial was in Tulsa, Oklahoma, at Memorial Cemetery, with graveside rites conducted by Rev. Ernest Armstrong and Dr. I. C. Mathis.

MRS. NORA B. DeWITT of Pasadena, California, died December 3, 1961, of a heart attack. She was born June 25, 1889, in Indiana. She was married to Clarence E. DeWitt in 1911. She had been a member of the Church of the Nazarene since 1914, at Louisville, Kentucky, and Fort Wayne and Muncie, Indiana, before moving to California in 1957. She is survived by her husband, Clarence; a daughter, Mrs. Martha E. Gresham, of Pasadena; a son, Clarence E., of Colorado Springs, Colorado; and a brother, Rev. Charles O. Humphrey. Funeral service was conducted by Rev. Hal Glover, pastor of the Altaadena Church of the Nazarene, assisted by Rev. J. George Taylorson, with interment in Mountain View Cemetery, Altaadena.

DAVID S. TAVES was born November 11, 1895, at Newton, Kansas, and died January 8, 1962, at Wichita, Kansas. He was married to Lillian Wilson in 1919, and to this union were born three sons and one daughter. His wife preceded him in death. He was a faithful member of First Church of the Nazarene in Wichita. For many years he served as member of the board, Sunday school superintendent, and teacher of a boys' class. He is survived by his wife, Bertha, and his four children. Funeral service was held in Wichita First

"SHOWERS of BLESSING" Program Schedule

March 18—"Where Are We Headed?"
by Roy F. Stevens
March 25—"To Whom Shall We Go?"
by Roy F. Stevens
April 1—"Wake Up and Live," by
J. E. Williams
**April 8—"The Pre-eminence of
Christ,"** by J. E. Williams

Church with the pastor, Dr. G. A. Gough, officiating. Interment was at Clearwater, Kansas.

MRS. CORA SMITH McNEILLY was born February 13, 1885, and died January 23, 1962, after an extended illness. "Mother" McNeilly united with First Church of the Nazarene in Oklahoma City, Oklahoma, in 1931, and remained faithful through the years. Early in life, Christ and His Church became the center of her affection and this she successfully wove into the lives of her children. She is survived by two daughters, Mrs. Louise Rowe and Mrs. Margaret Spencer, and two sons, Lester and Warren. Funeral service was conducted in First Church by Dr. A. S. London, long-time friend of the family, assisted by the pastor, Rev. James R. Snow, and Rev. Raymond Parker.

RALPH G. SASSAMAN, Sr., charter member of the Church of the Nazarene in Cedar Falls, Iowa, died February 7 following a stroke. He and Mrs. Sassaman started a Sunday school in their home which resulted in the church, which now has seventy-five members and two hundred in Sunday school. We thank God for this faithful couple who have stood by the work down through the years. Two boys, Ralph, Jr., and Paul, are carrying on in the work of the church. Funeral was conducted by the writer.—W. D. Huffman, Pastor, North Cedar Church.

Announcements WEDDING BELLS

Miss Linda Leonard and Garold Rankin, both of Knoxville, Iowa, were united in marriage on December 29, 1961, in the Knoxville Church of the Nazarene with the pastor, Rev. J. C. Leonard, father of the bride, officiating, assisted by Dr. Gene L. Phillips, district superintendent.

Mrs. Frances Zupan of Albuquerque, New Mexico and Mr. Charles E. Buck of Parma, Ohio, were united in marriage on December 24, 1961, at Calvary Church of the Nazarene in North Royalton, Ohio, with Rev. Everett Herron officiating.

BORN

—to Mrs. Emma (Holstein) Rogers and the late Harold Rogers of Tolono, Illinois, a daughter, Suzanne Marie, on January 25.

—to Rev. and Mrs. Raymond Hassinger of Minford, Ohio, a daughter, Phyllis Renee, on January 19.

—to Paul and Shirley (Rose) Kirkland of New Britain, Connecticut, a daughter, Susan, on December 23, 1961.

SPECIAL PRAYER IS REQUESTED

—by a Christian couple in an Illinois town that "God will open the Nazarene church doors here and send us a man of God to preach—a good revival would help; the doors are now closed";

—for an eighty-one-year-old Nazarene preacher in the South who is much tried with some bodily ailments and problems and that God will increase his faith;

—by a Christian mother in North Dakota for the salvation of her loved ones, and for her healing, and that she may be fully in the Lord's will;

—by a Christian friend in Indiana, for a young couple's home to be saved and united and become a Christian home, for a mother of four to be what God would have her to be and rear her family for God, and for a special silent request.

Directories

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

HARDY C. POWERS:

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

G. B. WILLIAMSON:

Northwest	May 16 and 17
Canada Pacific	May 24 and 25
Alaska	May 31 and June 1
Canada Atlantic	June 21 and 22
Canada Central	June 28 and 29
Canada West	July 5 and 6
Northeastern Indiana	July 11 to 13
Chicago Central	July 18 and 19
Kentucky	August 8 and 9
Houston	August 22 and 23
South Carolina	September 12 and 13
Southwest Oklahoma	September 19 and 20
New York	September 28 and 29

SAMUEL YOUNG:

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

D. I. VANDERPOOL:

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

HUGH C. BENNER:

Washington	May 2 and 3
Philadelphia	May 9 and 10
Arizona	May 23 and 24
New Mexico	May 30 and 31
Rocky Mountain	June 7 and 8
Minnesota	July 13 and 14
Colorado	July 19 and 20
Eastern Kentucky	July 25 and 26
Wisconsin	August 9 and 10
Northwestern Illinois	August 16 and 17
Tennessee	August 22 and 23
Southwest Oklahoma	September 5 and 6
North Arkansas	September 26 and 27

V. H. LEWIS:

Abilene	May 9 to 11
Florida	May 14 and 15
Alabama	May 23 and 24
Nevada-Utah	June 13 and 14
Nebraska	June 28 and 29
Michigan	July 11 and 12
Pittsburgh	July 18 to 20
Illinois	July 25 to 27
Kansas	August 1 to 3
Southwest Indiana	August 9 and 10
Georgia	September 12 and 13
Joplin	September 20 and 21

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Conducted by W. T. PURKISER, Editor

WINONA LAKE, IND.—Dr. Myron F. Boyd, director and speaker of the "Light and Life Hour," the international broadcast of the Free Methodist church, with world headquarters in Winona Lake, Indiana, was honored with one of three citations which were presented by the National Religious Broadcasters at their annual convention in Washington, D.C., January 25, 1962. A citation was also presented to Mr. J. Edgar Hoover of the Federal Bureau of Investigation and to Mr. Newton N. Minow, chairman of the Federal Communications Commission.

Baptists in Leningrad Arrested by Soviet Police

According to a *Pravda* report a group of Baptists has been arrested by the Soviet police on the charge of "religious agitation." It says the group applied for permission to meet in Leningrad Cathedral, in which is now an antireligious museum. *Pravda* maintains that the Baptists intended to subject visitors to the museum to "brainwashing." The same source states that one Baptist, a young woman, was caught distributing religious pamphlets in the letter boxes of flats in Leningrad. A court set up by the textile factory where she works has already pronounced her guilty of "religious propaganda," and she has been officially reprimanded. Two other Baptists have also been reported to their employers. (EPS, Geneva)

NEW YORK, N.Y.—A talking book edition of *The New English Bible—New Testament*, is soon to be released to blind readers by the John Milton Society, Protestant agency for world-wide service to blind people.

Recorded by Dr. Robert J. McCracken, minister of the Riverside Church, in New York City, it will be produced under copyright permission from Cambridge University Press and Oxford University Press, which jointly published the printed edition of this new version of the Scriptures.

What Kills Ministers?

DALLAS (EP)—A recent study by the Southern Baptist Annuity Board may be of interest to ministers and others from other denominational groups. Statistics the board compiled indicated that more than 60 per cent of the Southern Baptist ministers who died in 1961 were victims of heart disease.

For the third straight year, heart troubles were responsible for more than 50 per cent of the preachers' deaths.

Trustees attending the forty-fourth annual meeting of the board in Dallas were told that cancer continued to hold second place by claiming 20 per cent, while accidents climbed to third place with 7 per cent.

My people continually complain that I don't preach long enough. I average from fifteen to twenty minutes. This seems to be the best I can do. What do you suggest?

Be grateful they don't complain that you preach too long. If there must be a problem of sermon length, it would probably be better to have them too short than too long. As a rule, the mind can absorb no more than the body can endure.

On the other hand, fifteen or twenty minutes is pretty short for a Sunday morning or evening sermon. Choose big subjects, study more, and pray longer, and I rather suspect you'll find your problem taking care of itself.

Perhaps, unconsciously or otherwise,

you have drifted into short-cut topical preaching. Examine a few of your sermon outlines. If you find that the divisions are based on a topic rather than a strong passage from the Word of God, try expounding the Scriptures by paragraphs rather than single verses. Use your commentaries, Bible dictionaries, lexicons, and versions to focus the meaning of the Word of God on the problems of today and you'll find more material than you know what to do with.

I do not have confidence in a person because of what he did. I feel sad in my heart because of this. Is it possible for me to have confidence in this person again? What should I do? I must have victory over this.

I agree that you must have victory. However, I'm afraid I don't have enough information about the nature of the problem between you two to answer very definitely. Dr. Olive Winchester used to say, "If a man fools you once, it's his fault. If he does it twice, it's yours." There is a certain amount of wisdom in this observation, and it may apply here.

On the other hand, you cannot afford to harbor resentment and bitterness in your heart. It is possible that you could have a frank, open talk with the other person involved, and be sure

you thoroughly understand that side of the problem. You may have imputed wrong motives where none existed. It is very possible that clearing away any misunderstandings may resolve the tension. It's worth a try.

In the meantime, pray earnestly that God will give you a spirit of forgiveness, and that He will thoroughly cleanse your heart of any resentment or tendency to retaliation that may be there. Remember, the root of bitterness not only troubles you, but it affects your influence and your life (Hebrews 12:15).

Is the entering of contests where no money to do so is involved a form of gambling?

If you mean the sort of thing which involves completing a sentence "in twenty-five additional words or less," and which is allegedly judged on its merit, I would not think so. However, it could be a dreadful waste of time. I would have personal reservations about

any form of prize which involved a drawing and for which you would have to buy some article of merchandise. This seems to me to be a rather clear appeal to the gambling "instinct." Snakes are usually easier to kill while they're small.

Why does the church preach that hell will not end, but last as long as heaven?

Chiefly because that is the way the Bible describes it. The very same scriptural language which declares the eternity of life for those who are finally saved also declares the eternity of punishment and separation from God for those who are finally lost.

It has been argued by some that *aionios*, the New Testament Greek word which is commonly and correctly translated "everlasting" or "eternal," means only "of the ages," and does not necessarily mean "without end." However, while this term is used seven times

in the future punishment of the wicked, it is used some fifty-one times of the future happiness of the redeemed. If the future punishment of the impenitent is limited in time, then there is no valid Biblical basis for arguing for the eternity of the heavenly state.

The Bible has but one good thing to say about hell, and that is that no one need go there. Those who are finally lost will be lost in spite of all that Christ and the gospel can do to prevent that end.



The New Richmond (Ohio) Church of the Nazarene was dedicated by District Superintendent M. E. Clay. The new sanctuary takes the place of a remodeled dwelling. It has a capacity of 250, and complete with heating plant, furniture, and new piano, cost \$18,000. The former building has been partitioned into Sunday school rooms, and will be used until the next phase of the building plan is undertaken. Rev. Bruce Modesitt is the pastor.



"Come Ye Apart" changes hands: M. A. (Bud) Lunn (right), who has been editing the "little giant" quarterly devotional magazine for the past five years, announced recently that Elden Rawlings (left), of the Publishing House staff, has been named the new editor. The action was made official by the General Board in their January meeting. Betty Fuhrman (center), office editor of "Come Ye Apart," which now reaches into 85,000 Nazarene homes, witnesses the exchange.

Mr. Luis G. Franco, an official in the Mexican government and father of Rev. Sergio Franco, of the Spanish editorial department, pauses in his tour of the publishing house to chat with M. A. (Bud) Lunn (right) and Dr. H. T. Reza, director of the Spanish Department (left). Dr. Reza indicated that Mr. Franco has been particularly friendly to the Nazarene work in Mexico. Franco is one of the six general auditors of the Mexican Social Security and is also connected with the Ministry of Foreign Relations. He organized Mexico's national Bureau of Narcotics and Anti-alcoholism program, was head of the Department of



News in Picture



Weights and Measures for ten years, and is a retired colonel in the Mexican army. In visiting the publishing house, he expressed particular interest in what the Church of the Nazarene is doing for the Mexican people in the way of a publishing program.

District Superintendent L. S. Oliver dedicated the Sunday school annex of the Langdale (Alabama) Church of the Nazarene, which was constructed by the pastor and men of his congregation largely with lumber from an eighteen-room house donated by the West Point Manufacturing Company. The new annex contains eight classrooms, pastor's study, youth auditorium, and rest rooms, and was built and equipped at a cost of approximately \$6,000 with \$300 indebtedness. Rev. C. I. Ishee is the pastor.

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