

Herald of Holiness

"IN THE POWER OF THE SPIRIT"

Official Organ
of the Church of
the Nazarene



Lead On, O King Eternal

ERNEST W. SHURTLEFF

HENRY SMART



1. Lead on, O King E - ter - nal. The day of march has come;
2. Lead on, O King E - ter - nal, Till sin's fierce war shall cease,
3. Lead on, O King E - ter - nal. We fol - low, not with fears;



Henceforth in fields of con - quest Thy tents shall be our home.
And ho - li - ness shall whis - per The sweet A - men of peace;
For glad - ness breaks like morn - ing Wher - e'er Thy face ap - pears.



Thro' days of prep - a - ra - tion Thy grace has made us strong;
For not with swords' loud clash - ing, Nor roll of stir - ring drums;
Thy cross is lift - ed o'er us; We jour - ney in its light.



And now, O King E - ter - nal, We lift our bat - tle song.
With deeds of love and mer - cy, The heav'n - ly King - dom comes.
The crown a - waits the con - quest; Lead on, O God of might.



The Triumphs of God

See Page 3

Hymn of the Month

September, 1964

SERVICE without SERVILITY

IN the Christian view, the highest expression of life is found in service to others. But this service can be maintained effectively only when it is done "in his name." The enemies of Jesus spoke with derision when they said, "He saved others; himself he cannot save" (Matthew 27:42). But their insight was deeper than they knew.

When two of Jesus' inner circle sought preferment and place and their mother pressed the lever of friendship to open the door, Jesus unveiled their blindness by His reply: "Are ye able to drink of the cup that I shall drink of?" His insinuation was that they were not yet able and that their estimate of true leadership and service was superficial and unsound.

Jesus always ran counter to the world's view of greatness. Hear His question and reply: "For whether is greater, he that sitteth at meat, or he that serveth? is not he that sitteth at meat? but I am among you as he that serveth" (Luke 22:27). For Jesus, true stature can afford to stoop without losing position. Perhaps the key to the scene in which He washed His disciples' feet is discovered in the context: "Jesus knowing that the Father had given all things into his hands . . . took a towel" (John 13:3-4). It was an inner strength afforded by confidence in the final triumph of God that enabled Him to serve without becoming servile.

Even when God gave His Son to redeem the world He did not thereby become less God. Also, the self-emptying of Christ in the Incarnation did not by that act rob Him of His essential deity.

May the Spirit of God search our hearts today to measure us in the light of the Master's service. If there remains in any of us an inward clash with the Master's view, is it not evidence of lingering pollution that needs to be cleansed? Jesus himself identified service to others as service to Him. "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me" (Matthew 26:40). Our Master has so identified himself with the world's need that He insists that we do the same; in fact, He identifies us with His redemptive mission until

General
Superintendent
Young



the involvement is inescapable. "As my Father hath sent me, even so send I you" (John 20:21). Only as we lose ourselves in this mission will we find the true release of personality that He promises. "He that loseth his life for my sake shall find it" (Matthew 10:39).

We hear these men talking of the triumphs of God in our own languages! (Acts 2:11, Moffatt)

The Triumphs of God

By **I. F. YOUNGER**
Superintendent of Indiana-Scott District

AMID the milling crowd of several hundred people, my wife and I stood in the Cairo airport recently. Hearing the constant jangle of words of a dozen languages, yet understanding none of them, one feels frustrated and helpless, until a man walks up speaking English. Instantly, the Cairo airport is not so foreboding, the faces not so grim, the atmosphere not so tense. We are talking the same language—understanding, communicating.

As the disciples rushed down the stairs out into the streets of Jerusalem, their faces aglow, their hearts afire, their testimony was about the triumphs of God in their own lives, God's plan of redemption being fulfilled. Christ was real, transforming their lives. All were amazed, for they heard and understood, each in his own language, and thus were gripped by the dynamic power of the gospel.

The miracle of Pentecost was being fulfilled by the rapturous, thrilling testimony of those who had experienced the infilling of the Holy Spirit, the promise of the Father, the empowerment that enabled them to throw off the man-fearing spirit and to tell all who would listen of a Christ who was the same yesterday, today, and forever. They testified of the triumphant fulfilling of the promises of God.

Peter reminded them that the outpouring of the Holy Spirit was the fulfillment of the prophecy of Joel. He reiterated the stunning, challenging truth relative to Christ—approved of God, working miracles, crucified, resurrected, at the right hand of God, exalted, and "having received of the Father the promise of the Holy Ghost," He hath sent forth this "which ye now see and hear" (v. 3).

The Apostle testified of the triumphant fulfillment of God's promises to them personally. Through the miracle of speaking in other languages, they expressed in a marvelous way what God through Christ had accomplished in their hearts and lives.

Selfishness, greed, the cancerous growth of seeking for security, were gone. They sold and divided with all that had need, their own hearts expressing a concern for all mankind. They now were impelled with a divine force within, their hearts possessed with love for another in the breaking of bread, praying together, praising together, and testifying that this glorious experience really works. Faith, love, compelling compassion, vision, and a driving force of life now characterize their lives.

All this came flooding from hearts impelled by the Divine.

Triumphantly they announced to all that the promise is perpetual: "The promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call" (v. 39).

When Christ becomes the Lord of our hearts and lives, and by faith we can testify He is our God, the promise of the Holy Spirit becomes a reality. And one can then triumphantly testify that the promise of the Father is to all who sense His call.

Far back in the bushveld of South Africa, a young native preacher testified to me of this same promise and experience, and triumphantly stated, "I am ready, if necessary, to die for my Lord!"

"We hear these men talking of the triumphs of God in our own languages."

EVERYBODY'S BUSINESS

By **JAMES E. ADAMS, Chambersburg, Pa.**

I WALKED into the barbershop one day as a customer remarked, "People will gamble, you know. So why not legalize gambling and let the government get some taxes out of it?"

The barber and I had discussed this on a previous occasion; he knew my convictions about gambling and seemingly agreed. But as I sat down to await my turn, I noticed him winking slyly at the speaker. The barber wanted to have some fun, so he asked, "Jim, what do you think about that?"

I was perfectly willing to be drawn into the discussion. The man on the chair works for the same company I do. We are friendly.

"That's the line of reasoning people used in and prior to 1933 when they repealed the Prohibition Amendment to the Constitution," I said.

"But alcohol related costs greatly exceed liquor

It is always urgent that we keep Christ in His rightful relationship to God and to ourselves. He is not primarily in the world to touch blinded eyes, but blinded hearts. His miracles are to conduct us to the Miracle—himself. Therefore to be related to Him properly we are to seek first His kingdom and His righteousness (Matthew 6:33) and then rest assured that all "these things" shall come as by-products of our relationship with Him.—Fletcher Spruce.

revenue. For instance, a recent study of the state of Massachusetts showed that for every dollar of beer and liquor tax received the state spent more than three dollars for known and measurable alcohol-related costs.

"Besides that, some statisticians feel relatively certain—on the basis of records kept over periods of time in scattered localities—that about half of traffic fatalities are liquor-related. So liquor may be a factor in the deaths of close to twenty thousand people on streets and highways every year."

The man on the barber chair said shortly, "Okay! But the fellow who gambles a little would not affect others like the drinker does."

"I think he would and does," I replied. "No one can beat the horses and the wheels of chance. The family man deprives his family in order to gamble."

My fellow employee then said, "But why not give the fellow who can afford to gamble a chance?"

"No one can afford to gamble," I replied.

"Come on, Jim. You don't know what I can afford to lose."

"It isn't what you can or cannot afford personally. You still affect others. By gambling you support men who will stoop to some pretty mean things to attain their ends."

"Who and what, for instance?"

"The 'who' is professional gamblers and criminals. Specifically—some children were selling 'Jesus Saves' decals along Highway 60 near Lake Tahoe in Nevada. Gambling interests reported them to the authorities and demanded that the police 'do their duty.' The charges was 'peddling without a license.' The children were actually jailed lest they hurt 'business.'"

"Isolated incident," my fellow employee said laconically.

"Nevada would hardly be called an isolated incident," I retorted. "According to FBI statistics the crime rate in Nevada is almost double what it is in neighboring states which have not legalized gambling. Gambling draws the criminal element and has been known to make criminals of others

trying to recoup their losses or pay their debts."

By this time I was on the barber chair, and the gambling supporter was ready to leave. His parting shot was, "I still think if a fellow wants to gamble, and can afford it, it is strictly his business. He should be allowed to gamble."

"When a man's activities affect others, it is never 'strictly his business,'" I retorted as he walked out.

Two weeks later as I sat reading the evening paper, the discussion in the barbershop came back to my mind. For there on page one was the story of an airliner which crashed on a flight from Reno, Nevada, to San Francisco, California. It has definitely been established that a man shot the pilot, causing the crash which brought death to forty-four men, women, and children. And there is suspicion—and a distinct possibility—that the perpetrator of this tragedy was depressed over gambling losses. Even if this is only unfounded suspicion, it shows that people suspect and expect the worst from someone who has been gambling.

In England, which legalized gambling three years ago, the majority of the gambling shops are in poorer neighborhoods. People do not have enough money left after gambling to pay their debts. Consequently there has been an increase of from 10 to 20 percent in bad debts.

To legalize gambling under the guise of lightening the tax load is to place a greater burden on those who can least afford it—and upon their dependents. No one who is concerned about his child's, his neighbor's, and his own well-being can afford to gamble. No one who is concerned about the spirituality, morality, and stability of his country will raise his voice in support of gambling. Quite the opposite!

The Cover . . .

"LEAD ON, O KING ETERNAL" . . . hymn of Christian activity and courage, was written for graduation (1887) at Andover Theological Seminary by Ernest W. Shurtleff upon request by his classmates. Mr. Shurtleff, a Congregational minister, pastored several churches and, at the outbreak of World War II, carried on relief work in France. However he is best known for having authored this great hymn. The hymn tune is "Lancashire," composed by Henry Smart more than fifty years prior to the writing of this famous lyric. Floyd W. Hawkins, Music Editor.

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THE LITTLE FOXES



IT WAS Sunday morning, the last day of a revival meeting. Our son and family were coming over for Sunday dinner. Wife turned the faucets in the kitchen, and lo and behold! the water supply was cut off.

Time would not permit us to investigate and trace the source of our trouble, for we had to drive ten miles to be present in Sunday school and teach a class. Hastily we secured water from our good neighbor.

Then Monday morning we took the pump motor to an electrician, who found, after some investigation, that a small particle of dust in the starter switch caused the trouble and had shut off all water supply. He cleaned it, tightened some bolts, tested the motor, and, presto! it was running smoothly again. Just a little particle of dust had stopped the motor.

As we were driving home from the shop we thought of the words, "The little foxes, that spoil the vines" (Song of Solomon 2:15). Foxes are well known to be very destructive to vineyards. They are very fond of grapes, and make great havoc with the vines. Galen tells us that "hunters do not scruple to eat the flesh of foxes in autumn, when they are grown fat with eating on grapes." Foxes abound in Judea, and they do the most damage when the clusters are young and tender.

Foxes live in dens or holes in the earth. Jesus said, "Foxes have holes" (Matthew 8:20). This suggests secrecy and hiding. They are creatures of the night. The fox is conventionally thought of as sly, crafty, deceitful, and given to depredation.

What are some of the little foxes that spoil our vines? This figurative language deserves consideration. Let us see. Some of them are an unsanctified temper, an unruly tongue, jealousy, envy, spiritual pride, a little backbiting and gossip, irregularity in and neglect of Christian responsibilities, faulty religious habits, pernicious thoughts, wrong attitudes, unfair judging, selfishness, strife, argument, self-defense, domineering, peevishness and sulking, irritability, or carnal spells of any sort. These are "little foxes, that spoil the vines."

They spoil the vines by endangering the spiritual life, depriving of spiritual strength, preventing growth and fruitfulness, and curtailing Christian influence, as well as grieving the Holy Spirit.

Then, we ask, what are we to do with these little foxes? First of all, we can give ourselves to strict self-examination. Paul said to the Corinthians, "Examine yourselves." Careful introspection is necessary. Then, be resolute. Have a fixed, unwavering purpose in your search for facts. Do not overlook carnal tendencies and dispositions and attitudes. Be absolutely scrupulous and sincere with yourself. Trap the foxes and slay them. Grapevines are more precious than foxes. Be vigilant, watchful, and constant in guarding your spiritual life.

After careful self-examination, with honesty of purpose, and with the illumination of the Spirit and the Word, seek to walk humbly with your God, "looking unto Jesus the author and finisher of our faith" (Hebrews 12:2). Keep close to Him.

If you have discovered carnality in your heart and life, then hasten to the cleansing fountain and be made whole. The blood of Jesus will cleanse you from all sin (I John 1:7).

But there is a fine line between carnality and human infirmities, and sometimes supersensitive souls go to the altar for sanctification mistakenly, when their real trouble is nerves, or other physical ailments.

A dear, saintly woman frequented the camp meeting altar seeking to be sanctified, crying, "Oh, my heart!" The wise evangelist, knowing the case, said to her, "No, not your heart. It is your liver." So learn to distinguish between infirmities and sin, between your liver and your heart. God bless you! Jesus loves you.



Measurement

*The golden magnitude of light
From all the stars within the night—
Is it more lovely than the gleam
Of fireflies by a quiet stream?
Arc towering pines more green and fair
Than grasses sweet with country air?
What joy it is to know that even
A cup of cooling water given
With Christ-illuminated love can be
Significant eternally!*

By GRACE V. WATKINS

The Highway of Holiness

By **WILLIAM A. TOLBERT**
Pastor, Ellington Church, Caro, Michigan



And an highway shall be there, and a way, and it shall be called The way of holiness (Isaiah 35:8).

A FEW years ago while we were going along the beautiful, scenic route through the South to Florida, I was made aware of the great effort on the part of state and federal governments to build and maintain highways between the different parts of the country. And as I thought of this my mind went to the prophecy of Isaiah and dwelt upon the highway that he spoke of—one that God had planned for: "And an highway shall be there, and a way, and it shall be called The way of holiness."

There are some distinguishing features which Isaiah has ascribed to this way:

It is a high way. The way that leads to the highest is a high way. Let this fact be established clearly that the highway of holiness is the way of goodness, of purity, of truth, of holiness.

John Wesley once said, "To each Christian there is set before him the choice of the high way of Christian living or the low way." He meant, of course, that the way of holiness is set before each believer. Through the years tens of thousands have set their feet on the highway of holiness with deep joy and satisfaction.

It is a denominated way. It has been given a distinct name. Some have thought of naming it according to the quality of life which it imparts, such as: more grace, a deeper life, more power, dedication to the will of God, etc. It is all of these, and much more. It is partaking of the divine nature (cf. II Peter 1:4). It is having the heart established

"unblameable in holiness before God" (I Thessalonians 3:13).

Isaiah has been careful to give this way a distinct name. We should do no less. "It shall be called The way of holiness."

It is a plain way. Holiness, contrary to some thinking, is not a complicated way. We may strive for terms. We may endeavor to approach it head-first, thus making it difficult. But for those who will seek it as a heartfelt experience, it is so simple that "men, though fools, shall not err therein."

A godly woman once related to me how she had received the experience of holiness. Said she, "I was a member of another church and had never heard holiness preached. I attended a holiness camp meeting and the evangelist preached on holiness. It was what my hungering soul desired, and I received it." As simple as that. The promise is, "Blessed are they which do hunger and thirst after righteousness: for they shall be filled" (Matthew 5:6).

It is a select way. The best people in all the world are going this way. Some parts of society might reject them and scorn them, but God has said, "The unclean shall not pass over it." God has called this group His select ones. Those with clean hearts and right spirits walk this way; all others are excluded.

It is a safe way. There is no state of grace wherein a Christian may stand exempt from temptation. The Lord was tempted, but in Him was no sin. Temptation's power, however, has been broken. The lions are chained. Temptation has lost its inner thrust, and is entirely from without. This is what Jesus prayed for in John 17:15, "I pray not that thou shouldst take them out of the world, but that thou shouldst keep them from the evil." Holiness is the safety factor in the Christian life.

It is a joyful way. Those who travel upon this highway travel upward with a song upon their lips. Sorrow and sighing flee away. They have obtained gladness and joy. "And the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away" (Isaiah 35:10). Sorrow and sighing belong to the night. Singing and gladness belong to the day. Those who travel along the highway of holiness are children of the light, not of the night.

Those who have had their sins forgiven, who have had the power of sin broken in their lives, are the most joyful people anywhere. To know Christ as Saviour and Sanctifier is the greatest source of joy and comfort in all the world. Nothing can make one so happy as being cleansed from every "sin and stain."

I recommend this way to you. It is the way of satisfaction. It is the way of safety. It is the way of singing and shouting. It is "The way of holiness."

The Possum and the Parrot

By CLAYTON D. BAILEY, Pastor, Russell Avenue Church, Minneapolis, Minnesota

WHAT STRANGE COMPANIONS—the possum and the parrot! They are so different in species, background, environment, nature, and color. “Possum” is the colloquial abbreviation for opossum. Both of these creatures from the lesser order of creation have unique characteristics. The possum is noted for its trick of feigning death as a last resort to escape what it considers present danger. The parrot is known for its ability to imitate human speech.

From both of these characteristics our language has received at least two figurative phrases which characterize certain tendencies in the human family. A person is described as “playing possum” when he endeavors to leave the impression of being quite different than he really is. The parrot’s ability to imitate human speech has given us a term for someone who repeats or imitates verbally without the understanding to accompany what has been voiced. We marvel at the human utterances coming from a bird, and we marvel at the deathlike appearance of the possum, but we are not awestruck by the signs of the possum and parrot in our midst—we pray for their removal!

What are the dangers that rob so many today of the reality of a personal Pentecostal experience? They are the *playing possum at one’s personal Pentecost* and the *parroting of the phrases of a personal Pentecostal experience*.

First, let us consider the *playing possum at one’s personal Pentecost*. Dying is a process, but death is a state. Signs of dying must never be considered death itself. A twofold crucifixion is needed! We must be crucified to the world, and the world crucified unto us. Some feign death to self for selfish reasons, and others fall into this snare because they are sidetracked in seeking holiness of heart.

We have seen the possum feigning death on the highway right in the pathway of an oncoming car, and thus making actual what it pretended was true. Why do people play possum in their approach to heart cleansing? It isn’t because of danger, which triggers pretending in the possum, but more in the area of the requirements of dedication on the part of the individual soul.

Some have acted in this manner to deceive the concerned who are endeavoring to aid them in seeking this vital relationship with God. To try to ward off the assistance of the human instruments by making light claims to so great an experience is to endanger the soul. Such are not rejecting men alone, but the drawing power of

the Spirit which gives to the soul a Godward pull.

Others feign death to self to gain the attention and approval of those whom they cherish as friends. Mere approval-seeking shows the lack of a proper spiritual appraisal of the depth and worth of a vital experience of heart holiness. Such a crutch can be turned into a spiritual coffin.

There are those who feign complete surrender through consecration because of a sentimental concept of their own love for God without the accompanying signs of obedience to God. It is not divine love shed abroad in their hearts by the Holy Spirit (Romans 5:5), but the straining of human love to reach a spiritual stature it cannot attain. Many have settled for a mental assent to the command of God for a dedicated life without the volitional power, the will, being surrendered and exercised daily to follow the walk of the sanctified.

It is so easy to become requirement-conscious and fail to be aware of God’s presence, and what the fullness of His presence can mean to the wholly dedicated life.

This “playing possum” is seen in the fruit of such lives. It is seen in the individual’s appraisals, associations, appetites, attitudes, and apparel. That is, such people place a wrong value on things, and often delight more in being with those of the world than with the people of God. They cherish the pleasurable ways of the world, and their actions and reactions reveal an overrating of self and personal talents. A desperate attempt is made to follow the fads and fashions of the world.

The true Pentecostal experience brings to the individual soul Christ-centeredness and Christlikeness. “If we live in the Spirit, let us also walk in the Spirit. Let us not be desirous of vain glory, provoking one another, envying one another” (Galatians 5:25-26).

Second, consider the danger of *parroting the phrases of a personal Pentecostal experience*. How awful to see this experience reduced to mere talking! We think of the talk being above the walk in the realms of the physical because the mouth is above the feet, but spiritually the walk is of the first importance. The talk and walk must complement each other, or they will cancel each other. So much of what ought to be experienced has become a motto rather than a fact.

Some are talking about a positive relationship with God because of their negative goodness. What we refrain from—and this must have its rightful place—must never be considered the divine seal

placed upon the soul in sanctification. We must continue to realize that we must have the positive witness of the Spirit that the work is done. We must always be aware of the fact that man through his negative goodness may withdraw from everything in this world and back into hell. Volumes of words can produce a darkening cloud that will obscure the vision of what can be real and vital from God.

This article is meant to be more than a warning; it is meant to be an invitation to the possible, the needed—to the real! A personal Pentecostal experience can be had when the right candidates, the believers, meet the requirements of God set forth in His Word. There must be a complete and full consecration in faith to insure entire sanctification. Then the walk and talk will have for their foundation and claims the solid footing of a dedicated and cleansed heart, not the unsubstantial springboard of the lips alone.



By **JOHN W. MAY**
Pastor, Weirton, West Virginia

GROWTH IN HOLINESS



"THE WORLD is full of individuals, isn't it?" The businessman answered my question by remarking that we ought to be glad it is. It seems that everyone understands this is so, except, too often, in the church. There is danger in expecting children to think like adults, expecting young Christians to be as enlightened as older people. Christian growth is as necessary to believers as physical growth.

Be no more children (Ephesians 4:14). Paul's intimation in the letter to the Ephesian church is that growing is a process of time. Spiritual purity does not necessarily mean spiritual maturity.

Stradivarius once said it took a thousand years to form a violin. An instrument made from young trees, shielded from the storm, could not be fash-

ioned into a masterpiece. It takes a thousand years in which a tree is tested, buffeted, rained on, frozen, and warmed by the sun, to form the material from which a good violin may be made.

It does not follow that it takes a lifetime to make a vital Christian, nor that believers grow *into* the experience of sanctification. It does mean, however, that all Christians must grow, and continue to grow, as long as they live.

A mistake often made by young Christians is that they want immediately to be like older Christians. The fact is they are as *good*, but not as *artful*. Becoming sanctified does not give one the ability to pray like Paul, or speak with the eloquence of Apollos. It does not mean that one has arrived, that he possesses all the light, grace, and power he will ever have. As he puts Christian principles into action in his life he will increasingly pray better, testify better, and become more artful in Christian activities.

The cure for being blown about "with every wind of doctrine" is to develop loyalty to one's own church. Don't run here and there. Don't become an "entertainment" Christian, always looking for a stir of emotion or excitement, not accepting responsibility in the home church.

A certain farmer called his pigs to the trough by beating it with a stick of wood. Later some woodpeckers got into the woodlot and the pigs became thin and scrawny running after the sound of their pecking on wood. So people run here and there, getting no solid food for their souls, and becoming weak and poor Christians.

Put off . . . the old man, . . . put on the new (vv. 22-24). This is another requisite for growing. Leave the old ways, the old haunts. Stay away from anything, any person, any place, that will rob you spiritually. If every time you go to a certain place you get into spiritual difficulty, stay away from it as much as is possible. If every time you are around certain people they try to lead you astray, seek better companionship.

We are necessarily thrown together with people who are not Christians, or are cast into situations which engender temptation; but we do not have to make those people bosom companions, or remain in the adverse situation permanently.

Putting "on the new man" speaks of righteousness and true holiness. There is a vast difference between "holier than thou" and genuine holiness. We need to put on good habits, form them, cultivate them, and nurture them. We need faithfully to study the Bible, regularly pray, and read good literature.

Neither give place to the devil (v. 27). It is never wise to argue with the devil. Only as we stop our ears to him will we keep peace of mind. It is always well to remember that Jesus leads but the devil drives. When he tries to overwhelm us, we

can drown out his voice. When we make much ado about serving Christ, singing, testifying, praying, we cannot hear him.

The sanctified need to get so involved with church activities that they do not have time to listen to Satan's voice. When it comes to gossip, slander, destructive criticism, it is best to be like the three monkeys: "See no evil, hear no evil, speak no evil."

Don't give the devil an advantage. When you stumble, get up. When you fail, try again. When you make a mistake, correct it. When you are condemned, ask forgiveness immediately. When you receive new light, walk in it.

Receiving light is not sin, else how can we learn and grow? Don't throw up your hands and quit when the Lord shows you where you can measure up. Accept it for what it is, new light, and walk in it.

Grieve not the holy Spirit of God (v. 30). By

abstaining from anything that robs you of victory, you will remain sensitive to the leadership of the Holy Spirit. One grieves the Holy Spirit when he speaks evil communication. One grieves the Holy Spirit when he has a bad attitude, when he does not get along with others, when he sits in judgment on others. The fellowship of the saints is the result of fellowship with the Holy Spirit.

Of this we are certain: In the process of Christian living, the Lord himself is with us. It is said that years ago a young missionary was beset by natives. He hastily boarded a riverboat. The mob came on the boat. Then he jumped into the river. They began to throw spears at him but he miraculously escaped. When he was telling about it later he was asked what verse from the Bible came to him as he swam beneath the boat to escape the spears being thrown at him.

"Verse?" he asked in astonishment. "Why, the Lord himself was with me!"

**"I TOLD
YOU SO!"**

By **WILBUR T. DODSON**

Pastor, Wilbur T. Dodson



"I TOLD YOU our attendance would not stay up where it was. We have had these times of increase in interest with different pastors. They are all the same—it soon settles back down. I have been right all along. I said it would not stay high and it didn't!"

The reply of the venerable, gray-haired Christian gentleman to these words is indeed an answer worthy of remembering, "We will never need (for long) room we do not have."

This is not an isolated argument in some far-off, distant land; it could have happened almost anywhere. Both of these statements can be proved true; it all depends to which point of view one wishes to adhere. Generally, people are honest in their difference of opinion; they are not aware

of the underlying causes and needs to promote growth.

The individual mentioned above who consistently opposed providing more space certainly worked diligently enough to prove his point. He did not know that the attendance usually levels off at approximately 70 to 80 percent of the seating capacity available. The times of increased interest were when special services or programs were held, or as the result of an organized visitation program. The seating capacity would become saturated, but this does not continue indefinitely. People do not enjoy being crowded, and the excuse, "They don't need me; they have enough others," soon causes these individuals to look elsewhere for a place of worship.

This may not pertain to members of the church, but it concerns those who are prospects for regular attendance and, finally, membership in the church. Saved and sanctified members of the church probably would attend services in a dingy, damp, dimly lighted dungeon, if need be, but this place of worship at its best should be only a temporary one.

Oh, yes, his argument was true! He had seen the crowds come and go, but so long as he could remember, the number remained about the same. He would admit there were times when the house was packed and the revival spirit was good. Then it was not long until there was enough room for everyone who attended regularly. Where did they go? They went someplace where there was adequate space or became lost in the routine of a busy life. Is it not a tragedy that he was never taught, or that he never learned to see, that if the seating capacity was increased the average attendance should have increased also?

Yes, he "told us so," and the tragedy of it is that he was right. They do not need more space—NOW!

EDITORIALS

By W. T. PURKISER

On Dealing with Doubts

The challenge of doubt is never far away from any person who stays mentally awake. An important part of the development of a strong faith is learning to deal with doubts.

"Doubt," of course, is used in two very different ways. It may mean only an attitude of uncertainty, of questioning, of probing and searching for the truth. This has been called "methodological doubt," and is the beginning of the quest for truth. It is an essential part of any faith which is not pure credulity.

On the other hand, doubt may mean negative faith, disbelief, commitment to rejection, or refusal to make a venture in faith. As such, doubt is a deadly foe of the spiritual life.

There is great mischief in confusing these two uses of the term. A thousand questions, in the first sense, need not add up to a single doubt in the second sense. If having unanswered questions meant in any degree the kind of doubt that damns, not many of us would make it. But a questing mind and a trusting heart are perfect—and indeed necessary—companions along the road of life.

Again, there is a kind of doubt that springs from a moral root. It comes from the loosing of spiritual moorings, a dying devotion, and a disobedience to known duty. Many times the intellect is blamed for what are really spiritual problems. Failure in obedience opens a veritable Pandora's box of perplexities. Every duty neglected is a truth obscured. What passes for intellectual doubt may be really the rationalization of reluctance to walk in the light.

BUT AGAINST THIS BACKGROUND, let us look at some suggestions for dealing with doubts. What can we make of these challenges to our faith that are thrust upon us from so many sides in days like these?

First, we must recognize that not all intellectual problems will ever be solved. Anyone who pretends to have *all* the answers just hasn't understood the questions. Whatever else may be implied in Borden Parker Bowne's saying, "Life is larger than logic," it certainly means that reality has a way of breaking out of all our neat little bundles.

The facts are, God simply hasn't chosen to answer all of our questions. And for us to suppose that what we cannot understand, therefore cannot be true, is simply to set up our own human intellects as the measure of all truth and reality.

THEN, IT ALWAYS HELPS us to see that all doubt—unless it is sheer confusion—is actually faith in an opposite position to what is doubted. When doubt passes beyond the point of question, it becomes commitment to a contrary claim. Any doubt which is more than just a highly emotional protest is really a negative faith.

From the practical point of view, then, the best advice when faced with a challenge to faith is to consider the alternative. A wise African proverb says, "If a man does away with his traditional way of living and throws away his good customs, he had better first make certain that he has something of value to replace them."

Look at some examples: To doubt the virgin birth of Jesus is in reality to believe that the Gospels are unreliable sources of information and that Christ was an illegitimate child. To doubt the possibility of a clean heart is in reality to believe that God either takes more delight in sin than in holiness, or that He cannot undo what sin has done. To deny that sanctification is God's act and the work of a moment is to affirm that it is a matter of works, merit, or human effort—which undercuts the whole biblical doctrine of grace.

In each of these cases, and a great many others, when the alternative is more unreasonable than the original faith, the best thing to do is simply to "doubt the doubt." The Scottish theologian John Baillie said he had known a number of keen intellectual skeptics who were turned back to the Christian faith by the discovery of the emptiness of infidelity and the fact that it raised more questions than it answered.

FINALLY, WE NEED TO LEARN to drive our religious faith back to its basis in experience. While abstract truth is of great value, in reality all belief is instrumental and practical. Faith must issue in life, and be validated in experience.

Faith and doubt are both more than intellectual. They involve the whole person. Faith is trust, and doubt is distrust. Both faith and doubt mean commitment and choice. Belief and life are so joined together that no man may put them asunder.

There is no better answer to such skepticism as that of Nathanael—"Can there any good thing come out of Nazareth?"—than the simple words of Philip, "Come and see" (John 1:46). If you come, you will see. If you do not come, you shall never see. The final foundation of faith in Christ is that of

he man in the Temple: "One thing I know, that, whereas I was blind, now I see" (John 9:25).

What to do with doubts? Expect them, use them, wrestle with them, meet them with "fire and ice." Only be sure the fire is in your heart, and the ice in your head. Hot heads and cold hearts bring only chaos and confusion. Cool heads and hot hearts can pray and believe, as Bishop Handley Moule in "The Scholar's Prayer":

*Lord and Saviour, true and kind,
Be the Master of my mind;
Bless, and guide, and strengthen still
All my powers of thought and will.*

*While I ply the scholar's task,
Jesus Christ, be near, I ask:
Help the memory, clear the brain,
Knowledge still to seek and gain.*

*Thou hast made me mind and soul:
I for Thee would use the whole;
Thou hast died that I might live;
All my powers to Thee I give.*

*Striving, thinking, learning still,
Let me follow thus Thy will,
Till my whole glad nature be
Trained for duty and for Thee.*

The Devil and the "Fat-Cat" Theory

Editor Russell T. Hitt has given me permission to reproduce a challenging little editorial in the April issue of *Eternity* magazine. The intriguing title is "The Devil and the 'Fat-Cat' Theory."

"Prime Minister Sir Alec Douglas-Hume of Great Britain is ruffling some American feathers because of his 'fat-cat' approach to Communism. Basically, he believes that a 'fat' Communist is less dangerous than a 'skinny' one.

"British politicians believe that the United States wants to keep the Communists skinny without realizing that this will also keep them hostile. By trading with them and feeding them, the British believe that conservatism will replace Communist fervor.

"It's too bad C. S. Lewis has passed on. He could have added another chapter to his *Screwtape Letters* regarding the 'fat-cat' theory of *Screwtape's* Father Below.

"We're sure Satan subscribes to the theory that a 'fat' Christian is less dangerous than a 'skinny' one. It has been proven over and over again that bourgeois conservatism supplants ideological fervor as Christians become richer and fatter.

"Satan has tried persecution but it didn't work; he has tried poverty but this too failed. His latest approach toward our Western culture is a 'fat-cat' approach. And it's working better than anything else he has ever tried."

World Missions

With the publication of the new *Manual* this fall and the pronouncement of the Board of General Superintendents in the *Herald of Holiness* that its provisions are effective, the name of the Department of *Foreign Missions* will become the Department of *World Missions*.

At the same time, the Nazarene *Foreign Missionary Society* will become the Nazarene *World Missionary Society*.

These changes are based on sound and sufficient reasons. "The field is the world," said Jesus (Matthew 13:38). No longer have we a situation in which missionaries leave a truly Christian society and go out into a purely primitive and pagan culture.

Paganism is not now a matter of geography. The mission field is not now across an ocean or halfway around the world. Paganism is rooted in our modern life everywhere. The mission field is across the street and halfway down the block, as well as afar off.

NOR IS THE TERM "foreign" appropriate in our day. After all, who are the "foreigners"? "Foreign," like "native" before it, has an unnecessary air of condescension about it. The Bible recognizes that there are men and many tongues and languages, and in terms of the unfolding purposes of God it values a distinction between Jew and Gentile. But nowhere does it hint that any are foreign or in any sense distinct from all mankind.

The idea of "one world" is not a modern invention. It is as old as the record of creation, the story of Adam, and the word of God, who "hath made of one blood all nations of men for to dwell on all the face of the earth" (Acts 17:26).

And if we take Jesus seriously (as I do) and Paul at face value (as we ought), then even the difference between Jew and Gentile disappears in Christ and there is one fold and one Shepherd (John 10:16) with no "middle wall of partition between us" (Ephesians 2:14).

*In Christ there is no East or West,
In Him no South or North.*

The change in name should help us to keep in focus what we have always known but sometimes seem to forget—that the Church of the Nazarene is one church the world around. Our ideals for church government must ultimately be the same for India as for Indiana, for Africa as for Alabama, for Mexico as for Maine, for West Germany as for West Virginia.

Our missionaries have seen it, and what has happened in China and Cuba has pressed it home to us. The task of the missionary, so far as the organized church overseas is concerned, is to make himself unnecessary—as a missionary. What is called the "indigenous church"—acclimated and at home

on every soil—is the final goal of our task the world around.

THE TASK OF WORLD MISSIONS is not less than it has been before. It is greater and more urgent than ever. Leonard Griffith said, "Rockets, satellites, missiles and jet airplanes have transformed the world into a neighborhood; unless we can find some way of making the world a brotherhood, we shall end up in a hell."

William Wilberforce insisted that the four words which summarize all personal Christianity are "admit, submit, commit, and transmit." Where we fail most often is in the last. In T. W. Manson's phrase, we think of the Church as a brand plucked

from the burning, whereas it is called to be a torch to illuminate the world.

We may smile at the little girl who said to her mother after a missionary had spoken, "Mommy, when I grow up I want to be a returned missionary." But too many of us have the same spirit. We would like the crown without the cross, the glory without the grind, the prize without the price.

So as "world missions" takes the place of "foreign missions" in our terminology, we do well to take with enthusiasm the challenge of our leaders: \$22 million this quadrennium for the cause of world evangelism. It is a realistic goal and with the help of God well within our ability. And we shall reach it as we pray, plan, work, and give for this end.

THE CHURCH AT WORK

FOREIGN MISSIONS

E. S. PHILLIPS, *Secretary*

Car for the Stanfields

Last January the juniors in our Sunday schools brought their offerings to help buy a car for the Rev. Harold Stanfields. They will use the car in their missionary work in Bolivia, South America. By the last of July, 1964, \$4,170.91 had been received for the car.

It was a wonderful surprise to Rev. and Mrs. Stanfield when the money began coming in.

"Who is sending all this money for us to buy a car?" they asked the people at the missionary office.

"The juniors are helping you," was the answer.

"Tell them all a big thank-you for us," Mr. Stanfield said. So here it is—a great big thank-you to all the juniors who helped.

The Stanfields are now in the States on furlough. They plan to wait until they return to Bolivia in a few months to buy their car. They are hoping it will not cost as much that way. When they get it, I am sure they will let us know what kind of car they buy. Maybe they will name it "Junior!"

Nazarene Ambassadors

Report Again

By JOHN SMEE, *Team I*

Last night we concluded our first crusade in Monterrey, Mexico. It was an outstanding service with God's presence very close to us all.

I think that the most encouraging sight in the entire crusade was the response of the people. Four days before the campaign began, we were holding smaller services in the separate

churches. An interesting story came to us from one of the new converts. She told of how she listened and watched one of our pre-crusade services from outside of the church. The Lord began to talk to her heart and she decided to come to one of the week-night services. She came and was moved to go to the altar and accept this new truth for herself. She said that she didn't pray very much because she didn't know how to pray. But as she so wonderfully testified, "When I got up from that place of prayer, for the first time in my life I felt clean inside." She asks for prayer and we are rejoicing with her in her new faith in Christ.

On Wednesday morning two of us went calling with the pastor of First Church, Rev. Gonzolas. This dedicated man doesn't have a car, and yet he visits throughout a parish of between 70,000 and 80,000 people. We climbed a hill for an hour or so to visit in the homes of a few families. One home was not a church-related family. The mother and children attended once or twice a year and the husband was very bitter toward any church. We visited there and in closing gave them an invitation to the services, prayed, and left. That evening the entire family came to the service and the father was one of the first seekers at the altar. It was his first move toward anything religious. As I looked back upon the day, I praised God for a man like Rev. Gonzolas, who, though he had to walk a few miles, invited a family, and won souls to the Kingdom.

One of the gripping insights that I've received is the vision of the lost. The lost men, women, and children are crying for someone to show them the light. One man, over eighty years of age and very ill, would get out of bed, walk fifteen blocks to catch a bus, ride across town, just so he could be in the revival services.

In front of our hotel was the city plaza,

and each evening we walked around the plaza talking about the services. Last night while walking through the plaza, I saw one of the church young persons walking down the street. I called to him and he came running across the street. I asked him what he was doing, and he said he was walking home. I was shocked that he was still walking from the service. He then told me where he lived. Every night he walked four or five miles, each way, to be in the services. He was there every night. He was twenty years of age and living by himself. His parents had thrown him out of their home when he became a Christian at the age of eighteen. He is working and living in a small house by himself. We walked with him for a while, finally told him good-by, and he walked off into the night, a glowing testimony of God's transforming power.

Throughout the week over three hundred knelt at an altar of prayer. It was a gripping sight to see all the new converts come around the altar for a closing prayer at the close of the final service. It thrilled our hearts to see the faces of men and women who had been transformed by His grace. A converted bartender cried as we left; a lady who had found the Lord for the first time in these services said that a large portion of her heart was with the Nazarene Evangelistic Ambassadors. We gave God all the glory, for He has moved among us.

We all feel close to each other and close to the Lord as we move on to our new assignment. It's good to know that those at home are praying and that their prayers are being answered.

Report from Team II

Fifty people waited two hours at the Puerto Rico airport to welcome the Ambassadors team as it arrived from the U.S. Nearly one hundred others had gone home when the plane was late.

Seven banners stretched across the major highways advertised the coming of the Ambassadors to the city. The campaign was held in a ball park.

The team helped pass out ten thousand handbills to people thronging the streets for their weekend shopping. Busses were rented to transport the people from various parts of the city.

On Sunday morning each of the boys preached at a separate church scattered over the city.

Services averaged five hundred in attendance every night, and there were 152 seekers at the altars. One young man, addicted to the dope habit, wandered into the service to see what was happening, and was converted. One pastor had 18, and another 16, new people from the nightly busloads. All were greatly encouraged.

The young people of Puerto Rico enjoyed the fellowship and friendliness of the Ambassadors team.

When they arrived in British Guiana they spent the first night in Georgetown, then went on to New Amsterdam by open train. The campaign there ran from July 15 to 19. The people welcomed them with warm friendliness. The new church was filled to capacity, with well over three hundred there on several nights, and more than fifteen seekers every night.

The team sang and spoke to about fifteen hundred students in three high schools.

When they left New Amsterdam, all the young people came down to the ferry to see them off, as they crossed the river to catch the train back to Georgetown.

The people in Georgetown had been praying and fasting one day a week for five months in preparation for their coming. Around five hundred people turned out for the services each night in Georgetown, and there were many seekers.

SERVICEMEN'S COMMISSION

PAUL SKILES, Director

MEET OUR CHAPLAINS



LCDR Henry W. Stroman:

A native of Meridian, Texas, he is a member of Newport, Arkansas, Church of the Nazarene, on the North Arkansas

District.

His education was received in Brownsville Junior College and Bethany Nazarene College, from which he received a Th.B. degree. He was granted a B.D. from Nazarene Theological Seminary in 1951.

His military chaplaincy began in May, 1953, and his assignments include a year in Korea with a marine air group; duty in Cherry Point, North Carolina; Corpus Christi, Texas; Newport, Rhode Island; Bainbridge, Maryland; the U.S.S. "Ticonderoga"; several months as a member of a Leadership Field Team involving visits to various naval commands concerning the Moral Leadership programs, and he has now been sent to the Naval Training Center, San Diego, California, where his duties include preaching to recruits, giving character education lectures in service schools, and counseling.

His pastoral work includes: Aransas Pass, Texas; a Methodist church in De Soto, Kansas, during his Seminary days; Petersburg, Texas; and Big Spring, Texas. He was ordained in 1946 while a member of the San Antonio District.

His family includes his wife, Rose Ellen, and five children: David, Janice, Elizabeth, Rose Ann, and John. They are presently living in Chula Vista, California.

NEEDED: LEADERSHIP

This day cries out for strong and righteous leadership. Those in high military and civil position recognize the need for it at every level.

The United States Navy continually stresses the importance of leadership within its military structure. One expression of this has been the establishment of small, strategically located field teams whose purpose is to advise and instruct concerning leadership matters within the various ships and stations.

It is further recognized by the navy that moral leadership is the foundation-rock upon which all leadership rests. In response to this recognition, material has been produced and published for use by all commands in their character-education programs. This effort attempts through both formal and informal discussion groups, by personal example and precept to mold young, impressionable men and women in patterns of good, improving character and moral standards.

Yet the navy has no illusion that its own efforts are 100 percent effective. It recognizes that there are influences both within and outside the military environment which may militate against the full accomplishment of the goal. Nevertheless, dedicated and intelligent energies are relentlessly applied to counteract insidious evil, that itself is never content with stalemate.

Spiritual leadership is that which underlies and ultimately points the way to

survival and victory for this nation also. This cannot be an "ivory tower," euphemistic, theorizing leadership which leaves men scattered and bewildered. Nor is it to emanate exclusively from either military environment or local community circles. It must flow from all segments of American life. Present conditions require no less than penetrating vision, clarion call, explicit direction, authoritative wisdom, the cultivation of a living, vibrant fellowship geared and armed especially for spiritual battle at the local level with practical, challenging goals.

If there can be a ground swell of such leadership, then there will emerge great national leaders who can help our nation to fight and win her moral and spiritual Armageddon, that all the earth shall know that the Lord is God!—
CHAPLAIN HENRY W. STROMAN, *United States Navy.*

DISTRICT ACTIVITIES

Alaska District

The fourteenth annual assembly and conventions of the Alaska District were held in Fairbanks First Church, May 27 to 31. Dr. Samuel Young was the presiding general superintendent, and his messages of spiritual depth and vision were greatly appreciated.

All those present were greatly blessed by the camp meeting ministry of Dr. George Coulter. Many seekers found spiritual help at the altar as the Holy Ghost came upon preacher and people.

The district reelected Rev. Roy Yeider as superintendent with a unanimous vote. Rev. and Mrs. Yeider are greatly appreciated by Alaska Nazarenes. Brother Yeider was presented with a beautiful, scoped, model-70 Winchester rifle by the laymen of the district, and the assembly presented the Yeiders with a nice love offering.

The district superintendent's report showed a church membership of 464; total giving of \$172,190, with general interest giving of \$13,333; Sunday school enrollment of 1,118; and 144 members in the N.F.M.S.

District officers reelected were: Harry Reimer, church schools chairman; Mrs. Hugh Hines, missionary president; and Rev. Charles Powers, N.Y.P.S. president.

The Nazarene Publishing House was ably represented by Rev. Melvin McCullough, and our zone college at Nampa, Idaho, by Rev. Joseph D. Wright.

At a very impressive service on Sunday, May 31, the new sanctuary of Fairbanks First Church was dedicated with Dr. Samuel Young as the special speaker. —HUGH HINES, *Reporter.*

Nazarene Pioneers

At noon, June 20, 1964, at the Multnomah Hotel, Portland, Oregon, a Pioneers' Banquet was held, courtesy of the general Church of the Nazarene. In the absence of the president, Rev. James Short, who was unable to be present, the vice-president, Dr. W. S. Purinton, presided. There were 212 present to

renew old acquaintances and to enjoy the fellowship.

Dr. D. I. Vanderpool brought an inspiring and encouraging message. He recounted some of the momentous changes which have occurred in the lifetime of these pioneers, and then reviewed those eternal truths which never change, and for which these dedicated lives have been invested.

Since these 212 guests had all become Nazarenes prior to 1918, it can be readily seen that they represented literally several thousands of service-years for Christ and the church.

One resolution was passed: "That we take as our special project to pray daily for the children of Nazarene ministers and missionaries."

Dr. D. I. Vanderpool, retiring general superintendent, was elected president; Dr. W. S. Purinton, vice-president; and the writer, secretary for 1964-68 (D.V.).

—A. E. SANNIR, *Secretary*.

Northwestern Ohio District Assembly

The fifth assembly of the Northwestern Ohio District met July 23 and 24 at the district center. Dr. Hugh C. Benner, general superintendent, presided with grace and dignity and inspired the assembly under the power of the Spirit.

Rev. Carl B. Clendenen, district superintendent, reported gains on all levels: a new church organized at Bloomsdale; church membership total 4,951—359 received by profession of faith, with a net gain of 121; Sunday school attendance gain of 330, with average attendance of 6,302.

The district, since its beginning four years ago, has consistently given 10 percent of its income for world missions; the district gave 10.9 percent this year.

An inspiring moment of the assembly came when, following Dr. Harold Reed's presentation of the work of Olivet Nazarene College, Superintendent Clendenen presented Dr. Reed with a check for \$580.08 to apply on back payment of the Olivet budget, thus making the district 100 percent paid these past four years.

The unity of the district was evidenced by an overwhelming vote of confidence in Superintendent Clendenen (96 percent of the ballots cast) as leader for the next three years. In grateful joy, a love offering of \$465 was given to the Clendenens.

In an impressive ordination service, conducted by Dr. Benner, elder's orders were presented to Kenneth Noonan, Harold Clark, and Olive Harrison.—MARK E. MOORE, *Reporter*.

Michigan District Assembly

The fifty-first annual assembly of the Michigan District met at Indian Lake, Vicksburg, July 15 to 17. The messages of Dr. Hugh C. Benner presiding general superintendent, were anointed of the Holy Spirit. A spirit of love, faith, unity, and optimism prevailed.

In the pre-assembly missionary convention Mrs. Fred J. Hawk, president, reported "star" rating for our district, with \$5,029 raised for the New Guinea hospital.

District Superintendent Fred J. Hawk gave his report of our golden anniversary year. It was received with a standing ovation, and a love offering of over \$700 was given to Dr. and Mrs. Hawk. The report shows 13 new churches organized in the quadrennium (leading the denomination); 3 churches organized in the past year, giving a total of 104. Membership stands at 6,967, a net increase of 174, with 543 received on profession of faith; average Sunday school attendance, 9,596, an increase of 202. Grand total raised for all purposes \$1,325,781, an increase of \$81,321. Paid on General Budget \$85,254, with total paid on the "10 percent" program of \$113,419.

James E. Estelle elected as district secretary, and Harry T. Stanley as treasurer.

In a Spirit filled ordination service, Jack Smith, Aldwyn Carpenter, Elwyn Dietrick, and Frank Davison received elder's orders, and F. E. Voller received recognition of elder's orders.—HERBERT W. THOMAS, *Reporter*.

West Virginia District Assembly and Camp

West Virginia Nazarenes have been challenged to win 1,000 new members by profession of faith, organize 4 new churches, and give 10 percent of total income for world evangelism during the coming year.

Beginning his seventh year as superintendent, and closing the second of an extended call, Dr. H. Harvey Hendershot issued the challenge in his report to the twenty-fifth district assembly, July 9 and 10, at the district center near Summersville.

His report revealed total gains in membership of 710—517 by profession of faith—pushing the total to 9,072; Sunday school enrollment increased to 20,275, with average attendance of 11,748; N.F.M.S. membership is 4,817; and N.Y.P.S. membership, 3,336. The district raised for all purposes a record \$1,086,875, an increase of \$63,000, and General Budget giving was just short of 9 percent.

Delegates and visitors, representing 126 churches, were blessed and inspired by the timely messages of Dr. C. B. Williamson, presiding general superintendent.

Business and evangelism combined forces this year with camp meeting services preceding convention and assembly sessions. Also preaching and singing during evening services of assembly week were Dr. Edward Lawlor and Dr. George Frame, camp evangelists, and Professor Wannie Tippitt, singer and music director. God mightily blessed the camp services, and more than two thousand people filled the tabernacle for Sunday services, July 5.

The assembly elected Rev. Merlin Provance as district secretary, succeeding Rev. John R. Browning, who resigned after serving twenty-three years. He was appropriately honored for his faithful and efficient service. Other district officers elected were: Rev. John W. May, treasurer; Mrs. O. C. Rushing, N.F.M.S. president; Rev. John F. Hay, N.Y.P.S. president; and Rev. John W.

Lawwill, Jr., chairman of the church school board.

Charleston Campbell's Creek Church received the "Small Church Achievement Award," with honorable mention to Ravenswood and Vienna churches.

Elected to elder's orders and ordained by Dr. Williamson in the final service of the assembly were John W. Davis, James O. Shank, Walter D. Speece, and John Hadlock.

In an expression of love and appreciation the assembly voted to give Dr. and Mrs. Hendershot an expense-paid trip to the Bible lands to be taken during this silver anniversary year of the district.—JOHN HANCOCK, *Reporter*.

Oregon Pacific District Assembly

Dr. V. H. Lewis, presiding general superintendent, conducted a smooth-running assembly on the Oregon Pacific District, July 14 to 16, at the Clackamas Campground in the suburbs of Portland. Besides his practical morning messages, Dr. Lewis challenged the assembly to greater spiritual effectiveness in two evening messages. Dr. James McGraw brought a memorable Sunday school message.

Reports revealed: a new record in giving for world missions, \$125,897, or 11.3 percent of money raised for all purposes; a new record Sunday school average attendance of 8,227 per Sunday; a total of 98 percent of the churches paid in full their budget for Northwest Nazarene College; district per capita giving was \$157.34 on the basis of \$1,117,308 raised for all purposes. Total addition to church membership was 770, increasing the district membership to 7,128. Church debt was reduced more than \$100,000 to \$1,449,337 on a property evaluation of \$4,766,900.

Since District Superintendent W. D. McGraw is serving on an extended call, the district received his good report and expressed their appreciation to him and Mrs. McGraw with a generous love offering.

Among the visitors were Dr. Earl Mosteller from Brazil, Rev. and Mrs. Merrill Bennett from Okinawa, and Vice-president L. Wesley Johnson of Northwest Nazarene College.

The district assembly was followed by a glorious camp meeting with Dr. James McGraw, Rev. Jerald Johnson, and the Keller-Yorks as special workers.—LESLIE PARROTT, *Reporter*.

Colorado District Assembly and Camp

The fifty-first annual assembly of the Colorado District convened in Denver on July 16 with Dr. Samuel Young as the presiding general superintendent. The delegates and visitors were blessed and challenged by his messages.

In the pre-assembly conventions, Rev. Douglas Clem was elected as the N.Y.P.S. president, to succeed Rev. Bill Sullivan, who has accepted a position with Bethany Nazarene College. After ten years of outstanding leadership in the N.F.M.S., Mrs. C. K. Helsel resigned as president, and Mrs. E. L. Cornelison was elected.

Report of the district superintendent showed good gains in every department. With nineteen new church buildings erected on the district during the past quadrennium. Rev. E. L. Cornelison was reelected with a near-unanimous vote, and the call extended for three years. Appreciation for their leadership was expressed to Rev. and Mrs. E. L. Cornelison in a love offering of more than one thousand dollars.

In the closing service of the assembly Carl E. Rotz, John R. Jamison, Jerry D. Hull, and Clarence Manners were ordained as elders.

A wonderful spirit of unity prevailed throughout the assembly and camp meeting held in the new tabernacle, erected the past year at a cost of \$84,000; it seats approximately twenty-five hundred people. Dr. Young had charge of the dedication on Sunday afternoon.


The singing of Song Evangelists Dwight and Norma Jean Meredith and the Spirit-anointed messages of Evangelist Paul Martin in the camp meeting were used of God, and many people prayed through for saving and sanctifying grace. In the closing service the Holy Spirit moved upon hearts in the near-capacity crowd while the Pasadena Quartet was singing and souls began to seek God. The altar was lined with seekers several times, and God gave gracious victory.—MELVIN G. CARPENTER, Reporter.

THE LOCAL CHURCHES

Rev. Richard H. Leffel writes: "Following fourteen months of enjoyable labors with the people of our church at Dothan, Alabama, I have accepted an appointment to pastor our Ancon church in the Canal Zone. It has been a privilege to pastor the Dothan people and to enjoy the fellowship of Alabama Nazarenes. Please put our Canal Zone home missions work on your prayer list."

Evangelist Bob Palmer reports: "I am now in my sixth year in the field, and thank God for the kindnesses shown me by pastors and people where I have labored during the past year. Due to a change in my fall slate, I have an open date in October, and will be glad to go as the Lord may open the door. Write me, 494 E. Perry Street, Tiffin, Ohio."

KANSAS CITY, MISSOURI—It was Wednesday, July 1. To some it was just the first day of a new month. To Dundee Hills Nazarenes it was the first of "50 Holy Nights" being sponsored by the Department of Evangelism in the new quadrennium. We were ready for this emphasis on prayer with Nazarenes around the world. At 6:00 p.m., one of our trustees knelt at the church altar seeking the help of God. From that hour until 12:00 midnight, every half-hour another person knelt, as prayer rose from around the mercy seat. The pastor had the last half-hour. We prayed for God to empower the church with His Spirit; for God to bless our witnessing efforts daily; for God to



Hymn of the month

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Feature
NAZARENE PUBLISHING HOUSE

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crowd our church services with seeking souls; for God to bless and direct our leadership; for God to stir the heart of every Nazarene and especially our own hearts. God heard and answered! A new family found Christ on the following Sunday morning. A young lady was sanctified that Sunday night. Dundee Hills Nazarenes are going to keep on praying. We are anticipating these "Holy Nights of Prayer." *The power of the Spirit still brings about miracles of grace.*—HAROLD PLATNER, Pastor.

SEMINOLE, OKLAHOMA—First Church recently closed a wonderful revival with Evangelist Jimmie Allen as special worker. He preached the old-fashioned gospel with the anointing of the Holy Spirit, and during the one week we saw sixty-five seekers at the altar. The attendance was the best in recent years, finances came easily, and "old-timers" said it was the best revival Seminole had experienced in a number of years. Many souls were reclaimed, saved, and sanctified, and we give God praise.—S. C. STEVENSON, JR., Pastor.

Rev. C. B. White writes: "I have been a minister of the Dallas District for twenty-six years, and have conducted some forty revival meetings on the district. Also served as pastor for twenty-four years. During these years we have seen many souls saved and sanctified and unite with our church. Served in our last pastorate for almost ten years,

building a parsonage, and seeing the Sunday school double in attendance. While pastoring at Jefferson, Texas, I suffered two heart attacks and had to give up our work. Wife and I are now living in Dallas, and members of our South Oak Cliff Church, helping in every way we can."

Rev. Charles Johnson, retired elder, died July 17. He was a member of the Gulf Central District. He is survived by his wife, of 502 Twenty-third St. South, Columbus, Mississippi.

Sunday School Evangelists Lyle and Lois Potter report: "From January 1 until General Assembly, God gave us 947 seekers during the various Sunday school crusades. These have been perhaps the best months of our entire ministry. It is now ten years since we left the pastorate to do Sunday school convention, tour, and revival work, and how thankful we are for this wonderful field of service! This quadrennium we will be majoring in a 'Conference for Guidance and Growth' program, three to four days in a church, combining inspiration, information, motivation, and evangelism."

Rev. W. W. Loveless, retired Nazarene elder, died July 19. He was a member of the Central Ohio District. He is survived by his wife, of the home address, 147 Chandler Avenue, London, Ohio.

PLAN TO ATTEND The Convention Nearest You

Las Vegas, Nevada
Fresno, California
Castro Valley, California
North Sacramento, California
Reno, Nevada

September 11, 1964
September 14-15, 1964
September 17-18, 1964
September 21-22, 1964
September 23, 1964

Department of Church Schools

BURNS, OREGON—On June 14 this church commemorated its golden anniversary. The church was organized March 22, 1914, following one of the most outstanding revivals ever held in this part of the Northwest. A large number of former members, both pastors and laymen, joined with the local congregation in a day that was wonderfully blessed of God. Special speakers for the anniversary services were Rev. E. S. Mathews, one of the evangelists in the 1914 revival, and Rev. Earl C. Pounds, former superintendent of the Idaho-Oregon District.—**HAROLD W. WILCOX, Pastor.**

Evangelist Donald R. Keith writes: "After nine consecutive years in the field of evangelism I have accepted the unanimous call to pastor our good church in Orbisonia, Pennsylvania, on the Washington District. I give God praise for His wonderful help and blessing during these years, and many souls who have prayed through to victory, and the splendid cooperation of pastors, people, and district leaders. I regret it has become necessary for me to cancel my future slate, but now look forward to the pastoral ministry under the leadership of District Superintendent E. E. Grosse."

THE BIBLE LESSON

By **NELSON G. MINK**

Topic for August 30:

Possessing the Promised Land

SCRIPTURE: Deuteronomy 34; Joshua 1-6; 21:43-24:33 (Printed: Joshua 1: 10-11; 23:1-9; 24:14, 18)

GOLDEN TEXT: *The Lord our God will we serve, and his voice will we obey* (Joshua 24:24).

Jesus is our Heavenly Joshua, who leads us on into the Promised Land. The land "flowing with milk and honey" was the grand goal God had all along for His people. He led them out that He might bring them in. "Holiness unto the Lord is our watchword and song."

For the first time in their lives, the people came up against walled cities. This was one of the things that bogged them down in the report of the spies. Sanctified people today know very well that we come up against similar situations. "What shall we then say to these things?" We will say with the rest of

that verse, "If God be for us, who can be against us?" (Romans 8:31)

I heard a preacher say a long time ago that there were three types of Christians over in Canaan: the border-land type, the ones on the plains, and the mountaintop kind. I am not too sure his reasoning was correct, but wherever you are, God is challenging you to fully possess this land.

After Israel had been in Canaan six years, Joshua called an assembly one day and told them, "There remaineth yet very much land to be possessed" (Joshua 13:1). We need often to be reminded of our unpossessed possessions. Many do not realize how rich they are. Dr. D. I. Vanderpool said: "The Holy Spirit is in the world to help us get our naturalization papers fixed up."

We need to keep our hearts in tune with heaven, so we can always relish spiritual things. Dr. Kenneth Rice said at the Church Schools Convention in Portland, after one of our college choirs sang so definitely in the Spirit: "If you can't enjoy that, you need to come in for repairs." "Uncle Bud Robinson" at one time said, "It's worth going to heaven, just for the trip."

C. W. Ruth described those who are sanctified wholly in these words: "They are no longer doing the things they should not do, nor leaving undone things they should do. . . . So, instead of going to the 'mourner's bench' before retiring at night, they simply climb up into the choir-loft and get out their 'cornet, flute, harp, sackbut, psaltery, dulcimer, and all kinds of music,' and sing and shout their glad doxologies of praise to God for the 'keeping power' and the glorious victory of another day."

Topic for September 6:

Leaders for Troubled Times

SCRIPTURE: Judges 1-8 (Printed: Judges 2:11, 14-23)

GOLDEN TEXT: *God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it* (I Corinthians 10:13).

The period of the Judges is colorful, interesting, and sad. No sooner have the people been brought out of bondage and serious defaulting in their covenant with God than they turn backward and again find themselves enmeshed in the cords and the bindings of sin and idolatry.

God's patience is put on trial, but He comes through in a wonderful way, and proves He has had a leader in mind in each case, and leads him out, anoints him with power, and brings the Lord's people out to victory. The writer of the Book of Hebrews is careful to mention from this area of time these noble warriors in these words: "For the time would fail me to tell of Gedeon, and of Barak, and of Samson, and of Jephthae . . ." (Hebrews 11:32).

Someone has said: "God works through people who will carry out His purposes." Peter Marshall once prayed in the United States Senate something like this: "God, our Father, we pray that the people of America, who have made such progress in material things, may now seek to grow in spiritual understanding. For we have improved means, but not improved ends. We have better ways of getting there, but we have no better places to go. We can save more time, but are not making any better use of the time we save."

We are to pray for our leaders. Things work out better when we pray. God has ways of so dealing with unregenerated persons that He can overrule for the common good.

God wants to develop good leadership in all of us. He has important places for each to fill in times like these. Dr. Carradine said: "The child of God who can see the brook diminish, and then disappear, whose bread comes by weight, and day by day, and as by a miracle, and yet keep sweet, patient, believing, and faithful in the Savior's work all the time, has about graduated in one of the highest schools in the spiritual life. He has swept up out of the class of 'The Thirty' and is one of the famous 'Three' spoken of in the Old Testament."

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.

"SHOWERS of BLESSING"

Program Schedule

August 30—"What I Believe Most,"
by Russell V. DeLong

September 6—"Gifts and Graces,"
by Russell V. DeLong

**September 13—"Two Magnets:
Toward Which Are You Headed?
Part I. The World's Greatest War,"**
by Russell V. DeLong

Announcements

WEDDING BELLS

Miss Susan Jeanette Furniss of S. Herenville, Indiana, and Mr. Paul Danner of Kankakee, Illinois, were united in marriage on July 31 at the Lansing, Illinois, Church of the Nazarene with Rev. G. Elmer Danner of Bodhead, Wisconsin, father of the groom, officiating, assisted by Rev. James Robbins, the Lansing pastor.

Juanita Jane Barnes of Hutchinson, Kansas, and Kenneth M. Willard of Bethany, Oklahoma, were united in marriage on June 12 in Bethany Church of the Nazarene, Hutchinson, with the pastor, Rev. Milton Huxman, officiating.

BORN

—to Rev. and Mrs. Walter T. Johnson of Mount Carmel, Illinois, a daughter, Tameia Lagne, on July 23.

—to Mrs. Edith Gatewood Hammitt of Corona, California, a daughter, Ariene Violet, on July 14.

—to Mr. and Mrs. J. D. Jayroe of Amarillo, Texas, a son, Timothy Kale, on July 17.

—to Bob and Colleen (Wooten) Selby of Amarillo, Texas, a daughter, Lydia Diane, on July 1.

—to Larry and Mary Lou (Peters) Milstead of Bourbonnais, Illinois, a son, Mark Wayne, on June 12.

—to Mr. and Mrs. Jerry Hickman of Amarillo, Texas, a son, Wayne Ray, on June 12.

ADOPTED

—by Mr. and Mrs. Delmer Hussey of Cloverdale, Oregon, two children, Lenay Lester and William Frank, on July 10.

Directories

GENERAL SUPERINTENDENTS

Office: 6401 The Paseo
Kansas City, Missouri 64131

HARDY C. POWERS

Assembly Schedule

South Carolina September 9 and 10
North Carolina September 16 and 17
New York September 25 and 26

G. B. WILLIAMSON

Assembly Schedule

Georgia September 10 and 11

SAMUEL YOUNG

Assembly Schedule

Southwest Oklahoma September 10 and 11

HUGH C. BENNER

Assembly Schedule

Joplin September 16 and 17

V. H. LEWIS

Assembly Schedule

South Arkansas September 16 and 17

GEORGE COULTER

Assembly Schedule

Southeast Oklahoma September 9 and 10
North Arkansas September 23 and 24

Assembly Information

SOUTH CAROLINA, September 9 and 10, at First Church, 401 Catawba Ave., Columbia, South Carolina. Pastor F. I. Harris. General Superintendent Powers. (N.Y.P.S. convention, September 7; N.F.M.S. convention, September 8.)

SOUTHEAST OKLAHOMA, September 9 and 10, at the church, 11th and Market St., Shawnee, Oklahoma. General Superintendent Coulter. (N.Y.P.S. convention, September 7; N.F.M.S. convention, September 8.)

GEORGIA, September 10 and 11, at First Church, corner Reynolds at "J," Brunswick, Georgia. Pastor Carl N. Hall. General Superintendent Williamson. (N.Y.P.S. convention, September 7; S.S. convention, September 7; N.F.M.S. convention, September 8.)

SOUTHWEST OKLAHOMA, September 10 and 11, at First Baptist Church, Elk City, Oklahoma. Rev. Talmadge Johnson, 816 W. Sixth (P.O. Box 815), Elk City, entertaining pastor. General Superintendent Young. (N.F.M.S. convention, September 8-9.)

JOPLIN, September 16 and 17, at the Forest Park Baptist Church, 7th and Rangeline, Joplin, Missouri. Host Nazarene pastors, Rev. Joe Jones and Rev. John Roberts, 1116 Jasper, Joplin, Missouri. General Superintendent Benner. (N.F.M.S. convention, September 15.)

NORTH CAROLINA, September 16 and 17, at First Church, 400 First Ave., Hendersonville, North Carolina. Pastor W. H. Gentry. General Superintendent Powers. (N.F.M.S. convention, September 15.)

NORTH ARKANSAS, September 23 and 24, at the church, 420 W. Emma St., Springdale, Arkansas. Pastor Frank Skillern. General Superintendent Coulter. (N.Y.P.S. convention, September 21; N.F.M.S. convention, September 22.)

Nazarene Camps

August 23 to 30, Idaho-Oregon District Camp at District Campgrounds, Nampa, Idaho. Workers: Dr. D. I. Vanderpool, Dr. Elwood Sanier, Professor Paul McNutt. Rev. I. F. Younger, district superintendent, P.O. Box 31, Nampa, Idaho.

August 24 to 30, Tabor Nazarene Camp, Tabor, Iowa. Workers: Dr. W. T. Johnson, Rev. Forrest McCullough, Professor and Mrs. James Main. For information write Rev. Irving Mitchell, Tabor, Iowa.

August 23 to September 6, New York District Camp, at District Campgrounds, Groveville Park, Beacon, New York. Workers: Dr. Edward Lawlor, Rev. Fred Thomas. Singer James T. Bohi, Marjorie Goslaw, George Wheatstone. Rev. Robert Goslaw, district superintendent, 1115 Woodrow Road, Staten Island, New York 10312.

the Answer corner

Conducted by W. T. PURKISER, Editor

Will you please explain Isaiah 3:16-24, also chapter 4. A man said this was to be in the tribulation period or referred to that time.

The passage in Isaiah 3 is part of the prophet's stern indictment of the sins of his own day, and a prediction of the desolation of Jerusalem by the armies of Babylon. Chapter 4 continues the prophecy into the Messianic age. One of Isaiah's greatest truths was,

the judgment was not God's last word to Israel, but mercy. Thus the woes of chapters 1-39 are followed with the consolations of chapters 40-66. If there is an application to a future tribulation period in chapters 3 and 4, it is secondary, not primary.

We hear too much about "Don't criticize," "Don't be critical," as though criticism is a terrible thing. Isn't every good message a criticism of ungodliness, sin, evil, etc.? Holiness and sanctification need more honest investigators who are not afraid to honestly criticize and find out for themselves.

I'm with you most of the way. The problem is, as the dictionary clearly shows, "critic," "criticism," and "critical" are weasel words. They mean different things under different circumstances.

Narrowly, a critic is "one who expresses a reasoned opinion on any matter, as a work of art or a course of conduct, involving a judgment of its value, truth, or righteousness, an appreciation of its beauty or technique, or an interpretation" (*Webster's New International Dictionary*). The word comes from the Greek *kritikos*, which means "one able to judge, to discern, to discuss," from its root *krinein*, "to separate, to select, to choose or determine."

What we rightly object to is not really criticism, but complaining, faultfinding, "gripping," and what the Bible calls "clamour" (Ephesians 4:31) or "murmuring" (I Corinthians 10:10). No one

could rightly object to thoughtful, constructive criticism conveyed in a spirit of love and goodwill.

The problem many people experience is the growth of a faultfinding, censorious, and uncharitable spirit which judges freely on the basis of ignorance or misunderstanding. The cynic or the chronic complainer rarely does anything to help. There are lots of armchair quarterbacks in the world who know everything and yet do nothing but "gripe" about and heap abuse on the efforts of those who are trying.

I have a great deal of sympathy with the reply of Dwight L. Moody to the man who said to him, "Mr. Moody, I don't like your method of evangelism." Moody asked, "How do you do it?" "I guess I don't," the man replied. With a smile Mr. Moody said, "Well, I like my way of doing it better than I like your way of not doing it."

I am considerably disturbed at the implications suggested by the front-page picture of the Park Street (Congregational) Church on the July 22 Herald. For thousands of Herald subscribers who know nothing of Boston or our churches in this area, this would appear to be a Church of the Nazarene. This to me is gross misrepresentation, and I trust that as soon as possible just as obvious a correction will appear in the Herald as was the original untruth.

Sorry—I thought the statement in the cover identification on page 4 was sufficiently clear: "Built beside historic Boston Common in 1809, the Park Street Church represents the historic religious tradition of Boston and the New England states."

The cover was one of a series we have been running intermittently since the first of the year, emphasizing distinctive features of the various areas in which the districts of our church work.

I have had no indication that anyone has thought the Park Street Church is a Church of the Nazarene, although I have had two other letters from people who were afraid they might. So, to set

the record straight, the Park Street Church is an independent Congregational church, pastored by Dr. Harold John Ockenga, one of the leading evangelical preachers of America, whose name appears often in our "News of the Religious World." (See the item, page 18, this week.)

This great church has an enviable record for missionary giving, and with its roots going back to the beginning of the nineteenth century does indeed, as our cover identification said, represent "the historic religious tradition of Boston and the New England states." It is not connected with the Church of the Nazarene.

LATE NEWS

Annual "Special" Next Week

The *Herald of Holiness* next week will be the annual "special" issue designed for community distribution as a means of introducing the Church of the Nazarene and its mission and message primarily to those outside the church.

Built around the quadrennial theme, "In the Power of the Spirit," the "special" issue features articles designed to show how the power of God changes human lives, and meets the needs of modern man.

The issue features a full-color cover, and is lithographed throughout. It is slightly larger than the regular *Herald*, containing twenty-four pages in all. Approximately 825,000 have been printed to supply orders entered at the district assemblies. Additional copies are available at five cents per copy.

Special Prayer Request

Word has been received that Rev. C. S. Jenkins, retired missionary from Africa, is in the hospital with high blood pressure, dizziness, and possibly coronary. The Jenkinss are presently living in Haverhill, Massachusetts.

Dr. Brown to Head Pasadena College

Dr. W. Shelburne Brown, district superintendent of the Los Angeles District, has accepted the election of the Board of Trustees to the presidency of Pasadena College, succeeding Dr. Oscar J. Finch, who retires on September 1 because of ill health.

Nazarene Evangelistic Ambassadors Report

The Nazarene Evangelistic Ambassadors returned to the United States this month after six weeks of campaigning in Latin America and the Caribbean. Before disbanding to return to their homes the student groups held a "de-briefing" session with headquarters personnel in the General Board chapel, August 12.

Organized into two teams, and directed by Missionary Paul Orjala and Dr. Honorato Reza, director of the Spanish Department of the church, the student groups worked in British Guiana, Guatemala, Mexico, Nicaragua, Puerto Rico, and Trinidad.

Team One, with Dr. Reza, Evangelist C. William Fisher, and Music Director Ray Moore, campaigned in Monterrey, Mexico; Coban, Guatemala; and Port of Spain, Trinidad. Student members of the group were Robert Boden, Charles Jones, James Monck, Mark Rudeen, John Smee, Fletcher Tink, and Myron Wise.

Team Two, with Rev. Paul Orjala, Evangelists M. Kimber Moulton and Lester Johnston, and Music Director Jim Bohi, served in San Juan, Puerto Rico; Georgetown, British Guiana; and Rivas, Nicaragua. Student members of the team were Jerry Appleby, Richard Bond, David Fisk, Stephen Gilbertson, Galen Olsen, William Porter, and Lynn Smith.

The students were selected from the seven colleges of the church in the United States and Canada, and from the Seminary.

Leffels to Canal Zone

Rev. and Mrs. Richard H. Leffel of Dothan, Alabama, flew out of New Orleans with their two children, Brenda and Rhonda, on August 13, for the Panama Canal Zone, where Brother Leffel will pastor the Ancon church.

Nelson Mink Appointed to Australia College

Rev. Nelson Mink, pastor of the Church of the Nazarene in Santa Rosa, California, resigned August 23 to accept an appointment to teach in the Nazarene Bible College, Sydney, Australia.

Mr. Mink has written for the *Preacher's Magazine*, now the *Nazarene Preacher*, and has written the Sunday school expositions each week during the calendar year for the *Herald of Holiness*.

Mr. and Mrs. Mink sail from San Francisco August 30 for their new assignment.



Congo Drama: Rebel Leader Frees Missionary Group

BUKAVU, THE CONGO (EP)—Rebel leader Moise Marandura was responsible for leading fourteen Protestant missionaries to safety after their mission at Lemera in central Kivu Province had been surrounded by his Communist-backed followers for more than seven weeks.

Marandura, once a servant at the mission, responded to an appeal for aid from the missionaries—twelve Swedes, an American, and a Briton—by saying: "You were very kind to me in the old days. Now I will see that you are unharmed."

American Baptist Association Warns Against Ecumenism

CHICAGO (EP)—Delegates to the General Assembly of the American Baptist Association admonished the more than 3,000 churches of the fellowship to "have no part of the proposed ecumenical movement" and to "exercise extreme caution" in receiving members baptized in other Baptist fellowships, including the Southern Baptist Convention.

A resolution on morals noted that the American people have reached "a new high in low living." Pastors and lay members were advised to refrain from unchristian conduct in a wide variety of activities, including "improper diet and over-indulgence in foods," use of alcohol and tobacco, and "excessive speed . . . on our nation's highways."

Park St. Church Raises \$275,173 in Day to Support Its Mission Program

BOSTON (EP)—A total of \$275,173 was raised in one day for the 1964 missionary program of Boston's Park Street Church at the conclusion of the congregation's annual week-long missionary conference.

Dr. Harold J. Ockenga, pastor, told delegates that the twenty-five-year total for the church's world missionary program had reached \$4,492,970. He recalled that the conference which he founded in 1940 began operations with an annual budget of \$2,000 for missions.

The 2,200 members of the 155-year-old Congregational church, which is said to have the largest missionary program of any single church in the U.S., now support 104 missionaries in 45 countries, plus schools, hospitals, churches, gospel radio programs, and other projects.

Evangelical Magazine Closed in Cuba

VICTORIA DE LAS TUNAS, CUBA (MNS)—An evangelical quarterly in Spanish, *Voces de Victoria* (Voices of Victory), has been suspended here because of government restrictions. Explaining to subscribers the discontinuance of the magazine, the director, Arsenio Fernandez, stated: "The state has taken over all the printing establishments which still functioned in our city, including, naturally, the one which we have used throughout the time the magazine has been published, suspending the publication of evangelical magazines."

North American Lutheran Churches Report Membership of 8,870,721

NEW YORK (EP)—Membership in Lutheran churches in North America totaled 8,870,721 at the end of 1963, an increase of 135,987 or 1.6 percent over the previous year, according to a new statistical report issued here by the National Lutheran Council.

The third largest Protestant denominational grouping in America—exceeded only by Baptists and Methodists—Lutheran bodies reported 8,580,271 members in the U.S. and 290,450 for their affiliated groups in Canada.

The 1963 increase—131,302 in this country and 4,685 in Canada—equalled the advance of the previous year and was nearly the same as the 1.8 percent increase in 1961 and 1.7 percent in 1960. Through the 1950's, the average annual gain was from 2.7 to 3.6 percent.



1 Wesley G. Angell, chairman of the building committee of the Board of Trustees of Eastern Nazarene College, breaks ground for the erection of a new addition to Memorial Hall, a men's dormitory. Dr. Edward S. Mann, left, president, and Mr. Paul Wells, business manager of the college, look on.

2 Rev. and Mrs. Harold W. Morris celebrated their silver wedding anniversary recently, and were surprised with a reception planned by the members of the First Church of the Nazarene, El Paso, Texas, where Mr. Morris has been pastor for twenty-two out of the twenty-five years. A silver service was presented at the reception in recognition of the anniversary.

3 The new Church of the Nazarene in Amelia, Ohio, seats 300 persons and recently was dedicated by District Superintendent M. E. Clay. The new sanctuary, plus foyer and rest rooms, was built at the east end of an existing chapel and educational unit. The total property value is set at \$100,000. Rev. Lester C. Harbold is the pastor.

4 General Superintendent Hardy C. Powers dedicated the new church building at Grand Saline, Texas. The church is one of the oldest on the district, having been organized in 1910. A frame building



News
in
Picture



served as a place of worship from 1915 until the present structure was completed. It will accommodate 200, and is valued at \$60,000, with pastor and people supplying the major portion of the labor in construction. Rev. W. Don Adams is the pastor.

5 The New Gilman (Illinois) Church of the Nazarene was dedicated by District Superintendent Mark R. Moore. Except for the brickwork, the entire structure was built with volunteer help at a cost of less than \$12,000. The sanctuary seats approximately one hundred seventy-five. Pastor Richard Steidel has served since 1956. Membership of the church has increased from eleven to twenty-nine during that time.



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