

JULY 8, 1964

Herald of Holiness

"IN THE POWER OF THE SPIRIT"

Official Organ
of the Church of
the Nazarene

**Jewels
or Jelly Beans?**

See Page 3



Toledo, Ohio, U.S.A.
*Northwestern Ohio
District*



APOLLOS

THE FRAGMENTARY RECORD of the life and ministry of Apollos has not obscured him among preachers of the Early Church. In fact, he may have been the one like whom most preachers aspire to be. He did not compete with Paul as a scholar, theologian, or writer. He was known as an appealing, effective preacher.

Apollos was generously endowed by nature. He possessed so much personal charm that some Corinthians preferred him above Paul. With his personal magnetism he was "eloquent." This ability to express one's thoughts is desirable if one has any thoughts to express. With this coveted gift, however, comes the temptation to depend upon it. To some it has been such a pitfall as to be described as "a fatal gift of eloquence." No matter how well a preacher can talk, if he has nothing to say he is not worth hearing.

Apollos did what all preachers must do; he increased his power with careful study of the Word of God. He was "mighty in the scriptures." Quotations and expositions from the apostles and the prophets not only provide solid content for sermons; they increase their acceptability and effectiveness. Those who preach the Word meet their hearers on common ground of knowledge and thereby make audience contact. Preachers who would be powerful and persuasive should be steeped in knowledge of the Holy Scriptures.

It is also recorded that Apollos was

"fervent in the spirit." There was an inner fire. His utterances were like leaping flames of a volcano in eruption. There was no stilted language, showy flourishing of a vocabulary, or grandstand display. Such fervency of spirit is not automatic or voluntary. It must come from a heart aflame with love for God and man.

Apollos knew only the baptism of John when he began boldly to speak in the synagogue. Among those who heard him were Aquila and Priscilla, who doubtless had come to know the fullness of the Pentecostal blessing. "They took him unto them, and expounded unto him the way of God more perfectly." It is not farfetched to conclude that thereafter Apollos knew the baptism of the Holy Ghost and fire.

In gospel preaching which is dynamic and transforming there is no substitute

General
Superintendent
Williamson



for the inspiration and anointing of the Holy Spirit. The preacher who knows the unction of the Spirit speaks with authority and power.

"My preaching was . . . in the demonstration of the Spirit and of power" (Paul to the Corinthians).

jewels or jelly beans?

By **NORMAN R. OKE**, Pastor, First Church, Washington, D.C.

JEWELS or jelly beans! This is a strange set of alternatives indeed. But the story is told somewhere of the son of a wealthy ruler in an Eastern country. On the boy's birthday the king decided to give his son all the jewels his little hands would hold. But while the father was arranging for the gift of the jewels a street hawker came by and sold the boy two handfuls of jelly beans.

Now it so happened that jewels were a common thing around an oriental palace; but jelly beans were a newly discovered joy to that rollicking youngster. The father called his son in and proudly announced that he was going to give as a birthday gift all the jewels his hands could hold.

But, can you guess it? The little tad replied, "I don't want jewels. My hands are 'fulled' up with jelly beans."

That concludes this little tale of the jewels and the jelly beans. But I was reminded of it the other day when I read about another childish decision—though this time the "child" was a grown-up man.

In a holiness camp meeting the preacher had finished a scriptural and searching sermon on the fullness of the Holy Spirit. A listener stopped the speaker on the campgrounds the next day and said, "I like your teaching about the fullness of the Holy Spirit. I need the blessing and am daily seeking it, but I do not care for your teaching on heart purity. Please pray that I may be filled with the Holy Spirit." He wanted jewels but would not empty his hands of the jelly beans.

How often has the same request been made? "Please pray for me that I may be filled with the Holy Spirit." In fact, I fear that God's ears are fairly assaulted in these trembly days by Christians and pseudo-Christians who seek the Holy Spirit. And I am equally afraid they are not all willing to throw away their jelly beans in order to receive God's promised gift—the jewel of the Holy Spirit.

The Bible leaves no doubt in the minds of careful readers relative to the order to follow in seeking the Holy Spirit. First there must be an emptying; then there can be a filling. The Psalmist had it right when he prayed, "Create in me a clean heart, O God; and renew a right spirit within me" (Psalms 51:10). First the heart must be cleansed; then the spirit could be righted. For an Old Testament worthy the theological accuracy should make some

moderns blush who crudely seek the "right spirit" but disdain the "clean heart."

The prophet Jeremiah lived in an age of muddled ideals and national decay but he saw the right order for anyone who wanted to align himself with God. Read it carefully: "See, I have this day set thee over the nations and over the kingdoms, to root out, and to pull down, and to destroy, and to throw down, to build, and to plant" (Jeremiah 1:10). Not only did Jeremiah know that destruction must precede construction in spiritual things; but what's more, he spoke four times about destruction and twice about construction. And that proportion is not accidental.

John the Baptist stated it without equivocation in Matthew 3:12. Here purging preceded gathering. And I hear Dr. J. G. Morrison preaching again back in a district assembly. "If I had only one holiness sermon to preach to any one congregation," he said, "I would preach on the purging aspect—the death to self and selfishness. I would hope to be able to preach later on the positive aspects of the Holy Spirit baptism. But this one time I would emphasize the negative side."

This is a day when positive thinking is virtually worshipped, but we will be wise to balance our preaching with a wholesome negative emphasis, especially when preaching on the fullness of the Holy Spirit. We of the Wesleyan persuasion can perhaps make our best answer to the "tongues invasion" around us by a quiet but unyielding insistence that no hands can be filled with jewels until those same hands are emptied of jelly beans. And when a man comes to ask, "Please pray that I may be filled with the Holy Spirit," it will be well if we ask him flatly if he has attended first to the emptying of his heart, so the fullness can be given.

"You want to be an ambassador? You can be. But to be Christ's ambassador you must give Him your total allegiance and be so fully surrendered to His will that He can fill you with His Spirit. Then—and think of it!—you can speak for God. The line forms in front of the Cross."—C. Wm. Fisher

Modern Idolaters

By Evangelist
MORRIS CHALEFANT



A SPRINGFIELD, ILLINOIS, NEIGHBOR was drawn to the door of Abraham Lincoln's house one day by the lusty crying of the two sons. Lincoln said, "Their trouble is just what is the matter with the whole world. I have three walnuts, and each boy wants two."

All covetousness and all greed stand under the rebuke of Jesus Christ. Do they have our rebuke also, and the rebuke of the Church? There is more said in the Bible against covetousness than is said against drunkenness. The word "covet" comes from a Greek word, which means "grasping for more." No matter how much a covetous person gets, he is always discontented.

The inspired Apostle Paul defines covetousness as idolatry (Colossians 3:5). The word idolatry brings before the mind an image of heathen worshippers bowing down to man-made gods of wood and stone. That is simple idolatry. Subtle idolatry is the secret preference for earthly values to heavenly, for treasures laid up below to those above, for visible persons to the invisible God.

Covetousness, therefore, is an excessive attachment to anything or anyone on earth. It becomes excessive the moment it comes between us and God, or assumes a larger place in our lives than God intended for it. The lesser thing then becomes god (supreme good) to us, and covetousness is revealed as idolatry.

Tolstoi told a story which illustrates the activity of covetousness. A peasant was offered all the land he could walk around in one day. The man started hurrying to get around as much land as possible, but the exertion he put forth was so great that he fell dead just as he got back to where he started. He ended up with nothing.

The most dangerous thing about this sin of covetousness is that it is not generally regarded as sinful. Of course we all have contempt for misers, but not all covetous men are misers. Our love for every gadget that comes on the market and purchase of the same is nothing more than pure and simple

covetousness. Jesus Christ poured out His blood to save the world, and He told us in words understandable to everyone to go preach the gospel to every creature, to make disciples of all men. But so many church people have so obligated themselves in the purchase of gadgets that they have no money to help send the gospel around the world.

These gadgets get us hypnotized, and we purchase them beyond our means. Payments come due, and we have to pay or lose the gadget. We are so cramped financially that we cannot tithe. Then we begin to rationalize that giving to the church is nonsense anyway, that the church has become too commercial. No longer is there sacrifice for Kingdom work. The only sacrifice many church people know about is the sacrifice to get one more gadget—and the church suffers.

The god of mammon is a coldhearted god, and when he gets into the ministry or pew he brings estrangement and coldness into the midst. The honored brother becomes cold and distant, and the less privileged drawn away. The service of the Lord becomes mercenary and his priests will not keep the fires of the altar except for wages. Love wanes and dies. The holy religion of Jesus becomes cold and formal, betrayed again by the curse of covetousness.

Covetousness in its last stages was cruel to Judas. It brought the dark cloud of remorse, and wrung from him the confession, "I have betrayed the innocent blood." He brought again the thirty pieces of silver. He endeavored to make amends by restitu-

The Cover . . .

Toledo, Ohio, called the "Key to the Sea," ranks fourth among Ohio cities. It boasts the leading coal-loading capacity in the world; has the world's largest spark plug plant; is the largest independent producer of universal shafts and transmissions; is the site of the oldest and largest spice house in America; and is the glass center of the world. Toledo is located on the Northwestern Ohio District and is the district's largest metropolitan area. Here 8 of the district's 62 churches are located. There are 5,000 church members and over 12,000 enrolled in the Sunday schools. The district has undertaken an aggressive home mission program to establish 39 new Nazarene churches in the 22 counties of Northwestern Ohio in the next 8 years. The district superintendent is Rev. Carl B. Clendenen.

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tion, but this did not relieve his guilt nor lift from him his dark despair. He could not forgive himself. He went out and hanged himself. "They that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition" (1 Timothy 6:9).

Roger Babson said: "Nothing can fool men like money. It seems so powerful that it makes men forget the Supreme Power. It feeds pride until a man thinks he has no need of God. It constantly invites selfishness. It commands so many things, that men forget the real goods it can never purchase—righteousness, love and a clear conscience."

It was George Horace Lorimer who so wisely said, "It's good to have money and the things money can buy, but it's good, too, to check up once in a while and make sure you haven't lost the things money can't buy."

Money rightly used can accomplish great things for the good of humanity and bring glory to God. The Bible tells again and again that those who turned from the way of righteousness because of covetousness never came back to God. Covetousness enticed Lot into Sodom. It caused the destruction of Achan and his household. It was the sin of Samuel's sons. It left Gehazi a leper. It sent the rich young ruler away sorrowful. It led Judas to sell his Master and his Lord. It brought death to Ananias and Sapphira.

The warning to all twentieth-century Christians is to make sure that we possess what money we may have, be it in large or small amount, but that it never possesses us. "Take heed to yourselves, that your heart be not deceived, and ye turn aside, and serve other gods, and worship them" (Deuteronomy 11:16).

Fact 1 3 Feeling
THE CHEERFUL QUARTET
Faith 2 4 Fellowship

By LOUIS A. BOUCK, Vaneleve, Kentucky

THERE'S A LITTLE STORY about three friends, Fact, Faith, and Feeling, who went for a walk, arm in arm.

At a steep place, Feeling fell down. Faith tried to help him up, but couldn't quite make it until he appealed to Fact. And together Fact and Faith got Feeling on his feet again with little difficulty.

The trouble with Feeling is that he's always falling down. Faith is a much more stable fellow; and Fact is altogether dependable.

Many Christians become alarmed when Feeling gets upset.

"I don't feel just the way I think I ought to feel!" they wail.

Here is where Feeling needs a little help from Faith. Do you remember how you found salvation in the first place? Didn't you have to believe before the good feeling came? Keep on believing and God will take care of the feeling according to His own will.

"But," someone protests, "I feel so bad that something just must be wrong!"

Look at the facts. Have you sinned since the Lord for Christ's sake forgave your guilty past and sanctified you wholly?

If you have sinned, all the good feelings in the world could not give you real soul peace. But if

you have not grieved the Lord away you can be sure that He has not deserted you just because pleasant emotions have subsided.

Certainly, feeling has its place in the Christian life. It is only natural that such wonderful blessings as pardon or cleansing from sin should lift the soul to transports of joy. But remember, feeling is a by-product of obedient faith.

And have you considered the facts? Here, for instance, is something rock-ribbed, the word of One of the highest character, One never known to lie: "I will never leave thee, nor forsake thee." You'll find these words in the Book of Hebrews, but they are quoted from the Old Testament. The same thought is expressed in Deuteronomy 31, where Moses is encouraging Joshua.

These words, originally spoken to Israel and her new leader, the inspired apostle applies to us. If some of God's promises to Joshua are for us, why not the others?

Hear the words of that trustworthy Friend again: "As I was with Moses, so I will be with thee: I will not fail thee, nor forsake thee" (Joshua 1:5). That's for you.

Again: "Have not I commanded thee? Be strong and of a good courage; be not afraid, neither be thou dismayed: for the Lord thy God is with thee

whithersoever thou goest" (v. 9). What? The Lord with puny little *me*? With me, as He was with Moses. Yes, that's what He says.

Then, what matter if the place where God has put you to live and work for Him is very difficult and disagreeable? If He is with you and will not fail you, you can keep victory even there. What's more, you may see God's will accomplished even in that hard place.

You don't *feel* very happy about the prospects?

It's time to call in Faith and Fact. Consult the facts, and let your faith take hold of God's promises. It won't be long before that unpredictable fellow, Feeling, will be back helping you to rejoice.

Faith, Fact, and Feeling work well together. Nevertheless, a few things are lacking in the trio. Feeling is erratic; and Fact and even Faith may be a bit cold sometimes.

Real salvation does not consist of feeling, of course. Neither is it made up of dry faith or cold facts.

I'd like to suggest a fourth member, to make it a quartet. That is *Fellowship*. For if we walk in the light, we have fellowship with the Lord, and the blood of Jesus Christ cleanses from all sin.

"I was cleansed from all sin many years ago." Good. The experience is a fact to which you can look back with certainty as an anchor to your faith. Facts are stubborn things. Even the attacks of the devil cannot stand for long against them. And Fact and Faith are usually accompanied by their companion, Feeling.

But how is your present fellowship with the Saviour? Whether you feel hilariously happy or not, it is your privilege to know that He is near.

"I know that I love Jesus and He is with me, but I make so many mistakes!"

Mistakes? We all make them. But they don't hinder fellowship. God knows that you meant well, whatever others may think or say.

Wrong attitudes? These may stem from the best of motives sometimes. If you drop the wrong attitude as soon as you know it's wrong, fellowship with Jesus continues undisturbed.

Temptations? Thoughts of evil? Nothing from without, entering into a man, can defile him.

Falling short of the ideal? We can all look back and see how we might have done better. If I'd prayed more here, worked harder there, been wiser or more careful, things might have turned out better.

But we are dealing, not with a set of stern, harsh rules, but with a Person, a great, understanding Friend. He will not forsake us, unless we turn away from Him back to the ways of sin.

If you have not sinned, but are doing your best to please the Master, your fellowship is unbroken. Why not begin to enjoy it?

Let the cheerful quartet sing to that troubled heart of yours: Fact, Faith, Feeling, and Fellowship. I think perhaps their favorite hymn is "How Firm a Foundation!"

"Fret not," says the Scripture.

Isn't it time that you quit trying to wrestle and begin to nestle?



May Be the Link Needed

By MARY H. AUGSBURY

Nazarene Elder, Los Gatos, California

YOU MAY BE the link needed to make a soul winners' chain strong enough and long enough to draw some soul to Christ. Have you ever thought that when your influence and witness go out for Christ you may be helping answer the earnest prayer of someone possibly far away, or even not now living? It is true. You may be only a part of the Holy Spirit's campaign to win the one who comes within the circle of your influence or the sound of your voice.

It is to me a most encouraging thought that I am far from alone, even on the human side, in my effort toward the salvation of a soul. Someone has prayed, doubtless before I prayed. Someone has directed the thoughts of this one heavenward at one time or another. Like a seed that has been long dormant this knowledge or Word of God still holds in its heart the germ of life.

"We are labourers together with God," and with all who have labored, prayed, and demonstrated the power of the gospel of Jesus Christ.

I spoke of God's power to save to a young woman—very attractive, very worldly, and held with hindering habits like hooks of steel. She said, "You sound like my sister-in-law. She is always writing me [from across the continent] that I should be saved." Later she told me, "I wrote her about you and she said God had sent me here in answer to prayer."

A neighbor, a backslider, and in love with material things, for whom I had been praying, came one day and we talked together of the need of remembering God. She said, "That is just what my

stepfather was always telling me. He would say, 'Daughter, we must be ready, for Jesus is coming. The main thing is to be ready.' He surely did live what he talked, too." I think she listened to me largely because of her great respect for her stepfather's and her mother's religion.

You think someone is virtually pagan, worldly-minded, an unbeliever. Speak to that one of Christ and often you will receive a homesick reply. And you will find that some close relative or friend was an active layman or possibly a minister in some evangelical church, possibly your own church, and this one is already pierced by conviction. You have an ally. You may be very sure that someone has prayed and that every word you speak is weighted because of it.

Just as the godly evangelist realizes that souls saved in his meetings are not a result of his faithful preaching only, but also a result of the faithfulness of pastor and church, so we may know that usually we have allies as we lay siege to a soul.

Praying for relatives or friends at a distance, I often find myself asking God to send some consistent Christian to win the confidence of and establish contact with that one. This, of course, is in addition to asking Him to send His Spirit to deal with this one and to bless every imperfect effort, word, letter, and prayer of mine toward his salvation.

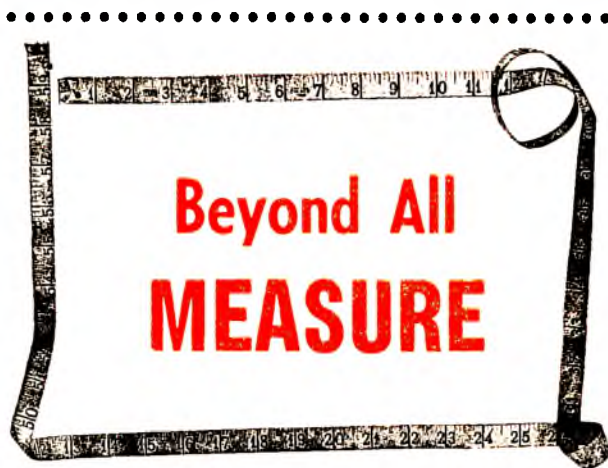
For this we do know, that in addition to the impressions made upon the heart by the direct work of the Spirit there is need of a personal touch by one of His own choosing. There is need for soul touching soul—often more persuasive than a hundred sermons.

When God can lead us into lives of personal victory, then to witness spontaneously, the impact is bound to be telling.

This is true, because "it is not ye that speak, but the Spirit . . . which speaketh in you," and because it is all a part of God's campaign to win that soul. There probably have been many providential happenings, many warnings, sermons, glimpses of the person that could be and of the joy that could be. Now (to change the figure from that of a campaign), God wants to forge the last link of the chain—and He may be asking you or asking me to be the last link in that chain.

Seldom, probably, does one sermon, one event, one plea turn the unsaved from his way. Seldom can the one who deals finally with the sinner claim victory alone, as one general never could claim to have won a war. There have been other representatives of Christ.

And what a pity if He does not have on hand when needed such a representative! There are plenty of representatives for the kingdom of darkness. Your son, your daughter, your friend, your brother or sister on the job, in the service, or away



MEASURELESS INDEED is the incomparable wisdom of our God, for we read in Psalms 147:5, "His understanding is infinite." One definition of infinite is, "So great as to be immeasurable and unbounded."

God's understanding is not limited, as is ours, to what happened yesterday. Neither is it limited to today's events, nor to things in the future. His understanding goes beyond time and space, immeasurable and unbounded, without end.

Why, then, do we not trust Him with all our burdens? He says, "Come unto me, all ye that labour and are heavy laden, and I will give you rest." Why, then, do we not cast all our cares upon Him when He says that He cares for us?

Too many times we weep our way to Him with the overwhelming problems of our lives, only to carry them away with us as we leave the secret place of prayer.

"Lord, show me the end of the way and I will be willing to go," we say; and His answer comes, "The distance you need not see, for I'll be so close that you'll love to walk one step at a time with Me."

He knows, He cares, for His understanding is infinite!

By MRS. D. E. CLAY, Columbus, Ohio

at school will be surrounded by many persons of unwholesome influence. There will be those always at hand to entice to worldliness and sin and help stifle the conscience and conviction, holding forth the way of death, whether in false religions, irreligion, or gross sin.

It is wonderful that someone may go to our loved ones and friends near or far and reinforce our efforts for their salvation by a telling testimony and example. It is wonderful, too, that we may be on hand when opportunity is given to "entice" to the way of life eternal—as Paul puts it, "holding forth the word of life"—and helping to answer somebody's prayer.

John the Baptist's OTHER Sermon



By **WAYNE WELTON**
Pastor, First Church, Noblesville, Indiana

NOT UNLIKE JOHN WESLEY, who declared that he wanted to be known as a “man of one Book,” John the Baptist is often thought of as a man with one sermon. He became known for his preaching on repentance.

To the Temple rulers, he said: *Repent!*

To the tax collectors, the publicans, his message was, *Repent*: “Exact no more than that which is appointed you” (Luke 3:13).

John’s message struck home to a garrison of soldiers, for he told them: Change your ways; be content with your wages. Quit profiteering by false accusations.

To those who fared sumptuously and were selfish with their means, he said: Share your coat and your meat with those who have none.

All of these illustrations proclaim the great message of repentance, and the preparation for the way of the Lord. But there is another great sermon which radiated from John’s life and ministry. That silent sermon was preached by the way he lived. It could be summed up, like his other great sermon, in one word. That word is *discipline*.

It appears that John’s whole life was out of kilter with his world. He was born of parents who were past the normal age of fathers and mothers. His habitat was a desert; his food, locusts and wild honey. For clothing he had a garment of camel’s hair. Even his message was obsolete compared to the words which came from the recognized religious orders of his day.

These facts point in one direction. His was a life of stern discipline. In most quarters this mes-

sage is as out of keeping today with the average way of life as is the call to repentance. We live in an age in which discipline is, as Dr. Richard S. Taylor says in his book *The Disciplined Life*, “what moderns need the most and want the least.”

John found the self-disciplined life often to be a lonely life. Its qualities are not those which thrust one into the normal whirl of life. We are too often “with the crowd”; we “do as they do in Rome”; we pride ourselves many times on our “acceptance” among those of the world. A closer view will often tell us that we often are all of these things because we lack the lonely discipline which comes with being successful cross-bearers.

That John’s residence was in the desert has its spiritual as well as its geographical connotations. We could stand more of the “desert” existence. Away from the rush of life, we could find time to become better acquainted with God. We might even be privileged to see a burning bush or two!

Away from the natural hazards of twentieth-century pandemonium, we could hear better the voice of God. In the desert, people and things come more into their proper perspective. *People* appear more their natural size, and things become diminished in the whole panorama of life.

The disciplined life is not achieved by gaining this world’s goods. Of John it is said that his clothing and food were quaint and meager. This disciplined life calls for essentials, for necessities. John had what he needed and really needed only what he had.

Oftentimes, the breakdown of self-discipline comes with the abundance of accessories which are treated as essentials. Augustine said that we try to worship what we should use and use what we should worship. John’s silent sermon would preach most of us under conviction when we begin to take inventory of what we have and how we are really using it for the promotion of Christ’s kingdom.

John’s needs are few, you say. And so are ours, really. What do we need that a spiritual revival could not give us? Plush living, elegant furnishings, and a deluxe ticket through life would all be a small price to pay if we could trade them all for a Heaven-sent, sin-killing revival in this decade.

John’s self-imposed discipline taught him the meaning of priorities. He knew his opportunities would be limited to a relatively brief ministry. Of his relationship with his Lord he said, “He must increase, but I must decrease.” Have you ever said that? Has it come to pass? Is Christ bigger in your life now than He was yesterday, last week, or last year? Are the things you can weigh, or measure, or fit into, or count, less or more important to you as time passes? This is one of the points in the sermon John the Baptist lived.

Does it take as much of God’s Word and God’s work to satisfy you as it used to? Is your thirst for God more easily quenched now, and can you “get

by" easier than you formerly did? Then John's living sermon isn't reaching you, is it?

Finally, notice the credentials of this "voice of one crying in the wilderness." "Among them that are born of women there hath not risen a greater than John the Baptist" (Matthew 11:11). This was Jesus' estimate of His forerunner. Greater in love, in determination, in devotion, in service—yes, even

in fulfillment, for he had prepared the way of the Lord most fully.

Jesus gave this appraisal of John after he had been cast into prison. His work had been done; his disciplined life had been "preached out." The conclusions Christ will come to about our life sermons will be determined in the same way: not only by what we say, but by how we live.



REBUILDING with God

Go up to the mountain, and bring wood, and build the house (Haggai 1:8).

By J. B. Maclagan, Superintendent, British Isles South District

THE BOOK OF HAGGAI tells the story of some people who actually did rebuild with God, and of how they did it. The last quadrennial theme of our church, "Evangelism First," has turned my mind back again to that delightful little book and to the early chapters of Ezra, to find fresh lessons from the experiences recorded there.

When Cyrus, king of Persia, allowed the Jews to return to their own land, practically all the original exiles had died, and their children and grandchildren had taken their place. I have heard it said on several occasions that "all movements, whether religious or political, tend to lose their original driving force in the second and third generations."

Certainly these folk would not feel quite the same about the Exile and about far-off Jerusalem as their fathers had felt. They would not know anything of the sense of desolation of those who sat down and wept by the rivers of Babylon. They knew no other home than the land of the Chaldeans. Like their race in later times and other lands, they were beginning to make themselves thoroughly at home in what had been the land of their affliction.

So when the call came to return, it was only comparatively few, about forty-two thousand in number, who made the hazardous journey across the brigand-infested desert. The people to whom Haggai later addressed his prophecies were, therefore, the best and more spiritual people of their nation, those with a keen desire for the restoration of Jerusalem and the prosperity of Zion. It is important

to note this. They conceived that their main task was the setting up of the worship of Jehovah once more.

This is seen in the way they set to work. Evidently they built for themselves merely temporary residences, while they gave themselves the task of laying the foundation of the new Temple. *The Temple must be rebuilt before the city.* Their first task was not to reestablish their own national life, but to restore the witness to Jehovah.

"Rebuild with God" is thus a message to the Church first of all. We must rebuild the temple before the city. The churches must be revived before we can expect to see the national life of America and Britain purged and uplifted. Judgment must begin at the house of God.

Nazarenes ought to know this perhaps better than anyone else. Our great leaders of the past all sought to win souls, and our great leaders of the present are never satisfied unless they see the service concluded with souls seeking God at our altars. This is the way to rebuild the Church, to abolish our great national evils, and to uplift the whole national character. The Church first, the city second.

But those Jews lost their early zeal and their high ideals. Opposition came, as it will come to any movement which puts the cause of evangelism first. They did the right thing in refusing to compromise; but when their opponents won a temporary victory, they gave way to despair. For nearly twenty years they remained in this state of mind. When anyone suggested the continuation of the rebuilding of the Temple, they answered that the time was not yet come (Haggai 1:2).

Revival!—an utter impossibility in these godless, materialistic days! Evangelism!—why make the effort when so little seems to be accomplished? So

Whoever therefore shall confess me before men, him will I confess also before my Father which is in heaven — Matthew 10:32.

say some people, good people, too. It is the same argument.

Yet note this. They were no longer dwelling in temporary homes. Although they had not built the Temple, they had done much to rebuild the city. Their own houses were completed, and beautified; but the house of God was neglected. "Is it time for you, O ye, to dwell in your ceiled houses, and this house lie waste?" "Mine house . . . is waste, and ye run every man unto his own house."

If we are among those who say, "The time is not come," let us make sure whether or not the prophet's rebuke applies to us. Are we putting first things first? Are we more concerned for our own houses than for God's house? More for our own comfort and prosperity than for the prosperity of Zion? Dare we prosper when God's work is not prospering?

So comes God's command through His prophet (1:8). It is threefold, "Go . . . bring . . . and build."

Go up to the mountain

The mountain is the place of prayer. There Moses met with God. There Jesus held communion with His Father. When "every man went unto his own house," "Jesus went unto the mount of Olives." The rulers went to their own homes, perhaps to discuss Him and criticize Him; He went to prayer (John 7:53; 8:1).

The very first need of the Church is prayer. We need to get away from our own houses, our own folk, at times, and get alone with God. It is no use saying more about this. We all know that we don't pray enough without a preacher or a writer telling us. Let's get this matter put right without further ado and our evangelistic efforts will be crowned with success.

Bring wood

Wood is the raw material for the building of the house. But the New Testament house of God is not made with hands. The Church of pardoned sinners and Spirit-filled believers is the house of God. Human souls are the raw material.

C. T. Studd spoke of his task as being "to raise living churches of souls among the destitute, to capture men from the devil's clutches, to snatch them from the jaws of hell, to enlist and train them for Jesus, to make them into an almighty army for God." All our efforts in evangelism should result in souls being added to the Church.

The second need of the Church is the passion for souls. We do not go into the mountain for fresh air, but to get wood. Prayer is not merely for our own spiritual uplift. It creates that personal devotion to Christ which issues in the passion for souls. John Furz, one of Wesley's preachers, once saw a man crossing the street, and recorded, "I felt all that was in me run out after him." That is where we shall have to get.

Build the House

The passion for souls is no mere sentiment which runs to waste. If it is real it results in work—

*To spend and to be spent for them
Who have not yet my Saviour known.*

Real workers for God are few in number. We should all learn from the late President Kennedy's memorable words in his inaugural address as president of the United States of America: "Ask not what your country can do for you," he told Americans. "Ask what you can do for your country. Ask not what America will do for you," he told the world, "but what together we can do for the freedom of man." In these last days there is urgent need for every Nazarene to ask the question, "What can I do for my God?"

The third need of the Church is for workers—spiritually minded workers who pray first, devoted workers with a passion for souls.

Can we have a revival in these last momentous days? It will not be easy. There is little that is conducive to any constructive work, apart from the work of God. Yet it matters little what the difficulties are and how wicked the world is. What does matter is that we get to work and fulfill the conditions and obey God's commands. It is His to send revival then, and He will send it in His time.

Our obedience will not bring our difficulties automatically to an end; it may increase them at first. But if we obey, He will be with us (Haggai 1:12-13). Our Lord promised, "Ye shall receive power, after that the Holy Ghost is come upon you" (Acts 1:8)—power to *live* victoriously; power to *work* efficiently, power to *witness* effectively. Let us pray:

*Give me the faith which can remove
And sink the mountain to a plain;
Give me the childlike, praying love,
Which longs to build Thy house again;
Thy love, let it my heart o'erpower,
And all my simple soul devour.*

.....

Gratitude

*"Forgiven"—"covered"—"imputed not"—
"Cleansed ev'ry stain"—"washed away ev'ry blot"—
These are God's wordings that bless my soul;
These are provisions for making me whole!
O Christian, at these blessed words, rejoice!
Count it a privilege to lift up your voice
For a God who sent, for our Christ who came;
Worship, revere . . . testify to His name,
For the precious blood that He lovingly spilt
To redeem from sin, from bondage, from guilt!
"Forgiven"—"covered," "imputed not"—
Gratitude give, for most blest is your lot!*

By OVELLA S. SHAFER

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PORTLAND REPORT

NEWS & VIEWS OF THE SIXTEENTH GENERAL ASSEMBLY AND CONVENTIONS

GENERAL CONVENTIONS ATTRACT RECORD CROWDS

BY SATURDAY AFTERNOON, June 20, more than 12,000 persons had registered as delegates or visitors to the General Conventions and General Assembly in Portland, Oregon. This is approximately 4,000 more than attended the 1960 conventions and Assembly in Kansas City. Sessions of the N.F.M.S.

Convention were held in the arena of the Memorial Coliseum, with the Church Schools Convention meeting in the Georgia Pacific Room. The N.Y.P.S. Convention met in the downtown Municipal Auditorium.



GENERAL N.F.M.S. CONVENTION

NAZARENES OVER-SUBSCRIBED to the New Guinea hospital project by almost \$50,000 during a recent denomination-wide offering, Dr. Louise Chapman announced during her president's report to the N.F.M.S. Convention. With a goal of \$150,000, more than \$190,000 has been received. Mrs. Chapman announced her retirement after sixteen years as president of the General N.F.M.S. Mrs. Gordon Olsen, whose husband is a Eugene, Oregon, businessman, was elected president on the first elective ballot (see story below). The platform representing the theme is pictured.



THE THURSDAY EVENING RALLY opened with a special junior feature under the direction of Dr. and Mrs. Leslie Parrott highlighting the importance of Alabaster giving for property development on overseas fields. Congregational singing was directed by Paul McNutt with special music by the choirs of Pasadena College and Olivet Nazarene College. Field highlights from Bolivia were presented by Missionary Harold Stanfield, and the message of the evening was by Missionary Wallace White of New Guinea.



Dr. George Coulter was elected general superintendent on the second ballot on Tuesday morning. Dr. Coulter has been executive secretary of the Department of Foreign Missions since 1960, having served as district superintendent of the Northern California District prior to that time. His new responsibilities began immediately.



FRIDAY MORNING, missionary Bible schools were represented by Rev. Roy Henck of the Cape Verde Islands. Mrs. Chapman gave her quadrennial message, and the theme for the next four years--"He Cometh"--was presented. Special music was sung by the Northwest and Bethany Nazarene college choirs.

THREE NEW N.F.M.S. COUNCIL MEMBERS were named by the delegates to the missionary convention, one to replace Mrs. Olsen. Five were reelected. The new members are: Mrs. Robert Goslaw, New York City, Eastern Zone; Mrs. Robert O. Jackson, Twin Falls, Idaho, Northwest Zone; and Mrs. Orville Jenkins, Kansas City, Missouri, West Central Zone. The five reelected are Mrs. Gene E. Phillips, West Des Moines, Iowa, and Mrs. Paul Updike, Marion, Indiana, from the Central Zone; Mrs. D. S. Somerville, Ashland, Kentucky, Southeast Zone; Mrs. M. L. Mann, Scottsdale, Arizona, Southwest Zone; and Mrs. Herman L. G. Smith, Calgary, Canada, British Commonwealth Zone.

THE FRIDAY EVENING MESSAGE was brought by General Superintendent Hugh C. Benner speaking on "The Authority of Christ," stressing the divine imperative behind the Great Commission of the Church. Mrs. George Rench presented field highlights from Taiwan, and the Trevecca and Bethany Nazarene college choirs sang.



SATURDAY MORNING opened with an hour of fasting and prayer in the arena, followed by a business session, the presentation of the Nazarene Evangelistic Ambassadors, and the field highlights by national workers. Special music was by the Pasadena College choir. Saturday afternoon featured a memorial service, medical missions, with field highlights by Rev. Paul Orjala, Haiti.

N.Y.P.S. ELECTS NEW PRESIDENT

Rev. John J. Hancock, thirty-five, pastor at Dunbar, West Virginia, was elected president of the general N.Y.P.S. at its quadrennial convention at the Civic Auditorium in Portland. Rev. Hancock will succeed Rev. James R. Snow, Oklahoma City, who was elected in Kansas City in 1960. Rev. Snow was not eligible for reelection.

Mr. Hancock is the first Nazarene pastor from the southeast to serve in the office which carries with it ex officio membership on the General Board. The new president was ordained in 1955. He has pastored at Central Nazarene Church in Huntington, West Virginia, three years, and at Dunbar.

PAUL SKILES'S REELECTION ALMOST UNANIMOUS

Paul Skiles was reelected secretary of the general N.Y.P.S. by a near-unanimous vote. Of the 479 delegates voting, Skiles received all but one vote for his reelection. This was in contrast to 1960 when he was elected originally to a four year term at the general convention held at Kansas City. He received a majority on the fifth ballot to succeed Rev. Ponder Gilliland, now pastor of Long Beach, California, First Church of the Nazarene.



Skiles is the first layman ever elected general N.Y.P.S. secretary. He was born at Orange, California, and graduated from Pasadena College, Pasadena, California. He served in the U.S. Navy and played trombone in the Navy band. He was director of youth activities on the Northern California District, and served eight years on the general young people's council. In the picture, Mrs. Snow pins a corsage on Mrs. Skiles, while Mr. Skiles stands with Rev. Snow, right. The men seated are council members. Visitors swelled the attendance to almost 3,000.

GENERAL N.Y.P.S. COUNCIL ELECTED

The nearly 500 delegates to the N.Y.P.S. Eleventh General Convention elected eight new members to its general council. Two members were renamed. They were Rev. Ray Lunn Hance, Grandview, Missouri, and Rev. Dwight Millikan, Decatur, Illinois.

The members according to zones are: Rev. A. Gordon Wetmore, Wollaston, Massachusetts, Eastern; Rev. Dwight Millikan, Central; Rev. Jack R. Archer, Huntington, West Virginia, Southeast; Rev. Wil Spaite, Phoenix, Arizona, Southwest; Rev. Jim Bond, Casper, Wyoming, Northwest; Rev. Hance, South Central; Rev. Ronald G. Fry, Vancouver, B.C., Canada, British Commonwealth. Teen-age members at large are Steve Oliver, Birmingham, Alabama; Fletcher Tink, Skowhegan, Maine; and Steve Ward, Goshen, Indiana.

FIFTH GENERAL CONVENTION, DEPARTMENT OF CHURCH SCHOOLS

The 1,100-seat Georgia Pacific Room was filled to standing room only throughout the varied programs of the Church Schools Convention, held concurrently with the conventions of the N.F.M.S. and the N.Y.P.S. General Superintendent Samuel Young spoke to the opening session Thursday afternoon. The keynote address was given by Executive Secretary Kenneth S. Rice.

Each session was followed by a series of workshops dealing with the various interests of church school workers. Rev. Bennett Dudney, C.S.T. Director, addressed one of the sessions.

Friday morning, Dr. A. F. Harper, executive editor, and Dr. K. S. Rice and staff presented the quadrennial report of the department and introduced the theme for the next four years: "In the Power of the Spirit--Grow." The afternoon session was devoted to a panel on how to find the unchurched moderated by Rev. Paul McGrady, with Rev. Ellwood Munger, Dick Edwards, and L. W. Quinn participating. Rev. Bill Draper spoke on "How Visitation Built Lake View Park."

The new quadrennial program was presented by Dr. K. S. Rice on Saturday morning, with a series of brief addresses following, stressing methods of church school promotion. Saturday afternoon, the Caravan work, audiovisuals, Christian family life, and the "March to a Million" campaign were presented.

Music throughout the convention was presented by the college choirs of Bethany, Northwest, Olivet, Pasadena, and Trevecca; Gary Moore, DeVerne Mullen, Perry Christiansen, Murray Morford, and Wendell Wellman.



N.F.M.S. ADOPTS NEW METHOD OF CHOOSING SECRETARY

The General N.F.M.S. Convention approved a plan for the election of its executive secretary by the General Board. According to the proposal, the general missionary council will submit two names as nominees for its executive secretary to the General Board, which would elect the officer to a four-year term.

MRS. GORDON OLSEN HEADS N.F.M.S.

Mrs. Gordon Olsen, Eugene, Oregon, was elected president of the general N.F.M.S. at the general convention. She will succeed Mrs. Louise R. Chapman, who has been president of the organization since 1948. Mrs. Olsen has been president of the Oregon Pacific District society since 1949. She is completing her second four-year term on the General Council. Mrs. Olsen is the wife of Gordon Olsen, Eugene investment counselor, also a member of the General Board of the Church of the Nazarene. The picture shows Mrs. Olsen speaking to the convention as Miss Mary Scott looks on.



GREAT SATURDAY NIGHT RALLY CLIMAXES CONVENTIONS

The Pre-General Assembly conventions were climaxed Saturday night when the arena of the Memorial Coliseum in Portland was filled to overflowing for the combined convention rally conducted by the Department of Church Schools. Dr. Samuel Young, chairman of the Board of General Superintendents was the featured speaker. He told the assembled crowd to "get on with the job . . . you're still under marching orders."

Dr. Young, with characteristic humor, stated that although the denomination was only fifty-six years old, "already you are showing signs of hardening of the arteries." The drive toward a million enrolled in Sunday school is eminently reasonable, he said. "The Church is no better than her ordinary members," he said, "regardless of her statistics."

Dr. Kenneth Rice presided, and Dr. Albert F. Harper presented citations for meritorious service to Christian education to Mr. R. R. Hodges and Dr. C. B. Widmeyer.

N.P.H. BOOKSTAND

More than 5,000 Nazarene Publishing House shopping bags found homes under the arms of Nazarenes from all over the world, as church leaders visited a book display nearly half the length of a football field.



The Publishing House booth was in the center of the large exhibit hall. It was 120 feet long and 30 feet wide. Handsome walnut letters identified the area. These hung on the walls of an enclosed office area in the center of the display. Red, white, and blue bunting decorated the display area.

Nearly 20 persons from the staffs of the Publishing House in Kansas City, Pasadena, and Toronto served the crowd. This crew handled about 7,000 transactions while in Portland (about 2,000 more than shopping bags available.)

EDITORIALS

By W. T. PURKISER

The Right Goal in the Wrong Way

One of the most common failings of humanity is the attempt to accomplish right ends by wrong means. It is reflected in such excuses as, "The end justifies the means"; "Any port in a storm"; or, "I meant well." Some people in New Testament times had even charged Paul with saying, "Let us do evil, that good may come." To this the Apostle bluntly replied, "Whose damnation is just" (Romans 3:8).

The facts are, the higher and better the end for which we strive, the more certain we should be that our means are right and just. Many noble causes have been disgraced by the violence and passion with which they have been supported. Right may be utterly defeated by compromise with evil in misguided efforts to bring it to pass.

Nowhere is the contrast between right goals and wrong ways more pathetic than when it appears in the Church. There are those who have developed great skill in using the Bible for the purposes of winning a point that really doesn't matter much anyway. As George K. Bowers describes them, "They can consign their enemies or those who disagree with them to hell with quotations from every book in both Testaments, but they cannot lead even their best friend to heaven because of the ugliness of the spirit they manifest."

UNFORTUNATELY, this strange contradiction is not entirely absent from holiness circles. It is possible to lose the experience of holiness while fighting opposers of holiness. It is possible to oppose our adversaries in such a loveless way that we become reinfected with a carnal spirit. We may still go on fighting, but there is nothing left but the fight, and the battle has really been lost before the contest ever is decided.

Bishop J. Paul Taylor has pointed out how unfortunate it is "when men engage in unholy debates about holiness of heart. It damages the Church when Christlikeness of character is discussed in an unChristlike manner. When the sweetest thing in the world is defended with bitterness, and the faith once delivered unto the saints' is contended for contentiously, the world discredits the thing represented rather than its unworthy representative."

While there will always be disagreements in regard to many of the details and perhaps a few of the fundamentals of the Christian faith, we must ever be on the guard against being disagreeable in

our disagreements. "Victory at any cost" is a vicious slogan, for the cost may be so high that the "victory" is actually dismal defeat.

Many of the temptations of the sanctified come exactly at this point. The devil knows better than to tempt a Spirit-filled Christian with transparent evil. He always presents an apparent good, but injects the element of a wrong means by which to accomplish the good.

THE TEMPTATIONS OF JESUS in the wilderness reveal this satanic strategy very clearly. Whatever else may be involved—and there is certainly much more in each of the temptations—there was present in each one this matter of a right end by wrong means.

It was right to feed a fainting body with nourishing bread after a forty-day fast. It was right to rely on the protection and sustaining power of God in physical danger, such as at the pinnacle of the Temple. It was right for the Son of God to have dominion over all the kingdoms of the earth.

What was wrong was to achieve these ends by using the power of a holy mission for personal ends, by presuming on or testing the protecting care of the Heavenly Father, or by falling down to worship Satan.

Nor has the adversary lost any of his diabolical skill in presenting right goals, proper ends, noble objectives with the sly suggestion, "All this you can have, if you'll just compromise a bit here, round off a bit there, let down a little somewhere else."

But He who was tempted in all points as we are is able to help us in our hour of temptation, not the least by His own example in the wilderness temptation of so long ago. We too can defeat the enemy if we watch and pray, if we refuse to entertain his suggestions, and if we face him with the Word of God in our hearts and on our lips.

Let us have no less dedication to the cause to which we are committed, to the ends for which we strive. But let us be always sure that the methods and means we use are worthy of the name we represent.

The Problem of "Fallout"

One of the great threats to the future of mankind in this atomic age is what has come to be called fallout from the explosion of nuclear bombs in the air. We are warned that, while there is always a small amount of radioactivity in the atmosphere, this amount is being or would be steadily increased

by the testing or explosion of atomic weapons.

Fallout is much less spectacular in its destructive powers than the explosion and incredible heat of an atomic blast. But its effects are no less deadly, and are far more extensive. Those who scarcely know an atomic blast has gone off may be slowly but surely poisoned by radioactive fallout. Even the unborn of future generations may be affected by unseen changes in the germ cells controlling heredity.

All of these are startling and thought-provoking considerations. But there is another sort of "fallout" no less serious. It is common to all churches, but it seems to be a particularly pressing problem in the Church of the Nazarene. It is the "fallout" represented in every one of our membership reports. It is the "fallout" of those who leave the membership of the church by "letter of dismissal" and "removal by action of the church board."

HOW BIG this problem really is we don't often see because it is divided up into so many small pieces. The "fallout" in any local church may not seem large in terms of numbers—although any at all is large in terms of eternal values and the worth of the souls represented thereby. But when you add all the small figures together and over the period of a quadrennium, the result is staggering.

Most of us would admit that we are not doing as well as we should be doing in gaining members by profession of faith. During the past quadrennium, however, we did add to our rolls 88,380 names of persons joining the church by profession of faith, with 6,661 coming from other denominations. This represents a solid increase, as it should with a larger church, over the figures for the period ending with the General Assembly of 1960.

But over against these gains must be set another figure—the figure representing our "fallout." Here

we find cause for some real heart-searching. For during the last quadrennium, while we were adding 88,380 by profession of faith, we were quietly dropping 50,295 by removal by church board or letter of commendation.

For one thing, this makes it rather plain that we are "falling down on the follow-up." Whatever our lacks in bringing new people into the fellowship of the church, they are even greater in the area of keeping them after we get them.

OF COURSE we can find excuses. Our population is becoming increasingly mobile, with one family out of every five moving every year, whether across the city, the state, or the nation. Each such move helps to create problems of church attendance and assimilation. The heroic efforts of the "Moving Nazarenes" service of the Department of Evangelism can scarcely keep up, even if it had the full cooperation of every local church—which it does not.

But the stubborn fact remains, we have a problem of "fallout," and we had better face it honestly and soon. Our task is not only to get people to the Lord and into the church; it is to get them to heaven. We do not believe in the automatic and unconditional perseverance of every newly converted soul, although we sometimes act as if we did. Every bit of the "fallout"—with the exception of the small percentage moving into the fellowship of other Bible-believing, evangelical churches—represents eternal souls for whom Christ died, who can be finally saved only as they continue in the "faith once delivered unto the saints."

While we share the concern of public officials over the problem of radioactive fallout in the atmosphere, we must give real thought and determined action at the point of our own problem of "fallout," the too-large loss from the church of those who once were with us.

THE CHURCH AT WORK

HOME MISSIONS

ROY SMEE, *Secretary*

Victories in Bermuda

The church in Bermuda is reaching out through home Bible classes. There is a class at either end of the islands each week. Recently twenty-three received credit for a ten weeks' study of Romans. Currently the study is on John.

The study of God's Word is bearing fruit. Two couples have been converted and joined the church, the result of these Bible studies. They have had no previous church connection, outside of the Church of England many years ago.

The Christian way is all very new to them and there is much to learn, but they are eagerly and happily following God's will. They have many acquaintances in their business and social contacts, and these are amazed at the change that has come over them, opening up opportunities to testify to God's grace in their lives. Pray for Mr. and Mrs. Robert Zuill and Mr. and Mrs. Fred Voegeli in their newfound faith.

Another family recently moved back to Texas. They attended regularly and had a Baptist background. In April the lady sought and received sanctification at the altar. She said she had tried hard not to believe it, but knew it was what she needed.

Others reached by our church in Bermuda are showing wonderful spiritual growth. Thank God for this lighthouse to scriptural holiness in Bermuda. Our General Budget dollars that have made it possible for Rev. and Mrs. James Colom to serve in these islands are building dividends in souls. Pray also that a way may be found to secure a church building for our Hamilton congregation. They are worshipping in a little chapel that has been rented on the second floor of a building.

You will soon be able to see pictures of our Bermuda work in your own church. The Bermuda filmstrip is nearing completion. The taped narrative will be made in July and the filmstrip

should be ready by the first of August. Rental will be \$2.50. If you would like to get your order in, in advance, write to the Department of Home Missions.

333 New Churches

Between the 1960 and the 1964 General Assemblies, 333 new churches were organized. One of the interesting features of the Home Missions exhibit in Portland was a panel containing 83 buttons, with the name of a district by each. When one of the buttons was pushed, a figure appeared on a screen, showing the number of new churches organized on that district during the quadrennium.

The total number of churches started was aided by a special emphasis during the last seventeen months of the quadrennium, following the Superintendents' Conference in January, 1963. Districts accepted goals for these final months to give us 200 more new churches before the General Assembly. While we did not reach the full 200, there were 24 districts that made their goal, including 9 that went over their figure. These districts were Abilene, Alaska, Albany, British Isles South, Canada Central, Canada West, Central California, East Tennessee, Gulf Central, Idaho-Oregon, Indianapolis, Iowa, Kansas City, Kentucky, Maine, Nevada-Utah, New York, North Arkansas, Northwest, South Africa, South Carolina, South Dakota, Southern California, and Southwest Indiana. The Southern California district led all others during this seventeen-month period, with 6 new churches organized.

For the entire quadrennium, the Michigan District was at the top, with thirteen new churches. We all commend the Michigan Nazarenes and Dr. Fred J. Hawk, district superintendent, on this splendid achievement. The Abilene District, Rev. Raymond Hurn, district superintendent, was the next highest, with twelve new churches. And Southern California, Dr. Nicholas Hull, district superintendent, organized ten new churches during these four years.

Four Years of Progress

On July 12, 1960, the Southgate Church of the Nazarene was organized by Dr. Oscar J. Finch in Colorado Springs, Colorado. This was the first report of a new church following the 1960 General Assembly. Recently we received a report of the progress from the pastor, Rev. David D. Bailey, who was the pastor at the time of the organization. We share this good report:

"Forty-six members were received at the organizational meeting and the charter closed the last day of August, 1960, with 84 members. The Lord has blessed in great measure. Within a two-year period a beautiful sanctuary was built with seating capacity of 320 (overflow facilities to accommodate nearly 500), adding to the educational unit.

The buildings are situated in a choice location on a 3½-acre site, and are valued at approximately \$150,000, with an indebtedness of \$88,000. We shall soon start construction of a new parsonage on the property adjacent to the church. Also, we gave 28 members to start another home mission church in Security, Colorado.

"Since our organization we have given \$9,520 to general church interests. Ninety-five members have been received by profession of faith and our present membership is 171. We are presently showing a weekly Sunday school average of 250. The people of the church realize that the Lord is to be praised for His workings in our midst."

FOREIGN MISSIONS

GEORGE COUTLER, *Secretary*

Easter Blessings in Jordan

By **BERGE NAJARIAN**, *Jordan*

A few weeks ago the Lord helped us to visit all our churches in Jordan and introduce our people to the Alabaster program of the Church of the Nazarene for the first time.

The results were very encouraging. The people were very much interested and they took a total of 165 Alabaster boxes.

The three days of prayer and fasting proved to be a great blessing throughout our churches in Jordan. God helped us reach a new record in giving for world evangelism by having \$289.11 in our Easter offering. Every church shared in this offering. Our total Easter Sunday school attendance was 469—32 above our total enrollment, and a new record for us.

On Sunday, April 12, the Lord helped me preach my first sermon in Arabic! We praise God for these new milestones and give Him all the glory.

Our sufficiency is in Christ alone, and we are expecting greater things from God for His glory and the advancement of His kingdom in this land of great opportunity and challenge. Glory be to God forever!

New Gains in Chile

By **BOYD SKINNER**, *Chile*

Good Friday services were climaxed by a baptismal service in which seventeen were baptized and taken into membership-on-trial in the church. There are about twenty-four more that need to come in also, as soon as certain conditions clear up.

Our work on the Chaca chapel will probably be finished very soon. There are several things that will have to remain unfinished since inflation is on and prices rise about every three weeks. As it is now, to get the roof on, the floor poured, and the walls finished in a temporary measure, the costs have risen above the \$500 mark.

A copper mine is being opened in this valley which, within two years, will be employing 1,500 men. This will lift the living standard. At the present time the people are very poor, but several are very faithful to the Lord's work. We have had a small congregation here since 1956, with services every two weeks.

Moving Ahead at Halls Road

By **E. CLAYTON GARNER**, *Barbados*

Just a word about Halls Road Church. We have seen the spiritual atmosphere climb from week to week. God is giving us some very fine young people who are a blessing to the church. Our Sunday school averaged 127 in the month of March, with 165 on Easter Sunday. We feel that it is slowly making progress, and if there is a good foundation laid today, the church will stand in the tomorrows.

New—Children's Slide Sets Ready

"School Bells Ringing"—eighteen slides on our school around the world. Designed to go with the vacation Bible school project this year, but good anytime. Rental fee, \$1.00.

"Living in Japan"—twenty-five slides showing family life in Japan. Includes Nazarene scenes also. Goes with junior missionary study on Japan. Rental fee, \$1.00.

Give three choices of dates for showing when you order. Order from: Department of Foreign Missions, 6401 The Pasco, Kansas City, Missouri 64131.

We Love Haiti

By **LINDA CROW**, *Haiti*

We love Haiti . . . for many reasons. I suppose the first thing we noticed was the lovely scenery, the mountains which surround our hill like a circular stage, the ever-changing clouds which drift and roll over the mountains like filmy curtains. And then there are the lovely tropical trees and flowers. When we arrived the poinsettias were blooming profusely. The flamboyant palm trees wave gracefully in the gentle breeze, creating an almost lazy atmosphere.

The foremost sight that has stuck in my mind since arriving is the many, many people walking and walking, riding burros, carrying huge baskets on their heads, chatting at the public fountains where they bathe, wash their dishes and clothes, drink, and allow their animals to drink. People are everywhere, from the highest mountain in the pine forest to the sandy beaches.

I've never known people any nicer than these Haitian people. We've learned to love and appreciate them more each week. They are genuine friends and very eager to please. Our Haitian Christians are a constant challenge to my own life. They think nothing of a 4:30 a.m. prayer meeting or a day of fasting. And

of course most of them go to church every night and three times on Sunday! They are faithful personal workers too.

Just last night the Bible school boys and girls had a "fete" in honor of the missionaries at the close of the school year. It was a surprise to us, especially when they presented us with gifts after several had given short speeches.

These gifts represented approximately a day's salary to many of these fine young people. I am so anxious to learn the language well enough to be a real help in Bible school and teach these eager young hearts.

Walter has been boss with the printing operation since the first week. Also he has finished our recreational area, which he paved. He has made a trip almost every weekend off to some remote corner of Haiti. He comes home tired and sunburned, but thrilled with the services.

Thanks to our training in Canada, we have been able to understand much of the Creole since the first day we arrived. Walt preached in Creole when we had been here less than two months.

GENERAL INTERESTS

Nazarene Theological Seminary

Class of 1964

Nazarene Theological Seminary graduated a class of 39 on May 19, 1964. This makes a total of 773 who have been graduated in the nineteen years of operation of the Seminary. As in previous years, the large majority of the graduates are going into the pastorate, several of whom are taking home mission projects. Twenty-eight of the class are taking pastoral charges on the following districts: Abilene, Albany, British Isles North (Ireland), Canada West, Canada Pacific, Central California, Central Ohio, Idaho-Oregon, Joplin, Kansas City, Michigan, Minnesota, New England, Northeastern Indiana, Northwest, Northwestern Illinois, Oregon Pacific, Philadelphia, Sacramento, Southwest Indiana.

Three are taking positions as assistant pastors, one each on the Colorado, New England, and Southern California districts. Two men are planning to take pastorates this fall. Two are continuing their education, one with plans to teach in a holiness college and the other to enter the pastorate following one year of study. One man, a graduate of Canadian Nazarene College, is joining the faculty of that school this fall and will also continue graduate study at the University of Manitoba in Winnipeg. One man has joined the staff of the Department of Foreign Missions of the General Board.

Two of this class are under appointment as missionaries, one to India, and the other is under general appointment. Both are pastoring until opportunity opens for them to go to their respective fields.

Prospects are good for the coming year, and it appears now that the new

class enrolling in September will be larger than it has been for a few years. —LEWIS T. CORLETT, *President*

DISTRICT ACTIVITIES

Telegram

Wollaston, Massachusetts—New England District Assembly, June 2 to 4, presided over by Dr. V. H. Lewis, reports: church membership 4,045, N.F.M.S. 2,959, and N.Y.P.S. 1,714. Sunday school enrollment up 102 to 7,238 with average weekly attendance of 4,217. The district reached 8.2 percent in the "10 percent" giving goal. Extensive building raised value of church buildings alone to \$2,885,250; 33 of the 60 churches held vacation Bible schools enrolling 2,137. District Superintendent Fletcher C. Spruce's report was optimistic and challenging. Outstanding unity of purpose and spirit among our people. Six young men ordained as elders in an impressive closing service.—Ross R. Cribbis, *Reporter*.

Maine District Assembly

The fourth annual assembly of the Maine District was held in the South Portland Church, May 27 and 28.

Dr. V. H. Lewis, presiding general superintendent, endeared himself to Maine Nazarenes with his outstanding messages and efficient chairmanship. A beautiful spirit of harmony prevailed, and the Spirit of God was evident in all the services.

Rev. Joshua C. Wagner gave a report of our four years as a district, as well as for the past year. We rejoice over the accomplishments during the short period as a separate district. Our love and appreciation for our superintendent were expressed in giving him a near-unanimous three-year recall, and a love offering to assist him and Mrs. Wagner in their expenses to the General Assembly.

The missionary convention preceded the assembly, with Rev. and Mrs. Earl Morgan as the special speakers. Mrs. Wagner was reelected president, receiving all but two votes. Maine was a "Gold Star" district for the second consecutive year.

Rev. A. B. Sampson and people of the South Portland Church were kind and gracious hosts.—*Reporter*.

Philadelphia District Assembly

The seventh annual assembly of the Philadelphia District, meeting in Reading, Pennsylvania, May 5 through 7, unanimously reelected Rev. James E. Hunton as district superintendent, and extended that call for three years. A love offering emphasized the deep love and respect Mr. and Mrs. Hunton have inspired in the year they have labored with us.

Dr. Hardy C. Powers, presiding general superintendent, was blessedly used of the Lord in providing leadership, challenge, and inspiration. It was a joy to have Mrs. Powers in the assembly also.

Excellent progress has been realized in

every department; \$816,811 raised for all purposes, an increase of \$26,580; property valuation increased by \$560,555, while indebtedness increased but \$378,027; \$58,583 was paid on General Budget, an overpayment of \$7,793, and an increase for the year of \$4,895. Also, 432 members were received, 296 by profession of faith, for a net gain of 150, and Sunday school enrollment increased by 536. With 21 fewer churches than before district division, our grand total of giving to general interests of \$64,368 exceeded the giving of both areas in 1957 by \$3,066.

The assembly closed on Thursday evening with an ordination service in which Howard Chambers, Donald Long, and Stewart Fretz received elder's orders.

A wonderful spirit of unity, mutual trust, confidence, and joy pervades the district.—CARLTON P. GILFASON, *Reporter*.

Southern California District Assembly

The fifty-eighth annual assembly of Southern California District met in Riverside, May 26 through 29. Dr. Hardy C. Powers, senior general superintendent, presided with characteristic grace and dignity. His messages were anointed of the Holy Spirit. A spirit of unity, faith, love, and optimism prevailed throughout the assembly.

One of the highlights was the report of our beloved superintendent, Dr. N. A. Hull, showing that the district gave for all purposes last year \$2,316,583, an increase of \$220,074; General Budget and approved specials giving was \$218,743, an increase of \$15,605. For the first time we were a "10 percent" district. Church membership now stands at 12,002; Sunday school enrollment, 21,768, with average Sunday school attendance for the year, 14,339.

Because of the "population explosion" in southern California, and the tremendous opportunities presented, Dr. Hull challenged all of us to go "all out for souls" and holiness revivals in the new year.

Dr. Hull's report was received with enthusiasm, and in the spirit of love over \$2,700 was raised in cash and pledges for Dr. and Mrs. Hull to go to Africa for vacation and a preaching itinerary.

In an impressive ordination service Mansell Wayne McGuire, Ray A. Moore, Walter D. Sheffler, and Daniel J. Steele received elder's orders.—ARNOLO CARSON, *Reporter*.

North American Indian District Assembly

The twentieth annual assembly of the North American Indian District met at Albuquerque, New Mexico, May 19, to 21, with Dr. George Coulter presiding. In his messages, Dr. Coulter challenged all those present to go out and do bigger things for Christ. God's presence was felt throughout the assembly.

The departmental conventions were held on May 19, with Sister Geneva Mackety in charge of the N.F.M.S., Rev. Paul Soto presiding over the N.Y.P.S., and Rev. Samuel Mackety in charge of the Sunday school convention.

The assembly opened on Wednesday

morning, and District Superintendent G. H. Pearson's report indicated several good gains for the year. Membership now stands at 1,266, a gain of 46; Sunday school average climbed upward for a gain of 102; the N.F.M.S. showed a membership gain of 59, and the N.Y.P.S. an addition of 191 new members. Total giving for all purposes went to over \$50,000. Members of the district showed their appreciation for the good work of the superintendent by giving him a nice love offering at the close of his report.—**MAIBELLE McDONALD, Reporter.**

Northwest District

On Sunday morning of May 24 the seventy-seventh Church of the Nazarene was organized on Northwest District, at Royal City, Washington. Ten persons were received into membership, ten of whom were by profession of faith. There were thirty-nine people present.

Royal City is in the heart of a 1,200-family unit in the Columbia Basin Irrigation Project. We have excellent property, well located. Rev. Leland Salisbury is the pastor.—**RAYMOND C. KRATZER, District Superintendent.**

Northern California District Assembly

The fifty-ninth assembly of the Northern California District convened at Santa Cruz on May 14 and 15.

Dr. Hugh C. Benner, general superintendent, presided with unique efficiency, directing the entire program to its grand climax in the ordination service, in which Marvin E. Bond and Raymond D. Morrison received elder's orders.

In the pre-assembly conventions, Mrs. Mary Anderson directed the N.F.M.S., reporting that fifty-one of the fifty-seven local churches had "star" societies; Rev. Bob Anderson was in charge of the N.Y.P.S.; and Rev. J. Wilmer Lambert was in charge of a special Sunday school service, on Thursday evening.

In the assembly, Dr. E. E. Zachary, district superintendent, reported 5,025 church members raising a total of \$1,019,707. Of the 793 members received during the year, 344 were on profession of faith.

Each district leader was reelected with a good majority vote. Dr. E. E. Zachary was given a three-year extended call, following which he and Mrs. Zachary were given a love offering of \$500.

Dr. Benner's messages stirred and challenged our hearts, and also we appreciated the messages of Missionary Hubert Helling, and Rev. Don Peterman.—**WILLIAM McMAHON, Secretary.**

Abilene District Assembly

The fifty-sixth annual assembly of the Abilene District convened in Northside Church, Fort Worth, Texas, May 13 and 14, with Rev. Bill Hanna as host pastor.

Dr. Samuel Young presided in his own inimitable way. He preached with unction and God used him to stir and challenge our hearts to more sacrificial service.

Rev. Raymond Hurn gave his sixth report as district superintendent, which showed gains in every area of our work. He is serving on an extended call, but our people showed their love for him

and his family, and revealed the wonderful unity of the district, in responding to the report with a generous love offering.

Mr. Oliver V. McMahon, a consecrated layman, retired from the office of district treasurer after giving his twenty-fifth report as treasurer of our district. He was presented with a certificate outlining his years of service to the district and the Church of the Nazarene, and a check for \$250 to cover plane fare for him and his wife to and from the General Assembly.

In an impressive service on the closing night, Don Fowler and Bob Huffaker were elected to elder's orders and ordained.—**RALPH E. WEST, Reporter.**

THE LOCAL CHURCHES

Goodland, Kansas—Recently this church gave us a near-unanimous call for the fifth year, which we have accepted. During these four years we have seen some definite advancement in the building of the Kingdom, through the efforts of a cooperative people. During the past year we have seen a 10 percent, or more, increase in all departments, financially and numerically. Many good evangelists have labored with us during these four years, including Rev. and Mrs. Earl C. Williams, Rev. Sylvia Anderson, Dr. Whitcomb Harding, Rev. and Mrs. A. I. Gamble, Rev. and Mrs. Vernon D. May, and Dr. and Mrs. Jarrett Aycock, and some workers from our Bethany Nazarene College. We thank God for the constructive labors of each of these workers.—**C. E. TOWNSEND, Pastor.**

Trinidad, Colorado—Recently our church enjoyed an outstanding revival with Rev. Bob Carpenter as the evangelist. His messages were dynamic and Spirit-filled, and God blessed with a number of seekers praying through to victory. The attendance records were broken. The spirit of the revival continues in the church.—**JAMES W. RICHIE, Pastor.**

Cadillac, Michigan—Cherry Grove Church recently experienced one of the best revivals in its history. The church was spiritually revived, and the people moved upward. We greatly appreciated the ministry of Evangelist Bob Hoots, and his Spirit-filled messages. Unity prevails and our people are encouraged.—**JACK E. HOLCOMB, Pastor.**

On Sunday afternoon of June 28, in First Church of the Nazarene, Pomona, California, the children of Rev. and Mrs. George L. Dech had a special celebration in honor of their parents' fiftieth wedding anniversary. Brother Dech is a retired elder, a member of the Southern California District. The home address is 912 N. San Dimas, San Dimas, California.

Evangelist Loran Strahm writes: "Because of the serious illness of my wife last November, I was compelled to cancel some of my meetings. But in May of this year she was discharged from an Ohio hospital with no trace of either ulcer or cancer. We give praise to God for this miracle, and special thanks to

our people who prayed, especially those in Central Ohio and Florida districts. We are now building our slate for this fall and next spring and will be glad to go as the Lord may lead. Write us, 732 Kingston Avenue, Grove City, Ohio 43123."

Newell, West Virginia—In May, First Church had an outstanding revival with Evangelist James S. Fitch and the Glorylanders Quartet. Brother Fitch is a rugged preacher with a compassionate heart, and preached with the power of the Holy Spirit. From the second night, seekers sought and found the Lord. God blessed and used the singing of the Glorylanders Quartet over both week-ends of the meeting; the pastor and his wife providing the special singing in the other services. We thank God for this revival; new families were reached, new members received, and thirty-two seekers prayed through in a blaze of heavenly glory in the closing service.—**IRA E. FOWLER, Pastor.**

St. Croix Falls, Wisconsin—The dedication of the new Sunday school annex for the Calvary Church was held on Sunday, May 31, with Dr. Kenneth Rice of Kansas City as the special speaker. Pastor R. Brunner and members and friends built this annex over a period of two years, and we now have facilities for a Sunday school of about 270. The value of the new unit is set at \$24,000, erected with less than \$500 paid out for labor—all the rest being donated. The present indebtedness is about ten thousand dollars.—**Reporter.**

Rev. Clive Williams, retired Nazarene elder of Garden Grove, California, sends word that his wife died on April 18. They celebrated their fiftieth wedding anniversary just a few months ago.

The Leichty Quartet, evangelists, write: "Because of the marriage of one of our members, our fall schedule is being reslated. The quartet will continue to travel and sing together. We are available for camp meetings, week-ends, tours, etc. Write us, 569 S. Wildwood, Kankakee, Illinois."

Song Evangelists George and Charlotte Dixon write: "We have been doing part-time singing and music directing, and are now going out into the field of full-time song evangelism. We feature our own portable electric organ, and travel by trailer, which helps in the entertainment problem. We are open for calls for revivals, camp meetings, and conventions. Write us, 33 Clark Street, Patchogue, New York."

THE BIBLE LESSON

By NELSON G. MINK

Topic for July 12:

God's Concern for His People

SCRIPTURE: Exodus 2-4 (Printed: Exodus 3:1-12)

Golden Text: *The Lord said, I have surely seen the affliction of my people (Exodus 3:7a).*

"I have surely seen the affliction of my people . . . I know their sorrows; and I am come down to deliver." What a wonderful God we have! About the biggest thing in the Old Testament is the deliverance of the Israelites from their bondage. God was there every time the taskmaster's lash came down on the back of one of His children. In His fullest understanding of our new word "empathy" God, a long time ago, entered into the sufferings of others.

While this process of persecution was getting under way, God had a man warming up outside who was going in and lead them all the way out. Like the sequences of the plot in different chapters of a book, so God is working out His purposes. He had things so well in hand that at the most crucial time they ever faced He had them to "stand still, and see the salvation of the Lord" (Exodus 14:13). No detail of our deliverance is ever an afterthought of God. "Because he is at my right hand, I shall not be moved" (Psalms 16:8).

God shows great concern about His leaders. There were three periods of forty years each in Moses' life. The first forty he was being schooled in "all the wisdom of the Egyptians" and also learning to be "mighty in words and deeds." The second forty was a much longer theological course than we demand of ministers today. But out in the great out-of-doors in the wilderness, Moses learned to endure by "seeing him who is invisible." The suffering of "affliction with the people of God" brought him more joys than all the "treasures in Egypt," or the enjoying of "the pleasures of sin for a season."

It's wonderful to know where to put the accents in life. Reading our missionary books this year is like going down the roll call of the heroes of faith. How thankful we are for the sterling quality and sacrificial and triumphant spirit we see in the men and women that man the far-flung battle lines of the church today!

Maybe if we are not too busy with other things, God has a "burning bush" experience for us, for He needs many more laborers for the harvest!

But it may be your portion to "bear your lot at home." There is such need for moral and spiritual leadership in the world today. If you haven't had a call of some kind, it is because you have left the receiver off the hook. Our ever-growing churches and lengthening cords of Kingdom building demand a response from all of us, from the youngest to the oldest.

God has the same wonderful concern for His people today as He had in Moses' time. "He that keepeth thee will not slumber" (Psalm 121:3).

There's not an hour that He is not near us,

No night so dark but His love can cheer us,

No, not one! no, not one!

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Announcements

BORN

—to Lynn and Betty Wilson of Kansas City, Missouri, a son, Christopher Kent, on June 9.

"SHOWERS of BLESSING" Program Schedule

July 12—"Do You Pray—and for What?" by Russell V. DeLong

July 19—"You Can't Lose," by Russell V. DeLong

July 26—"You Can't Win," by Russell V. DeLong

to Rev. and Mrs. Gordon B. Betzer of Sandpoint, Idaho, a son, Gregory Scott, on May 28.

—to Gary W. and Oletha (Ludwig) Hart of New Haven, Connecticut, a daughter, Andrea Leigh, on April 30.

SPECIAL PRAYER IS REQUESTED
by a Christian in Michigan—help in prayer is much needed—"I know God is able."

Assembly Information

ALBANY, July 15 and 16, at the District Center, White Church Road, Brooktondale, New York. Pastor Richard Parker. (N.F.M.S. convention, July 17; S.S. convention, July 18.)

ILLINOIS, July 15 to 17, at the campground, Mechanicsburg, Illinois. Write, Rev. Harold Daniels, Box 1705, Springfield, Illinois, host. (N.F.M.S. convention, July 13; N.Y.P.S. convention, July 18.)

MICHIGAN, July 15 to 17, at the Indian Lake Campgrounds, Route 2, Vicksburg, Michigan. Write Camp Manager Clyde Grubb. (N.F.M.S. convention, July 13; N.Y.P.S. convention, July 18.)

OREGON PACIFIC, July 15 to 17, at the Nazarene District Center, Route 2, Box 500, Clackamas, Oregon. (N.F.M.S. convention, July 17.)

COLORADO, July 16 and 17, at the District Tabernacle, 16th and Dover, Lakewood (Denver), Colorado. Pastor M. A. Palmer. (N.F.M.S. convention, July 14; S.S. convention, July 13.)

CENTRAL OHIO, July 20 to 22, at the District Campgrounds, 2708 Morse Road, Columbus, Ohio. Delbert Quillen, caretaker. (N.F.M.S. convention, July 22-23.)

EASTERN KENTUCKY, July 22 and 23, at First Church, 830 York St., Newport, Kentucky. Pastor John Howard, Jr. (N.F.M.S. convention, July 21.)

EASTERN MICHIGAN, July 22 and 23, at First Church, 60 State St., Pontiac, Michigan. Pastor J. E. Van Allen. (N.F.M.S. convention, July 21.)

NORTHWESTERN OHIO, July 22 and 23, at the Nazarene Center, Route 29, St. Marys, Ohio. Pastor O. V. Mewburn, 1001 Edward Street. (S.S. convention, July 21; N.F.M.S. convention, July 20.)

PITTSBURGH, July 22 to 24, at Alameda Camp Tabernacle, W. Penn Street Extension, Butler, Pennsylvania. Pastor S. T. Moore, 201½ Fifth Avenue. (N.F.M.S. convention, July 21; S.S. night, July 22.)

CANADA ATLANTIC, July 23 and 24, at First Church, Moncton, New Brunswick, Canada. Pastor A. P. Rainey, 13 York Street. (N.F.M.S. convention, July 21; S.S. convention, July 25.)

Nazarene Camps

Canada Central District Camps: at Clarksburg, Ontario, July 9 to 19; and at Pefferlaw, Ontario, July 24 to August 3. Workers: Dr. Willard Taylor, Rev. D. K. Wachtel, Rev. Roy T. Sellick, Rev. R. N. Raycroft, Singer George Waterman, Rev. and Mrs. George Whetstone, singers and musicians. Rev. Bruce T. Taylor, district superintendent. For Clarksburg write Miss Bertha Wilcox; and for Pefferlaw, write Rev. C. D. Westhafer, 1277 St. Clair Ave. West, Toronto, Ontario.

July 13 to 19, Colorado District Camp, at District Center campgrounds, one block north of Colfax on Dover, Denver, Colorado. Workers: Rev. Paul Martin, Rev. and Mrs. Jack Jamison, Dwight and Norma Jean Meredith. Rev. E. L. Cornelison, district superintendent.

July 17 to 26, Michigan District Camp, on Indian Lake, Route 2, Vicksburg, Michigan. Workers: Dr. Mel-Thomas Rothwell, Dr. Orville Jenkins, Singer Ronnie Lush, Rev. John H. Nielson, Rev. James R.

Leonard, Mrs. Kenneth Culver. Dr. Fred H. Hawk, district superintendent.

July 18 to 26, Albany District Camp, at Grandview Nazarene Camp, Brooktondale, N.Y., (just off Rt. 79, out of Ithaca, N.Y.). Workers: Dr. W. T. Purkiser, Rev. J. C. Crabtree, Miss Fairy Chism, Singer DeVerne Mullen, Mrs. Elaine Cunningham. Rev. Kenneth H. Pearsall, district superintendent.

July 19 to 26, Oregon Pacific District Camp, at the District Center, twelve miles southeast of Portland, Ore. (follow S.E. 82nd Ave. to Lake Road). Workers: Dr. D. I. Vanderpool, Rev. James McGraw, Rev. Gerald D. Johnson, Mr. and Mrs. Joe Hughes; and Keller-York Party, singers and musicians. Dr. W. D. McGraw, district superintendent. For reservations, write to Nazarene District Center, Rt. 2, Box 500, Clackamas, Oregon.

July 19 to 28 Eastern Michigan District Camp, at the District Center, Burkhardt Road, Howell, Michigan. Workers: Rev. D. K. Wachtel, Rev. H. Dale Mitchell, and Singers James and Rosemary Green. Dr. E. W. Martin, district superintendent. For information write Rev. W. E. Varian, 422 McCarthy, Howell, Michigan.

July 20 to 26, Florida District Camp, at Sunwance Campgrounds, three miles north of White Springs, Florida, on U.S. Hi-way 41. Workers: Dr. Lyle Eckley, Rev. Marselle Knight, Singer Bob Viser. Dr. John L. Knight, district superintendent. Write Rev. E. J. Singletary, 406 E. Henry St., Punta Gorda, Florida.

July 20 to 26, Kentucky District Camp, at the District Center, Summersville, Kentucky. Workers: Dr. Russell V. DeLong and Professor Paul Qualls. Rev. Dallas Baggett, district superintendent.

July 20 to 26, Missouri District Camp at Pinecrest Camp, County Road C, Fredericktown, Missouri. Workers: Dr. Gene Phillips, Rev. Fred Thomas, and Singers James and Rosemary Green. Dr. E. D. Simpson, district superintendent.

July 24 to August 2, Central Ohio District Camp, at the District Center, 2708 Morse Road, Columbus, Ohio. Workers: Dr. Edward Lawlor, Dr. C. H. Strickland, Singer James V. Cook, Rev. Charles Ide and the Olivetians Quartet, Rev. W. E. Zimmerman, Mrs. H. C. Little, Dr. Harvey S. Galloway, district superintendent. Write Rev. W. R. Moore, secretary, 4247 Cedar St., New Boston, Ohio.

July 24 to August 2, Louisiana District Camp, at Fort Jessop Camp, six miles east of Many on Hi-way 6. Workers: Rev. and Mrs. Le Darnell, preacher and singers. Rev. T. T. McCord, district superintendent. Write Leon Foust, Robeline, Louisiana.

July 24 to August 2, New England District Camp, at Nazarene Campgrounds, Francis Street on Route 28 (15 miles north of Boston), North Reading, Massachusetts. Workers: Rev. Paul Martin, Rev. Paul McGrady, Professor Robert Hale, Mrs. Mildred Mynbury, Rev. James E. Baker, Rev. Fletcher Spruce, district superintendent. Write Rev. Allan Keith, 82 Chandler St., Somerville, Massachusetts.

July 24 to August 2, Northwestern Ohio and Southwestern Ohio districts, at the Nazarene Center, St. Marys, Ohio (on Highway 29, 2½ miles west of St. Marys). Workers: Rev. Paul J. Stewart, Rev. David K. Wachtel, Professor Warnie Tippitt, Rev. M. E. Clay and Rev. Carl B. Clendenen, district superintendents. Write O. V. Mewburn, 1001 Edwards St., St. Marys, Ohio.

July 25 to August 2, Pittsburgh District Camp, Alameda Park Nazarene Campgrounds, W. Penn St. Ext., Butler, Pennsylvania. Workers: Dr. T. W. Willingham, Rev. Chester Plummer, James and Rosemary Green. Rev. R. B. Acheson, district superintendent. Write the district superintendent, Box 367, Butler, Pennsylvania.

July 27 to August 2, Georgia District Camp, one mile east of Adrian, Georgia (between Dublin and Swainsboro, on Hi-way 80). Workers: Dr. Mendell Taylor, Rev. C. B. Fuggett, Professor Paul Qualls. Dr. Mack Anderson, district superintendent. Write H. J. Eason, 2449 Bristol Drive, Macon, Ga.

July 31 to August 9, Indianapolis District Camp, at District Campgrounds, near Camby (ten miles south of Indianapolis on Hi-way 67). Dr. Norman Oke, Rev. Roy Bettcher, Singer Charles Paul, Rev. Luther Cantwell, district superintendent. Write W. A. Burton, Route 1, Box 132, Camby.

August 1 to 9, Akron District Camp, at the Nazarene District Center, Routes 44 and 62, Louisville, Ohio. Workers: Rev. Don S. Scarlett, Rev. and Mrs. W. H. Brand, Rev. C. J. Haas. Rev. C. D. Taylor, district superintendent.

August 2 to 9, Canada West District Camp, at Hartmann, Alberta (15 miles west of Olds). Workers: Rev. Bruce T. Taylor, Dr. Arnold E. Airhart, Rev. Jerald D. Johnson. For information write the district superintendent, Rev. Herman L. G. Smith, 2236 Capitol Hill Crescent, Calgary, Alberta, Canada.

August 2 to 9, Northeastern Indiana District Camp, at District Campgrounds, East 38th St. Ext., Marion, Indiana. Workers: Dr. Ralph Earle, Dr. T. W. Willingham, Rev. Wallace White, Professor DeVerne Mullen. For information write the district superintendent, Dr. Paul Updike, Box 987, Marion, Indiana.

Deaths

REV. CATHRYN S. SEALS

Rev. Mrs. B. V. Seals was born November 11, 1896, at Ballinger, Texas, and died at Bonneville, Washington, on May 8, 1964. Converted at the age of fourteen, she was sanctified about a year later and called into the ministry. Life for a teen-age soul-winning evangelist was not easy, but God gave her remarkable success—many knew her as "Sister Cathryn." In 1918 she married B. V. Seals, a fine young preacher who had been converted in one of her revival campaigns. To this happy union five children were born: Buford Seals, Cathryn Moore, Chrystell Wordsworth, all of Seattle, Washington; and Paul and Ralph, deceased. Mrs. Seals had a long and fruitful ministry in the Church of the Nazarene, serving with her husband in the pastorate, and in the district superintendency. Rev. B. V. Seals died on March 22, 1963, and since that time she had been very lonesome. She was a genuine Christian, a prayer warrior, and knew how to move things for God. She was conducting a revival in Stevenson, Washington; preached on Friday night of May 8, and God especially blessed. Retiring to the motel for the night, she died quietly in her sleep. Besides her children, she is survived by a sister, Lois Hamilton; and five brothers, Rouse and Dubert Jeanes, A. Midis, Joe, and Paul. Funeral service was held in Central Church of the Nazarene, Vancouver, Washington, with Dr. Hardy C. Powers bringing the message. Others assisting in the service were Rev. Bert Daniels, Dr. John Wordsworth, and Rev. Mark Smith. The church has lost a prayer warrior, and Seattle Central Church of the Nazarene has lost an example of a poured-out life.

REV. CHARLES BAUERLE

Charles Bauerle, retired Nazarene elder, died May 7, 1964, in Mansfield, Illinois, at the age of eighty-one. He was born near Griswold, Iowa, in 1883, and in 1913 was married to Alice Belle Reavis. He was converted and sanctified in 1909, and joined the Church of the Nazarene in 1911. After forty-one years in the ministry he retired in 1953, having served churches at Grinnell, Fairview, and Webster City in Iowa; Sidney, Canton, Pontiac, Bethel, Clinton, Nebo, Metropolis, Ogden, and Mansfield in Illinois. He was known for his Christlike life, his childlike faith, and his devotion in prayer. He left a triumphant testimony. He is survived by two sons: Paul, of Champaign; and John, of Mansfield; a brother, Rev. Ralph Bauerle, of Iowa; and two sisters: Katherine, and Mrs. Rose Morford. He was preceded in death by his wife; a brother, Rev. George Bauerle; and a sister, Mrs. Lydia Breckerbaumer. Funeral service was conducted in the Mansfield Church of the Nazarene by the pastor, Rev. James Campbell, assisted by Rev. Loy Gawthorp. Interment was in the Mansfield cemetery.

REV. FORD M. MILLER

Ford M. Miller, retired Nazarene elder, died March 29 in a hospital in Mishawaka, Indiana. He was born June 10, 1895. He served churches in Missouri and Indiana, and was forced to retire eleven years ago because of illness. He is survived by his wife, Dorothy, of Osceola, Indiana; a son, Rev. Ford R. Miller, of Kechi, Kansas; two daughters: Mrs. Robert Gibson, of Bourbonnais, Illinois; and Mrs. Helen DePue, of Detroit, Michigan; and a sister, Mrs. Bertha Graves. Funeral service was held in First Church of the Nazarene, South Bend, with the pastor, Rev. K. V. Bateman, officiating, assisted by Rev. Stanley Zook, Rev. Duane Knauberg, and Rev. Larry Hancock. Interment was in Prairie Street Cemetery, Elkhart, Indiana.

REV. A. L. DENNARD

A. L. Dennard, Nazarene elder of Northwest Oklahoma District, died March 27 of a heart attack at Bethany, Oklahoma. He was ordained in 1942 at the Western Oklahoma District, and served as pastor at Tuttle, Ponca City, Westside, Weatherford, Ryan, Clinton, and Helena, Oklahoma. He was a member of Bethany First Church of the Nazarene. He is survived by his wife, Elizabeth, of Bethany; a daughter, Mrs. Pearl Wilkerson, of Buffalo, Oklahoma; and a son, Lewis, of Bethany. Funeral service was held at Bethany First Church, with interment in the Bethany cemetery.

the Answer corner

Conducted by W. T. PURKISER, Editor

Is one required to tithe one's Social Security?

If one takes a narrow and technical view of the tithe, then that portion of the Social Security check which has not been paid for by you or your husband's contributions while working is "increase" and should be tithed.

For persons who entered Social Security late in life, this would represent the large part of the pension. It would be much less for those who worked under Social Security since its beginning. Your local Social Security office can supply you the necessary figures. The same

principle would apply to any pension or income from annuities.

However, I would hope you would just be reckless and tithe it all, trusting God as you have through the years to enable you to make the nine-tenths go farther than you could make the whole amount go. I realize there are those who look on the tithe simply as the fulfillment of a requirement of the law of God. It is better to view it as a challenge to faith and an expression of love.

When, where, and how did the angels come into existence? Are they created beings? or are they eternal with the divine Godhead?

Angels are created beings, brought into existence by God before the creation of the world (Job 38:6-7) as agents to do His will. Both the Old Testament Hebrew (*malakhi*) and the New Testament Greek (*angelos*) terms for *angel* mean "messenger." Angels are not co-eternal with God, since the Bible tells us, "By the word of the Lord were the heavens made; and all the host of them by the breath of his mouth" (Psalms

33:6); "All things were made by him; and without him was not any thing made that was made" (John 1:3); "For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him; and he is before all things, and by him all things consist" (Colossians 1:16-17).

In Acts 1:8 it states that you shall receive power after the Holy Ghost has come upon you. My question is this, Does everyone who receives the Holy Ghost receive this power? or should we seek this power?

The power is the power of the Holy Spirit, and should not be sought apart from Him. Each one who receives the Holy Spirit receives power. However, whether that power is released in life depends upon two things: the measure of prayer maintained (Acts 4:31-34), and the faith to act in obedience to the will of God (Acts 5:32).

Every house connected with the dynamo by electric conductors has the power of the dynamo. But whether or not the lights shine, the motors run, and the appliances work depends on

whether or not someone pushes the button or throws the switch.

Many good people pray for power who never get it because they never "push the button" or "throw the switch." They never get themselves in a place where only God can help them. There is no power for witnessing, preaching, or praying until there is witnessing, preaching, and praying actually undertaken. Sin of course breaks the connection, and failure to use what God has provided will result in its loss.

In Revelation 7:9, what people are to be the "great multitude, which no man could number"?

Students of prophecy differ sharply on this point. Dispensationalists generally interpret this number to be those who are saved during the tribulation period. My personal conviction is that it represents the Church Triumphant, the entire number of the redeemed of all ages.

I think the King James Version has preserved the sense of verse 14 by omitting the definite article and reading: "These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb." But then, I

am no expert on prophecy, and I refuse to fuss with any who have other views.

With regard to Revelation as a whole, I recommend that you buy a copy of Dr. Ralph Earle's book on Revelation in the *Search the Scriptures* series. It is to me as eminently satisfactory as a brief treatment can be. It is published by the Nazarene Publishing House and sells for fifty cents. These *Search the Scriptures* books are the biggest bargain in publishing history. There are sixteen of them covering the entire New Testament, and they are soon to be augmented to include the Old Testament as well.

LATE NEWS

Missionary Veterans Retire

Within the past two months three veteran missionary couples have come home to retire.

Dr. and Mrs. W. A. Eckel, with forty-two years of service in Japan; Rev. and Mrs. C. S. Jenkins, forty-four years in Africa; and Rev. and Mrs. John McKay, thirty-six years in India, are all at home and in the process of readjusting to life here.

Also, within the past two months, two missionaries have passed away: Mrs. Ruby Blackman, for thirty-three years a missionary to India, and Miss Anna Lee Cox, for twenty years a missionary to Africa. Both had resided at Casa Robles missionary home in southern California.

Another National District Superintendent

The Department of Foreign Missions has received word that Rev. Shongwe has been elected district superintendent in Swaziland, South Africa. This is hailed as another move toward self-government and the further development of the national Church of the Nazarene in that country.

Foreign Missions Film Viewed

"From Darkness to Light," the 16-mm. sound color film produced by the Department of Foreign Missions, was premiered Tuesday evening, June 23, at the General Assembly in Portland following the evangelism service.

The film is now available for use in local churches. Distribution will be through the Department office in Kansas City. An offering for the General Budget will be received at each showing.

National Nursing Superintendent in the States

Miss Nalini Yangad, superintendent of the nursing school at the Nazarene hospital in India, is in the United States for a few months of advanced, specialized training. Arrangements for her work have been made by Missionary Dr. Orpha Speicher, at present home on furlough.

Architectural Award to Columbus First

Columbus, Ohio, First Church of the Nazarene was given the architectural award of the year for Franklin County in a ceremony at the Columbus Gallery of Fine Arts last month. The commendation cites the church as "an imaginative concept achieved through bold, yet disciplined planning."

A picture of the new structure will be the *Herald* cover picture on the issue of

October 7, as part of a series of cover pictures representing distinctive or unique features of the various districts of the Church of the Nazarene. Columbus is on the Central Ohio District. Rev. Miles A. Simmons is pastor of Columbus First.

Laipher Leaves Hospital

Rev. Wilson R. Laipher, pastor of College Church of the Nazarene, Nampa, Idaho, has been released from the hospital following a serious heart attack. Convalescence is expected to take about two months.

CORRECTION

of error in June 17 ad
in set price of
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BIBLE COMMENTARY

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the continental United States



of the
Religious World

Weekly Church Service Before Class Replaces School Prayer

Hellertown, Pa. (EP)—The Hellertown Ministerial Association voted here to continue its year-long program under which public school children participate in Bible reading and prayer exercises once a week in churches before attending classes.

According to Rev. Roderick J. Wagner of Lower Saucon United Church of Christ—one of the participating churches—the program has been so successful that it has been adopted, with various modifications, by a number of nearby towns.

The program was started after the June, 1963, Supreme Court decision banning prayers and Bible reading in public schools. One of the two cases resulting in that ruling originated in the Abington Township of this state.

Conducted under auspices of the ministerial association, the religious exercises are held in two "shifts" at five local churches. The first session, at 7:30 a.m., is for high school students, and the second, at 8:30 a.m., is for elementary school children.

Both sessions last from ten to fifteen minutes and consist of the reading of a biblical selection by a minister or lay person and a group recitation of the Lord's Prayer by the children.

Students are encouraged to visit the church nearest the route they follow to

school, instead of the one at which they attend Sunday school or services.

Other participating churches are Christ Lutheran, Mountainview Moravian, Jerusalem Lutheran, and St. Paul Evangelical United Brethren.

Bob Jones University Honors Gov. Wallace

Greenville, S.C. (EP)—Alabama's segregationist Gov. George C. Wallace now holds an honorary Doctor of Laws degree from Bob Jones University, non-denominational institution here.

The degree was awarded, according to Dr. Bob Jones, Jr., president of the school, in recognition of Gov. Wallace's showing in three state presidential primary elections.

Expel Missionaries, Says Khrushchev

Moscow (MNS)—Soviet Premier Nikita Khrushchev has called on all Africa nations to expel Christian missionaries according to a report of the official Soviet news agency, TASS.

TASS said that in a speech at Aswan, Egypt, Khrushchev declared that ousting missionaries would guarantee the national progress and national rebirth of all African peoples. He said that missionaries are the agents of former imperialistic nations which are using them in an attempt to reconquer their lost colonies.

Governor Hatfield to Speak at N.S.S.A.

One of the key speakers at the 19th annual National Sunday School Convention in Portland, Oregon, October 7-9, will be Governor Mark O. Hatfield.

Governor Hatfield, a dedicated Christian and active as a lay leader in numerous church and Sunday school organizations, has just been named keynote and temporary chairman of the Republican National Convention.

Theme of the National Sunday School Convention will be, "For Times Like These . . . Vote Sunday School." (EP)

Future Seen as Difficult for Sudanese Christians

New York City (MNS)—An article in *Africa Now* (April-June, 1964), official organ of the Sudan Interior Mission here, states that "March, 1964, will be remembered as the dark month in which the Muslim government of this East Africa republic [Sudan] abruptly ended almost all foreign missionary work within its borders."

The withdrawal resulted in the closing of all S.I.M. stations except those at Khartoum and Omudurman, both of which are located in the northern section of the country.

Missionaries of the United Presbyterian Church remained at El Obeid, Gedaref, and Wad Medani—the only three locations in the south still having missionaries.

* * * * *


A Story-Note from.....

Hi,



"Follow the leader" is such a fun game. Sometimes you march, or skip, or fly like an airplane. There are 2 important parts to the game... the leader and the followers.



Every day you play "Follow the leader." Sometimes the leader is Mother, sometimes Dad, and sometimes a brother or sister. There is one Leader whom we all should follow every day – our Jesus. Follow His life of  and there will be no guessing whether you are right or wrong.

Love, *Gloria*

"He leadeth me in the paths of righteousness." – Psalms 23:3.

* * * * *

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of the Board of General Superintendents

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