

JULY 15, 1964

# Herald of Holiness

"IN THE POWER OF THE SPIRIT"

Official Organ  
of the Church of  
the Nazarene



Canada's  
Parliament Building  
Ottawa  
Canada Central District

# MARCHING ORDERS

**THE ARCHBISHOP WAS RIGHT** when he said, "A church that lives to itself will die by itself." There are also stages in dying, and one of these is in slowing down. Stalemate could be our real issue in the quadrennium just before us.

It is easy to get excited about trifles and about issues that don't really bite us or cost us very much. The chief fallacy of the social gospel exponents is that they hardly ever get around to themselves. They want reform in another section of the country and they can get "steamed up" about the social and religious problems of another continent where many of the so-called facts are hearsay and the actual history and sociological background of the area are either unknown or ignored.

There is a social impact on the world by the Church. Jesus said, "Ye are the salt of the earth." But He also warned us against becoming insipid and tasteless. Then, He warned, we would be "good for nothing," and "be trodden under foot of men." The Church must not be reduced to the role of a sponsor; she must be the mission itself. The Christian must not be reduced to a financial supporter or an advocate of a good cause; he must be a participant, a witness. In fact, the future of the Church of the Nazarene lies in this issue, whether or not we will, one by one, become personally involved in spreading the gospel. Sending out missionaries is no substitute for inviting our neighbors and friends to Sunday school and church.

The "March to a Million" program

now sponsored by the Department of Church Schools is a case in point. Will we go out of our way, will we become personally inconvenienced, will we care enough to make a special effort to get our local churches out of a rut to reach the untouched and the forgotten ones in our own communities? This is the practical guarantee for the future life of our church. Doctrine, tradition, training, organization, and buildings, all combined, can't do it. The most casual study of the New Testament Church in the Book of Acts convinces us that the fervor and participation of the ordinary members in that first century made their witness contagious and irrepressible.

It was David Livingstone, the missionary, who observed, "You don't

*General  
Superintendent  
Young*



know what you can do until you try." The power we need today is not for thrills; it is for service. Our program must be that which we would not undertake to do unless we were Spirit-filled. Our work must be quality work, else the fruit will not remain; but we cannot avoid the challenge of abiding in Him so that we bear "much fruit." The issue is not a million dollars; it is a million souls within the reach of our church today!

# Adorning the Doctrine

By MAURICE PALMQUIST, Pastor, Lakewood, Colorado

"WHAT shall I preach?" asked Titus, pastor of the Cretan church.

"Adorn the doctrine of God our Saviour in all things," answered General Superintendent Paul in Titus 2:10.

The same kinds of people who lived in Crete and went to Titus' church are around today. And the instructions still fit, too. Furthermore, "adorning the gospel" is no easier now than then.

Adorning the doctrine of holiness, for instance, is difficult because a doctrine is abstract. We receive pamphlets on "How to Make Your Home Beautiful." They are easy to understand because we can see our homes, live in them, and feel them. Doctrines are harder. Even simple abstract ideas have to be illustrated to be understood. For instance, try to explain the word "red" to a five-year-old boy in terms of the color spectrum or light waves, and you will get a blank stare. Paint red on the wall and he will understand. Or try to explain "three" without holding up three fingers.

Principles have to be clothed in people. Doctrines have to be demonstrated. Until holiness is lived—really lived—no one quite understands it. Perfect love is vague until you see a man who was wronged stay sweet and refuse to return evil for evil. A pure heart seems impossible until we watch a high school girl willing to sacrifice a boyfriend rather than go with him to places that would compromise her witness. The baptism with the Holy Spirit is a bit mysterious until you notice a lady with tears in her eyes enter the secret place of prayer because of a problem that once would have brought an eruption of critical complaining.

Another problem in adorning the doctrine is that the doctrine is already so beautiful. It seems like hanging tinsel on a star to speak of adorning the doctrine of the Holy Spirit as He brooded over the creation, inspired the prophets, descended like a dove on Jesus, transformed unstable new Christians, and poured power into the fledgling Church. It is easy enough to believe, but that's not enough. The Bible says, "Adorn it." Dress it up. What a job!

Really, we cannot make the doctrine any more beautiful. Truth is truth. Its beauty is in its existence. We need to provide a beautiful setting for it. Good jewels are not placed in sloppy settings. A jeweler's pride is in providing the best possible setting for good stones.

Careless living, irreverent attitudes, bitter feel-

ings, these all detract from the beauty of holiness. In fact they are incompatible. A good doctrine in a bad man is not only incongruous—it is revolting; and the doctrine, beautiful as it is, is blasphemed.

Providing a beautiful setting for the doctrine of holiness is done by letting Him work in and through us—by staying honest when it is easier to cheat—by praying when it is easier to sleep—by witnessing when it is easier to smile and be silent—by being faithful in church attendance even though friends or relatives make it difficult—and then not acting superior about it.

My son came home the other day with a ring he had found on the street proudly displayed on his index finger.

"It's a diamond, Daddy."

The first clue that he was wrong was that it was green. The second clue was that it was adjustable—not a solid ring of gold, but unattached at both ends so it would fit any finger. And one thing I know about diamonds is that their settings aren't adjustable. The settings are too precious to be bent and adjusted several times a day; they conform to diamonds, not fingers.

Holiness in our lives stabilizes standards, composes emotions, firms convictions, and transforms lives to levels that require the world to adjust to *them*.

However, the settings for precious stones do change over the years. A jeweler friend of mine told me that styles change even in engagement rings. The settings of 1900 are different from "Starfire" of 1964. Our churches and people have changed some, too. The way we dress, the way our buildings are built, the way our services proceed—many of these are different now.

But some things are not changed—the principles that gave those standards, principles like perfect love, modesty, a quiet spirit, a holy witness in an unholy world, and many more. God have mercy on us if we give up the old standards and don't develop new ones, equally high, equally holy, equally applicable.

The doctrine is still being adorned—all the way from a doctor who sells his practice to follow the Holy Spirit's orders to trek to Africa to the unemployed carpenter in Denver who yesterday put the tithe from his unemployment check in the offering plate. Beautiful doctrine—beautiful men!

# The Sad State of 6,000,000 Alcoholics

By Sunday School Evangelist  
A. S. LONDON

I HAVE SEEN the sad state of alcoholics since childhood days. Charley was a close neighbor. His family would come screaming at all hours of the night, seeking protection from a crazed, alcoholic parent in the home. He died fighting snakes, as he thought, in his boots.

Price was another alcoholic. His son was a school-mate of mine. The poor boy will carry to his grave the horrors of an alcoholic father.

There are around six million alcoholics in the United States. One million of them are women. Today I prayed with two of this vast army. The man cried like a whipped child in his drunken condition. A woman of shame was on her knees, with a broken limb, the result of a drunken brawl a few nights before. They were as helpless as babes in a mother's arms. The two homes they represented are broken; health is wrecked, business gone, and there is not a dollar in their pockets. Only God can break the cords that bind these human derelicts.

The liquor traffic spent \$24 million last year in advertising its goods. Its products now take third place among the nation's killers. The people of our nation drank fifteen billion quarts of liquor, wine, and beer in the past twelve months. As a nation, we spent twice as much for this awful curse as we did on education. The medical bill, brought on by excessive drinking, cost \$35 million in twelve months. Drinking cost our nation \$100 million in accidents, and \$30 million in jail maintenance.

We lost, as a nation, \$100 million in wages because wage earners were incapacitated for work. There are ten million children suffering from the impact of their parents' drinking.

One million people are sent to our mental institutions annually, many of them because of liquor drinking. One person in every twelve who starts drinking becomes an alcoholic.

The liquor traffic is now making a deep penetration into the lives of our youth between the ages of fourteen and eighteen. What a sad harvest awaits us in the tomorrows! The late Gipsy Smith said, "It is better to build a fence along the precipice before the child goes over than it is to build a hospital at the bottom of it." This presents a challenge to Sunday school and church workers to save our youth before they are caught in the whirlpool of this awful curse of liquor, wine, and beer.

Filth, poverty, disease, crime, broken homes, and debauched manhood and womanhood follow in the

trail of the six million alcoholics in our fair land.

Slaughter and social dissolution are inevitable for the masses of those who have the disease called alcoholism. A few like Sam Jones, the southern evangelist, who found the Christ after ten years in the clutches of this awful curse, discover that there is One able to save to the uttermost all those who come unto God by Him.

Mel Trotter fell so low that he took the slippers from his dead child's feet and purchased more liquor. But he was transformed by the grace and power of Jesus Christ. He preached the gospel for twenty-five years and won thousands to the Christian religion.

But there are teeming millions in the sad state of alcoholism who never get out from under the blackness of one of the darkest clouds in our nation. The only safe way is never to take the first drink.

May God make every Sunday school worker—and indeed every Christian—an evangelist to herald the "good news," and save the youth of our nation from going over the precipice from which millions will never return!

## The Cover . . .

*The Parliament buildings in Ottawa, Ontario, Canada, stand on the banks of the Ottawa River with the Peace Tower rising 241 feet looking out over both the city of Ottawa and across the river to the province of Quebec. They represent the strategic position of the Canada Central District in the Dominion, and the challenge it faces. The district includes the provinces of Ontario and Quebec, which comprise approximately one-third of the area of Canada and one-half of the population. There are now 42 organized churches with 2,100 members. Three of these churches are in the province of Quebec, which, because of its French culture and language, stands as the greatest challenge to missions on the North American continent today. Rev. Bruce T. Taylor is the district superintendent.*



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# The Product of Pentecost

By W. M. LYNCH, Pastor, First Church, Waco, Texas

**And with great power gave the apostles witness of the resurrection of the Lord Jesus; and great grace was upon them all (Acts 4:33).**

FROM THE HOLY BIBLE we have the *promise of Pentecost*: "But ye shall receive power, after that the Holy Ghost is come upon you . . ." (Acts 1:8). Through a holy Sacrifice we have the *provision of Pentecost*: "It is expedient for you that I go away; for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you" (John 16:7). In holy bestowal we have the *perfection of Pentecost*: "And they were all filled with the Holy Ghost . . ." (Acts 2:4).

Pentecost produced holy men and sinless servants who had "clean hands" and "pure" hearts. In their holy hearts sin was abandoned, self was dedicated, and carnality was crucified. Out of such committed Christians we see more vividly than ever the *product of Pentecost*.

## I

### ***Pentecost produced empowered Christians***

It is both refreshing and rewarding to note the effect of Pentecostal power upon the Early Church. Uplifted soul and increased knowledge are the results of such a study. To those first recipients, divine power was accompanied by "a sound from heaven as of a rushing mighty wind," "cloven tongues like as of fire," and a universal understanding. There must have been an immediate jubilee, set to the music of shouting, weeping, laughter, and praise! But the believers were still in the Upper Room!

How would this experience stand the test of the critic?

How would it endure the test of time?

How would it weather the storm of persecution?

How would it fare in the hour of martyrdom?

No gift had been so divinely planned, no price so greatly paid, no followers so heavenly endued, no church so spiritually endowed. There was power in prayer. The sightless saw; the deaf heard; the dumb spoke; the lame walked—all because of divinely given Pentecostal power. There was power with the people. Widows were fed; opponents were felled; officials were fearful—all as a result of Pentecostal power. Then there was power through preaching. The rebellious repented; multitudes were moved; even kings were condemned—because these holy warriors knew Pentecostal power.

There is available yet today the same limitless power for those who experience a personal Pentecost.

## II

### ***Pentecost produced witnessing Christians***

From Pilate's palace to Acceldama's field, they witnessed to His glorious resurrection. From Temple court to humble home, they witnessed to His expected return. There was worry among the Pharisees, wonder among the Sadducees, willingness among the new converts, but there was witnessing among the sanctified.

Their witness was real, refreshing, reviving, revealing. The witness itself told of their trammled timidity, forsaken fear, waning weakness. In the wake of such witnessing lay abandoned sins, forsaken habits, deserted idols. The church grew, souls rejoiced, angels sang—all because there was witnessing!

Are these times so different, is this generation so degraded, the curse of sin so devastating that witnessing cannot win? Not so! God still lives; power is still available; humanity's needs are just as staggering. Spiritually hungry hearts still haunt the sin benighted. The call of Christ and the challenge of the Church are upon us. The enduement of power makes of us witnesses, whether evangelist, missionary, pastor, or layman.

## III

### ***Pentecost produced grace-filled Christians***

Echoing through the generations are the moving and stirring words, ". . . and great grace was upon them all." Prevailing and penetrating grace moved upon that holy Church of the Firstborn. There may have been shortages in finances, lack in abilities, need in talent, but there was an abundance of grace! And great grace was their need!

They had known the Lord in His saving grace.

They could witness to the Lord's sanctifying grace.

They were aware of His satisfying grace.

They were dependent upon His sustaining grace.

Many today speak of grace to bear burdens, grace to carry crosses, grace for temptations, grace for troubles. But God's grace for those sanctified servants was all this and more too! The past was pardoned, the present challenging, the future desirable.

Their experience and abundance of grace are available today. There is grace for heart purity, grace for heart joy, grace for personal peace. It is

available, so seek it; obtainable, so accept it. In self-abandonment and pursuit of harmony, "great grace was upon them all." No less grace will be ours today when once prevail unity, togetherness, prayer, and Pentecost.

The promise yet holds: "But ye shall receive power, after that the Holy Ghost is come upon you." The challenge yet is ours: ". . . tarry ye in the city of Jerusalem, until ye be endued with power from on high" (Luke 24:49). The commission is still unaltered: "Go ye into all the world, and preach the gospel to every creature" (Mark 16:15).

# "Where's

# the People?"

By CLARE ST. JOHN

Pastor, Newcomerstown, Ohio

"HERE'S THE CHURCH, and here's the steeple . . ."

Childhood is a time of delightful pastimes. Remember this one? Hands clasped, fingers interlocked inside the hands except the forefingers, which are held unbending tip to tip. Now, "Here's the church [the hands], and here's the steeple [forefingers]; open the doors [thumbs] and see all the people [clustered fingers]."

When my oldest child was quite small she was learning this game one day. As she tried it she made just one mistake; she clasped her fingers outside rather than inside her hands. So Jeannie rhymed, "Here's the church, and here's the steeple; open the doors, and . . ."—now with a puzzled look—"But where's the people?" The "people" were obviously on the outside.

This serves to illustrate a real-life problem in regard to church people and the church. We build the buildings, complete with attractive steeples. We have the people; at least they are quick to say that they "belong" to such and such a church. But when the doors open and it is time to respond to the worship and work of the church, too many are found on the outside.

The problem is not merely to get folk to the services, though that is part of it, but to produce a people whose hearts are in the life and work of the church. One of the prophets declared for God, "Ye shall seek me, and find me, when ye shall search for me with all your heart" (Jeremiah 29:13). Wholeheartedness was then, and is yet today,

man's only acceptable response to God.

Is this the spirit of the church now? To ask the question is to answer it. If we were honest, our prayers would often be, "Not Thy will, but mine, be done." The typical modern churchgoer might be aptly described as a "go-getter"—he "goes" to church to "get" what he can. The New Testament concept of a Christian is that of a "go-giver"—one who "goes" that he might "give" himself.

Such self-centeredness in worship produces a numbing drowsiness in regard to the spiritual mission of the church. A Canadian railroad, urgently in need of sleeping cars, inserted this ad in a trade journal: "300 sleepers needed at once." Soon the company received a letter from a pastor in Iowa offering his entire congregation!

Fellow church members, let's locate ourselves in relation to the open doors of the church. Really, where are we? Where are we in relation to the mission program of the church? Where are we in demonstrating to our neighbor a life transformed by the power of Christ? Where are we in prayer? In church finances? "Where's the people?"

The Apostle Paul wrote, "A great door and effectual is opened unto me." A door of effectiveness is opened to us, too. It is the church door. We can enter that door with God's people to meet Him. We can together go from that door taking Him to a world desperately in need of His grace.

"Playing church" is normal entertainment for small children but pathetic pastime for what should be mature adults. The world is asking, "Where are the people? Does the Church have the answer? If so, tell us, show us." Well, where *are* the people of Christ? Busy attending to their personal affairs, or seeking first the kingdom of God?

Panaceas for today's society abound. Many are infiltrated with hate and based upon godlessness. But the Church has the only tested and adequate answer. May we, each one, put the candle on the candlestick, fling open the church doors, and proclaim to all, "Here, here are the people!"

## CHRIST in the Lowly Ways

*Christ wants to be in all our homely tasks,  
Not just when 'tis some special thing He asks;  
To glorify the steps that daily plod,  
And make the humdrum way a praise to God.*

*The mountain peaks of life rise high and grand,  
But 'tis not often on their heights we stand;  
Christ, too, would walk with us the lowly ways,  
And tinge the common things of life with praise*

By ETHEL GRANGER BEMIS



## and His Gracious Invitation

By EDWARD G. WYMAN

*Suzanne Ministry, Tempe, British Columbia, C.A.*

*I heard the voice of Jesus say,  
"Come unto Me and rest;  
Lay down, thou weary one, lay down  
Thy head upon My breast."  
I came to Jesus as I was,  
Weary, and worn, and sad;  
I found in Him a resting place,  
And He has made me glad.*

—Horatius Bonar

AS the blackness of the night is studded with fiery gems in the heavens above, even so the Bible abounds in rubies, diamonds, sapphires—priceless gems that sparkle, gleam, and glow in the darkness of human sin and depravity.

As some stars outshine others, stars of first magnitude, so it is with texts. Matthew 11:28 is a text of priceless worth, of more value than a king's ransom. The whole purpose of Christ's coming into the world is packed into a few simple words of sublime truth: "Come unto me, all ye that labour and are heavy laden, and I will give you rest."

### I

*The simplicity of the invitation*—"Come unto me." There are many burdensome, tiresome requirements of ancient religions and modern sects. The invitation of Jesus is a refreshing contrast with its marvelous simplicity. One of the first words of anyone's vocabulary is expressed by the outstretched arms of a mother—"Come."

The religions of the world tell what man must do, where he must go in endless pilgrimages, the rites and ceremonies he must perform. Christ says simply, "Come unto me." To Peter and his companions He said, "Come ye after me, and I will make you to become fishers of men" (Mark 1:17). To the multitude present at the Feast of Tabernacles, He cried,

"If any man thirst, let him come unto me, and drink" (John 7:37). Almost the last words of the Bible are, "And the Spirit and the bride say, Come. . . . And let him that is athirst come" (Revelation 22:17).

Come to Christ, for He alone gives life, sustains life, and promises eternal life. Come to Him who is our Peace. Come to Him, for He is God, the Son of God, the Lamb of God, the Christ of God, the one Mediator between God and man. Come to Him, for He is never a disappointment to those who trust in Him.

### II

*The scope of the invitation*—"All ye that . . . are heavy laden." All are invited. All are included in Christ's gracious provision. The king on his throne, the pauper in his hovel, the university professor, those who don't know how to read or write, and the great mass somewhere in between, all are included.

This call goes forth to all who labor and are heavy laden, all who would be free of the heavy burden of sin, all who would know the peace that Jesus gives, all who want to be delivered from the torturous accusations of a guilty conscience. Christ invites all whose road is rough and rugged, all who fear a coming judgment, all who have the dark cloud of sin between their souls and God.

George Eliot once said, "I could not live in peace if I put the shadow of a willful sin between myself and God." But the spectre that haunts many a life is not the shadow of but one sin, but rather that of many sins, of a whole lifetime of sin. But all who are heavy laden with fear, care, toil, and sin may come to Christ and be certain of receiving a welcome.

His gracious words are more sure, steadfast, certain, solid, and dependable than the everlasting hills. "The mountains shall depart, and the hills be removed; but my kindness shall not depart from thee, neither shall the covenant of my peace be removed, saith the Lord" (Isaiah 54:10).

### III

*The sublimity of the invitation*—"I will give you rest." If the text itself is a rare jewel, the word "rest" is one of its most delightful facets. For soul rest is so priceless it cannot be purchased in any of the markets of earth. But what is this rest our Saviour offers so graciously?

It is not advice freely given, nor is it sympathy sincerely expressed. Such sympathy is deeply appreciated in hours of grief, loss, and heartache, but it doesn't go far enough. Nor is it financial assistance benevolently offered.

It is healing for a wounded heart. It is comfort for a troubled mind. It is fellowship for a lonely spirit. It is unspeakable relief for a haunted soul, haunted with the sins of the past, haunted with the pictures of sinful folly indelibly inscribed on the pages of memory.

This rest is dawn after midnight—for weeping

may endure for the night, but joy comes in the morning. It is calm after a storm with the divine Master commanding, "Peace, be still." It is laughter after tears with the joy of sins forgiven and the bliss known only by those born by a new celestial birth. It is glad reunion after the heartbreaking separation that sin has brought between man and his Maker. It is Heaven's gift to a weary world.

This rest, this calm, this peace is something that no government on earth can provide. No engineer or chemist can manufacture it. No ecclesiastical organization has any monopoly on its distribution. For it belongs to Christ—He is the Author of this peace. He is the Prince of Peace. He himself is our

Peace. He purchased peace with the blood of His cross.

No saint, however closely he walks with God, would dare to give such an invitation. Nor would any prophet, however profound might be his knowledge of things divine. Not even the apostles in Christ's inner circle could extend such an offer. This is an invitation that only the Christ of God could give. But thank God, it is an invitation that any sinner can and should accept. It is an invitation that you can claim as your very own, accept, rejoice in, and not on some uncertain date far in the future but this very day, this very hour, this very moment "Come unto me, all ye . . . and I will give you rest."

# HOLY AMBITION

*By C. D. WESTHAFFER, Pastor, St. Clair Church, Toronto, Ontario, Canada*

AMBITION is defined as a consuming desire to achieve some object or purpose, as to gain distinction, influence, or preferment.

Unholy ambition has been the scourge of history. Many a just cause has been sabotaged by personal unholy ambition. Churches have even been blighted by the touch of this evil desire.

Is ambition ever justified? A famous Boston clergyman was asked a number of years ago if the Bible anywhere sanctioned ambition. In answering the question, the minister pointed out that Paul, in the course of his Epistles, speaks three times of being ambitious.

The word the Apostle uses is not rendered "ambitious" in the text of the King James Version. However many translators have given this as the meaning of the original Greek. In each case the object of the ambition mentioned is a natural human aspiration that has been sanctified. Paul was a man who was possessed with a sanctified ambition.

In Romans 15:20, he writes: "It is my ambition to bring the gospel to places where the very name of Christ has not been heard" (NEB).<sup>\*</sup> This is the real glory of a missionary's life. Many are helping to evangelize the world today by preaching the gospel in areas that have never heard the message of salvation. These ambitious warriors of the Cross are doing more for the peace and welfare of mankind than man-made commissions and organizations. Our young people need this burning, holy ambition today to advance the kingdom of God.

In II Corinthians 5:9, Paul again admits a holy desire: "We therefore make it our ambition, wherever we are, here or there, to be acceptable to him" (NEB).<sup>\*</sup> Here is an ambition to be well pleasing unto Him—a supreme desire to maintain favor with

God. It is the highest motive for Christian living and service. This same desire motivated our Lord's earthly ministry and life, for He said of His Father, "I do always those things that please him" (John 8:29). Seeking to please God keeps the motive life of a sanctified person pure and above reproach.

Paul exhorts his friends at Thessalonica, "Let it be your ambition to keep calm and look after your own business, and to work with your hands, as we ordered you, so that you may command the respect of those outside your own number, and at the same time may never be in want" (I Thessalonians 4: 11-12, NEB).<sup>\*</sup> In other words, Paul is challenging them to walk worthy of their vocation.

This may seem to be a strange ambition and certainly does not call for a passive existence. The Apostle is thinking of a life that has spiritual poise and tranquility. This requires real ambition. One commentator of a century ago writes: "It is to live quietly in the practice of those peaceful and humble virtues which suit the genius of Christianity; an ambition worthy of a follower of Jesus."

This is an ambition for sainthood in its proper sense. It can come only when we refuse to seek the ways of the world, and seek our spiritual poise and peace from the mind of God. This is what Isaiah meant as he told the people of his day, "In quietness and in confidence shall be your strength" (Isaiah 30:15).

May the holy ambitions of the sainted Paul be ours! An ambition for holy service, God-centered living, and spiritual poise are fitting goals for our day. The crying need in every walk of life is the evidence of sanctified desire.

<sup>\*</sup>©The delegates of the Oxford University Press and the Syndics of the Cambridge University Press, 1961.





# PARENTS it's up to you!

By C. NEIL STRAIT, Pastor, Carmel, Illinois

THE MODERN FAMILY has become a complex structure. Working mothers, shift-working fathers, and part-time working children make up many a family circle. Clubs, activities, and meetings of all kinds clamor for our attention. All in all a busyness pervades the home which threatens the basic security of our nation.

The family is the bulwark of society. It exemplifies, better than anything else, the democratic dream. It is one of our best answers to the Communist challenge. But we must face up to the existing challenge of busyness if we are to survive.

Children, who will be men and women tomorrow, need the home and its training today. A modern writer warns:

"We have condemned the efforts of the Communists and Nazis to substitute community nurseries and dormitory living under State control for the raising of children in their own homes. Yet too many parents, under the pressures of modern demands, are defaulting their responsibility by accepting the cultural pattern around them, failing to hold firm to the conviction that the family is God's way of training children, and that the Christian family is the basic unit of the parish which itself is part of the larger family of Christ."

Three areas of parental responsibility seem apparent. First of all, there must be religious training

within the home. The Sunday school and other Sabbath services are not enough. All too many times the Sunday service is meaningless to children, for it has no apparent bearing on the other six days of the week. Training in prayer, Bible reading, meditation, and stewardship must take place within the home.

Around the family altar, with understanding parents, the child must become acquainted with the great issues of the Christian faith. In the activities of the home the child must be taught the rules of Christian living and the doctrines and standards of the church. Then when he goes to Sunday school and church he is equipped with some of the information and understanding that, in years to come, will qualify him for churchmanship.

Second, parents must take time to welcome questions. Children catch the feel of busyness and postpone their questions, hoping to find Mother and Dad with a free minute. Questions are easily brushed aside and often considered wasted verbiage. But let us remember that the question is really the young mind reaching out trying to find the right way. Someone has said that "... questions are the growing edge of the child's life." If the questioning child does not find an answer with one query, he will seek elsewhere. It is the answer found "elsewhere," that blurs the message of the church and

# Holiness

**HOLINESS** is wholesome, hearty, high-minded. It hallows the Father, honors the Son, and harbors the Holy Spirit. It originates in heaven, but it grows its strongest roots in the home. It sanctifies the heart and adds sanctity to the hearth. Its habiliments clothe the inner man with God's grace and the outer man with good sense.

By REX OLSON

The harmonies of holiness in the depth of the soul make bearable the discord and dissonance of a world unfriendly to grace. It is the hub of the yielded life. It enhances the good, the beautiful, the true, and abhors the very garments spotted by evil. Its presence and practice are pilot and protection to the young, strength and sustenance and safety in the heated struggles of the mature years, and the honor of the present and the assurance of the future to the hoary head.

When the Holy Spirit is the unhampered Host in the consecrated heart, that heart is lightened, the head enlightened, the home brightened, sin frightened, and the glory of the Cross heightened. Holiness is the world's most urgent need; for it the earnest heart doth plead; it can enter every passing deed; for this it was that Christ did bleed.

*Holiness, without which no man shall see the Lord (Hebrews 12:14).*

robs her of so many young minds.

Third, discovery must be a part of family living. An excursion in Christian living is not above any family. Sitting together in church to share the worship experience of the Sabbath does something for each member of the family. This discovery can be transferred to the home through family devotions, singing, listening to records, reading, etc.

There must be times when the child sees the breaking out of religious experience. He must see the priorities of his parents. James Stewart reminds us that "... in the atmosphere, the relationships, of home the great facts of Christianity become credi-

ble; facts like the love of God, the forgiveness of sins, the reality of answered prayer. And to see, in childhood, one's parents, who are the primary visible authority, themselves acknowledging in all their ways another power, a higher invisible authority, leaves a quite indelible impression."

These three areas of parental responsibility offer the church a helping hand in making the church relevant to children. The church cannot do it alone. Parents must make the church important and meaningful in their lives or children will see little need of making it so in theirs.

# Enemy Number 1

By BRIAN L. FARMER, Pastor, Bristol, England

IT IS COMMON KNOWLEDGE that faithfulness in Christian living is beset by many foes. There is the hostile environment of this "present evil world" which may bring a thousand and one pressures on a person to be godless. There is the handicap of an imperfect humanity which leaves one with less than the ideal in mind and body until the day of His death. There is Satan!

But none of these constitutes the Christian's main problem. It is something quite different—a part of himself. It is an aspect of his fallen human nature, distinct from his essential humanity, which St. Paul calls the "carnal mind."

This term is not in the everyday speech of the twentieth century, but Paul's thought was of the inborn tendency to evil; the attitude of seeking the material before the spiritual, the temporal in preference to the eternal. This is "enemy number one"—the carnal mind. Indeed, the Apostle perceives that it is not only an enemy of man, but an enemy of God: "The carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be" (Romans 8:7).

The good news is that this foe may be dealt a deathblow. It would be a poor redemption which would leave a man with an aspect of his being at enmity with God and unsubjected to His law. But no, Christ was manifest "that he might destroy the works of the devil," including the carnal mind, which has become woven into the very texture of men's souls.

It is the chief *personal* adversary.

Opposition from without is bad enough, bringing often weariness and sometimes defeat to the Christian, but this *fifth column* within is many times more dangerous. *Inner* conflict is the most distressing. *Civil* war is the most destructive.

James observed, in writing about temptation, that "every man is tempted, when he is drawn away of

his own lust, and enticed" (James 1:14), and certainly it is the temptations from within that are most likely to be successful. With this truth in mind, the New Testament preachers were forever concerned that their converts should receive the Holy Ghost after they had believed. They had learned by experience that, among other things, the baptism with the Holy Spirit would bring heart purity—deliverance from the carnal mind—to their converts. This experience they sometimes thought of as *confirming* or as *establishing* the believers. Exactly! A Christian can hardly be steadfast in his newfound faith so long as the ace enemy is active within.

In this day and age a Christian's external foes are legion. Perhaps there are hostile workfellows, an unsympathetic family, the constant call to lesser things of this materialistic age. All these circumstances Satan uses, but none to such good (or evil) effect as his very own ally within the very heart of his victim. No wonder he fights holiness!

Furthermore, this same factor in human experience is also *public* enemy number one.

It was said fairly recently in the House of Commons that the origin and causes of delinquency were baffling and little understood. Perhaps so, but Jesus said that it was *out of the heart* that murders and adulteries and riotings and suchlike all come.

In our imperfect society there are obviously some external circumstances which incite people to malice, jealousy, envy, hate, impurity, and so on; but by far the most temptation and the most sin arise from the corruption of our hearts.

How wrong it must surely be to preach but half a gospel and to leave unspoken the truths of sanctification! Inherent in the gospel is this message: Who-soever will may know an end to the hostilities between God and the carnal mind. The war is potentially won by God. He requires only the cooperation of the Christian to make the victory actual.



# PORTLAND REPORT

NEWS & VIEWS OF THE SIXTEENTH GENERAL ASSEMBLY AND CONVENTIONS

COMMUNION SERVICE LARGEST EVER . . . The General Assembly opened with a Communion service with more than 21,000 present at 10:00 a.m. Sunday morning, June 21. This was the largest crowd in the history of the Portland Coliseum, and in the annals of the Church of the Nazarene. Dr. G. B. Williamson brought the Communion message, and 500 elders distributed the elements to the worshipping throngs. The picture shows part of the overflow crowd standing along the walls, and the platform banners highlight the theme for the next quadrennium: "IN THE POWER OF THE SPIRIT--Preach, Teach, Live, Win."



RESPONSE TO MISSIONARY CHALLENGE . . . More than 2,000 young people, including nearly all members of the 1,000-voice choir, came forward in dedication of their lives to full-time Christian service at the conclusion of the missionary rally Sunday afternoon at the General Assembly. The service included reports from the fields, and the responses of outgoing missionaries. Missionaries who spoke included Mrs. Mary Anderson, India; Dr. David Hynd, South Africa; Rev. Harry Flinger, Peru. Nationals who spoke were: Hanichi Nichida, Japan; Rev. S. T. Gaikwod, India; and Rev. Jorge Barros, Cape Verde Islands. Outgoing missionaries included Prof. Charles Gailey, Swaziland; Rev. Fred Forster, Japan; and Dr. Dudley Powers, New Guinea. The picture shows the 1,000-voice, teen-age choir under the direction of Paul Skiles and the theme of the rally, "We've a Story to Tell to the Nations."



OREGON GOVERNOR WELCOMES ASSEMBLY . . . Governor Mark Hatfield of Oregon challenged the church to combat the evils of the day with the power of love and faith, rather than hate and fear, in the opening session on Monday. The Governor stated, "There is a fear that creates havoc and sterility of ideas and ability to meet the challenge which has even crept into the churches. Those who believe in Jesus Christ and His kingdom, should demonstrate the peace of mind that comes from



Him, and a life which will be a testimony to the positive, constructive power of faith." After a standing ovation, Dr. Williamson presented the Governor a new Bible, a leather-bound copy of the Nazarene hymnal, and a copy of the church "Manual" as shown in the picture.

GENERAL SUPERINTENDENTS REELECTED . . . In a remarkable show of unanimity, the five general superintendents eligible for reelection received 99.04 percent of the votes cast. The men reelected to the top responsibility in the church, in the order in which their names appeared on the ballot, are: Dr. Hardy C. Powers, Dr. G. B. Williamson, Dr. Samuel Young, Dr. Hugh C. Benner, and Dr. V. H. Lewis.

QUADRENNIAL GOALS OUTLINED . . . The Quadrennial Address of the Board of General Superintendents was prepared and read by Dr. Hugh C. Benner at the beginning of the General Assembly. Dr. Benner reviewed the progress of the last four years, the state of the church, and sketched the goals of the quadrennium ahead. The major objectives for the next four years are:

- \*Net gain of 50,000 members
- \* 500 new churches
- \* Sunday school enrollment of at least 1,000,000
- \* Commission and send 150 new missionaries
- \* Give \$22 million for world missions
- \* Launch vigorous and consistent visitation programs in each church



Dr. E. S. Phillips, pastor of Bethany First Church, was elected Executive Secretary of the Department of World Missions to serve as the executive director of the far-flung mission work of the church. He succeeds Dr. George Coulter, earlier elected to the general superintendency.

Dr. Orville Jenkins, district superintendent of the Kansas City District, was elected to succeed Dr. Roy Smee, retired as Executive Secretary of the Department of Home Missions and Church Extension.

All other department heads were reelected without dissenting vote at the Saturday night meeting of the new General Board.

BIG RESPONSE TO EVANGELISM CHALLENGE . . . Dr. V. H. Lewis presented a challenge to all-out soul-winning for the fall months of this year in the evangelism rally Tuesday night, with 2,000 ministers and 5,000 laymen pledging to work together to this end. Pastors have committed themselves to evangelistic preaching, to make 500 calls in the homes of the people, to spend an entire day in prayer during August, and the laymen responded with a prompt indication of willingness to give God and the church first call on time and effort. A more complete report will be featured in the HERALD next week.

TWO NEW COLLEGES PLANNED . . . The General Assembly authorized the formation of two new college zones, and plans to begin new colleges at the junior college level. The new junior colleges would be authorized to become four-year colleges when circumstances would justify. The timing has been left within the discretion of the Board of General Superintendents and the General Board, and a resolution was presented to encourage the present zones to continue the support of their colleges until the new steps may be taken.

DR. GEORGE COULTER was elected to the office of general superintendent to succeed Dr. D. I. Vanderpool, retired, in almost unprecedented speed and unity of action on the second ballot.



In accepting his new assignment, Dr. Coulter said, "If I were to follow my own desires, I would pass up this honor. Still, before my vision is the crowd of young people Sunday afternoon, nearly 2,000 of whom responded when I challenged them to give themselves to Christ's service. I would not want to fail them nor the church. I am sure I have many inadequacies. I find it impossible to convey my heart feelings to you today. I thank you for your confidence and love, and I promise to give you my best service as God leads and directs." Dr. and Mrs. Coulter were presented to the Assembly with their family. Left to right are Gary Coulter, grandson Brian Tippett, son-in-law Kenneth Tippitt, daughter Colleen Tippitt, Mrs. Coulter, and Dr. Coulter.

GENERAL OFFICERS CONTINUED . . . Dr. John L. Stockton, general treasurer, Rev. B. Edgar Johnson, general secretary, and Dr. W. T. Purkiser, editor of the HERALD OF HOLINESS, were reelected for four year terms by large votes. Other general officers were chosen by the General Board at its first meeting on Saturday.

BIBLE COLLEGE AUTHORIZED . . . A Nazarene Bible College will be set up within the next four years, according to action taken by the General Assembly. In a warmly debated action, the Assembly directed the Board of General Superintendents to plan for the election of a board of control, a president and faculty, and to arrange financing for a Bible school to train ministers who might not be able to avail themselves of the present ministerial training programs in the colleges and seminary.

PLACE OF CHRISTIAN COLLEGE STATED . . . The Christian college is "like a ship moving against the wind and current," General Superintendent Hugh C. Benner said Wednesday night at the final rally of the General Assembly devoted to the educational interests of the church. Some 8,000 people heard a program of music and testimonies from eight of the Nazarene young people who will take part in Latin American evangelism next month, saw a preview of a film taken on Nazarene college campuses, and heard the address by Dr. Benner, sponsor of the Department of Education. "We have given an almost impossible task to our colleges," he said. "In the midst of widespread liberalism, we ask our colleges to be conservative; in unbelief, they must nurture faith; where there is license, they must maintain restraints. Where humanism abounds, they must maintain a grasp of God. In the day of personal liberty, they stress moral standards. They resist destructive and perilous trends and maintain clear Nazarene programs."--N.I.S.

NEW GENERAL BOARD ELECTED . . . The General Board, which oversees the work of the church during the interim between General Assemblies, was elected to serve until 1968. Composed of equal numbers of lay and ministerial members, and nominated to provide representation from the various zones and interests of the church, the board met for organization and preliminary planning after the close of the Assembly. Lay members are John T. Benson, Jr., Harlan H. Heinmiller, Vernon Lunn, Dr. Robert Mangum, Dr. Edward Mann, Dr. J. Wesley Mieras, Dr. L. D. Mitchell, Gordon Olsen, Mrs. Rhoda Olsen, Kenneth I. Olsen, Charles Oney, George J. Reed, Dr. Lauren Seaman, F. L. Smee, E. W. Snowbarger, Dr. Leonard Spangenberg, E. H. Steenbergen. Ministerial members are Milo Arnold, Cecil Ewell, George Frame, Harvey Galloway, Ponder Gilliland, William Great-

house, Ray Hance, John Hancock, Lawrence Hicks, John L. Knight, T. E. Martin, W. D. McGraw, Thomas M. Hermon, Fletcher Spruce, Eugene Stowe, Paul Updike, Morris Wilson, and Robert F. Wood.

SEMINARY BOARD TO SERVE . . . The Board of Trustees of Nazarene Theological Seminary is elected by the General Assembly from the geographical zones of the church, with three lay members chosen at large. Ministerial members elected to serve for the next quadrennium are Harvey Galloway, E. E. Grosse, Ray Hance, L. B. Hicks, Orville Jenkins, John L. Knight, M. L. Mann, W. D. McGraw, A. Milton Smith, and Herman L. G. Smith. Lay members at large are George J. Reed, F. L. Smee, and Leonard Spangenberg.

DEPARTMENT OF WORLD MISSIONS . . . The Department of Foreign Missions was renamed by action of the General Assembly, "The Department of World Missions." This step was taken to emphasize the worldwide nature of the church's task.

DR. VANDERPOOL VOTED EMERITUS STATUS . . . Retiring after sixteen years in the general superintendency, Dr. D. I. Vanderpool was enthusiastically voted the honor of General Superintendent Emeritus. The picture shows Dr. Coulter, left, receiving the counsel of Dr. Vanderpool, right.

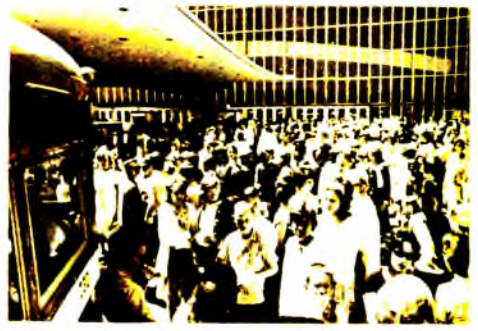


ASSEMBLY EXTENDED TO SATURDAY . . . The pressure of business and extension of debate on major steps taken by the General Assembly held the gathering over until Saturday, with the General Board meeting on Saturday afternoon and night. Assemblies in recent years have concluded their deliberations on Friday of the week.

GENERAL COURT OF APPEALS CHOSEN . . . Five elders were selected to serve as the General Court of Appeals: W. Shelburne Brown, Roy H. Cantrell, Harvey S. Galloway, Edward Lawlor, and T. W. Willingham.

OFFICIAL REGISTRATION LARGEST . . . Official registration at the General Assembly ran 4,000 more than the last gathering in Kansas City four years ago. The final figure was 16,337 officially registered. It is estimated that another 9,000 visitors attended one or more sessions of the assembly in addition to nearly 700 General Assembly delegates, and 800 delegates to auxiliary meetings.

TEEN ACTIVITIES GREAT SUCCESS . . . Afternoon teen activities, coordinated by Rev. Paul Miller and planned in conjunction with a committee of the Oregon Pacific District N.Y.P.S. council, proved to be an overwhelming success. More than 1,200 teen-agers were taken by bus on a trip along the Oregon coast on Monday. Tuesday saw 1,000 travel to Mount Hood, and more than 800 visited Multnomah Falls and the Bonneville Dam on Wednesday. The picture shows part of the crowd waiting to board the buses.



NEWS COVERAGE TOPS . . . More front page newspaper space was given to the recent General Assembly than to any previous such gathering. Local newspapers and the wire services gave priority coverage to the largest gathering of Nazarenes in the history of the denomination.

# Wonderful Story of



By OSCAR M. LITTON, JR., Hammond, Indiana

THERE IS a wonderful story of love! Although two thousand years old, it never has aged with the passage of time. Though often repeated, it never has become commonplace with repetition. It is the story of our Lord and Saviour Jesus Christ and His earthly mission to mankind. Born in a lowly manger and reared as a humble carpenter's Son, the Son of God became man to fulfill the Father's plan for this sinful race.

Maturing in stature and finding favor with God and man, Christ began His short but effectual ministry—evangelism in which water was turned to wine, Lazarus raised from the dead, the hypocrisy of the Pharisees exposed, the blind made to see, the lame made to walk, the dumb made to speak, the devil-possessed made God-possessed, the Sermon on the Mount expounded, the Beatitudes given, the sea made calm, the Lord's Prayer taught, sins forgiven, and God magnified!

Divinely ordained to pay the supreme sacrifice, Christ spilled His blood upon Calvary that "whosoever believeth in him should not perish, but have everlasting life." As His lips uttered, "It is finished," behold, old things passed away and all things became new in Christ Jesus! There would be no more burnt offerings for the remission of sins, for Jesus had made the *supreme* sacrifice; there would be no more spilling of blood from lambs and goats, for Jesus had shed *His* precious blood! And as men of old lived under the law, men today enjoy a heartfelt religion as they sing "Covered by the Blood." In jubilant praise the song of the redeemed rings forth:

*Redeemed—how I love to proclaim it!  
Redeemed by the blood of the Lamb!  
Redeemed thro' His infinite mercy,  
His child, and forever, I am.*

*I think of my blessed Redeemer;  
I think of Him all the day long.  
I sing, for I cannot be silent;  
His love is the theme of my song.*

*Redeemed, redeemed,  
Redeemed by the blood of the Lamb;  
Redeemed, redeemed,  
His child, and forever, I am.*

Rising victoriously over sin and the grave, He gave the world a new light. Ascending triumphant-

ly into heaven, the world was given new hope with the words, "Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven" (Acts 1:11). And when He shall come, "resplendent in His glory," may we know joy at His appearing and "walk with Him in white."

Rising to set men free, ascending into heaven to send the Comforter, Jesus Christ lives and reigns today in the hearts and lives of men and women. And as Jesus ascended into heaven, so shall the redeemed, on that great resurrection morning, be caught up to meet him in the air and be with Him forever and ever!

*When, clothed in His brightness, transported, I  
rise*

*To meet Him in clouds of the sky,  
His perfect salvation, His wonderful love,  
I'll shout with the millions on high.*

What a day of rejoicing that will be—when all the saints of God are marching home to be with Jesus! Assembled 'round the great white throne, we'll shout the story of how we overcame, as the redeemed of past ages break forth into immortal song, "All hail . . . Emmanuel!"

## RADIANCE

*Shine on our souls Thy searching light  
And look Thou deep within.  
Expose all wrong. Expel all night;  
Leave not a trace of sin.*

*Shine on our souls refining light,  
That its perfecting flow  
Might make us ready in Thy sight  
To share and shed its glow.*

*Shine on our souls; Thou art the Light.  
Fill with Thy purity,  
Until, transformed in splendor bright,  
Our souls might transmit Thee!*

By JACK M. SCHARN

# EDITORIALS

By W. T. PURKISER

## **The Matter of Morale**

"Morale" is a term used to describe the pervasive spirit or attitude that characterizes a group of people in their activities together. We hear it often in relation to the military. Two companies of soldiers of the same number, training, equipment, and firepower may differ vastly in their effectiveness. The difference is described as a matter of morale.

Much the same is true in civilian groups. A corporation, for example, is known not only for the number of its employees and the basic soundness of its organization, but also for the "tone" of its inner relationships. Bad morale will show up on the profit-and-loss statement almost as fast as a poor product.

THERE IS ALSO a factor of morale in the church. Most of us have known local congregations of approximately equal size, equally well located and equipped, pastored by ministers of equal dedication and training, yet differing almost as greatly as day and night in their spiritual effectiveness. Nine times out of ten, the difference is a matter of morale.

Denominations as well as local congregations vary greatly in morale. Church history is full of illustrations of denominations with similar creeds, modes of worship, standards of conduct, and facilities for service, where one has moved ahead steadily in growing strength and the other has quickly levelled off and reached a virtual stalemate.

High morale is difficult to define but easy to recognize. It permeates the very atmosphere. It affects the spirits of all who come into contact with the group. High morale is a vibrant mood of confidence, optimism, hope, and faith. It creates a willingness to sacrifice in the face of great odds, to bear hardships and discouragements in the deep conviction that the cause is right and just and the ultimate victory is sure.

As regards the morale of nonreligious groups, the factors making the differences are purely human. The contagion of optimistic leadership, the extent to which all of the individuals are brought to share the objectives and ideals of the group, the satisfactions found in being part of a dynamic and a live organization are all part of the creation of high morale.

In the Church there are, naturally, human factors at work. While the Church of the Lord Jesus Christ is a divine organism, the body and bride of Christ and the building of God through the Spirit, the

Church on earth is an organization affected by the strengths and weaknesses of the people who compose its membership.

WITH ALL THIS, the real basis of morale in the church is not purely the human factors which operate in any group of people. A very discerning observer of church life in our day made the comment, "Low morale, when not the product of fatigue, is usually a mute witness to the unread Bible, the unreflective mind, the unbent knee. Perhaps the antidote to our modern need for morale is very old, re-devotion to the miracle-making arts of worship."

These are words that could well be underscored and pondered often. Morale problems in the church—and there are some—bear witness to closed Bibles, preoccupied minds, and prayerless hearts. Worship that is haphazard and casual may breed a certain sort of camaraderie such as can be found in a service club, but it can never lift the spirit to the fountains of renewal found only in the living God.

No group on earth is in greater need of high morale than a church. Pessimism and defeat, slack hands and weak knees can do more harm in the house of God than anywhere else. But let us remember that morale is not altogether the result of human conditions. It is built and maintained by scripture-saturated faith, minds brought into captivity to Christ, and hearts kept aglow by prayer—all part of the miracle-making power of worship.

## **Faith and Worry**

Faith and worry are contradictories. Those who worry do not trust. And those who trust do not worry.

Let me quickly say, this does not mean one may not carry heavy loads of responsibility, and be burdened with deep concern. Paul had learned in whatsoever state he was therewith to be content, and he could urge his Christian friends to be thankful in everything and "care-full" for nothing. Yet he could also confess that the heaviest burden he bore was that which came upon him daily, "the care of all the churches" (II Corinthians 11:28).

But worry is the chief enemy of responsibility. By concentrating on its problems instead of its possibilities, it cuts the nerve of determined effort and paralyzes the power of constructive attack.

WE LIVE IN A DAY when, as someone has said, anxiety seems to be frozen at the heart of man.



Russell Dicks observed, "We are conscious of big wars, big bombs, big government, big business, big labor, big debt, big taxes. The result is: *big worry.*"

Worry is at the root of many physical breakdowns. Worry carries tomorrow's load together with today's, and the human constitution was never built for double loads.

Dr. Walter Cavert reports the study made by a prominent physician who went over the records of the "worriers" who had at one time or another been his patients. He found that 40 percent of them worried about things that never happened. Another 30 percent worried about the past, which was at that time beyond the patient's control. Twelve percent worried about their health, although the only sign of illness he could detect was in their imaginations. Ten percent worried about other people—families, friends, neighbors—even though in most cases there did not seem to be any basis for the fears with which they were afflicting themselves. In only 8 percent of the cases did there seem to be grounds for worry in conditions that needed to be and could be remedied.

THERE IS A CURE for worry. The opposite of fear and anxiety is not courage but faith. While it may seem cruel to suggest it to the chronic

worrier, the conclusion is unavoidable that worry is usually self-preoccupation. Faith, on the other hand, looks beyond self to a source of strength in the Heavenly Father. It is self-forgetfulness in a cause and confidence bigger than self.

When you fully decide that the Lord and you can meet and master the very worst that could possibly happen to you, you are well on the way to victory over wearing worry and corroding care.

They say the *Boston Transcript* carried on its masthead for years these words: "I am an old man. I have worried a great deal about many things, most of which never happened."

Jesus gave us the answer: "Don't be worried, then . . . your heavenly Father knows well (your) need. Seek His kingdom and His righteousness, and all these other things will be yours in addition. You shouldn't be anxious, then, about tomorrow, for tomorrow will have its own problems. Each day has enough troubles of its own" (Matthew 6:31-34, Norlic\*). In Mary Brainard's lines:

*So I go on, not knowing,  
—I would not, if I might—  
I would rather walk in the dark with God  
Than go alone in the light;  
I would rather walk with Him by faith  
Than walk alone by sight.*

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## THE CHURCH AT WORK

### EVANGELISM

EDWARD LAWLOR, *Secretary*

Evangelistic Honor Roll Certificates were awarded to the following pastors, whose churches received the required number of members by profession of faith, during the first twelve District Assemblies held in 1964:

**ABILENE:** D. Hess, Abilene Baker Hgts.—W. Gash, Abilene First—R. Green, Arlington East Park—B. Huffaker, Clarenden—A. McClung, Dumas—W. Hanna, Ft. Worth N.S.—A. Neuschwanger, Ft. Worth River Oaks—B. Liles, Fritch—B. DeBord, Hereford—R. Prentice, Hurst—C. Wooldridge, Nocona—R. Walborn, Olton—P. Herbaugh, Stinnett—A. Curry, Sweetwater—R. Young, Weatherford—M. Stewart, Wichita Falls U.P.

**ALABAMA:** H. Terry, Anniston—J. Jernigan, Birmingham Cottage Hill—J. Lancaster, Birmingham Ensley—J. Goins, Jr., Cottondale—R. Lefjel, Dothan—C. Ishee, E. Brewton—J. Taylor, Ft. Walton Beach—W. Thompson, Grand Bay—W. Mardis, Hartselle—R. L. Lefjel, Huntsville First—J. Banks, Jasper First—R. Chaney, Mobile First—O. Hall, Mont-

gomery Capitol—R. Merriman, Ozark—W. Busby, Parrish—E. Yates, Sardis—P. McElroy, Sheffield S.W.—G. Glendenning, Tuscaloosa Alberta—J. Young, Wilson Chapel W. Co.—J. Compton, Florence Northside.

**BRITISH ISLES NORTH:** P. Ferguson, Barlanark—W. Ramsay, Stockton.

**BRITISH ISLES SOUTH:** R. Warren, Bath—P. Gentry, Bristol II—F. Grossmith, Grimsby—C. Saunders, Rotterdam.

**CENTRAL CALIFORNIA:** M. Rayborn, Atwater—D. Good, Chowchilla—B. Ford, Coalinga—C. Johnson, Fresno West—C. Osner, Lamont—R. Hayes, Los Banos—D. Keeler, Corcoran—W. DeBoard, Hughson—J. Valentine, Modesto Trinity—D. Sanders, Sanger—M. Wright, Tehachapi—P. Mangum, Bakersfield First—B. LeMaster, Fresno Grace—C. Thomas, Oakdale—J. Hoover, Tulare—I. True, Jr., Fresno First.

**FLORIDA:** J. Frederick, Brooksville—W. Kilpatrick, Eustis—W. Blue, Ft. Lauderdale First—B. Strange, Ft. Lauderdale Manor—C. Langford, Gainesville Trinity—J. Killoran, Hollywood—W. Chambers, Jr., Homestead—J. Justice, Jacksonville Central—J. Havenor, Jacksonville Nor-

mandy—C. Gentry, Jacksonville Grace—A. Bowden, Jacksonville Westside—J. Deal, Lakeland Crystal Lake—L. Seel, Lakeland First—C. Mains, Lakeland Lakeside—I. Windoffer, Largo—B. Dodd, Live Oak—L. Rogers, Melbourne—C. Armstrong, Miami Uleta—R. Vaughn, Ocala—S. Sparks, Orlando Central—B. Marlin, Orlando First—A. Green, Orlando Lancaster Rd.—E. Williams, Princeton—P. Bikes, Sanford—A. Williams, South Miami Heights—M. Andrews, Venice—M. Estep, St. Augustine—V. Few, St. Petersburg Lealman—C. Smith, Tallahassee—F. Greene, Tampa Drew Park—T. Ream, Titusville—E. Price, Orlando Union Park—N. Buss, Wauchula—L. Morgan, West Palm Beach.

**MISSISSIPPI:** C. Carleton, Biloxi—J. Cagle, Calhoun City—F. Davis, Greenwood—J. Comfort, Jackson Skyway Hills—D. Ballard, McComb—D. Hamiter, Moss Point—J. Shelton, Natchez—O. Morris, Tupelo.

**NORTHWEST:** R. Wegner, Arlington—C. Wilkes, Cocur d'Alene—B. Culbertson, Deer Park—H. Hopkins, Kellogg—G. Fossbenner, Lewiston First—M. Bozarth, Newport—R. Harmon, Pasco—R. Grossman, Pendleton—N. Stueckle,

Pomerooy—G. Delbridge, Prosser—M. Arnold, Richland First—G. Belzer, Sandpoint—A. Stott, Selah—R. Ivester, Spokane Valley—E. Morrell, Troy—D. Van De Grift, Walla Walla Ald.—J. Crawford, Yakima Bethel.

**PHILADELPHIA:** A. McKenzie, Bridgeton, N.J.—H. Chambers, Kutztown, Pa.—F. Pick, Mifflinburg, Pa.—J. Fair, Milton, Pa.—Mrs. J. Ritchea, New Egypt, N.J.—R. Ferrioli, Port Elizabeth, N.J.—J. Jones, Pottstown, Pa.—W. Lahr, Woodstown, N.J.

**SACRAMENTO:** E. Klassen, Auburn—R. Wilden, Fairfield—G. Ratcliff, Hallwood—C. Sober, Paradise—J. Monroe, Roseville—W. McKee, Sacramento Florin—R. Kellom, Sacramento La Sierra—M. Hunter, Sacramento North Highlands—B. Colby, Sacramento Rancho Cordova—D. Penn, Sacramento Trinity—M. Dirkse, Davis.

**SAN ANTONIO:** E. Jackson, Brownwood First—W. Edwards, Corpus Christi Six Points—J. Erp, McAllen—J. Rose, San Angelo First—F. Hamm, San Antonio Hatfield—W. Hubbard, Temple First.

**WASHINGTON PACIFIC:** R. Lucas, Halls Lake—E. Kincaid, Kelso—M. Palmquist, Kent Meridian—J. Dudley, Mukilteo—C. Gadbow, Poulsbo—D. Huston, Sumner—D. Coonrod, Vancouver Central—P. Bartram, Vancouver Hillcrest.

#### VACATION DAYS

Vacations from work and home responsibilities often lull us into taking a vacation from *everything*.

We must beware lest we take a vacation from *the Lord*. It is so easy during vacation time to forget family altar, prayer time, and church services.

If you are going on a vacation soon the Department of Evangelism suggests that you go over your check list. Check the stove, lights, windows, doors, but also check to make sure you take the Lord with you, and remember He said, "Lo, I am with you always, . . ." (Matthew 28:20). On your vacation say "The Lord be with me always."

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REMEMBER! THE SECOND HOLY WATCH NIGHT IS TO BE HELD SATURDAY, AUGUST FIRST, SIX P.M. TO MIDNIGHT LOCAL TIME WITH EVERY NAZARENE PRAYING.

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## DISTRICT ACTIVITIES

### Arizona District Assembly

The forty-second annual assembly of the Arizona District was held at Phoenix Eastside Church, May 28 and 29. The business of the assembly moved forward smoothly, punctuated by the challenging messages of Dr. G. B. Williamson,

presiding general superintendent, the presentation of new materials from our Publishing House by Ed Speakes, and the presentation of the work of Pasadena College by Dr. W. Shelburne Brown, J. Wesley Mieras, and Rev. Carlton G. Ponsford.

Dr. M. L. Mann has just completed twenty years of service as our district superintendent. Looking back over these twenty years, he gave the following statistics: 21 new churches organized, church membership increased from 1,335 to 3,985; Sunday school enrollment climbed from 2,267 to 7,771; property values risen from \$103,859 to \$3,845,950. In 1944, the district gave for all purposes \$78,870, and this past year we gave \$700,416—a per capita giving of \$170.72.

During the assembly year just closed we had 2,925 seekers at the altars across Arizona, and 661 new members joining the church, of which 369 joined on profession of faith. The average Sunday school attendance was 4,531 for the 38 churches. We paid out \$568,106, or 81 percent for local interests; \$59,542, or 8½ percent for district interests, including the educational budget, and \$72,768 or 10.3 percent for general interests.

Eleven churches gave "10 percent" or more for world evangelism, and a new "Church of the Year Award" was given this year for outstanding achievement in every area of church work—to Tucson First Church, and Pastor Myron Morford.

A highlight was the special recognition given to Pastor Paul W. MacLearn of Phoenix Sunnyslope Church, who has served as our district secretary for twenty-five years. He was presented with a gift of some luggage in appreciation.

Pastor C. T. Vanderpool and his people were gracious hosts.—ROGER M. WILLIAMS, *Reporter*.

### Los Angeles District Assembly

The assembly convened Wednesday morning, May 20, in Bresee Church, Pasadena, California, with General Superintendent Hardy C. Powers presiding. His devotional messages were much appreciated by delegates and friends.

Wednesday evening was a great Sunday school service with Church School Chairman Frank W. Watkin presiding. Rev. Eugene L. Stowe, superintendent of Central California District, inspired the overflow audience with his message launching the new church school program, "March to a Million."

In the N.F.M.S. convention, District President Mrs. W. Shelburne Brown reported a record year, and a "five-point star" society. She was reelected with a near-unanimous vote of confidence.

The highlight of the assembly was the report of our beloved superintendent, Dr. W. Shelburne Brown, which showed outstanding gains in every department: 731 members received by profession of faith, bringing the district membership to 9,831; Sunday school enrollment and attendance showing healthy increases, with totals of 17,234 and 10,967; N.Y. P.S. increased to a total membership of 3,111; and the N.F.M.S., to 5,496. District giving for all church purposes totaled \$2,019,162, an increase of \$232,500; total given for all general purposes, \$216,154, an increase of \$22,971. Per

capita giving for the district, \$211.63, an increase of \$18.15 over the previous year.

Since Superintendent Brown is serving on an extended call, no vote was taken, but the assembly arose in spontaneous acceptance of his report and responded with a love offering of more than one thousand dollars for our district leaders.

In the final inspirational service Harold James, Tom Conner, Melvin Rich, Richard Frank, and Joe Walton were ordained as elders; and the elder's orders of DeVere Wilson were recognized.—FRANK W. WATKIN, *Reporter*.

## Canada West District Assembly

Canada West District, in its sixteenth assembly, held in Calgary, Alberta, June 4 and 5, reelected Rev. Herman L. G. Smith to a three-year term as district superintendent.

There was a blessed fellowship in the assembly, and our faith was lifted under the ministry of Dr. Hugh C. Benner, presiding general superintendent.

The report of Superintendent Smith indicated a year of achievement: Membership stands at 3,031; total giving \$519,000, of which \$44,788 was given to General Budget, and \$15,670 to approved specials, making Canada West "11.55 percent" for world evangelism. The district raised \$22,300 for home missions, and \$23,000 for Canadian Nazarene College. Four new churches were dedicated, several new ventures launched; property value increased by nearly \$650,000 in the last four years, with thirty new buildings built or purchased.

Edgar N. Craig was ordained as elder in an impressive service.

The auxiliary leaders were reelected: Mrs. Herman L. G. Smith as N.F.M.S. president, and Rev. Glenn Follis as N.Y. P.S. president.

Dr. Arnold E. Airhart, president of Canadian Nazarene College, unveiled plans for the new campus development and spoke of the thrilling prospects for Christian education in Canada. Canada West Nazarenes stand loyally behind their leader, Canadian Nazarene College, and the total church program.—PAUL B. HICKS, *Reporter*.

## THE LOCAL CHURCHES

Pastor Doyle C. Smith reports: "We are nearing the close of five happy years with the splendid people of Bethel Church in Nashville, Tennessee. There have been times when God has graciously poured out His Spirit upon us as manifested in shouts of praise, testimonies, and weeping. With the help of the Lord we have added a new, colonial-style front to the church, redecorated the interior, installed central heat and air conditioning, and purchased a Hammond organ. This year both the Thanksgiving (\$1,274) and the Easter (\$2,235) offerings set new records. For these years Bethel has been a '10 percent' church for world evangelism. Recently we were blessed with a successful revival under the Spirit-anointed ministry in sermon and song of Evangelists Eddie and Ann Burnem. Souls were saved and sancti-

fied. Membership now stands at 200, and average Sunday school attendance at 255. Stanley Taylor, minister of music, is doing a fine job for us. Stop and see us when in Nashville (on Trinity Lane, between U.S. 31E and 31W)."

Rev. Robert C. Whybrew writes: "After a three-year pastorate at St. Maries, Idaho, I have resigned to accept a call to the Sierra Vista church on the Arizona District. We will be moving there immediately following the General Assembly, and will be glad to hear from anyone having friends in the area of Fort Huachuca. Write me, 19 James Drive, N.E., Sierra Vista, Arizona."

Rev. N. M. Lewis, retired elder, member of the Northern California District, died June 12. He is survived by his wife, of the home address, 693 Third Ave., Redwood City, California; a son, Rev. Paul Lewis, of Yakima, Washington, and a daughter, Mrs. Levine, of Red Bluff, California.

Rev. W. Emerson Chapman reports: "Three years ago I resigned as pastor of our Broad Ripple Church in Indianapolis, Indiana, to move my family to Miltonvale, Kansas, where our two daughters enrolled in a Christian high school. I was kept busy in revivals and pulpit work until last August, when I was asked to supply the pulpit of the Wesleyan Methodist College Church in Miltonvale. These good folks were most gracious and cooperative. This supply relationship terminates in August, and I am accepting the pastorate of our church in Great Bend, Kansas."

Rev. Edward E. Miller writes: "After serving as minister of youth and assistant pastor for two years with our First Church in Artesia, last March Mrs. Miller and I came to First Church here in Central Valley, California, as pastors. The Lord has blessed, new people have sought God at the altar, and in late May we had a good five-day meeting with our district superintendent, Rev. Kenneth Vogt, as the evangelist. We thank God for Brother Vogt and his ministry. The Lord has opened doors for us to purchase a 4½-acre tract of land, and we have now been able to get final bank-financing approval."

The (Thomas) Fowler Evangelistic Party write: "The year of 1964 has been a good one for us to date. We started the new year in Georgia: fifty seekers at Americus; then to our home mission church in Winder, where God gave some eighty seekers; and at Graham Memorial Church in Dublin, again the Lord came and gave forty-two at the altar. At the Chattanooga Valley church, near Rossville, we also had forty-two seekers; and at the Fairview church, the Lord gave about forty-five at the altar. In Jackson, our home church, we saw nearly sixty people seeking God at the altar. In May we closed one of the best revivals, with the church in Beaver Falls, Pennsylvania, and more than seventy seekers. Our slate is well filled for next year; write us for open dates and cancellations, c/o our Publishing House, Box 527, Kansas City, Missouri 64141."

## "SHOWERS of BLESSING" Program Schedule

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

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

August 2—"Rejoicing in Adversity," by Russell V. DeLong

ASHLAND, KENTUCKY—A beautiful spirit of harmony prevails in First Church. On Sunday, May 31, at the pastoral recall, we extended to Dr. Lawrence B. Hicks, a four-year call with only one dissenting vote. Since his coming last year, our church has been forging ahead, and the expansion plans, with building of a new annex, have been moving along. Coming up to our district assembly, we will report all budgets paid in full, with the General Budget considerably overpaid. Our church has the worldwide vision.—WAYNE E. KENDALL, Secretary.

On Sunday afternoon, July 5, the children of Mr. and Mrs. Archie Lee Sayes were in charge of a reception honoring their parents on their fiftieth wedding anniversary, at their home, 6120 Willard Ave., Shreveport, Louisiana. Mr. Sayes is a charter member of the Louisiana District, and he and his wife have been members of Shreveport First Church of the Nazarene for forty years. There are five sons and one daughter in the family—Luther, Richard, Harvey Rav, Dr. J. Ottis, and Rev. Howard (missionary in Trinidad), and Mrs. Melba Simmons, with eleven grandchildren.

MATTOON, ILLINOIS—East Side Church recently had a very fine revival with Rev. W. L. French as the splendid holiness evangelist. Rev. Sidney Patrick has been pastor for three years, and God has blessed. We have built a lovely, three-bedroom parsonage, and are now in the process of building a new sanctuary and converting the old one into an educational unit. We thank God for His blessings.—MARCIE PATRICK, Reporter.

Rev. J. F. McMillan, retired Nazarene elder, member of the Washington District, died June 5. He is survived by his wife of the home address, 115 Kinship Road, Baltimore, Maryland.

OKLAHOMA CITY, OKLAHOMA—Our Will Rogers Field Church recently had a good revival with Evangelists Carl and Ethel Prentice as the special workers. Brother Prentice preached the rugged truth with definite results, and Sister Prentice's talks were inspirational and stirring. We praise God for this revival and the ministry of Brother and Sister Prentice with us.—BERNIE DAWSON, Pastor.

RODESSA, LOUISIANA—God richly blessed in our recent revival, and Evangelist W. L. French preached with the anointing of the Holy Spirit. The Sunday school attendance for the month of May

was the highest in over three years, and the average attendance during the meeting was the highest in five years. New families in the community were reached for God and the church through this revival—HARRY L. WALES, Pastor.

Rev. H. T. Watson writes, "For some years I have felt a definite call into the evangelistic field; now being certain it is a 'divine' urge, I am leaving the pastorate for full-time evangelism. I shall be glad to go anywhere the Lord may lead, and am now making up my slate. Write me, 4003 Lightfoot Mill Road, Chattanooga, Tennessee."

Rev. Clarence L. Jennings writes, "After pastoring our church in Caney, Kansas, for almost three years, I have accepted a call to our church in Lamar, Colorado."

## THE BIBLE LESSON

By NELSON G. MINK

### Topic for July 19: God Delivers His People

SCRIPTURE: Exodus 5:1-13:22 (Printed: Exodus 6:2-7; 12:29-33).

GOLDEN TEXT: *I am the Lord, . . . and I will redeem you with a stretched out arm, and with great judgments* (Exodus 6:6).

The time has come for God to fulfill His promise. His people are on the move. Deliverance has come! It's a mighty big task to get three million people marching all the same time without loud speakers or radio equipment. It reads almost like a story, how God leads the people "through the way of the wilderness of the Red Sea," and then through the sea. It is a story—a true one, of the display of our Lord's glorious power.

God always has the extraordinary measures waiting if the ordinary ones won't do. If the plagues of lice and flies and hail won't break the power of opposition, He will resort to the death of the firstborn. If we will keep the incense of intercessory prayer burning on our altar, God will resort to the unusual to bring that loved one to the place of prayer.

Our Lord also delights in manifesting forth His power. It must have been interesting and wonderful to see God's own pillar of cloud going before His people. As long as they saw that heavenly formation moving, they knew their God was going before. God was ready for the emergency of the night marches, for the heavens were illuminated by the pillar of fire which led them in the night marches. "He took not away the pillar of the cloud by day, nor the pillar of fire by night, from before the people" (Exodus 13:22).

Every Christian ought to be familiar with the two great events associated with this lesson, namely: the Passover, and the Exodus. The first, the blood of the sacrificial lamb being sprinkled on the doorposts of the houses of the people, so that the angel that passed over the houses of the people would see the blood, and all within would be safe:

When I see the blood,  
I will pass,  
I will pass over you.

Then comes the Exodus. This word literally means "the way out." God is tremendously concerned for the safety and the security of His people. He leads individuals and nations that really trust Him.

God has various ways of achieving His purposes. He can outwit the devil. Man will never be able to thwart the ultimate purpose of God. There may appear to be the loss of some battles, but God is going to win the war. The time comes to every Christian when he must be able to say, "Thanks be to God, which giveth us the victory through our Lord Jesus Christ" (1 Corinthians 15:57).

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

## Deaths

**NAYY LT. CHARLES ROBERT MANDLY** died on April 13, 1964, aboard U.S.S. "Midway" as a result of an aircraft accident which occurred following his aircraft launch for a flight. He is survived by his widow, Carol; a son, Charles Robert, Jr.; and a daughter, Laurie Ann; as well as his parents, Mr. and Mrs. Charles D. Mandly, of Independence Hill, Indiana. Three simultaneous memorial services were held on April 17; one aboard the U.S.S. "Midway," one at his naval base in California, and one at his home church, the Independence Hill Church of the Nazarene.

**DEANNA MARIE BADGETT**, age six, of Security, Colorado, died March 25, 1964, at the Fort Carson Army Hospital in Colorado Springs. She was born October 1, 1957, in Longmont. She was the victim of cystic fibrosis and had been ill for several months. She is survived by her parents, Sgt. and Mrs. J. T. Badgett, Jr., and a brother, Jimmie Lee, all of Security; her grandparents, Mr. and Mrs. Alvie Mize and Mr. and Mrs. John Badgett. She was preceded in death in 1956 by a brother, Rodney Gene, also a victim of cystic fibrosis. Funeral service was held in Longmont with Rev. J. B. Bickford officiating, and burial was in Mountain View Cemetery in Longmont.

**HENRY RAY JANZEN**, age forty-four, died March 25, 1964, of a heart attack. He had pastored the Church of the Nazarene at Crescent, Oklahoma, and Phillipsburg, Kansas, when ill health forced him to resign. He was presently with the California Youth Authority at Nevada City, California. He is survived by his widow, Viola; two sons, Rande and Richy; and a daughter, Raylene; also his parents, Mr. and Mrs. C. N. Janzen, of Cloudfield, Oklahoma; three brothers, and two sisters.

**JAMES EDWARD AYERS** (Uncle Eddie) was born October 3, 1881, in Sevier County, Arkansas, and died March 28, 1964. He was a retired farmer, and had been a faithful member of the Church of the Nazarene for thirty years. He is survived by three sons: Rev. Al Ayers and Ernest, of Horatio, Arkansas; Marion, of Myrtle Creek, Oregon; and a daughter, Mrs. Charles W. Boyd, of Minneapolis, Minnesota; also a half brother, Sherman; and three half sisters, Mrs. Bennie Griffin, Mrs. Marion Dixon, and Mrs. Harry Friday.

**MRS. LOURA (PETERSON) ROWE** was born August 10, 1874, at Wisconsin Dells, Wisconsin, and died March 30, 1964, in Midland, Michigan. She was a charter member of the Church of the Nazarene in Velva, North Dakota. Moving to St. Louis, Michigan, she joined the church there and served as an outstanding Sunday school teacher. She is survived by two daughters: Mrs. Arthur Rollene, of Morton, Iowa; and Mrs. Claude Taylor, of Osprey, Florida; four sons: Claude W., of Jonesville, Wis.; Loyd H. and Gaylord H., of Midland; and Wilbur S., of Breckenridge; and also one sister, Mrs. Nona Drollinger, of Fond-du-Lac, Wisconsin. Funeral service was conducted by her pastor, Rev. A. L. Lang, with interment in the Salt River Cemetery, Shepherd, Michigan.

**MRS. SUSIE DUNN BENTON**, member of First Church of the Nazarene, Alexandria, Virginia, died March 30, 1964. She was born July 15, 1880. She joined the Church of the Nazarene in Atlanta, Georgia, in 1930. Although in poor health for

Clip and Mail

To: Jonathan T. Gasset  
Wills and Annuities  
Church of the Nazarene  
6401 The Pasco  
Kansas City, Missouri 64131

Please send me a copy of "MAKING YOUR WILL," so that I may have more information about making a CHRISTIAN WILL.

Name \_\_\_\_\_

Address \_\_\_\_\_

NORTHWEST OKLAHOMA, July 29 and 30, at First Church, 6749 N.W. 39th Expressway, Bethany, Oklahoma. Pastor E. S. Phillips. (N.F.M.S. convention, July 27; N.Y.P.S. convention, July 28; S.S. convention, July 28.)

AKRON, July 30 and 31, at the District Center, 8103 Columbus Rd. N.E., Louisville, Ohio. District Superintendent C. D. Taylor, as host. (N.Y.P.S. convention, July 27; S.S. convention, July 28; N.F.M.S. convention, July 29.)

CHICAGO CENTRAL, July 30 and 31, at First Church, 8333 S. Damen Ave., Chicago, Illinois. Pastor Cecil D. Ewell. (S.S. convention, July 28; N.Y.P.S. convention, July 28; N.F.M.S. convention, July 29.)

EAST TENNESSEE, July 30 and 31, at the District Center, about six miles from Maryville, Tennessee. Write, Victor E. Gray, Dist. Supt., c/o the Center. (N.F.M.S. convention, July 28; N.Y.P.S. convention, July 29.)

## 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 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. Jerald 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, Burkhart 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 Sunnawee 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, Louisiana District Camp, at Fort Jessop Camp, six miles east of Many on Hi-way 6. Workers: Rev. and Mrs. Leo Darnell, preacher and singers. Rev. T. T. McCord, district superintendent. Write Leon Foust, Robeline, Louisiana.

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, 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 Maybury, Rev. James E. Baker. Rev. Fletcher

many years, she remained faithful to God. She is survived by one son, James A., also a member of the Alexandria church. Funeral service was conducted by Rev. A. V. Mountford, pastor.

**FRED A. PIERCE**, age sixty-five, died March 14, 1964, in El Paso, Texas. He was born December 17, 1898, in Greenwood, Texas. He had been a faithful layman in the Church of the Nazarene since 1925. He is survived by his wife, Byrdie, and two sons: Lt. Col. Fred A. Pierce, Jr., Hawaii; and James W., of Pasadena, California. Funeral service was held in El Paso with his pastor, Rev. Harold W. Morris, in charge, assisted by Dr. R. C. Gunstream and Rev. Paul Stanton. Burial was in Restlawn, El Paso.

## Announcements

### BORN

—to Charles L. and Jean Beatty of Bourbonnais, Illinois, a son, Bruce Charles, on May 16.

—to Mr. and Mrs. Jay Johnston of Colorado Springs, Colorado, a son, Stanley Jay, on May 15.

—to Mr. and Mrs. Rex Roby, Jr., of Colorado Springs, Colorado, a daughter, Renae Redelle, on May 31.

—to Rev. and Mrs. Charles E. Baldwin of Marshall, Missouri, a daughter, Mary Renee, on April 24.

### WEDDING BELLS

—Miss Peggy Coleman and Billy Borchert of Colorado Springs, Colorado, were united in marriage on June 5, in Trinity Church of the Nazarene, with the pastor, Rev. E. R. Verbeck, officiating.

### SPECIAL PRAYER IS REQUESTED

by Nazarene parents in Michigan for a very special unspoken request that God may undertake in a definite way;

by a Christian friend in Iowa for a young man of twenty-two to give up his bad habits and get to God in real salvation, also for the salvation of his family.

## Assembly Information

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 Howald, 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, 201 1/2 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.)

NORTHEAST OKLAHOMA, July 29 and 30, at First Church, 10th and Jennings, Bartlesville, Oklahoma. Pastor Robert Griffin. (N.F.M.S. convention, July 27; N.Y.P.S. convention, July 27.)

price, district superintendent. Write Rev. Arlen 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 Wannie Tippitt, Rev. J. E. Clay and Rev. Carl B. Clendenen, district superintendents. Write O. V. Mewbuorn, 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. Fugett, Professor Paul Jualls, 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 Canby (ten miles south of Indianapolis on Hi-way 67). Dr. Norman Jke, Rev. Roy Bettcher, Singer Charles Paul, Rev. Luther Cantwell, district superintendent. Write W. A. Burton, Route 1, Box 132, Canby.

July 31 to August 9, Southwest Oklahoma District Camp, at District Campgrounds, 3½ miles west of Anadarko, Oklahoma. Workers: Dr. Edward Lawlor, Rev. Morris Chalfant, Professor and Mrs. Jim Main. Write, W. T. Johnson, 7313 S. Douglas, Oklahoma City, Oklahoma 73139.

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 Harmattan, Alberta (15 miles west of Olds). Workers: Rev. Bruce T. Taylor, Dr. Arnold E. Airhart, Rev. Jeraid 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.

August 3 to 9, Iowa District Camp, at the Nazarene District Campgrounds, West Des Moines, Iowa. Workers: Rev. Paul McGrady, Rev. Elvin DeVere, Professor James Bolin. Dr. Gene E. Phillips, district superintendent.

August 4 to 9, Northwest Indiana District Camp, at the District Campgrounds, Route 1, San Pierre, Indiana. Workers: Dr. Mendell Taylor, Song Evangelist Jack Bierce, Mrs. Wilma Rice. For information write the district superintendent, Dr. Arthur C. Morgan, P.O. Box 350, Valparaiso, Indiana.

August 6 to 16, Tri-District Camp, at Beulah Park, 1200 El Rancho Drive, Santa Cruz, California. Workers: Dr. D. I. Vanderpool, Dr. George Frame, Rev. Charles Hastings Smith, Rev. Robert Condon, Rev. Harold Stickney, and others. District Superintendents, Dr. E. E. Zachary, Central California; Rev. Eugene Stowe, Northern California, and Rev. Kenneth Vogt, Sacramento.

August 7 to 16, Arizona District Camp, at Nazarene District Center, 203 Pine Drive, Prescott, Arizona. Workers: Rev. J. C. Crabtree, Dr. John L. Knight, Professor Ronald J. Lush, Dr. M. L. Mann, district superintendent. For information, write, Rev. James F. Cullumber, 109 S. Belvedere, Tucson, Arizona.

August 7 to 16, Washington and Philadelphia Districts camp meeting, at North East, Maryland (½ mile above Route 40). Workers: Dr. Richard S. Taylor, Rev. Joseph Bierce, Rev. Merrill Bennett, Rev. and Mrs. Wm. Snyder, Karl Ward, and others. District superintendents—Dr. E. E. Grosse, Washington, and Rev. James E. Hunton, Philadelphia. For information, write Rev. Boyd M. Long, 445 Washington St., Royersford, Pa.

August 11 to 16, San Antonio District Camp. Workers: Dr. Orville Jenkins, evangelist; Rev. and Mrs. Wayne Gash, singers and musicians. For information write the district superintendent, Rev. James C. Hester, 200 Gardenview, San Antonio 13, Texas

# the Answer corner

Conducted by W. T. PURKISER, Editor

**Who exactly was the "sinful woman" mentioned in Luke 7:36-50? Which Mary is the one in John 12:3? Was she by any chance this woman? Who was Mary Magdalene (Mark 15:40)? Was she the one "possessed with seven devils," yet not in any way classed as immoral?**

No other information about the woman in Luke 7:36-50 is given in the New Testament, since Luke is the only one who records this incident. It apparently took place in Galilee, and almost two years before the anointing of Jesus by Mary the sister of Martha and Lazarus (John 11:2; 12:3).

It has been held that Mary Magdalene (Mary of Magdala) was the sinful woman in the house of Simon. There is no scripture evidence for this, and it probably comes about by confusing Mary Magdalene with Mary the sister of Lazarus, Simon the Pharisee with Simon the leper, and the earlier anointing in Galilee with the anointing in Bethany just before the Crucifixion (Matthew 26:6-13; Mark 14:3-9; John

12:1-8). Further, the identification of Mary Magdalene in Luke 8:2 as one "out of whom went seven devils" makes it almost impossible to hold that she was the woman just described anonymously at the end of the preceding chapter.

Mary Magdalene appears only once before the crucifixion of Jesus (Luke 8:2). She has the honor of being the first person to see the risen Lord (Mark 16:9-11; John 20:11-18). That she had been demon-possessed does not necessarily imply immorality. Demon possession in some cases seems to have been a misfortune suffered as well as the result of some special degree of evil committed (cf. Matthew 17:14-21; Mark 9:14-29; Luke 9:37-43).

**As a holiness church, why do we have robbed choirs and why do we have church bulletins? Can you give me any Bible reference to justify these practices? Is it not true that we are copying these from the worldly churches?**

The reason for choir robes is uniformity in appearance among those who are working as a group in the ministry of music. The reason for church bulletins is to save time. If the preacher has to take ten minutes for announcements to an audience of two hundred people, he has taken thirty-three hours of human time for something which generally does not contribute much to the immediate purpose of the service.

I cannot think of any Bible reference to justify or condemn these practices. I do not think a proper order of services with or without bulletins or robbed choirs is necessarily copying other churches,

worldly or otherwise. I have been in some tremendously thrilling services where the choir was robbed and bulletins were distributed. And I have been in some which were anything but spiritual in which the choir members were dressed very casually, and no bulletins used.

Really, now it's pretty hard to tell by the honk of the horn how much gas there is in the tank. We can go too far either way. When the external circumstances take so much attention that they detract from the purpose of the service—either by excessive formality or excessive informality—it is time to get back to the things that really matter.

**As Jesus never had the experience of being married, how could He have been tempted in all points as we are, according to Hebrews 4:15?**

The verse reads: "For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are," *chois hamartias*—literally, "apart from sin." That is, Jesus possessed all the normal instincts of our humanity uncorrupted by carnal sin. It is not necessary to be married to be tempted.

Actually, only Jesus experienced the full force of temptation, since He alone never yielded in any particular. As H. R. Macintosh put it, "The resistance of temptation may be torture to a good man, whereas a bad man yields easily." And the man who yields has not yet felt the full power of the temptation.

**What is the meaning of for ever in the statutes of the Old Testament? E.g., Leviticus 10:15.**

This term, used in relation to the ceremonial requirements of the Old Testament, simply means "to the end." That end occurred when Christ declared on the Cross, "It is finished," and became "the end of the law for righteous-

ness to every one that believeth" (Romans 10:4). The Hebrew phrase used throughout Leviticus in this connection literally means "to the vanishing point."

## LATE NEWS

### Dr. S. S. White's Golden Year

The year, 1964, has brought a quadruple golden anniversary for one of the Nazarene educators honored at an educational rally in connection with the General Assembly at Portland.

Dr. Stephen S. White, professor of theology at Olivet Nazarene College, graduated fifty years ago from Drew Theological Seminary.

Also in 1914 he was ordained a Nazarene elder by Dr. Phineas F. Bresee, founder of the denomination, and began his preaching ministry.

Dr. White also began teaching in Nazarene colleges in 1914, and was married that year.

He is widely known in the denomination, having served twelve years as editor of the *Herald of Holiness*. He also was a member of the original faculty at the Nazarene Theological Seminary, Kansas City.—N.I.S.

### O.N.C. Summer Enrollment

At the close of the first week of registration, the summer school enrollment at Olivet Nazarene College, Kankakee, Illinois, was 313. This compared favorably to an enrollment at the same time last year of 307.—WILLIAM R. BENNETT, *Registrar*.

### Trevecca Announces New Administrative Assignments

Dr. Charles L. Childers, a member of the Trevecca Nazarene College staff since 1954, has been elected Dean of Instruction, according to an announcement released by President William M. Great-house.

Other staff arrangements include the appointment of Dr. L. Paul Gresham to be acting vice-president in charge of administrative and academic affairs; Harry D. Russell to be head of the Speech Department; Mrs. Lois Blanchard as instructor in English; William Strickland, assistant professor of religion; C. Ray Dunning, head of the Philosophy Department; and Don L. Newell to be comptroller of the college.

Trevecca dedicated a new women's dormitory during the last commencement season, to be known as Johnson Hall in honor of Mrs. Sadie Agnew Johnson, for more than thirty years one of the school's best loved teachers.

First session summer school enrollment reached 150.

### Senior Citizens in Special Service

The First Church of the Nazarene of Louisville, Kentucky, observed Senior Citizens' Month with a special service conducted by persons seventy-nine years or older. Robert Howell, one hundred

one-year-old poet, was the oldest participant.

The sermon was preached by Rev. Robert H. Garrison, introduced as "eighty-four years young." Special music was presented by Ernest J. Stein, ninety-four, and Rev. Burl Sparks, Seymour, Indiana, who is in his eighties. Mrs. Lucy Threlkeld, eighty-two, was the pianist. Harvey Borden, seventy-nine, served as song leader, and eighty-four-year-old Tom Burns read an original poem.

Rev. Hadley Hall, pastor, was in charge of the arrangements.

### New Canal Zone Pastor

Rev. Richard Leffel, pastor of the Church of the Nazarene at Dothan, Alabama, has been appointed pastor of the Ancon church in the Panama Canal Zone, and is expected to assume his duties by August 1.

Rev. Milton Harrington and his family have served the Ancon church since 1961, and have returned for pastoral duties in the States. Ancon and its sister church at Mount Hope operate under the Department of Home Missions as overseas home mission churches.

### Nazarene Heads Massachusetts-Rhode Island Gideons

Ray W. Carpenter, Nazarene layman from Winchendon, Massachusetts, was recently elected president of the Massachusetts-Rhode Island Association of Gideons. He is a member of the Keene Church of the Nazarene. The Gideon organization is composed of businessmen dedicated to the distribution of the Bible in hotels, schools, institutions, and the military.

### Richmond Hill Host Church at World's Fair

The Richmond Hill Church of the Nazarene will be the host church on Saturday, August 1, at the Protestant and Orthodox Center at the World's Fair in New York City, according to an announcement released by the pastor, Rev. Clarence L. Arnold. The day will be Nazarene Day at the Center. It is estimated that 20,000 persons will visit the Center that day. The Fair closes October 22, to reopen for six months April 22, 1965.



of the  
Religious World

### Christian Broadcasters Increase Worldwide Coverage

*Whittier, Calif.* (EP)—Five powerful 50,000-watt transmitters have been secured by the Far East Broadcasting Company, headquartered here, for use in increasing the power for several of its shortwave stations in the Far East. The important broadcasting instruments are being secured from the United States

government as equipment declared surplus.

### Anglican Prelate to Head Christian Literature Drive

*London* (EP)—The Archbishop of York told the delegates to the annual meeting of the British and Foreign Bible Society here that he plans to launch a drive for \$2,800,000 to "feed the minds of millions" with Christian literature.

### Both Hindu Ritual, Christian Hymns Followed at Nehru's Funeral

*New Delhi, India* (EP)—Prime Minister Jawaharlal Nehru, Indian's leader since it gained independence seventeen years ago, was cremated on a sandalwood pyre in a strictly followed Hindu ritual beside the Jumna River.

The seventy-four-year-old statesman, who died May 27 of a heart attack, considered himself an agnostic but was of Hindu heritage.

The ceremonies at one point also had a Christian tone. During the six-mile funeral procession, watched by crowds estimated up to 1.5 million, an Indian Air Force band played two hymns that had been favorites of Mr. Nehru's spiritual mentor, Mohandas K. Gandhi—"Abide with Me," and "Lead, Kindly Light."

### The Gospel of Mark Serialized in Vietnamese Newspaper

Arrangements have been made with a Chinese newspaper in Saigon for a weekly Scripture reading to be included free in the Sunday edition. The Gospel of Mark is the first book to be serialized in this fashion. Each reading bears the caption "God's Word for a New Age," and the reader is invited to the Bible Society office for a free copy of the Gospel that is being quoted.

### Chicago Suit Contests Shared-Time Experiment

*Chicago* (EP)—A suit was filed in Circuit Court here to test the legality of a four-year experiment in shared-time education scheduled to start in 1965.

The case was filed by four taxpayers and was being financed by two organizations opposed to the shared-time plan—the Committee on Shared Time, and Protestants and Other Americans United for Separation of Church and State.

It seeks an injunction halting construction by the Chicago Board of Education of the John H. Kinzie High School, where students of nearby St. Paul's Roman Catholic High School are scheduled to take some classes.

Opponents of the experiment, which was authorized on a 7-3 vote by the education board, claimed in their suit that the shared time plan will result in "vast savings by the Catholic school system . . . [of Chicago] . . . at the expense of the general taxpayers" in violation of both the Illinois and U.S. Constitutions.



1 First Church of the Nazarene, Pomona, California, has consistently been on the Evangelistic Honor Roll for several years in recognition of its growth in members new to the Church of the Nazarene. Thirty were received on profession of faith last year. Rev. Andrew F. Hayes has been pastor since 1958. During that time, both membership and Sunday school attendance have nearly doubled. The membership now stands at approximately three hundred. The sanctuary, seating eight hundred, was built three years ago.



2 Dr. Double E. Hill and the Northwest Nazarene College "Northwesterners," who were chosen from sixty colleges and universities to tour the Pacific Command this spring under the sponsorship of the USO and the National Music Council. Left to right, first row: Margaret Luchsinger, Suzanne Stevens, Carolita Freeman, Irene Ammons, Noreen Halley, Evelyn Sanner, Marilyn Shepard; second row, Director Hill, Marvin Pemberton, Stan Klassen, Ray Lindley, Meredith Mortimer, Lehman Moseley, Paul Taylor, Ralph Richards.



3 Dr. E. S. Phillips, pastor; Dr. and Mrs. Dudley Powers; and Rev. and Mrs. Wallace White spoke in services at Bethany First Church of the Nazarene on "New Guinea Day," when the offering for the hospital was taken. The Whites have just returned on furlough from New Guinea, and the Powers are under appointment as missionaries to the field, where Dr. Powers will head the new hospital staff. The offering for the hospital in Bethany First Church was over \$6,000.

4 Rev. Victor Gray, extreme top left, district superintendent of the East Tennessee District, organized the Knoxville Lincoln Park Church, April 26, after a week of outstanding revival with Rev. Ralph Lee.



5 Seventeen members were received into the new church. This organization completed the district new church quota for the quadrennium, the fourth quadrennium the district has reached its quota.

Early this year a check of \$15,600 was sent from the General Church Loan Fund as a building loan to the Church of the Nazarene in Heppner, Oregon. With this loan, the total amount loaned to churches since church extension funds were started in 1947 went over the \$5 million mark. Over 500 churches have been helped in building projects through these loans. The Heppner church, Rev. J. G. Weller, pastor, had been paying \$100 per month for rented quarters. The new building was built by a Nazarene firm, Kealther and Frazee.



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