

Herald of HOLINESS



*Official Organ of the
Church of the Nazarene*



RALLY DAY, OCTOBER 13

*"And the lord said unto the servant,
Go out into the highways and hedges,
and compel them to come in,
that my house may be filled."*

Luke 14:23



October 9, 1963

An
Expressed

Thanksgiving

TIME for the fourth Thanksgiving Offering of this quadrennium fast approaches. God has helped the church to do well in the last three Thanksgiving Offerings. For this we are all indeed grateful. Today the call comes to the church and her friends for an expressed Thanksgiving.

Our thanks expressed in words, fervent prayers, joyful songs at our family altars, and in public service is very fitting . . . yes, a temperate feast in every home gives cause for praise and thanksgiving.

We can express our thanks by our daily attitudes toward our Heavenly Father and every interest of His kingdom. A kind word, a firm handclasp, or a pleasant smile can manifest a Christlike spirit and reveals a spirit of thanksgiving.

To express our thanks in words and attitudes is truly Christian. However, the call at the time of Thanksgiving includes **DEEDS** as well as words and attitudes.

To reach our quadrennial goal of eighteen million dollars for world evangelism, we must have at least one and one-half million dollars in this fourth Thanksgiving Offering. It is imperative that every Nazarene and friend of the church plan to come up with a prayer-prompted offering that expresses in deed his or her thanksgiving to God for His innumerable blessings.

Forty-three fields with the need for chapels, schools, literature, hospitals, dispensaries, and transportation vehicles as well as more than five hundred missionaries with their needs for homes, medical and educational funds, families, transportation, furloughs, and modest living expenses—all rely upon this world-evangelism lifeline to supply the need.

As committed individuals we can never adequately express our thanks in words and attitudes alone; the call this Thanksgiving is for deeds as well. Generous deeds, sacrificial deeds—deeds that when fed into the adding machine of John Stockton,

General
Superintendent
Vanderpool



general treasurer of the church, will reach at least one and one-half million dollars!

Come one and all—let's have a Thanksgiving Offering that will enable us to reach the quadrennial goal; an accomplishment that will honor God and help us to declare to the world our unwavering faith in the power of the gospel to bring men to Christ!

BLESSED



are the seekers

By ARNOLD E. AIRHART

Professor, Canadian Nazarene College,
Windsor, Ontario, Canada

THE Nazarene hymnal is replete with hymns and spiritual songs which accurately express typical human experience in relation to holiness of heart and life. There are hymns of longing for, or aspiration after, holiness, such as Mrs. C. H. Morris'—

*Let the great Refiner throughly purge us,
Purify our hearts like as by fire;
While for all the sanctifying fullness
Here our waiting, longing hearts aspire.**

Or Charles Wesley's—

*Jesus, Thine all-victorious love
Shed in my heart abroad;
Then shall my feet no longer rove,
Rooted and fixed in God.*

This spiritual longing is an authentic note in Christian experience. It bespeaks genuineness and vitality in the regenerated but not yet entirely sanctified believer. Discerning Christians rejoice to see in it the answer to their prayers for revival. Angels must rejoice to witness earnest hearts seeking after perfect love.

Such seeking is a result of the gracious work of the Holy Spirit, and it involves a process within the believer's experience which leads him unerringly beyond the crisis of regeneration to a second crisis, and to the fulfillment of his longing. The obedient heart will, in good time, come to the end of seeking, and in a leap of faith will be able to sing with Phoebe Palmer—

*The cleansing stream, I see, I see!
I plunge and, oh, it cleanseth me!*

Then the words of H. J. Zelle will be the language of the soul:

*I am walking today in the sweet Beulah land,
I have crossed to the glory side,
I am washed in the Blood and my soul is made
white,
And I know I am sanctified.*

How long must the period of seeking be? How long the process between the crises? How long before one who is born of the Spirit may be baptized with the Spirit and sanctified wholly?

The time limitation is on man's part, not God's. It will depend on personal factors such as the spiritual illumination, the obedience, and various circumstances of the seeker.

For one thing, the time will need to be long

enough for the new believer to sense his need. While tracts and sermons will be useful, this revelation of need, this probing of the heart, is the Holy Spirit's work. He uses the Word of God, and the light is very personal.

Enough time will be needed for the sense of need to become sharpened into a hungering and thirsting after righteousness, and after the living God. Promising the Holy Spirit, Jesus gave the condition, "If any man thirst, . . ." (John 7:37). No man, it has been well said, ever got this blessing who felt he could live without it. The seeker will cry out with T. O. Chisholm—

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

Further, there will need to be enough time in the Spirit-led process for consecration to be thoughtful and thorough. Counting the cost and dying to self-will may be, but seldom are, the work of a day. The heart's need is well sung by James Nicholson:

*Lord Jesus, look down from Thy throne in the
skies,*

And help me to make a complete sacrifice,

I give up myself, and whatever I know,

Now wash me and I shall be whiter than snow.

There will need to be enough time for spiritual (not necessarily intellectual) grasp of God's wonderful provision through the cross of His Son. Faith will find its facts, its underpinnings, and then will confidently exclaim in E. H. Stokes's words:

Fill me now, Fill me now,

Jesus, come and fill me now,

Fill me with Thy hallowed presence,

Come, oh, come and fill me now.

For the willing and obedient there need be no long-drawn-out delay in pressing into Canaan's land of love. There is danger in drawing back. Nevertheless, the Spirit will do His own work in His own time. No one really needs to be talked into, coaxed into, or pushed into the blessing. Presumptive testimony may result in disillusionment, or even cynicism. The command is, "Tarry ye . . . until . . ."

This, then, is a plea for the recognition of another category or stage of Christian experience besides the saved and the wholly sanctified. Let us encourage an honorable classification of earnest "seekers after holiness," and let us expect them momentarily to become Spirit-assured finders.

Services That CHANGE the World

By **J. REX EATON**
Pastor, Grace Church, Kewanee, Illinois

THERE HAVE BEEN services that have changed the world. According to Webster's *New Collegiate Dictionary*, the definition of *change* is: "To alter by substituting something else for, or by giving up for something else; to put or take another or others in place of. To make different; to convert."

John Wesley was only a visitor at the small service on Aldersgate Street, but it *changed* the world. It was only a protracted meeting being conducted by an itinerant evangelist when Phineas F. Bresee was converted, but it was a service that *changed* the world.

It is not earth-shaking services the world needs; it is soul-saving services. It is not intellectual addresses the world needs; it is soul-gripping services. Services that *change* the world bring God to men so that men will be better for God. Services that change the world do not produce men whose hearts have no upreach nor spiritual growth.

We must be better men and women for God and the church. It is important to feel His presence in our services, and it is equally important to hear His voice.

Our general and district church program is designed to help the pastor *change* the world. If these programs are considered lightly by any pastor, that local situation is not changed much. These are services designed to help the pastor in his task of changing the world.

This must also happen on the local level. Men's hearts must be challenged to *change* the world. This is not meant to say that every service is to be earth-shaking; rather, it is to be soul-stirring. In what manner? First, to the unconverted, the reality of the *power* of the Cross must be realized. Secondly, to the converted, the possibilities of the power of the Cross in the Christian life must become a reality through the eye of faith in that servant's innermost being.

The world needs services to *change* men because



"Little progress can be made by merely attempting to repress what is evil; our great hope lies in developing what is good."—Calvin Coolidge.



"Through the blessing of God the Korean Church of the Nazarene is growing steadily under the banner of Biblical holiness. We believe that this is the result of the prayers and financial assistance of our loyal Nazarenes everywhere that support foreign missions. This support helps build our churches, parsonages, and helps pay our living allowances. In addition it supports the work of the Bible Training School.

"Our needs here are many, but our opportunities are great, too. We are praying that your Thanksgiving Offering will be adequate for both. Thank you for your love and concern."

**Rev. Cho Moon Kyung
Pastor, Young Dung Po
Church, Korea**

it needs men to *change* the world for God. One is well on the way to changing the world when: (1) he has been *truly changed*, and (2) when he realizes that men's hearts *everywhere* and *anywhere* can be changed.

It is not fair to the Christ whose name we claim for us to be satisfied with any level of our spiritual growth. *Every* Christian must attend *every* service with the paramount plan of *leaving that service better equipped to change FOR GOD a changing world!*

The Cover . . .

Part of the 1,131 attending a Sunday school rally in Muncie, Indiana, Southside Church of the Nazarene. Sunday school rally days are valuable means of introducing new people to the work of the church. Rally Day this fall is particularly important as part of the four months of outreach planned to enlist the energies of each department of the local congregation. Careful, prayerful planning and hard work will set new records throughout the denomination.

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LEBANON

in History and Bible Times

By EARL L. MORGAN

Missionary on furlough
from Beirut, Lebanon



LEBANON is and always has been a unique country, the gateway and throughway to the East. It is the place of meeting and mingling for East and West, and it has been the focal point for some of the greatest movements of all time. The small size (105 miles long and from 5 to 35 wide) is no indication of its importance. This one-half-New-Jersey-sized country used to be called Phoenicia, and was located at the geographical, political, social, and religious crossroads of the world. It still is!

Lebanon has about seven different types of geography and climate, with land ranging from the richest farmland in the Bekaa which Mark Antony gave to Cleopatra, to desert waste. It is interesting to note that there is very little desert left, as compared with one hundred years ago.

The word Lebanon comes either from the whiteness of the mountains of Lebanon or from the limestone formation of much of the undergirding stone formations. It is from *Leban*, Aramaic for "whiteness."

As to history, Lebanon has five thousand years of recorded history (with visible remains of seven thousand years of history) and has more events packed into its area and time than any other place in the world of comparable size. I don't accept the dates, but in the city of Byblos (ancient Gebal, the city of the stonecutters and timber cutters of Solomon's Temple—still called "Jebail" in Arabic) there are remains of Neolithic times and houses, and nearby there are cave dwellings, it is said.

Byblos is the oldest inhabited city in the world, except possibly Jericho. Byblos is about twenty miles north of Beirut, the capital city. *Byblos* gave the word *Bible* to the world, we are told, for it is

derived from *papyrus*, Egyptian paper that was made here from which ancient books were made. This ancient city was a coinage center, and famous also for cedar trade, stonecutting, cloth, and garments. The most famous thing about Byblos was the discovery there of the Ahiiram inscription, which is the first alphabet in existence and which is considered the greatest invention of all time.

There are well-preserved remains of heathen temples from 2400 and 1800 B.C. There was a famous center of worship of Astarte, the immoral female goddess, whose "worship" was characterized by legalized vice and sex orgies.

The most prominent feature of the old city is the Crusader castle, and you can see cannon balls still lodged in the walls, the results of past wars.

As colonizers and businessmen, the Phoenicians were unrivaled. They did not have the fear of the deep that others were obsessed with. They were organizers, navigators, and inventors. They colonized Cyprus, Crete, Rhodes, Malta, Sicily, Sardegna, and Spain. Strabo called the Sidonians philosophers in astronomy and arithmetic, and claimed the greatest store of knowledge was to be found in the Phoenician cities; and a modern historian places them side by side with the Hellenic and Latin nations. Ancient Lebanon embodied one of the four types of human life in Jesus' time: *moral ideal*, the Jews; *intellectual*, the Greeks; *political*, the Romans; and *commercial*, the Lebanese or Phoenician. The latter taught the world the power of enterprise and the fascination of wealth.

Space will permit only a listing of some of the accomplishments of the Phoenicians, whose ideals and religion greatly affected the Jews.

Zeno, a Cypro-Phoenician, founded Stoicism, having physics and logic as a foundation. The great Boethius was of Sidon; Antipater, of Tyre; and Zeno, of Sidon, headed the Epicurean school at Athens. The Phoenicians outshone all contemporary lands in music, navigation (discovering the North Star for navigation), and carried their religion all around the Mediterranean and as far as Britain. Phoenicia has the doubtful distinction of giving Baal, the storm and reproduction god, to the world, and to the errant Jews. The Greek and Roman divinities were probably disguised Eastern deities, which had their heyday in Lebanon.

The Phoenicians invented alloy steel and glass. They discovered the Atlantic, sailed first around Africa, and may have even reached America.

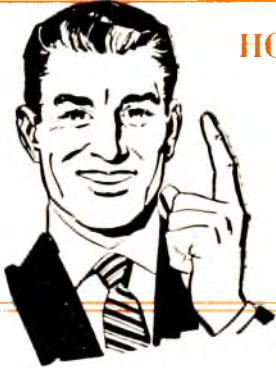
The city of Baalbek has some of the most stupendous buildings of all time, which make the Acropolis of Athens pale into insignificance. The columns are 100 feet high. One row of blocks of stone is 20 feet from the ground; three of them are 62 x 14 x 11 feet, and weigh 750 tons each. The temple of Baal was changed into the temple of Jupiter, but you can still see a bas-relief of Baal. It was never finished. One stone still in the quarry

is 75 feet long by about 15 feet square. They were planning on taking it over about one-half kilometer of rough ground! It is possible that Solomon built this temple for one of his wives. The Bible mentions homes he had in Lebanon, and he may have had financial interests in the Bekaa, where Baalbek is, between the Lebanon and Anti-Lebanon mountain ranges.

One of the most fascinating places in Lebanon for me is the Dog River. The river is at the bottom of a ravine, through which marched the armies of Egypt, Assyria, Babylonia, Greece, Rome, and the Mamlukes, down to Napoleon III of France. You can still see carvings on the limestone cliffs. Nebuchadnezzar wrote about Lebanon, "the cedar

mountain, the luxurious forest," from which he got cedars for the "palace of the ruler of heaven and earth." He wrote that he made the country happy by eradicating its enemies everywhere, and led the scattered inhabitants back to their settlements. One bas-relief shows him warding off a lion, possibly the Lion of the tribe of Judah, for at the very time he was having the carving done Jerusalem was being besieged. These carvers may have seen Zedekiah's sons' eyes gouged out says Bruce in *See Lebanon*.

Remember little Lebanon! Glorious Tyre and Sidon have faded; Baalbek, Byblos are just tourist attractions. God, however, still has plans for Lebanon in the spiritual realm.



HOME AND FAMILY LIFE FEATURE

NEEDED: Home Leadership*

By CATHARINE BRANDT

A SENIOR JUDGE of Brooklyn's highest court places the blame for mounting juvenile delinquency right in the laps of parents. It is his belief that if the men of America were the heads of their families the problem of juvenile delinquency would be largely wiped out.

Most of today's dads have a jet-propelled schedule of work. But still they have a certain amount of time when they are not working. If you're a father, why not try the famous judge's theory? Quick as you can, get off the launching pad and get in the place God intended you to be—the head of your family.

Of course you can't take on the importance of being head man without bearing the responsibility too. Moving Dad up to first place doesn't mean Mom takes the day off. While Dad is at work, she is in charge.

Parenthood is a full-time job for both parents with Dad at the head and Mom next. When one of the parents is missing, the job is twice as hard for the one remaining. Frequently, because of the high cost of living, it is necessary for both parents to work just to feed and clothe a family. This too makes the job twice as difficult. But the same rules hold true for anyone who is rearing children today.

I'm not a dad, but if I were, I'd make sure of a few things.

First, I'd teach my children that fathers and mothers know best. Neither the gang nor the chum down the street nor the next-door neighbor should

decide what your child does. That new baby in the home deserves to be taught, as soon as he can understand, the Biblical injunction, "Honour thy father and thy mother." Parents should be in command of the home.

What better reply than the fifth commandment can parents give a child who cries, "But all the kids do it; I'm the only one who can't"?

Not all parents set their own standards of conduct and teach their own values in the home, but those who do can answer the above complaint—"Johnny may do such and such, but Johnny is not in our family. Here we do it this way."

Too much authority, you say. A well-known proverb reads: "Train up a child in the way he should go: and when he is old, he will not depart from it" (Proverb 22:6).

Children and young people need the assurance of a firm voice. Not just someone saying, "No," because what the young person wants is a bother to the parent, but a "no" because parents are aware of danger. Parents who understand their responsibility to God for their children are not afraid to say, "No." A "no" sometimes even more than a "yes" can mean they care.

Another thing I would make sure of if I were a dad was that my child was taught honesty. Since actions speak louder than words, I'd have to be strictly honest in my dealings with him and with others.

The other day an office worker went to the post office and bought two sheets of five-cent stamps at five dollars a sheet. When he folded the sheets to put them into his pocket, he saw that he had

*WAR CRY, Chicago, Illinois.

received three sheets of stamps instead of two.

"Here," he told the clerk, "you gave me an extra sheet of stamps."

Afterward the young boy who was with him said, "Why didn't you keep still? You would have been five dollars ahead."

The office worker stopped. "I wouldn't have been ahead. I would have been behind," he said. "I wouldn't be able to stand myself if I did a dishonest trick like that."

Perhaps the well-publicized TV quiz scandal wouldn't have occurred if every parent had taught his son that "honesty is the best policy."

It's important, too, that children be taught the meaning of chastity.

The pretty little golden-haired girl down the block is going to have a baby. She and the boy involved were still in high school, though unmarried.

From her kindergarten days we had watched her grow, and she often had been in our house. Because she had "stepped aside" we didn't shun her or love her any less. But we used her tragedy as an object lesson in our family circle.

We discussed with our teen-agers the powerful sex drive that God gives to men and women. We explained that God intended sex to be an integral part of His divine institution, marriage.

Such a catastrophe could doubtless have been avoided if the girl's parents had taken a firm stand on late hours, parking in cars, and steady dating in early teens. Teen-agers need to know the meaning of the word "chastity."

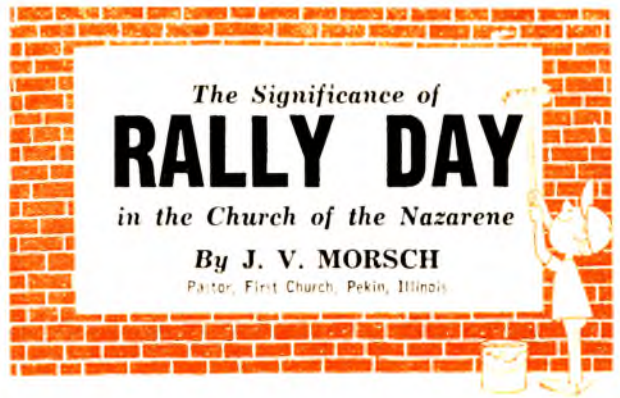
By far the most important thing is for a father to make sure that his child is regularly exposed to the gospel. There are many ways to do this, such as taking him to Bible school and church, having family prayers and Bible reading.

The day Father says, "As for me and my house, we will serve the Lord," he is moving up to a head place. Besides, he is making the big decision that will make all other decisions easier.

What is the reward of Dad's stepping into active leadership in the family? What's in it when Father and Mother together sacrifice and prayerfully plan worthwhile goals for their children?

There will be a solidness to the family's life. The children of the family will have their convictions strengthened. Juvenile delinquency won't leave a smoke trail across your home.

"That miracle at Cana," said a cynic to a man whom Christ had redeemed from a drunkard's life; "you don't believe that Jesus could turn water into wine, do you?" "I do, sir," said the man. "He surely could do it, for at my house he has been turning whisky into new furniture and new clothes."—Paul S. Rees.



EVERY HOUSEWIFE looks forward to "Dollar Days." With credit cards and pocket change, she fights the crowd in store after store to buy a few bargains. This is just what the store owner likes to see. She may be a future customer!

I remember the "pep rallies" when I attended old Ottawa High. The program had one main feature—enthusiasm and spirit galore! We would leave the rally with enough confidence to beat the Big Ten conference leader. Our team knew we were behind them. We looked forward to pep rallies.

Businesses need to rally. Political conventions sell their candidates in rallies. Every school rallies for its team. Is it a waste of time? Is it worth it in the light of energies spent? Why, sure—we all know there are advantages in rallying.

Why can't the church rally? Although we cannot measure our rallying by that of businesses, politics, and pep assemblies, there are certain basic advantages for rally days in the Church of the Nazarene. We realize there are times when our attitudes have been chilled by unsuccessful rally days, but more often our Sunday schools have been helped by *well-planned days of victory*.

We believe in rally days. The Church of the Nazarene sets aside certain Sundays for the rallies to be held. It could be a tremendous surge to our Sunday school if every local church accepted its challenge seriously. If you put time and prayer into it—and not Saturday night thinking—it will be a significant day in the life of your church.

First of all, rallies give thrust. Just as rockets need thrust and boosting power to be launched, so our Sunday school needs to gather its forces from the summer activities, or other "grounded" times of the year, and propel itself into new "space."

Another significant point of rally day is *the enthusiasm it creates*. Enthusiasm plays a large part in Sunday school growth numerically and spiritually. The teachers and staff planning for this day create an "It can be done" spirit in themselves. The day of the rally creates an enthusiastic and optimistic feeling with your class. Many schools will stay small because they continually

apologize with an "It can't be done" attitude. The influx of people, the crowded classroom, the new faces, absentees returning will prove to you and your teachers that it can be done. This is so important.

Third, rally days make *the Sunday school dissatisfied with the norm of attendance and spirit*. It will create a desire to lift above the average. I know you may not stay "way up there," but neither will you settle "back down" to the old average. "Yes, but you don't know my class, Mr. Superintendent." Maybe this is the trouble—the teacher doesn't know it either and the result is constant failure.

Rally days will *enlist new people to work* in your organization. The working church is the happy church. Everyone should work in the church. You can utilize your entire congregation in a rally day effort. It takes time to enlist them—but it is worth it.

The fourth significant fact is *the interest it creates in the community*. I want my church to be a "drawing church," where people want to come, and if they don't, they'll miss out on something worthwhile. People talking about the rally day coming, newspapers carrying the story, the weekly church bulletin reminding the people bring your church to the attention of your area. Read the Bible accounts and ask yourself if God used backward, cloistered, introverted people? We must stand up and be counted like the three Hebrew children. We have a message to tell to the nations.

Rally days bring you in contact with *those who have quit coming for a while*. This special day will encourage teachers and students to "dig out" every one. No one wants a poor attendance on rally day. Furthermore, this is an ideal day for the absentee to return. There will be other new faces and it won't be so embarrassing for him to start back.

What church dislikes new people coming into its Sunday school? And new people are always prospects for enrollment! You can enroll new people the first Sunday they are there if they so desire. All Sunday schools are proportioned in attendance with their enrollment. *We enroll to grow*. Rally days bring in new people to enroll. One person enrolling in my Sunday school is worth all the "hard work" involved. I know that one person will pay greater dividends through the years.

Yes, there are many significant factors about rally days in the Church of the Nazarene, but we have just one more aspect to offer. It not only gives prospects for enrollment, but *it can bring in new families for Christ*.

What is more important? Enthusiasm, optimism, and growth are important. Apologize all you want about numbers and goals. You can write volumes about your excuses, but every gain for one Sunday

or for fifty-two means that many more souls influenced by the gospel of Jesus Christ. And *this is significant*. But to see that new family walk into your Sunday school on rally day—to sing your songs and to listen to the Bible lesson—makes the day victorious. I just doubt if they would have been there unless some pastor or Sunday school superintendent had created a desire within his Sunday school constituency to have a special rally day! When I see a new family, I see a potential seeker at the altar. I see added strength to the membership. I see the quadrennial concern of "Evangelism First" in action. This is the real significance of rally days in the Church of the Nazarene.

Let's make October 13 a real rallying day! Why not try it?

(During the quadrennium, this church has increased its Sunday school enrollment from 301 to 659, and the average attendance from 194 to 318. It is now completing a new educational building to provide for further growth.)



Quest or Question?

By H. M. von STEIN

Nazarene Layman, Medford, Oregon

PROSPECTORS FOR MINERALS all through the Siskiyou Mountains are greatly agitated because the claims they have staked out over the years may be taken away from them. Under existing laws, anyone has the right to claim twenty acres anywhere on public domain, to live upon and hold both timber and land for the purpose of mining as long as certain labors are performed each year, called assessment work.

The critical requirement for holding such a claim is that there be a practical mineral showing. For many years this requirement was ignored because there was plenty of land and few people. This led to the practice of claiming a piece of land for a summer home or almost any purpose, just so that it *looked* as though you were intending to mine. Many people built fine homes and businesses on minerals claims, without any real intent or prospect of valuable mineral, and have held these claims for many years.

Now the government is bringing these claims to account. Any prospect which really has mineral showing is still valid, but government men have gone out over all the mountains to examine, first-

hand, whether the prospect is legitimate or merely a gesture to hold land and timber.

These men employ exactly the same techniques in proving the validity of the claim as the prospector used in locating it. The only difference is in attitude—but it is a great difference. The prospector, if he was honest, came questing, in full confidence that gold was somewhere about if he could only find it.

The men from the government come skeptically, with no real faith in the prospector's claim until it is proved. They have seen too many false claims.

A Christian comes into his claim of the real gold of faith which never perishes, by seeking, just like the prospector. It is a sacred, vital, desperate quest, in which a man fights his way out of the wilderness of pleasure, comfort, and unbelief into the heavenly sunlight of divine love.

It is a quest, not a question.

If you have the idea that God is to be found on the grounds of mortal logic, if you pit your

mind and understanding against the Word of God, you have a wrong concept of God.

Question, but do not come with a secret half-hope of disproving the claims of the gospel, expecting your questions to be answered negatively.

Bring the natural questions of your natural mind to the Word of God *expectantly*, with full contrition for the limitations of your faith. This is what the Bible is for. Come with willingness and an open heart, and if you are really honest, you will find faith. Follow it, and you will find God.

But he who comes to the Word with arrogant superiority, more than half expecting to disprove, hunting for seeming discrepancies, need not be disappointed if he finds nothing there for his soul.

The prospector who has sought, questing in faith, and found gold in the earth, has no fear of the government man who comes to test his claim. His questioning will only make the claim more sure.



The Tyranny of the Minority

by

LOREN E. SCHAFER

Pastor, Pineville, North Carolina

We are up against the unseen power that controls this dark world, and spiritual agents from the very headquarters of evil (Ephesians 6:12, Phillips). Millions of Americans found positively shocking the recent decision of the justices of the United States Supreme Court relative to Bible reading and prayer in our public schools. We are seeing today an intensification of evil such as the world has never known. Secularism and materialism engulf America while Communist revolution sweeps the world.*

There is a hard-core anti-Christian movement in our land today and its most effective assault seems aimed against our educational institutions. Former President Herbert Hoover views the recent court actions as threatening "the disintegration of one of our most precious heritages." A leading Vatican spokesman in America warns that "the decision strikes at the very heart of the godly tradition in which America's children have for so long been raised."

Prayer is a regular practice in 33 per cent of American schools while 41 per cent of our 117,855

public schools conduct daily Bible readings. But with the court's ruling it may soon follow that millions of children may have had their last connection with God and the Bible taken from them.

Karl Marx, beloved of all Communists, wrote: "*The true idea of God . . . must be destroyed. The true root of liberty, equality, and culture is atheism.*" Marx himself seemed to predict the time when society would shut God out of its institutions and deal only with the worldly and temporal while scoffing at the spiritual and eternal.

Secularists today are determined to create a new kind of American immune from the infection of faith. This movement in our culture today seems to have superhuman backing. One of our leading magazines in May, 1962, gave the fifth of Vladimir Lenin's Ten Commandments as being, "Let me teach the children, and the seed I have sown will never be uprooted."

Our country's progress reads like a fairy tale. It was the voice of Benjamin Franklin that rang out clearly through the Philadelphia Constitutional Convention in 1787 the immortal charge:

I have lived, sir, a long time, and the longer I live, the more convincing proofs I see of this truth—that God governs in the affairs of men. . . . I therefore beg leave to move—that henceforth prayers imploring the assistance of heaven, and its blessings on our deliberations be

*from THE NEW TESTAMENT IN MODERN ENGLISH, © J. B. Phillips, 1958. Used by permission of The Macmillan Company.

held in this assembly every morning before we proceed to business.

It is impossible to review the origin of America without probing deeply into the meaning of Christianity. Our liberties are religious products. Yet it seems evident that our Federal Government must be neutral with regard to religion and not even favor religion over nonreligion. God must be isolated from much of our institutional life.

George Washington, father of our great country, declared, "It is impossible to govern rightly the world without God and the Bible." Thomas Jefferson expressed his conviction when he said, "The studious reading of the Bible will make better citizens, better fathers, better husbands." Andrew Jackson advised, "That Book, sir, is the rock on which our Republic rests."

Abraham Lincoln intimated his feeling as to the place the Bible held in American culture when he said, "In regard to this Book, I have only this to say, 'that it is the best Book that God has given to man.'" Lincoln was reportedly overheard praying one day during the dark days of the War Between the States in the following words: "O God, . . . I cannot lead this people. I cannot guide the affairs of this nation without Thy help."

Dwight Eisenhower said that "free government is the expression of a deeply-felt religious faith." President John F. Kennedy closed his speech last fall in which he announced the Cuban blockade by saying, "Most of all I desire your prayers." Former Congressman Walter Judd says: "Americans have been . . . forgetting the textbook upon which the nation was founded—the Bible." The great Jewish political scientist, Walter Lippman, warns that our liberties "were established by men who took their conception of man from the great central religious tradition of Western civilization, and *the liberties we inherit can almost certainly not survive the abandonment of that tradition.*"

The Bible was the only Textbook for the first fifty years of our nation's history. *The New England Primer* came out in 1690 and it drew heavily from the Scriptures. It was the chief reading book for 125 years. In 1836 the famous McGuffey Reader came out and reflected on every page the conviction of the editor that the Bible was basic and inspired. *For 280 years of American history the Bible dominated the content of our most popular textbooks.*

Note a couple of excerpts from history books relating to the close of our nation's armed conflicts. A text printed in 1858 offers this statement: "Nor did the people, or the civil rulers . . . forget to acknowledge their supreme obligation to the Great Commander and Ruler of Armies and Nations." In 1881 history students read, "Early in the morning Congress went in solemn procession to church to render thanks to God for the deliverance of the nation."



"For many years I longed for an organized holiness church in South Africa, and was delighted when eight years ago we contacted the Church of the Nazarene. For myself and my family it means encouragement to attain to higher heights and deeper depths. My daughter and son-in-law, Rev. and Mrs. D. P. Whitelaw, received training at our Nazarene Bible College and are now pastoring a Nazarene church in Durban, Natal."

**P. J. J. Roux
Lay Member of District
Advisory Board
(European District)
Johannesburg
Republic of South Africa**

Today the picture is not the same, for we witness the growing tyranny of the minority. God must be isolated from learning. The majority must bow to the minority. The Supreme Court is establishing the creed of the secularists in the land. Apparently to be constitutional one must ignore God. Religion must not be taught, but the teaching of nonreligion will be in vogue. When a subject is omitted, the insidious insinuation is present *that it should be omitted!*

Are the Christians passively to succumb before the march of this minority? Will we allow the wolves of secularism to shackle us? Will we be too preoccupied with our search for material security to preserve the heritage bequeathed us? Shall we "leave it in God's hands and not worry"? A thousand times *No!*

It is not by prayer alone that secularism will cease to devour the American dream. God expects bold and daring action. His people must cease whispering their witness and shout their message from the housetops. The Church is still to be heard from. It must become the company of the concerned. We must recognize the harvest and thrust in the sickle.

Christ must be dynamically lived and demonstrated if our culture is not to become paganized before the power of this tyranny. Every Christian is called upon to be a "responsible citizen" of his community. *If God can baptize with fire even a minority of this majority, He can save our culture from the tyranny of the minority in our day.* O God, let it happen today!

.....
"It is difficult to keep your mouth and your mind open at the same time."—Selected.

EDITORIALS

By W. T. PURKISER

Why Did It Happen to Me?

For a great many people this is more than an academic question. It is wrung from the heart by bereavement, misunderstanding, sickness, trial, or losses and reverses of many kinds. It is a perfectly human question, and one for which there is not always a very good answer at hand.

Of course we almost never ask it about the good things that come our way. Perhaps we should. Why should I be so favored? Why should I get the promotion, or the raise, or have the unexpected "wind-fall"? Why should so many blessings come my way?

Still it is natural to expect the best and to be surprised at that which is less than the best. "Hope springs eternal in the human breast." Though we may try to shield ourselves against disappointment by "hoping for the best and expecting the worst," we don't seem very successful in the attempt.

EVEN MORE PRESSING is the question which almost inevitably comes to the Christian mind—Did God will this to happen? Was this His purpose for my life? The fact that God is Lord and Ruler of all would seem to mean that He could dispose of all the details of life in ways that would suit Him.

It is exactly at this point that we must think clearly and distinguish sharply lest we "charge God foolishly." When we put the sovereignty of God and the freedom of man together, we come face to face with the conclusion that God permits what He does not purpose. There is a secondary or permissive will of God, as well as His primary or directive will.

Actually, the freedom of man demands responsibility. Unless life were arranged so that choices had consequences and those who make those choices bear or at least share those consequences, freedom would be impossible if not immoral. It is the sovereign will of God that those whom He has created in His own image shall grow to mature selfhood by making choices.

THAT GOD IS all-powerful is certainly a basic conviction of the spiritual life. While philosophers may debate it, Christians rarely doubt it. But omnipotence does not mean at all that everything that happens is in line with God's primary or directive will. In an order of existence where men and women are free to act ignorantly as well as wisely, and sinfully as well as rightly, many things will happen which God permits but which He does not

purpose. God allows sin and the harmful results of ignorance, but He does not "will" them in the sense of desiring them to happen.

Now, what omnipotence and the sovereignty of God do mean is that nothing can happen which will permanently defeat God's purposes. For God is not an absentee Landlord who lets His tenants run their affairs quite as they will, coming only to collect His rent at the end of the lease. As a better translation of Romans 8:28 puts it, "We know that God works in all things for good to those who love Him, who are called (and have responded) according to His purpose." It is never suggested that "all things" are good, for some things are not. They originate in the kingdom of darkness with the prince of evil, or they come from the wicked designs of sinful men. What is said is that God works *in* these things to bring ultimate good for His own.

HERE WE MUST understand why the hard things come to us. "Soft nests are for little birds," and whatever God wants His people to be, it is not that they be little. Candy has sickened more children and ruined more teeth than vegetables and meat ever have.

We grow physically by attempting what at first trial is impossible for us. Consider a child learning to walk. Parents might prevent many a bruise by padding the floor and walls of the nursery, and by running to support the toddler every time he wavers. But the probabilities are such a child would never learn to walk. As one has illustrated it, while the parent does not carry the child comfortably from spot to spot, and does not pad the walls and floor of the nursery to prevent an occasional bruise, what he *does* do is to be sure that knives, razor blades, and bottles of poison are kept out of the infant's reach!

THIS IS faith's confidence: God will permit many things to come to me as the result of the sins of others, my sharing in the common human lot, and even my own ignorance and foolishness. But He will not permit anything to come but what He and I together can handle and I will be the stronger for it.

Though we might like it another way, the facts are there is no victory without a battle, and in a battle someone is apt to get hurt. There are no rewards without effort, and the labor may be arduous and irksome. There is no stamp of approval without the grinding and bitter trial of the proving

course. And there is no refined and pure faith without the fiery furnace of testing and trial.

The Pull of the Invisible

There are some forces in nature which we never see, yet which we never escape. The pull of gravitation is invisible, but life on earth would be impossible without it. Even in daylight when the moon is out of sight, it makes its presence known by its tug on the tides, causing their ebb and flow.

What is true in the world of matter is also true in the world of spirit. There is the pull of the invisible we may not see but can never escape.

The great choice that led Moses to refuse to be called the son of Pharaoh's daughter is explained on the basis that "he endured, as seeing him who is invisible" (Hebrews 11:27). And the effect of the pull from the opposite direction is pictured by Paul in his mournful words, "Demas hath forsaken me, having loved this present world" (II Timothy 4:10).

A writer unknown to me has put it in lines of verse:

*Though great the world's attractions be,
I pass contented by.
Gladly I sacrifice their charms
For those enjoyed on high.*

THE PULL of the invisible—in both nature and grace—is the stronger the nearer we approach the source of the attraction. The closer we live to God, the more powerful upon us is the pull of heaven. The closer we live to the world, the stronger upon us is the attraction of those sinful pleasures which are but for a season.

I am not sure I understand all that is included in the prayer, "Lead us not into temptation." I am sure at least part of the idea expressed is that while

praying this prayer I cannot honestly turn around and venture into the area where temptation lurks. I want to keep as much distance as possible between myself and the sources of evil suggestion and solicitation.

This is why it is so important to maintain what has been called "a moral margin" in life. The principle is illustrated by the oft told story of a man advertising for a driver for his car. When the first applicant appeared, the prospective employer took him out to a place where the road ran along the edge of a steep bluff and asked him how close to the edge he could drive. The man studied the road, looked over the bluff, and said:

"The bluff isn't too steep. I could drive within a yard of it."

The owner said, "I'm sorry; I'm afraid you will not do."

The second applicant was asked the same question. He looked over the situation, tested the shoulder of the road, and said:

"This is pretty solid. I could come within a foot of it."

But he too was rejected.

When the third applicant came and was asked the same question as the first two, he sized up the situation, shook his head, and said:

"I'm sorry. I'm not the man you want. I don't see how close to the edge of a cliff I can come, but how far away from it I can stay." He was hired on the spot.

There is some good, solid sense in this little story. It never pays to "see how close you can come" without falling off. The closer you come, the greater the probability of a slip, a soft spot in the shoulder of the road, and a tragic wreck.

BUT IT WORKS the other way too. The promise is, "Draw nigh to God, and he will draw nigh to you" (James 4:8). Prayer, Bible study, good devotional literature, church attendance, Christian service—all these increase the pull of heaven on our hearts.

While the spiritual tragedies generally happen in the ranks of those living on the borderline, spiritual achievements are recorded by those whose major interest is to please God and serve Him. One mature Christian put it, "I've gone past the 'go-back' corner." Enoch walked with God until, as someone imagined it, God said one evening, "We're closer to My home now than we are to yours. Why don't you just come on home with Me tonight?"

It is important to us all to live within the pull of the heavenlies. As we move closer to the Source of our spiritual light, we find it growing brighter and brighter. For "the path of the just is as the shining light, that shineth more and more unto the perfect day" (Proverbs 4:18). And with the growing light there comes the stronger pull, until that day when we shall be at home with the Lord.

Prayer at Dawn

*With every dawning, teach me, Lord,
The shining art of letting go
All barnacles of yesterday.
May my awakening spirit glow
With onwardness, with eagerness
To love, to minister and share,
An eagerness as full and deep
And cleansing as the holiest prayer.
Let each new day, a gift from Thee,
Be like a gem of priceless worth
As dedicated and as fair
As though it were my last on earth!*

By GRACE V. WATKINS

THE CHURCH AT WORK

FOREIGN MISSIONS

GEORGE COULTER, *Secretary*

Safe Home in Haiti

By PAUL ORJALA, *Haiti*

We had a safe trip to Haiti and found the Harry Riches and Pasteur Simon waiting for us. Our hilltop home seems wonderful to us. Everyone seems glad that we are back, and we are too.

Pasteur Simon has carried on all the business of the mission very efficiently while we have been away. There was a grand welcome service for both the Riches and the Orjalas at the Port-au-Prince Avenue Dessalines Church on Sunday morning with a capacity congregation.

Our preachers' wives' retreat will be next week, with the pastors' retreat the week following. Bible school begins on Friday, the twentieth of September. Another busy year gets under way. We believe this will be one of the greatest years we have ever had in Haiti.

God Is Blessing in British Guiana

By JERRY DEMETRE

We recently closed a vacation Bible school at our Queenstown church with Betty Demetre in charge. We had 350 enrolled and 303 for average attendance. Twenty-one junior high boys and girls bowed at an altar of prayer and gave their hearts to Jesus. The night of our final program we had six hundred people present. I am sure this will help us to reach new people for Jesus.

Pray much that this new year will bring a real Holy Ghost revival to our churches and the nation.

The devil is doing all he can to keep the gospel from being preached, but our God is greater than the devil and all his angels.

Our missionary staff are all well and happy and on fire for God.

This Must Be Harvest Year

By EVELYN WITTHOFF

The hot season has passed, and now the rains have begun. This year I felt led of the Lord not to go away, but to spend the hot season here in Buldana. It was a time of drawing close to the Lord, and having wonderful fellowship with our Indian Christians. The best time to really get to know them is during the long, dry hot season, when strenuous work cannot be done. I began a little Bible study and prayer

Missionary Address Lists Are Ready

IMPORTANT: There will be no missionary addresses printed in the *Other Sheep* this year.

Because of the growing size of our missionary family, we are omitting the list of addresses in the *Other Sheep*, to make room for more missionary articles.

We are printing the addresses of both active and retired missionaries on a separate Missionary Address List, and will be happy to send these free of charge to all who request them. Write to the Department of Foreign Missions, 6401 The Paseo, Kansas City, Missouri 64131, and state the exact number of lists you wish to receive.

service for them in my home three mornings a week. When they were begun, I had only our Christians who live here in mind. However before long non-Christian friends began to come, and we had as many as seven Hindus at a time. These women would never come to the church, but to my home was different. A college student who borrows books from me frequently times his visits with the service. Thus God opens new doors and different avenues of service.

I have become well known and accepted in the villages where I go for clinics. This year must be one of harvest for some of these dear friends and patients. I am praying to that end.

Bolivian Assembly Is Now History

The seventeenth assembly of the Bolivian Mission District is now history. There were a fine spirit, good reports, and the seal of God's presence in our midst. Rev. Boyd Skinner brought the holiness messages each morning. They were clearly presented under the spe-

cial anointing of the Spirit and there were sincere seekers and finders. The evening evangelistic messages, given by one of our own Bolivian pastors, were heart-searching and there were many saved. The last evening service continued until three o'clock in the morning. There would be a wave of victorious testimony, followed by a wave of confession and deep conviction and seeking. Someone said it was the nearest to Pentecost of anything he had ever seen. We are deeply grateful for your prayers and the prayers of God's people everywhere. Surely God does answer prayer.—Mrs. IRA TAYLOR, *Bolivia*.

Our New Alabaster Home at Last!

By MARJORIE PEEL

The workmen are finishing up the foundation and beginning to lay the bricks for the new Alabaster house for Rose Handloser and me. It is wonderful, and we are thrilled more than we can say. Ever since I came to Africa, I have lived in makeshift places, and they have always been in someone else's back yard. And now that Rose is here, our garage apartment at Dayhoffs' back door is less satisfactory than before. Everyone has made the best of it, and we get along fine, but it will be wonderful to have our own little apartment in this new duplex which is being built for us. And since we are short of space to sleep the 200 visitors which we will have for council in October, we hope to have the new house ready enough so that people can sleep in it at that time. By Christmas we should be moved in and settled, and how wonderful that will be! We do thank the Lord, and all our good Nazarenes, for the "offerings of love."

Victory Just Ahead

By RUTH WYMAN

British Honduras

The work is on the upgrade in British Honduras. We have been there through some of the darkest days. We want to be there to see some victories also. There is a good nucleus who really know the Lord, both laymen and workers, who are earnestly praying and looking for revival throughout the district. A major project we are undertaking this year thrills me. The assembly voted to pay the salary of a worker among the Kekchi Indians. Guatemala will loan us one of the graduates of their Indian Bible School.

1 1/2 Million Dollars
in
Thanksgiving Offering

HOME MISSIONS

ROY F. SMEE, *Secretary*

Church Loan Funds Increasing

During the summer months, new savings deposits helped keep the General Church Loan Fund growing ever higher, making it possible to handle many of the applications for building loans that have been received recently. These deposits totaled \$1,111,000 at the end of August, and total loan funds (including our permanent, non-borrowed funds) amounted to over \$2,283,000.

The small deposits of \$100 or more make up a great portion of these deposits, but several large deposits have been made and a number of churches have sent in building fund money that will not be needed immediately. The church at Ancon, Canal Zone, one of our overseas home mission churches, started a building fund and sent in a deposit of \$300.

Other deposits are needed, in order to balance routine withdrawals that occur monthly. There are quite a few church loans to be completed this fall, and we would like for someone to help replace a major withdrawal during the month of September.

Overseas Addresses

In answer to requests for addresses of district superintendents and pastors on our overseas home mission districts, we are listing them below. You may wish to clip and keep this information for future reference. Only the pastors from the United States and Canada are included. The Department will be glad to furnish the addresses of any other overseas pastors upon request. We also have a list of the names and birthdays of all members of the families of these ministers, for those who would like to send birthday cards and to remember the families specifically in prayer.

We are sure that these pastors would be glad to receive Christmas greetings from you. Contact your post office for the correct overseas postage.

Alaska

- Rev. Roy J. Yeider, *District Superintendent*, 7411 Granville St., Vancouver 14, B.C., Canada
- Rev. Hugh Hines, *Anchorage First Church*, 110 15th Ave., Anchorage, Alaska
- Rev. Arden A. Sickenberger, *Anchorage Minnesota Avenue*, P.O. Box 5021, Mt. View Branch, Anchorage, Alaska
- Rev. Edward Hurn, *Fairbanks First Church*, 1006 Noble Street, Fairbanks, Alaska
- Rev. Paul Merki, *Fairbanks Totem Park*, Box 1163, Fairbanks, Alaska
- Rev. Edgar F. Bibb, *Juneau*, 746 W. 12th Street, Juneau, Alaska
- Rev. John Vaughn, *Kenai-Soldatna*, Box 277, Kenai, Alaska

- Rev. Ivan Lathrop, *Ketchikan*, 2652 Tongass Ave., Ketchikan, Alaska
- Rev. Eugene S. Morrell, *Nome*, Box 21, Nome, Alaska
- Rev. Harley Cash, *Seward*, Box 616, Seward, Alaska
- Rev. Charles C. Powers, *Sitka*, Box 157, Sitka, Alaska
- Rev. Russell E. Hart, *Whitehorse*, Box 388, Whitehorse, Yukon Territory, Canada

Australia

- Rev. A. A. E. Berg, *District Superintendent*, 89 Grenfell St., Mount Gravatt, Brisbane, Queensland, Australia
- Rev. E. E. Young, *Principal, Nazarene Bible College*, 235 Pennant Hills Road, Thornleigh, Sydney, New South Wales, Australia

Bermuda

- Rev. James L. Collom, *c/o Mrs. Emily S. Collom*, 1604 A.B. Wg., Hq. Sq. Sec., Box 2004, APO 856, New York, New York

Canal Zone

- Rev. Milton Harrington, Box 297, Balboa, Canal Zone
- Rev. Marvin L. Buell, Box 5019, Margarita, Canal Zone

Hawaii

- Dr. Melza H. Brown, *District Superintendent*, 4304 Keaka Drive, Honolulu 18, Hawaii
- Rev. Nelson T. Tuitete, *Aiea*, P.O. Box 856, Kaneohe, Oahu, Hawaii
- Rev. Joseph Chastain, *Ewa Beach*, 91-554 Pupu Street, Ewa Beach, Oahu, Hawaii
- Rev. Clair H. Fisher, *Hanapepe*, Box 257, Hanapepe, Kauai, Hawaii
- Rev. William W. Sever, *Hilo*, 230 W. Kawaihoni St., Hilo, Hawaii
- Rev. Charles Higgins, *Honolulu First*, 416 Judd Street, Honolulu, Hawaii
- Rev. Solomon W. L. Kekoa, *Honolulu Kaimuki*, 959 12th Avenue, Honolulu 16, Hawaii
- Rev. Koichi Yamamoto, *Kahului*, Box 1454, Kahului, Maui, Hawaii
- Rev. Donald E. Bland, *Kailua*, 456 Hinano Way, Kailua, Oahu, Hawaii
- Rev. Ernest E. Baker, *Kaneohe*, 45-134 "B" Lilipuna Place, Kaneohe, Oahu, Hawaii

- Rev. Glen L. VanDyne, *Wahiawa*, 1805 California Ave., Wahiawa, Oahu, Hawaii

New Zealand

- Rev. H. S. Palmquist, 41 Cormack St., Mt. Roskill, Auckland, New Zealand

Samoa

- Rev. Jarrell W. Garsce, P.O. Box 818, Pago Pago, American Samoa

South Africa

- Dr. Charles H. Strickland, *District Superintendent*, P.O. Box 48, Florida, Transvaal, Republic of South Africa
- Rev. Floyd J. Perkins, *Principal, Nazarene Bible College*, P.O. Box 256, Roodepoort, Transvaal, Republic of South Africa

West Germany and Denmark

- Rev. Jerald D. Johnson, *District Superintendent*, Wilhelm Busch Strasse 56, Frankfurt am main, Germany
- Rev. Orville H. Kleven, *Rodovrevej 47-Vanlose*, Copenhagen, Denmark

DISTRICT ACTIVITIES

NOTICE: To assist in faster handling of news, reporters to the *Herald* are asked to limit reports as follows: local church and evangelists' reports, under 100 words; district activities, not more than 200 words. As far as possible, reports should be typed double spaced and sent promptly by airmail.

Kentucky District Assembly

The fifty-fifth annual assembly of the Kentucky District convened at the Broadway Church in Louisville on August 8.

Dr. V. H. Lewis, presiding officer, was at his best; his wisdom and humor helped to create a wholesome atmosphere.

Rev. Dallas Baggett gave his second report as district superintendent. It revealed splendid progress over the entire district with outstanding records set in several areas. Church membership showed an increase of 95 and Sunday school enrollment increased 162. District giving increased \$6,337, and general interests increased \$5,187. Money raised for all purposes increased \$27,444 to \$591,452; and college giving increased \$852.

District Superintendent Baggett was re-elected to a three-year term with a near-unanimous vote, and a \$1,000 love offering was subscribed.

In the pre-assembly conventions, Mrs. Dallas Baggett was elected N.F.M.S. president, and Rev. J. Carter Roberts was re-elected church schools chairman.—OLIVER C. HUFF, *Reporter*.

Missouri District Assembly

The fifty-third annual assembly of Missouri District was held August 15 and 16, at Pinecrest Camp, Fredericktown, Missouri. Dr. Samuel Young presided with efficiency and grace; his messages were unsurpassed.

Dr. E. D. Simpson was re-elected as district superintendent for another year, and the people responded with a good

NEW CHURCH GOAL

200

MORE BY '64

JANUARY
1963
to
GENERAL ASSEMBLY
1964

8 months—48 churches

love offering for Brother and Sister Simpson.

The past year proved to be one of the best; a net increase in church membership of 180, with 426 received on profession of faith; \$896,211 raised for all purposes, with \$87,000 given for all general interests—an all-time high. Church schools had an average attendance of 6,853, and an enrollment of 11,016; N.Y. P.S. membership is 2,385; and the N.F.M.S. membership 3,655. Two new churches were organized, with many others having built new edifices or remodeled their present properties.

In pre-assembly conventions Rev. L. Lovd Brown was chosen as district N.Y.P.S. president; Mrs. Minnie Hofert, N.F.M.S. president; and Rev. R. T. Morris, Church Schools chairman.

Missouri District moves forward for more souls.—J. BLANTON COOK, *Reporter*.

Iowa District Assembly

Dr. D. I. Vanderpool officiated with poise and efficiency at the fifty-first annual assembly of the Iowa District.

Dr. Gene E. Phillips, completing fifteen years as district superintendent, gave the following concerning the progress of the district: church building evaluation, \$2,421,541; pastors' salaries have increased \$131,140; General Budget giving has increased from \$21,857 to \$70,503; total giving to general interests this year was \$98,254; total paid for all purposes has more than doubled—\$390,406 in 1948 to \$833,017. Sunday school enrollment shows a 1,100 increase; N.F.M.S. membership increased from 1,254 to 4,228; church membership increased from 4,065 to 5,239; and 4,810 people were brought into membership on profession of faith.

Dr. Phillips was given an extended three-year call and a love offering of \$1,000 with plans under way for a foreign trip. The standing ovation speaks of the high esteem for him, and unitedness of the Nazarenes in Iowa.

Ordained as an elder was Hoyt Cargal; elected to the advisory board—Forrest E. Whitlatch, C. E. Stanley, Harold Freeman, Don Diehl; and elected as General Assembly delegates: Gene E. Phillips, H. E. Hegstrom, F. E. Whitlatch, Eleck G. Ulmet, ministers; Mrs. Gene Phillips, D. A. Diehl, Harold Freeman, and Howard Smith, laymen.

We had the greatest camp meeting in history with overflow crowds every night. Dr. Edward Lawlor, camp evangelist, greatly anointed of the Spirit, and the singing of the Speer Family again blessed our hearts.—C. E. STANLEY, *Reporter*.

Southwest Indiana District Assembly

The fifteenth annual assembly of Southwest Indiana District met August 8 and 9, in East Hall of Indiana University, Bloomington. Dr. Hugh C. Benner, presiding general superintendent, was at his best in caring for the business, and his messages were anointed and blessed of the Holy Spirit.

Dr. Leo C. Davis' fifteenth report as district superintendent revealed a busy and victorious year with advancement along all lines. We now have 105

"SHOWERS of BLESSING"

Program Schedule

October 13—"Emersonian Steps to Destiny," by R. T. Williams

October 20—"From Catapult to Catastrophe," by R. T. Williams

October 27—"Transformation Preferred," by R. T. Williams

churches. No vote was taken, since Dr. Davis has two years to serve on an extended call. The Davises were given a liberal love offering.

Although an all-time high of \$793,910 was given by the churches for all purposes, a stirring challenge by Dr. Benner to the pastors was cheerfully accepted in order to reach the "10 per cent" giving on the district level within the next two years. This year we were an "8.42 per cent" district.

The Publishing House was represented by Rev. George Rice, and Olivet Nazarene College by Rev. Don Gibson and the school quartet. On Thursday evening a combined district choir, directed by Inza Owens, was a high light of the assembly. This was followed by a timely message by Rev. Clyde Montgomery.

In a sacred ordination service, five men received elder's orders—Everett Eugene Frame, Arthur Hill, Claud Luff, Ray Wilson and Darrell Wincinger. —RALPH A. CARTER, *Reporter*.

Tennessee District Assembly

The fifty-first annual assembly of the Tennessee District convened at Clarksville First Church, August 21 and 22. Dr. G. B. Williamson presided with grace and dignity, and stirred all our hearts with Biblical sermons of force and power. He raised over one thousand dollars to be applied to the new church building in Johannesburg, South Africa. Dr. Williamson was accompanied by his son John.

Report of District Superintendent C. E. Shumake reflected a year of progress: District gave \$94,000 to general interests, overpaid the General Budget by more than \$1,500, and reached 9.6 per cent in general giving; thirty-two churches received 10 per cent certificates, and all but twelve of the ninety-four churches paid or overpaid the Trevecca Nazarene College budget. A love offering of \$750 was given to Dr. and Mrs. Shumake.

Delegates elected to the General Assembly were: C. E. Shumake, George Scutt, Harold Graves, Edward Cox, and Doyle Smith, ministers; Mrs. C. E. Shumake, Paul Eby, John E. Benson, Jr., James Pate, and Homer Adams, laymen.

In an impressive service conducted by Dr. Williamson, Riley Lawrence, Jr., and Howard T. Young were ordained as elders.

In the N.F.M.S. convention, Mrs. George Scutt was re-elected as president, and Miss Mary Scott was the special speaker.

The entire week was characterized by a wonderful spirit of unity and love, with a number of souls finding help from God at the altar. R. WARD POWERS, *Reporter*.

THE LOCAL CHURCHES

Pastors Arthur and Mina Nutt report from East St. Louis, Illinois: "We are in our fiftieth year in the Church of the Nazarene, and our forty-second year in the ministry together. While in our sixteenth year as pastors at Bloomington, we came to State Street as pastors, where we have found a wonderful and co-operative people. We are now closing our third year here and they have given us a fine vote of confidence to continue as pastors. We thank God for His blessings."

After pastoring for eight years on the Mississippi District, at the Vicksburg and Pascagoula churches, Rev. Roy T. Nix has accepted a call to pastor the Maywood Church in Hammond, Indiana, on the Northwest Indiana District.

Evangelist George Brannon reports: "These are good years in revival work. I have traveled almost all over our nation, year after year, for the past eighteen continuous years in revival campaigns, and God has graciously manifested His presence. We appreciate our fine people and pastors, and are happy in the work of evangelism. God is blessing and giving Holy Ghost revivals. I have two fine early winter dates available, due to building programs and change of pastors: January 15 to 26, and January 29 to February 9 (1964). Will be in Indiana, following this time, and would like to slate them up that way if possible. Write me, 125 N. Wheeler, Bethany, Oklahoma."

Evangelist "Bob" Palmer writes that he has an open date, October 16 to 27. Write him, 1320 Grandview Avenue, Portsmouth, Ohio.

Wadsworth, Ohio—First Church has had a good assembly year, with giving the largest in the history of the church—over \$26,000 raised for all purposes, with a membership of 131. Of the \$23,000 raised in the church alone, \$19,500 came in as tithes. This is truly a tithing church. In addition to meeting all operating expenses, paying all budgets in full, with General Budget overpaid, the church bought and paid for (in four months) a new Hammond organ for the sanctuary. We are in the beginning of an extended two-year recall, with this group of loyal and dedicated laymen. We give God praise for victories won, and thanks to our faithful folk.—EDWARD J. EICHENBERGER, *Pastor*.

Rev. Harry H. Doerle writes: "After serving as pastor for thirty-five years in the Church of the Nazarene, I have resigned my pastorate in Ellington, Missouri, to enter the field of evangelism. Wife will travel with me as pianist, children's worker, or as may be needed. We are making up our slate and will be happy to go as the Lord may lead. Write us, St. Clair, Missouri."

Pleasant Garden, North Carolina—Recently we enjoyed an old-fashioned, camp-meeting style revival under the Spirit-anointed preaching of Rev. W. W.



Rose. Our people fasted and prayed, and God answered in giving sixty-eight seekers at the altar, with new members added to the church. Pastor Lottie V. Henderson and the entire church appreciated Brother Rose's preaching and singing, and also his devoted prayer life. We want him to come again.—JUANITA W. RICHEY, *Secretary*.

Song Evangelist Norman E. McCoy writes that he has some open dates in the months ahead and will be glad to go to any church as the Lord may lead, to bring gospel solos and lead the singing. Write him, 1318 East 28th Street, Anderson, Indiana 46011.

Evangelist W. W. Geeding writes: "Because of a mix-up in our slate, we now have an open date, October 10 to 20. We shall be glad to slate this time as the Lord may lead. Write us, Fletcher, Missouri."

Evangelist Don Scarlett writes: "Because of a change of pastors, I have a choice open date for this fall; also have an open date in January of '64. Write me, P.O. Box 48, North Vernon, Indiana."

Rev. E. C. Stegall, pastor of the Valley View Church in Tulsa, Oklahoma, since its organization five years ago, recently resigned to accept the work of First Church in Port Arthur, Texas, on the Houston District. The Valley View Church had been on the "Evangelistic Honor Roll" each year, with the pastor receiving 125 members into the church during his pastorate. Brother Stegall would be glad to contact your friends in the Port Arthur area; write him, 320 George Lane, Port Arthur, Texas.

Pastor Dale Sidle reports: "For three and one-half years it was our privilege to pastor the good people in the church at Kurtz, Indiana, and God's blessings were upon us. Although receiving a good vote for another year, we felt led to accept a unanimous call to our First Church here in Charlestown, Indiana, where they have given us a wonderful welcome. If you have friends here, write us (1376 Market Street), and we shall be glad to contact them for the church."

THE BIBLE LESSON

BY HARVEY J. S. BLANEY

Christian Behavior

Topic for October 13:

SCRIPTURE: I Corinthians 5-7 (Printed: I Corinthians 6:1-13)

GOLDEN TEXT: *Know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God? . . . therefore glorify God in your body* (II Corinthians 6:19-20).

There are those who claim that purity of life does not consist of some abstract inner quality which of itself can neither be seen nor measured; rather, that it consists of those actions and perceptible relationships which make up one's personal behavior. This position presents difficulties in actual experience because it can be easily observed how difficult it is to be pure and honorable in action without a corresponding desire and purpose to be so.

Others would say that Christian purity is a condition of the inner man, the heart cleansed and motives purified resulting in correct behavior. This position agrees with scripture and with human experience. The character of one's deportment is largely determined by his inner drives.

Something must be said, however, concerning the relationship between the inner condition and the outer deportment, because in reality Christian purity includes both areas of life.

One may have a propensity to cheat or steal, but through a personal experience of salvation and continued resistance to temptation he may gain the mastery over it. The same may be said of such habits as smoking and drinking—they can be completely conquered and eliminated from one's life because they are not natural, inborn appetites.

It is different, however, with those physical appetites which are normal to humans and which remain as long as natural bodily functions continue, whether one is Christian or heathen, educated or illiterate, free or slave. These include the sex impulse, which is the topic of today's lesson.

The answer given by the Apostle Paul is not an easy answer, and it will bear much thought and study, but it is a simple answer. Man is both body and spirit, a dual kind of being having an inner or subjective nature and an outer or objective nature, both of which to-

gether make up the complete man. God created him this way. Redemption was provided for the whole man. Both body and spirit belong to God. Their functions were not meant to serve sin but righteousness. One cannot serve God with his spirit and sin with his body, nor vice versa, and still lay claim to Christian purity. The body, as well as the spirit, is to be indwelt by the Spirit of God (I Corinthians 6:19). One may profess an experience of entire sanctification, but if it does not bring both his body and his spirit under the authority and power of God's Spirit, he has fallen short of the New Testament standard of Christian purity. "Therefore glorify God in your body, and in your spirit, which are God's" (I Corinthians 6:20).

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

MRS. BILL LAKEY (nee Harriette Dunn) died on August 25 in a hospital in Independence, Kansas. She was born January 13, 1929, in Denver, Colorado. She was married to Bill Lakey in Hastings, Nebraska, on August 18, 1951. She was a wonderful and precious companion in the parsonages of the churches they have served. She was preceded in death by an infant son, Randy Kent, on August 10. She is survived by her husband, Rev. Bill Lakey, and two sons, Craig and Kevin, all of Cherryvale, Kansas; her parents, Rev. and Mrs. T. P. Dunn, of Hastings, Nebraska; two brothers, Kenneth and Raymond; and a sister, Mrs. Verna Brown. Funeral service was held in the Cherryvale church, with District Superintendent Dean Baldwin in charge, assisted by Rev. M. Fuddaley and Rev. J. D. Cook. Burial was in Green Lawn Cemetery, Kansas City, Missouri, with Dr. Mendell Taylor in charge.

JOSEPH TUBA of Port Orchard, Washington, died July 24, 1963. He was born in Taap, Austria, July 30, 1885, and came to the United States in 1901, receiving his citizenship papers in 1923. He was married to Bertha J. Fross, and they moved to the Port Orchard area in 1941. He held his membership in the Reformed Church of Austria, but was a great supporter of the local Church of the Nazarene, where he attended faithfully. He loved God and people. He is survived by his wife; a son, Victor; two daughters, Mrs. Henry M. Simpson and Mrs. John Walden; and a sister, Rosa Kiss. Funeral service was conducted by Rev. E. L. Bohannon, with burial in Woodlawn Cemetery, Bremerton, Washington.

PLATO ALDEN MC CORMACK died at the Smith Center, Kansas, hospital June 5, 1963, at the age of sixty-two. He was a member of the Kirwin Church of the Nazarene, and his life was a testimony to the wonderful experience of holiness. He served the church well, as Sunday school superintendent and as church treasurer. He was loved by all who knew him. He is survived by his wife, Lottie; five children, Ermyle E. Bohi, Loyd D., Elbert M., Delbert M., and Bernetta I. Hartnett; and three sisters. Funeral service was held at the Kirwin Methodist church, with Rev. Dwight Neuschwander, pastor of First Church of the Nazarene in Salina, officiating.

MRS. JANIE P. LYNN, age seventy-five, widow of the late Rev. Will H. Lynn, pioneer Nazarene preacher, died in her sleep on July 4 after four years of declining health. Early in life she was converted and sanctified, and gave her entire life in service for Christ and her family. She was a member of Grace Church of the Nazarene in Kansas City, Missouri. She is survived by two sisters: Mrs. Emma Thomas, of Big Spring; and Mrs. Ruth Davis, of Amarillo, Texas; three daughters: Mrs. Ruth Pruitt, of Independence, Missouri; Mrs. Opal Sims, of Phoenix, Arizona; and Mrs. Audie Baldwin, of Fort Worth, Texas; five sons: Farson E., of Tacoma, Washington; Lt. Col. W. H., stationed in Germany; Spurgeon L., Nazarene pastor in Indianapolis, Indiana; Samuel J. and J. C., both of Kansas City, Missouri, and employees of the Nazarene Publishing House. Funeral service was conducted in Grace Church by her pastor, Rev. Melvin Shroat, with interment in Green Lawn Cemetery, Kansas City, Missouri.



WILLIAM A. GOODWIN, brother of the late General Superintendent John W. Goodwin, died July 31, 1963. He was born April 26, 1875, in New Berwick, Maine. He was a devoted and faithful member for long years of the Church of the Nazarene in Atascadero, California. He is survived by three daughters and two sons: Frances Broster, Louise Smece, Harrison Goodwin, Esther Ousey, and James Goodwin. Funeral service was conducted by his pastor, Rev. J. D. Wadley, Jr., with burial at Mountain View Cemetery, Pasadena, California.

DENNIS R. BRIGNER—Funeral services for Dennis, age twelve, of Wilmington, Ohio, were held at the Church of the Nazarene in Wilmington with the pastor, Rev. Wm. Bridges, in charge of the service. Dennis died of drowning in Lake Harney, near Orlando, Florida. Dennis was a Christian, and was a shining example to those who knew him. His father is the Sunday school superintendent. Burial was in Sugar Grove Cemetery.

Announcements

RECOMMENDATION

Rev. and Mrs. Leo Darnell are entering the field of evangelism after serving a highly successful pastorate in the Britton Church, Oklahoma City. I am pleased to recommend him as an able Bible preacher and effective evangelist. He is an ordained elder and his wife is a commissioned song evangelist on our district. Their ministry will be a blessing to any church. Write him, 1524 Laurel Drive, Columbus, Indiana.—J. T. Gassett, Superintendent of Northwest Oklahoma District.

WEDDING BELLS

Sherryl Elaine Gassett of Bethany, Oklahoma, and William Craig Irwin of Orlando, Florida, were united in marriage on August 16 in First Church of the Nazarene, Bethany, Oklahoma, with Rev. J. T. Gassett, father of the bride, officiating, assisted by Rev. Darrel L. Slack.

Johanna Anita Winters of Hooker, Oklahoma, and John Arthur Uphaus of Olathe, Kansas, were united in marriage on August 9 in First Church of the Nazarene, Bethany, Oklahoma, with Rev. J. T. Gassett officiating.

BORN—to Don and Helen (Greenlee) Kelly of Danville, Illinois, a daughter, Rhonda Denine, on September 7.

—to Mr. and Mrs. James Gay of Van Buren, Arkansas, a son, Teddy Wayne, on September 6.

—to Rev. and Mrs. Oscar H. Eller of Pittsburgh, Pennsylvania, a daughter, Michelle Lynne, on September 2.

—to Mr. and Mrs. Don Fuller of Sitka, Alaska, a daughter, Barbara Ann, on August 29.

—to Ellison and Bernice (Rensor) Collins of Winnboro, South Carolina, a daughter, Martha June, on August 27.

—to Rev. Donald and Ruth MacNeil of Tallmadge, Ohio, a daughter, Kathleen Ruth, on August 26.

—to Keith and Pat (Forbes) Boldt of Dodge City, Kansas, a daughter, Dana Ranai, on August 1.

SPECIAL PRAYER IS REQUESTED

by a Christian friend in Ohio for an unspoken request, "a spiritual need";

by an elderly Nazarene mother in Virginia for her son who is very ill, that God may touch and heal him so he may be able to return to work, also that he may be saved.

by a Nazarene in Central Africa for a family where the father has become a Christian—resulting in the enemy of souls bringing terrible friction in the family—that God may undertake in the entire situation;

by a pastor in Wisconsin for a man in prison, a drunkard most of his life, now seeking God for salvation and complete deliverance from alcohol;

by a reader in California "that I may find work;

by a Christian friend in Ohio "for a very urgent silent request."

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the Answer corner

Conducted by W. T. PURKISER, Editor

Has God a form? Jesus existed in the form of God before His incarnation. Exodus 33:20 speaks of His face. Now man is created in the image and likeness of God. Just how much of that is moral and spiritual, and how much is physical?

If by "form" you mean physical shape, my answer would be "No." When Paul speaks of Christ "being in the form of God" (Philippians 2:6), he uses the term *morphe*, which means the "nature" or "essence" of God. Jesus said, "God is a Spirit" (John 4:24), and Paul said that the Lord of heaven and earth "dwelleth not in temples made with hands; . . . for in him we live, and move, and have our being" (Acts 17:24-28).

Neither "image" nor "likeness" as used in Genesis 1 and 2 necessarily suggests physical pattern or shape. "Image" in the original means "resemblance," or a "representative figure," and was a word that could be used of an idol. "Likeness" in the original means "similarity." The similarity was

entirely moral and spiritual, as you suggest, and not at all physical or material.

The reference to God's face could be duplicated with regard to hands, feet, voice, back, and many more. These are what Bible students call "anthropomorphisms," or ways of speaking about God which attribute to Him human characteristics. If we are going to talk about God at all, we must use figures of speech drawn from our own experience. The "anthropomorphisms" of the Old Testament do two things: they testify to the personal nearness and availability of God to our human need; and as Edmond Jacob said, they lead in a continuous line to the incarnation of God in Jesus Christ.

Do you think according to the standard of our church that as Nazarenes we should play or attend free ball games on Sunday?

By no means. No Christian, Nazarene or other, should have anything to do with Sunday ball games or with any league participation which implies or requires either playing or attending such games. "If thou turn away thy foot from the sabbath, from doing thy pleasure on my holy day; and call the sabbath a delight, the holy of the Lord,

honourable; and shalt honour him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words: then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father: for the mouth of the Lord hath spoken it" (Isaiah 58:13-14).

Is the Apostles' Creed in the back of our Praise and Worship hymnal a Nazarene Apostles' Creed? If so, how come the statement, "He arose again from the dead," is put in, since Christ arose only once from the dead?

The Apostles' Creed is shared by the whole of orthodox Christendom. It originated with the Church of the early centuries, perhaps as early as A.D. 100, shortly after the New Testament was completed. It has come down to us in a Latin version, and our English creeds are translations from this text that came into final form about the sixteenth century.

There are several English translations of the Apostles' Creed. The one we use is the traditional old English form and has been placed in the language of the King James Version. Incidentally, the wording should be "rose again" and not "arose again."

The creed is therefore identical with the wording of I Corinthians 15:4 ("And that he was buried, and that he rose again the third day according to the scriptures"); II Corinthians 5:15 ("And that he died for all, that they

which live should not henceforth live unto themselves, but unto him which died for them, and rose again"); and I Thessalonians 4:14 ("For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him").

Neither the Scriptures nor the creed mean the word "again" to be taken for "once more." It is as if I should say of my first visit to Yellowstone, "I went to Yellowstone and came back again." The "again" could be left out, but if used does not mean that there had been prior visits to Yellowstone.

It is a fine point, but interesting, to note that the Greek New Testament always speaks of the resurrection of Christ as the act of God. That is, where our English translation reads, "He rose again the third day," the original reads, "He was raised on the third day."



B.N.C. Project Unveiled

A \$100,000 grant was recently made to Bethany Nazarene College, providing an additional \$100,000 is raised by college alumni and friends, to construct a new physical education plant. Dr. Curtis Smith, assistant to the president, announced.

The grant was made by William Broadhurst, Tulsa, Oklahoma, oilman, who is keenly interested in Christian education.

An alumni-sponsored plan to raise the \$100,000 is already in motion. Construction will begin in December. The unit is to be completed next fall.

The building, a three-level structure, will be 199 by 144 feet, and will be built on the site where temporary housing for married students once stood. It will house classrooms, offices, and equipment for health and physical education.

The theme for the project is "Facilities for Fitness: Soul, Mind, Body."

Pass 1 1/4 Million Copies

That You Might Have Life, the Gospel of John with underscored passages highlighting the way to salvation and sanctification, has sold in quantities of more than 1,250,000 to date, still a month away from the mass distribution date of November 10-17.

Dr. Edward Lawlor, evangelism secretary, recently released a mailing to pastors encouraging churches to underwrite their quota. Each Nazarene is asked during this special week to give to ten persons a copy of the Gospel of John.

Music Institutes Set

Two major Church Music Institutes are scheduled for southeastern states late this month and early November. The first will be at Trevecca Nazarene College, October 30, 31, and November 1; the second, at Orlando (Florida) First Church, November 4-6.

Dr. Hugh C. Benner will be the special speaker, and Dr. Roy L. Stevens, Minnesota district superintendent, is institute director for both institutes. Other instructors include Floyd Hawkins, hymn writing; Paul Orjala, evangelistic piano playing; Dr. R. T. Williams, the pastor and music; Chester Crill, choral directing; Ray Moore, voice culture; and Eleanor Whitsett, organ.

"The institutes will appeal," said Dr. Stevens, "to anyone interested in church music: pastors, singers, choir directors, song leaders, organists, pianists. We expect between 150 to 200 at each of the institutes."

The institutes will climax with a mu-

sic festival, featuring a chorus-choir and orchestra composed of institute members.

Registration fee is \$5.00 per person.

Olivet Enrolls 1,235

Olivet Nazarene College began the fall semester with a record enrollment of 1,235 students, 6 new faculty members, and the dedication of a new \$200,000 chapel, Chalfant Hall, on September 27. Convocation messages on Pentecost were honored with 150 students responding at the altar. A total of \$682,000 had been pledged on the new million-dollar science building as of September 18.

Typhoon Damages Mission

Superintendent Harry Wiese reported that typhoon "Gloria," which recently struck Taiwan (Formosa), did about \$2,000 damage to our missionaries' homes.

Extensive flooding was suffered in addition to damage from wind gusts up to 90 miles per hour. Several of the churches received water damage. It seemed an answer to prayer that the direct force of the typhoon, with winds up to 155 miles per hour, missed the city of Taipei, passing around the north end of the island.

Missionaries involved in the storm are John Holstead, Phillip Kellerman, Ray Miller, and George Rench, and their families.

Greathouse Installed

Dr. William Marvin Greathouse was inaugurated recently as president of Trevecca Nazarene College, with Dr. John Knight, chairman of the board of trustees, presiding. Dr. Hardy C. Powers gave the inaugural charge, and Dr. Greathouse delivered the inaugural address on the theme "The Knowledge That Is Power." A number of educational institutions and civic organizations were represented.

New District Parsonage

District Superintendent and Mrs. Fletcher Spruce have moved into the new district parsonage of the New England District in Quincy, Massachusetts. In addition to the residence for the superintendent and his family, the new property includes a district office.

Spanish Hymnal Published

Reception by Latin Americans to the first Nazarene hymnal published in Spanish has been enthusiastic. It contains 448 pages, and is bound similarly to the Nazarene *Praise and Worship* hymnal. Included are a good selection of responsive readings and Spanish hymns and gospel songs. Selection of material was made by Dr. H. T. Reza, director of Spanish publications, and R. W. Stringfield, Nazarene Publishing House music department. The Publishing House is partially subsidizing the project.



of the Religious World

Graham Crusade Closes with "Largest Ever" U.S.A. Attendance: 135,000-plus in Final Meeting

LOS ANGELES (EP)—The statistics tell a major part of the story: 135,000-plus in the concluding meeting on Sunday night, September 8 . . . an aggregate attendance in excess of 930,000 . . . over 40,000 inquirers signing decision cards in the Billy Graham Southern California Crusade.

But behind the figures, of course, is the rest of the story . . . the larger and more important part of the story.

For one thing each of the 40,000 recorded decisions represented a life which had been touched and to some extent changed by the power of God.

Behind the statistics were the tireless efforts of more than 750 participating churches, many of these providing buses for nightly treks to the Los Angeles Memorial Coliseum. Scores of their members served as counselors and choir members, and a great many of the churches dismissed their Sunday evening services when the Sunday meetings were changed from afternoon gatherings because of intense heat.

And another part of the story was the work of hundreds of unsung collaborators who worked behind the scenes to record the decisions . . . to send follow-up materials to the inquirers . . . and to inform churches of those in their areas who had "gone forward" in response to the evangelistic invitation.

Convention on Missionary Medicine Announced

WHEATON, ILL. (MNS)—"Redeemed Men Redeeming Society" is the theme of an International Convention on Missionary Medicine to be held December 27-30 on the Wheaton College campus here. Sponsored by the Christian Medical Society, the convention will offer a challenging program of vital interest to medical students, nurses, and graduate doctors who are prospective candidates for the mission field.

Featured during the convention will be a Missionary Health Workshop, exhibits by mission boards, and scientific exhibits.

Christian Literature Vital in Emerging Nations

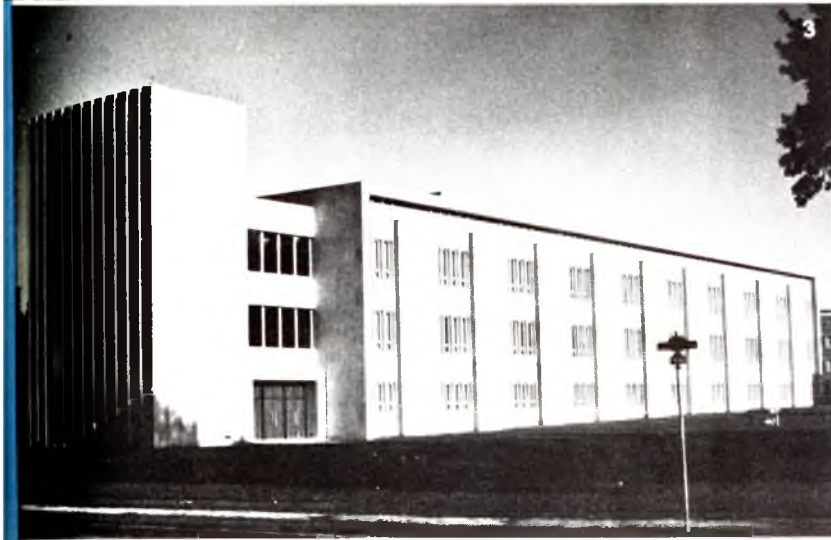
TORONTO (EP)—Christians aren't keeping pace with the Russian expenditure of \$1.5 million a year on reading material for the emerging nations, Archbishop F. Donald Coggan, of York, warned here. Addressing an inter-church luncheon given in his honor by the Canadian Bible Society, the archbishop said 350,000,000 illiterate adults would be taught to read through UNESCO in the next five years.



1 *September 1, 1961*—Planning the building. Approval of the design and complete architectural plans for the new General Board Building were in the competent hands of a Building Committee appointed by the Board of General Superintendents. They are (left to right): Mr. Charles Kraft, building contractor, Kansas City, Missouri; Mr. Wesley Angell, nationwide insurance adjuster, Boston, Massachusetts; Dr. J. Wesley Mieras, attorney at law, Los Angeles, California; Dr. O. J. Finch (chairman), president of Pasadena College, Pasadena, California; Mr. M. A. Lunn, manager, Nazarene Publishing House; Dr. Raymond McClung, district superintendent, Houston, Texas; Dr. I. C. Mathis, district superintendent, Tulsa, Oklahoma.



2 *June, 1962*—Building at halfway mark
 3 *June 21, 1963*—Completed building, with exception of shrubs, outside fountain, and walks.



4 *August 12, 1963*—Final inspection of the building by committee (left to right): Mr. Wesley Angell; Dr. O. J. Finch, chairman; Dr. Raymond McClung; Dr. I. C. Mathis; Dr. J. Wesley Mieras, secretary. Mr. Charles Kraft joined the group later.

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