

Herald of HOLINESS

EVANGELISM
FIRST
1900-1904

*Official Organ of the
Church of the Nazarene*

SYDNEY, AUSTRALIA

York Street

October 18, 1961

EDITORIALS

By W. T. PURKISER

Have You Made a Will?

It is very hard to believe that Christian stewardship should end at death. One of the best ways to be sure it does not is to make a Christian will. It is really surprising how many of God's people neglect this very important matter.

It is true, most of us will not leave much behind us, at least of the sort that is subject to the probate court. We can each leave a fortune in godly influence, in memories of a life well lived, footsteps toward heaven that swerve neither to the right hand nor to the left.

But even a home represents a value too great to be left entangled in the intricacies of probate law. In the absence of a will, the laws of the several states direct what shall be done with any property left behind. Only by making a clear and correctly drawn will can a Christian direct the disposition of his estate.

Many of us have known of cases where God-fearing and thoroughly consecrated people have scraped and saved and prospered, only to die without a will, leaving property valued at many thousands of dollars to be squandered by godless nephews and nieces, or swallowed up in almost endless legal entanglements. This ought never to be.

It is natural and reasonable that Christian parents would wish to make a proper provision for their children by way of their wills. No one would seriously quarrel with this. But it is very doubtful whether there is any kind of moral obligation whatsoever to relatives more remote, particularly those who do not share a keen sense of stewardship.

The church offers a great many avenues for the investment of bequests in the work of the Kingdom. The General Board and all of its departments, the Seminary and colleges, district interests, and local building programs are all worthy recipients of the money God's people leave behind them. As someone has put it, "The only way to lay up treasures in heaven is to invest in that which is going to heaven—men and women, boys and girls," both here and around the world. If "you can't take it with you," you can arrange to have it "follow along" in the not-too-distant future by insuring that it goes to work for the salvation of souls.

While thinking on this subject, perhaps it would not be amiss to mention the satisfaction many older people have in seeing their accumulated means go to work both for them and in the Kingdom while they are still alive. There are several ways in which this may be done: annuities, life loans, and gifts of property reserving life tenure have real advantages both for the giver and for the church. At the death of the donor, no legal costs have to be taken out, and no time is lost in court proceedings.

Annuities, in particular, are attractive to those who need income during their lives, but who wish to be sure that the full amount involved is available directly for the Lord's work without long-drawn-out and expensive court costs. The General Board and all of our schools are authorized to receive annuity funds. A substantial rate of interest is paid during the lifetime of the giver, the funds are invested in sound securities, and the entire amount is available to the church or its institutions at the home-going of the donor to be used as directed.

But *how* you do it is less important than *that* you do it. You can put God's will in your will, and thereby bear testimony to the fact that everything the Lord has given you to use while here on His earth really belongs to Him. This was the profound truth grasped by the Early Church, for "neither said any of them that ought of the things which he possessed was his own" (Acts 4:32).

(Please turn to page 12)



The Cover . . .

Sydney, Australia, is the capital city of the state of New South Wales and headquarters of many

of Australia's biggest commercial and industrial concerns. It stands on the shores of one of the finest harbors in the world. The city has a population of approximately 1,500,000. The Church of the Nazarene came to Australia in 1946, and now has 15 churches with a total membership of 435 and a Sunday school enrollment of 2,132. Rev. E. E. Young is principal of the Bible College, and Rev. A. A. E. Berg is superintendent of the Australia District.

“Durch und Durch”

“THROUGH AND THROUGH”

SOMEWHERE IN MY TRAVELS my German New Testament had been lost. So while in Zurich, Switzerland, I purchased a copy of the original German translation produced by Dr. Martin Luther in 1521 and 1522 during his stay at Wartburg Castle under the protection of the Elector Frederick.

It is of more than passing significance that by this translation of the New Testament (and later, the Old Testament), the modern German literary language was created and stabilized—another measure of the debt of our modern world to the Word of God, and to those who have given their consecrated talents to its translation, understanding, and proclamation.

But to return to our immediate interest: I turned to Paul's first letter to the Thessalonians, and there in chapter five, verse twenty-three, I read again, “*Er aber, der Gott des Friedens, heilige euch durch und durch.*” “But he, the God of peace, sanctify you *through and through.*”

By this translation Martin Luther gave the meaning for this passage which is consistent with the whole of the Word of God at this point. “Sanctify you wholly,” says the King James Version, a rendering approved by the classical scholar, John Wesley, of Oxford, and as well, by the late A. T. Robertson, noted Baptist and outstanding New Testament Greek

scholar of this century. “Make you holy,” says Weymouth's translation. These all agree simply because that is what God's Word declares.

Human nature being as it is, how heartening to know that God has made provision, through Jesus Christ, for the entire sanctification, the cleansing of the heart—heart holiness! It was this for which the Master prayed concerning His disciples: “Sanctify them through thy truth.” It was this for which, in part, He gave His life to provide, for we read in Ephesians 5:25-26, “Christ also loved the church, and gave himself for it; that he might sanctify and cleanse it with the washing of water by the word, that he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish.”

“*Durch und durch!*” “Through and through,” “wholly,” “entirely”—nothing less is sufficient for man's deep need. And God's love and power and grace can meet that need for those of every tongue, of every race, in every age.

*General
Superintendent
Benner*





Telegrams . . .

Little Rock, Arkansas—Ninth annual assembly of South Arkansas District closed September 21 at Little Rock First Church. God was greatly manifest in all sessions. Dr. Hugh C. Benner's wonderful messages inspired and challenged all. Wonderful spirit of unity. Dr. A. Milton Smith received a near-unanimous, three-year call as district superintendent. Earl C. Darden and Thomas Hermon, elders, and I. L. Stivers and C. E. Pickens, laymen, were elected to district advisory board. Ruby V. Holland was re-elected district secretary, and C. E. Pickens re-elected district treasurer. Dr. Smith reported good gains in every department of the work. God is blessing South Arkansas under his leadership.—Thomas Hermon, Reporter.

Oklahoma City, Oklahoma—The thirteenth annual assembly of the Southwestern Oklahoma District was a high point in spiritual things. Dr. D. I. Vanderpool's rich and kind spirit guided the business of the assembly smoothly. His messages on evangelism were highly appreciated. Rev. W. T. Johnson, our much-loved superintendent, gave a very excellent report for his thirteenth year of service, which showed a year of well-rounded progress. He is on a three-year call. The ordination service was a high point of the assembly; six ministers were ordained—Gordon Easley; his son, Carlton Easley; Robert Snodgrass; W. C. Rohlmeier; Ted Cottam; Robert Prentice. The district made progress toward its goal of being "10 per cent," paying \$66,584 to general interests. Total giving for all purposes close to three-quarters of a million dollars. Outstanding in its success was the raising of over five thousand dollars to equip and send two missionary families: the Charles Strouds to Korea, and the Charles Tryons to the Philippines. The district is marked by unity of purpose and spirit.—Granville S. Rogers, Reporter.

Rev. R. Gouthey Jones has resigned as pastor of the Drexel Church in Dayton, Ohio, to accept the work of Central Church in St. Louis, Missouri.

Rev. Dick Littrell writes that he has resigned as pastor of Central Church in Portland, Oregon, and has accepted the work of the church in Chandler, Arizona.

After serving as pastor of the Cushing church, Rev. Robert L. Griffin has accepted the call to pastor First Church in Bartlesville, Oklahoma.

Contents . . .

General Articles

- 2-3 Editorials
- 4 "Shining 'Lights' on Sunday Nights." *Bill Hanna*
- 5 What Is Acceptable Holiness? *Leslie Parrott*
- 6 Hold Back the Night! *E. Drell Allen*
- 7 "Reverend, May I Ask Why . . . ?" *Milton Harrington*
- 8 I'm Glad I Obedied the Spirit! *A. F. Harper*
- 9 Our Spiritual Tower. *Letta J. Young*
- Saved to Win Others, *General Stewardship Committee*
- 10 Splinters and Planks. *David J. Tarrant*

Poetry

- 12 It Passeth Understanding! *Pearl Burnside McKinney*

Departments

- 13 Evangelism
 - Foreign Missions
- 11 General Interests
 - Ministerial Benevolence
 - District Activities
- 16 The Local Churches
 - The Bible Lesson
- 18 News of the Religious World
 - The Answer Corner

Herald of HOLINESS

OCTOBER 18, 1961
Vol. 50, No. 34 Whole No. 2582

HERALD OF HOLINESS: W. T. Purkiser, Editor in Chief; Velma I. Knight, Office Editor; Dave Lawlor, Art Director. Contributing Editors: Hardy C. Powers, G. B. Williamson, Samuel Young, D. I. Vanderpool, Hugh C. Benner, V. H. Lewis, General Superintendents, Church of the Nazarene. Unsolicited manuscripts will not be returned unless postage accompanies the material. Published every Wednesday, by the NAZARENE PUBLISHING HOUSE, M. A. Lunn, Manager, 2923 Troost Avenue, Box 527, Kansas City 41, Missouri. Subscription price, \$2.50 per year, in advance. Second-class postage paid at Kansas City, Missouri. Printed in U.S.A.

Rev. C. D. Westhafer has resigned as pastor at Wooster, Ohio, to accept the call to pastor the St. Clair Church in Toronto, Ontario, Canada.

Rev. Oscar L. Pullum, pastor of the Church of the Nazarene in Winslow, Indiana, has been elected president of the Ministerial Association of Winslow.

Rev. James S. Barr, pastor of West Side Church in Decatur, Illinois, has accepted a call to pastor First Church in Indianapolis, Indiana.

"Shining 'Lights' on Sunday Nights"

INCREASINGLY we are enraptured with the cause of "Shining Lights on Sunday Nights." Earnestly we pray that the night will never come when our church windows are darkened and our doors closed by action of a disinterested people. Actually, in the midst of the current emphasis, such a possibility seems remote.

We are faced, however, with a present peril—more insidious in onset and subtly tragic in outcome. This is the danger of darkened lives—lights hidden under a bushel, savorless salt, obscured

cities. It will not suffice simply to offer lighted buildings.

Of greater impact than glowing bulbs, in a spiritually darkened age, is the radiance of glowing lives! How terrible to see lights extinguished by spiritual complacency, unresponsiveness, lack of vision, and moral lassitude! Better our buildings remain darkened than to admit needy souls into a congregation lacking the inner glow. "Ye are the light of the world," says Jesus (Matthew 5:14). "To shade or cut off that light is a grievous sin.

The secret of regeneration is to "awake thou that sleepest, and arise from the dead, and Christ shall give thee light" (Ephesians 5:14). The plan for continuing radiance is to abide in Him (John 15:4), to "walk in the light" (1 John 1:7). Thus, by intimate contact with the "Father of lights" (James 1:17), we become lamps revealing a clear path by which darkened men may find the Master.

So, amid our rededication to the burning of man-made incandescents, let us remember our primary purpose to shine as God-made lights. "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven" (Matthew 5:16).

"Shining 'Lights' on Sunday Nights" and always!—BILL HANNA, Pastor of Northside Church, Fort Worth, Texas.

What Is ACCEPTABLE Holiness?

By **LESLIE PARROTT**
Pastor, Kirkland, Washington

THE LARGE FAMILY ROOM of an Italian house in the Jewish sector of Rome was filled on a Sunday morning in the fall of the year A.D. 61. A Christian leader, scroll in hand, was standing in a conspicuous alcove where all could hear as he read a letter from St. Paul.

The Epistle, which was a temporary substitute for a personal visit, had been forwarded from Corinth, where Paul's hands were filled with the problems of carnality.

Since the entire letter had been read in previous meetings, the leader was taking time only to reread several precious passages which were of special blessing. Clearing his throat, he adjusted the scroll and began a new paragraph: "*I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service.*"

There was a shuffle of sandals and a general stirring among the people while a verbal exclamation point was made by a united "Amen!" Paul had touched the heart concern of serious Christians both then and now.

What kind of holy life is reasonable and acceptable to God? Although true holiness is attractive and tends to pass the judgments of those inside and outside the Church, the real test of quality is God's, not man's. Only He decides what kind of holiness is reasonable; and His answer is revealed in His Word.

I

First, the New Testament is clear that God expects *holiness of heart*. Holiness which fails to cleanse the heart is not holiness at all, only white-wash. Exterior holiness is based on the conviction and/or notions of men while interior holiness is based on the purging by the Holy Spirit.

About the time Paul's letter was being read to the Romans, Peter's first letter was beginning to circulate among the churches. Since the New Testament was far from complete by A.D. 61 or 62,

Peter's admonitions on the heart were especially important to the first-century Christians who sought holiness.

From Peter they read: "As he which hath called you is holy, so be ye holy in . . . Seeing ye have purified your souls . . . unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently: . . . laying aside all malice, and all guile, and hypocrisies" (I Peter 1:15—2:1). And he continued, "Whose adorning *let it not be that outward adorning* of plaiting the hair, and of wearing of gold, or putting on of apparel; but *let it be the hidden man of the heart*, . . . which is in the sight of God of great price" (I Peter 3:3-4).

Although Dr. Luke's "Acts of the Apostles" had not yet been written, the reality of heart holiness was reported throughout the Church. The first experience at Pentecost was repeated during the Samaritan revival. It happened with Paul at Damascus, and in the home of the Italian soldier Cornelius, and at Ephesus. And from then until now the experience of heart holiness had been a reality to Christians who received the fullness of the Spirit by faith.

II

But there is also another facet of holiness which is acceptable to God: this is *holiness of the head or intellect*. The heart is the source of spiritual vitality, the seat of emotional reality. Therefore, since the emotions are involved in the personal experience of holiness, it is easy to act as though the intellect is not. This is wrong!

Peter wrote, "Sanctify the Lord God in your hearts; and be ready always to give an answer to every man that asketh you a reason of the hope that is in you" (I Peter 3:15). Paul said, "In the church I had rather speak five words with my understanding, . . . than ten thousand words in an unknown tongue" (I Corinthians 14:19). He also said, "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, . . ." (II Timothy 2:15).

A Moravian, Peter Bohler, helped lead Wesley to Christ. But in later years Wesley broke sharply with the mystics because of their emphasis on the emotional experience of the heart without regard to the intellectual aspects of the doctrine. Of them he said, "They supposed the dreams of their own imaginations to be revelations from God. . . . I would as soon put out my eyes as to lay aside my reason." A sanctified mind is not a substitute for heart holiness, but is its direct corollary. A clean mind dedicated to knowing and understanding truth follows in the wake of a pure heart.

III

Last, a holiness which is acceptable to God involves the *hands*. From the Upper Room in Jerusalem streamed 120 Christians filled with the Holy Spirit. On street corners, in dens and caves, in synagogues, on board ships, along the high-

ways, in their homes and in faraway places, these sanctified Christians turned their hands to the work of the gospel "if by any means" they might save some.

In less than three hundred years the gospel they proclaimed became the religion of the Roman Empire. Their power in turning the world upside down cannot be explained by natural causes. Their Founder, who led them less than three years, was once a village Carpenter. The pillars of their Church mostly were uneducated fishermen. They owned no buildings. There was no printing press. In the beginning they had no New Testament. To the Jews the Cross was a stumbling block; to the Greeks it was foolishness. To complicate matters, the Romans treated the Christians as subversives. Nothing explains their effectiveness except an experience of heart and mind which activated their hands for Christ.

These Christians fulfilled the further word of St. Paul to the church at Rome: "And be not conformed to this world; but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God" (Romans 12:2). And to this should be added a phrase from another of Paul's letters, "For this is the will of God, even your sanctification" (I Thessalonians 4:3).

"Shining Lights on Sunday Nights"

can help to

HOLD BACK THE NIGHT!

By E. DRELL ALLEN

Pastor, Russell Avenue Church, Minneapolis, Minnesota

"THE LAMPS ARE GOING OUT all over Europe; we shall not see them lit again in our lifetime." These near-prophetic words were spoken by Lord Grey to a colleague as he stood at the windows of his room in the Foreign Office, London, watching the lamplighters turn off the lights in the early dawn after the British War Cabinet had met all night, deliberating a declaration of war on Germany in 1914. The sight was a somber portent of world tragedy.

Today, a worse tragedy threatens us. Berlin sits like a nervous fuse astride two mighty nuclear-armed Leviathans while men hold their breath and walk cautiously lest some inadvertent act set off the charge that will plunge the world into a darkness of horrors indescribable.

The 1961 theme of the Church of the Nazarene, "Shining Lights on Sunday Nights," seems almost paradoxical in such a tinderbox world. Yet this slogan is saturated with more vivid truth than a casual observer realizes. Actually it represents a last-ditch hope for a despairing, pessimistic world. The only alternative to lighted churches on Sunday nights will be protective blackouts against enemy bombs. Perhaps the last hope of holding back the night that such a tragedy would bring is for America to experience a revival of Sunday night church attendance with all of its concomitant benefits.

America, in the days of her strength as a moral and spiritual giant, displayed in every city, town, village, and hamlet, lighted churches on Sunday nights. Great city churches and country circuits alike were centers of evangelistic fervor every Sunday night. Mourners' bench, penitent form, anxious seat, and inquiry room received the steady streams of the young and old, confessing sins, finding forgiveness, dedicating lives, and being filled with the Holy Spirit in sanctifying power. At the same time the American churches were reaching farther in their missionary endeavors, both home and foreign, and faster than at any time in modern history. Nor was it by accident that the underprivileged peoples of the world were looking to America as freedom's champion and the way out of misery.

Times have changed. Inflamed nationalism, greed, jealousy, and Communist infiltration have combined to eat away much of our prestige. The very nations we have rescued from virtual slavery and have financed to modern standards of living now use the UN to vote against us and give their tacit support to communism. Some of them now bar our missionaries. Perilous times have befallen us.

Yet this condition cannot be assessed without a sharp indictment of the American churches. By exchanging Sunday night churchgoing for the pursuit of pleasure and indulgence of ease and amusement, little by little, the American churches have become powerless and anemic. While memberships have increased, spiritual fervor has decreased. Multiplying churches produce fewer numbers of candidates for the ministry, while some of the largest denominations have hundreds fewer missionaries on the field than in former years—and this not by reason of closed fields.

Obviously, America has exchanged spiritual vigor for materialistic and secularistic goals. No longer cherishing our religious heritage, we embrace goals no greater than those of other people. The difference is measured in quantity and this incites struggle between the "have's" and the "have not's." As Americans, we are now admired or cursed, not so much for what we are as for what

we have. Communist deceit, lies, and coercion have been able to convince many people that what we have has come at their expense and rightfully belongs to them. The "cold war" has been the stage being set for the struggle which will be aimed to reduce America to a slave state.

Communism has recognized "Christianity" as the one invincible barrier to the fulfillment of their program. When it becomes clear that dynamic Christianity no longer plays a vital role in American life, then the Communist timetable will have been met and they will attack. Then, assuredly, the lights will go out all over the world, and none save God knows when, if ever, they shall be lit again.

Therefore our slogan, "Shining Lights on Sunday Nights," is really the certain sound of the trumpet, calling not only Nazarenes, but all Christians, to open their churches on Sunday nights, to revitalize their faith in God, and to translate the Christian message into effective daily living. Only a vigorous, determined expression of aggressive Christian dedication can hold back the night that stems from spiritual indifference. "Shining Lights on Sunday Nights" is both a fearful warning of a terrible darkness that threatens us if we ignore it and yet the promise of a great victory if we endorse and extend it. Nazarenes, let us lead the way to relight the lamps before the darkness is upon us!

"REVEREND, May I Ask Why . . . ?"



By MILTON HARRINGTON, *Pastor, Ancon Church, Balboa, Canal Zone*

THE VISITOR at the church for the first time waited until the pastor had greeted the people and then he rather hesitantly walked up to ask, "Reverend, may I ask why I have seen nothing about this church in the newspaper or during the church announcements on television?" The gentleman had stopped by earlier in the week with questions about our church and had said he was looking for a church where he could worship in English, since most of the churches in Panama City conduct their services in Spanish.

Standing in the presence of this gentleman and his question, I began fumbling in embarrassment to present a proper explanation. Much to my chagrin, my mind refused to furnish me with what would resemble an adequate answer. I thought about the way the newspaper had so confused some of our announcements, but this did not seem to be reason enough for not continuing announcements in the newspaper. I thought about the deadline which comes up so early every week for church announcements, and yet this could be met with a little diligent organization and planning. I felt like saying we hadn't done anything that warranted putting in the paper, and maybe I wouldn't have been too far from the truth. So I honestly confessed that we had been negligent.

As I talked with this worship service visitor,

I wanted to thank him for his compliment to our church and its services. He seemed to be so favorably impressed with our church that he wondered why he had not seen something about it before this. In all seriousness my mind began to make the notation that I must make this a stronger incentive for me to endeavor to reach others with this life-giving message. Maybe our church and its services become routine to us, but to spiritually hungry sinners they may be the breath of life that their souls have been seeking for so long. Perhaps we have advertised so often and so long without visible results that we have decided it is a lost cause. It does take time to prepare copy each week and to make the deadlines, but a soul may be hanging in the balance, waiting for the announcement that never comes which the Holy Spirit could use to reach the longings of a heart.

It is interesting to visit the local public library and peruse the Saturday issues of the various newspapers that are available. Many times you may search in vain for the announcement of the Church of the Nazarene. Are we not missing a great and effective arm in the "Evangelism First" planning and the "Shining Lights on Sunday Nights" emphasis if we do not avail ourselves of this medium of advertising?

Perhaps it does run the danger of becoming

monotonously the same week after week, but there may also be readers to whom it will be new. Who can tell when a lonely soul on the verge of disaster will feel a pull to read our announcement with an awakened interest? Who can tell when a churchgoer, dissatisfied in heart, will note that we have an evangelistic program on Sunday night and will stop in for a visit? Yes, because this is such a regular part of our lives, it is easy for the stimulating freshness of the duty to grow thin, but we are not the ones on whom the appeal is centered.

My friend promised to come back and try to bring his family with him. I promised that I would give more attention to advertising the church and keeping it before the public. Does "Evangelism First" imply "Advertise Now"?

I'M GLAD I OBEYED THE SPIRIT!



By **A. F. HARPER**
Executive Editor
Department of Church Schools

THE PASTOR pointed him out to me early in the revival as one of a number who needed spiritual help. He was an elderly man whose wife was a member of the church but he had never belonged.

I spoke to him personally during the altar call the third or fourth night of the meeting. In answer to my inquiry I thought he told me that he was a Christian. That answer made it difficult to approach him again. He was in the service nearly every night, listened intently, and seemed hungry for God. Several times I felt he would come forward without any personal invitation but he did not respond. The last Saturday I had prayed especially for him and God laid on my heart a message that seemed to fit his case exactly, but he made no move.

As I prayed after that Saturday night service, I felt that I could not close the revival without making one more personal effort to reach this man. After the Sunday morning service I asked the pastor if he would take me to the man's home in the afternoon. He readily agreed, but during

dinner had two emergency calls which he had to make at once.

With no transportation I decided I would rest awhile and prepare for the evening service. Perhaps by that time the pastor would return and I would be ready to make our call. At four-thirty the pastor still had not returned. At five o'clock I gave up and decided I just wouldn't be able to see the man personally. But the Holy Spirit wouldn't let me give up that easily. He reminded me that I could at least call by telephone. If the man was willing for me to come, I could try to borrow the song evangelist's car or call a taxi.

Under this urging of the Holy Spirit I called the home, and told the man that I wanted to come out to the house and talk with him. Would it be all right? And could he tell me how to get there? He replied, "Come on out. The pastor is here now. Do you want to talk to him?" The pastor picked up the phone and said he and Mr. ——— would come and get me. The second emergency call the pastor made turned out to be just two doors from Mr. ———'s home. The pastor had decided he would stop at the house and be there when I called.

En route from the parsonage to the home I told Mr. ——— how concerned I had been, but after he had told me he was a Christian I had felt blocked from approaching him again in the public services. He said, "No, I didn't intend to tell you that. I'm not a Christian."

In his living room I greeted his wife and the four of us sat down. I talked to him briefly about his need and of my special feeling of concern for him throughout the revival. I asked him if we could pray. He said hesitantly, "Well, I guess a prayer never hurt anybody." With that opening I asked that we kneel. I prayed that he would yield his life to God and that God would save him now. When I had finished, the pastor urged Mr. ——— to pray for himself. With some guidance he prayed a sincere but faltering prayer of confession. He testified that he felt God had answered his prayer and forgiven his sins.

In the early part of the evening service, at the pastor's encouragement, Mr. ——— gave a brief and different testimony. He said, "This afternoon the pastor and evangelist came out to my house. We went through the prayer ritual and I think things are coming along all right now." I was disappointed, for I had hoped for a clearer, more positive note. But after the service he came up to tell me good-by and gave a voluntary and reassuring testimony. I rejoiced in another victory that God had given.

A few days ago I received this note from the pastor: "The man we prayed with on May 28 had a heart attack and died on June 23. I had his funeral today. He left a clear testimony that he

was ready to go. I thought you would want to know."

I'm glad the Holy Spirit spoke to me. I'm glad that He wouldn't let me omit that call just because there seemed to be no convenient transportation. I'm glad I obeyed the Spirit!

Our Spiritual Tower

By LETTA J. YOUNG

A SHORT WHILE ago we heard and read of the great "Texas" radar tower that collapsed seventy miles southeast of New York City. The tower's three giant legs had been weakened by high winds and stormy seas and finally buckled under the pressure.

This news story caused me to stop and ponder the condition of our spiritual tower. The "Texas" tower was well founded, as it stood on the rock bottom of the ocean. Our spiritual tower is founded on the solid Rock, Christ Jesus. Nevertheless the storms of life and the high winds of constant pressure beat upon our tower.

Other radar towers similar to the "Texas" tower are undergoing rigid inspection to forestall any further tragedy. We must keep our tower under careful surveillance at all times for signs of weakening.

Our spiritual tower rests on three legs, as did the "Texas" tower also. These three legs are faith, hope, and love (I Corinthians 13:13). The leg of faith is naturally important and vital, for without

faith it is impossible to please God. Let us check our spiritual support, "faith." Is it strong, undaunted by the storms of life?

*Oh, for a faith that will not shrink,
Tho' pressed by ev'ry foe,
That will not tremble on the brink
Of any earthly woe!*

Hope is the anchor of our tower, for it is the "anchor of the soul, both sure and steadfast" (Hebrews 6:19). How is your hope today? Are you "rejoicing in hope"? Does the prospect of heaven and eternity with Christ still thrill your soul?

The great "love chapter" ends by telling us that the greatest of our three supports is charity or love. It was love in the beginning that moved the heart of God to send the human race a Redeemer, and "we love him, because he first loved us" (I John 4:19). Check your love today—love to God, love to other Christians, and love to sinners. Our support of love must be strong to strengthen our tower, for it is the key support.

Many of the men had been removed from the "Texas" tower before the disaster because they knew danger existed, but they didn't know how imminent that danger was.

We know, too, when our tower is *shaky*. A little less time to pray, a little less interest in Bible reading, feeling that to attend prayer meeting isn't quite so important, and tithing becoming a dutiful drudgery rather than a joy. These are the danger signals that our spiritual tower is weakening.

If today you find a weakened tower, flee to the Saviour for refuge, and strengthen again the three supports of your spiritual tower.

*Strengthen all the ties that bind me
Closer, closer, Lord, to Thee.*



Saved to Win Others

A Haitian convert steps into the baptismal waters and publicly proclaims his faith in Christ. This is the climax of more than a year of faithful

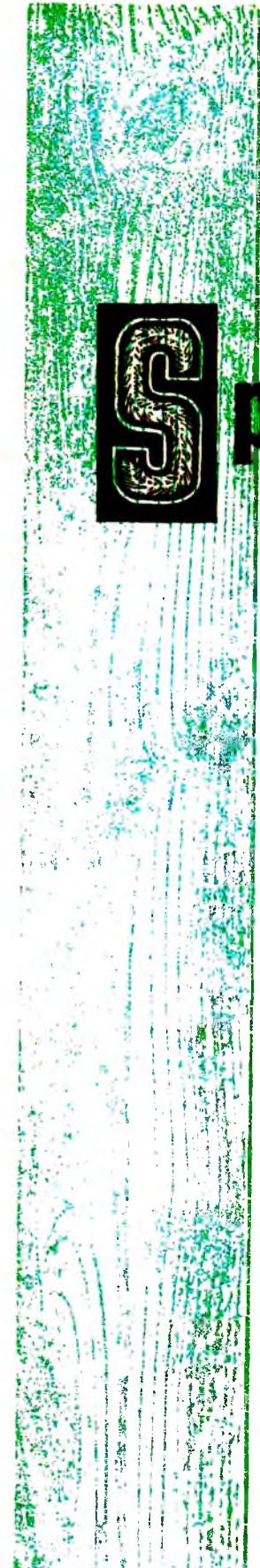
Christian living and witnessing. But it is more than a goal reached; it is the beginning of a far-flung ministry to others that may well bring scores of Haitians into the kingdom of God.

Haitian Nazarenes are enthusiastic disciples of our Lord. They witness everywhere, to men and women of all walks of life. As a result of their testimonies, preaching points have opened in remote villages where missionaries have never been. Haitian pastors walk or ride horseback back into the mountains to minister to these new flocks. Often more than one hundred people gather in to hear the gospel.

There are dozens of these areas, begging for the Church of the Nazarene to come with the Bread of Life.

What we give in the Thanksgiving Offering will determine the answer the church must give to their pleas. It takes \$6.00 a minute to maintain our present missionary outreach around the world. Only from the overplus will we be able to enter new doors with the gospel.

—General Stewardship Committee



Why do you note the splinter in your brother's eye, and fail to see the plank in your own eye? How can you say to your brother, "Let me take the splinter from your eye," when there lies the plank in your own eye? You hypocrite! Take the plank out of your own eye first, and then you will see properly how to take the splinter out of your brother's eye (Matthew 7:3-5, Moffatt's translation).

Splinters and planks

By DAVID J. TARRANT, Pastor, Port Glasgow, Scotland

In these graphic words our Lord Jesus Christ speaks out against an evil which was destined to cause more trouble within the ranks of His Church than perhaps any other, the sin of carnal faultfinding.

Not, of course, that this sin is limited to professing Christians; it is a disease almost universal among the children of men. Every individual has his own personal standard of right and wrong, usually trimmed to suit his own convenience. And when anybody else behaves in a way which offends our own personal code of manners, we are quick to give vent to our disgust, our contempt. In this way we bolster our own smug self-satisfaction; and it seems as if, on our purely natural level and apart from the grace of God, we are glad to be able to push down our neighbour, for by so doing we raise ourselves a little higher in our own estimation.

By a strange psychological turn, we are usually hardest on those who sin along the line where we ourselves are weakest. A cheat cheated will usually fly into a rage of wild condemnations; an immoral person whose immorality has not yet been brought to public notice will rave about the shocking conduct of somebody who has been found out; a greedy person will always be watching other people's plates to see if they take more than their share of food; and so on.

This may sometimes be just a simple watching of our own selfish interests (if he gets more cake, I'll get less!); or it may be an attempt at cover-up, a diversion of attention from our faults to the faults of others; but more often it is an almost unconscious struggle to justify ourselves in our own eyes, by bringing us the comforting thought, I may not be all I should be, but I'm not as bad as that!

When a person becomes a Christian, he passes through an experience which we call penitence. He sees his own sins from God's standpoint. They appear to him like a great mountain, blocking access to the gate of heaven; like a dark cloud, blotting out the sunshine of God's smile; like an immense burden, weighing him down to the pit of hell. He cries out to God for mercy; and God takes pity on him, speaks his sins forgiven, washes away the stain, and gives him a new spirit, the spirit of pure love within his heart. In tears of gratitude he pours out his thankfulness, and it becomes his joy to tell how the Lord lifted him from the miry pit of sin. With Paul he testifies, "Christ Jesus came into the world to save sinners; of whom I am chief" (I Timothy 1:15).

The effect of this colossal self-revelation, this amazing act of divine grace, is to make the penitent very sympathetic towards the sinners around him. When he sees a drunkard, a thief, an immoral person, he says to

himself, "There, but for the grace of God, go I"; and his longing is to help that person to see Jesus, the mighty Saviour.

Now if every Christian continued that way, the world would be won for Christ in a generation, and the devil would have to go out of business. But, sad to say, this tenderness of heart is often replaced, little by little, by a spirit more akin to that of the Pharisees than that of the lowly, loving Jesus.

This change of spirit is brought about, first, by forgetfulness of the pit from which the Christian has been digged, of the sins he himself used to commit, or might have committed, but for the grace of God. With passing time he forgets what manner of man he was before the divine hand was laid upon him.

And second, this change of spirit is occasioned by carelessness concerning the means of grace. If he had stayed much in the presence of his God, praying fervently, meditating upon God's Word, committing it to memory, lifting his heart heavenward amid the rush of business, he would have remained as tender as ever. But he has allowed the seed of the Word to become choked by the cares and rewards of this life.

And third, the change is due to the quenching of the evangelistic urge which was born in his soul at conversion. Once he felt a longing to win others; but that longing, not having been allowed to find outlets, has died within him.

Now he is half aware that all is not well with his soul. But instead of going back to the Cross, he accepts the easy alternative of doing precisely what he did before he was saved; namely, picking holes in other people's experiences, pointing out real or supposed shortcomings in the lives of other Christians, in order to bolster his own wavering self-respect. It is surely to such persons that our Lord directs the words of our text.

Clearly Christ does not mean that we are not to form personal opinions about the rightness or wrongness of the actions of other people. A discerning mind, enlightened by the Word of God, will always be gladdened by some actions, and saddened by others. But in the majority of cases our human limitations will make it impossible for us to determine precisely the motives which prompted any given action. For this reason the spiritual man will ever be slow to pass sentence upon his brother's actions, even in the thoughts of his own heart.

Clearly, it is the motive of the man who sets out to put his erring brother to rights which determines how Christian such action is. The carnal man sees a speck of sawdust in his brother's eye, then magnifies it until all the luster and beauty of the eye itself are lost from view. The magnification takes place because the observer has a large

\$6.00 per minute operates the entire program of world-wide evangelism (General Budget) for the Church of the Nazarene. Will you support the entire program for one, five, ten, or more minutes in the Thanksgiving Offering, November 19?

chunk of the very same kind of wood in his own eye; and yet, notwithstanding, he dares to prescribe a remedy, often a wounding and humiliating one, and is fully prepared to join in its execution and then gloat over it!

The spiritual man sees the splinter too. But he, on the other hand, goes first to the mirror of God's Word and examines his own eye, to be sure in God's presence that he has no obstruction to his own vision. Then, with a heart full of love, he waits upon God about the matter, willing to hold on in prayer, willing to lend the inspiration of his own personal example, encouragement, friendship; ready to give words of loving counsel, even with tears, should the way be made clear. Oh, what a difference!

Oswald Chambers suggests that the beam in the eye of the carnal critic is chiefly his attitude toward the one with the mote—his unloving spirit, wanting to strike down rather than to lift up the offender. I think he is right. Oh, what a need for loving hearts in the Church of God! To a loving heart, nothing is impossible!

Of course, love is not mere sentimentality. We are not called upon to excuse patent sin. We shall always hate sin, though we shall love the sinner as Christ does. We shall not make excuses for sin; but we shall always be ready to make allowance for extenuating circumstances, and shall always put the kindest and most generous construction upon every doubtful word or action.

The spiritual man is always harder on his own faults than those of his brother. That which appears as a splinter in his brother's eye he regards as a plank in his own. The carnal man, however, has more zeal for his brother's amendment than for his own. Herein lies his hypocrisy.

But what of the man who makes no profession of being a Christian at all? No man has greater need to get the planks out of his eye. As Wesley has proposed, he has four great beams to shift—the beams of impenitence, self-will, love of the world, and indifference to spiritual things. Get busy then, unsaved reader! Do not presume to find fault with the Church. Seek God's help to put your own vision right; *then* come and help us heal the Church's deficiencies. When your own eyes are clear, your help will be more than welcome!

It Passeth Understanding!

By PEARL BURNSIDE McKINNEY

*I do not know why Calvary
Brought suffering and shame,
But I do know that in that Cross
Is joy, through Jesus' name.
So great the love that freely gave—
That I might ransomed be!
Oh, I would humbly serve the King,
Who died to set me free!*

*I do not know tomorrow's path,
If it be dark or fair,
But I do know I'll walk in peace
If Christ, my Lord, is there.*

*So day by day I'll follow on;
Each step grows sweeter still—
Through joy and ease, or trials of faith,
I'm safe within His will.*

*I do not know how souls can rise
To know eternal life,
But I do know my Saviour dwells
Beyond this world of strife.
I do not know how He can come
To catch His bride away—
It passeth understanding now,
But I shall know, someday!*

Copyright © 1961 by Lillenas Publishing Co. International copyright secured.
All rights reserved.

EDITORIALS

Continued from page 2

While the temporary and local means of expressing that conviction has long since disappeared, the underlying conviction is as true today as ever. We are possessors, but not owners. God is the Owner of everything He has given us to possess.

This is something very practical to pray about and think about. If you haven't made a Christian will, and would like to know how to draw it so it will do the most good, talk to your pastor about it; or write to Dr. John Stockton, General Treasurer, 6401 The Paseo, Kansas City 10, Missouri; or contact your zone college; or Dr. L. T. Corlett, at Nazarene Theological Seminary.

If God has blessed you and prospered you in any degree at all, this is one way you can be sure that after you are gone you will yet speak in the voices of preachers and missionaries whose work is made possible because you obeyed the Lord.

Editorial Notes . . .

Watch for the Nazarene Publishing House "Christmas Supplement" in the *Herald* next week. This will be a twelve-page lithographed supplement containing a great many suggestions for Christmas buying. Bibles and long-play religious recordings will be the special feature of this supplement. Many *Herald* readers will wish to detach it and keep it for future reference.

Two commissions authorized by the General Assembly of 1960 are meeting in Kansas City this week. The Music Commission has been in conference with the presidents of the colleges and representatives of their music departments. The

Commission to Study the Appendix of the Church *Manual* has also been in session.

The Educational Conference which meets every two years at one of the schools is also meeting Wednesday through Friday, October 18 to 20, with the Nazarene Theological Seminary as host institution. Included in this group are the presidents, deans, chairmen of the boards of trustees, and three professors from each of the departments of Bible and religion of the colleges and seminary. The theme of the conference this year is "Projecting Our Spiritual Dynamic on the College Campus."

♦ ♦ ♦

Annual *Herald* subscription drives are now in progress on the Arizona, Canada Atlantic, Canada Pacific, Georgia, Idaho-Oregon, Illinois, Joplin, Kansas City, Michigan, Nebraska, Northwest, Oregon Pacific, and Philadelphia districts. Canada West, Maine, New England, South Carolina, and Washington districts have scheduled their campaigns for November. Dr. E. E. Grosse writes that the Washington District is planning its campaign around a teen-age competition, enlisting the enthusiasm of youth in promoting the denominational paper.

Should any subscribers living on these districts happen to miss the presentation in their local churches, we urge that they renew by mail immediately. The subscription price is \$2.50 for one year, \$4.50 for two years, and \$6.00 for three years.

Our gratitude and devotion should be demonstrated in the greatest thank offering Nazarenes have ever given.—Dr. G. B. Williamson.

THE CHURCH AT WORK

EVANGELISM

EDWARD LAWLOR, *Secretary*

"Fourteen Sunday Nights of Evangelism"

Reports are coming in that this emphasis is bringing a renewed interest in the Sunday evening evangelistic service. Let us pray that God will help us make this a great harvesttime for the ingathering of souls. Your church needs your presence at this service. Help make every Sunday night a night of salvation in your church!

District Superintendents
Evangelists
Ministers and Laymen
Attend your
Conference
on
Evangelism

January 3, 4, and 5, 1962
Music Hall, Kansas City, Missouri

Evangelistic Honor Roll

The districts shown report the following churches as having received the Evangelistic Honor Roll Certificate. This is presented on the basis of members received by profession of faith during the assembly year. The groups and qualification standards are shown as follows:

GROUP	MEMBERSHIP	GAIN REQUIRED
I	1-24	4
II	25-74	8
III	75-149	12
IV	150-299	18
V	300 and above	25

Church	Pastor	Membership at Last Assembly	Gain
DALLAS			
Tyler Westside	J. McGuffey	0	6
Mexia	C. Buckhanna	16	14
Garland	D. Worcester	51	10
Grand Saline	R. Wolford	65	10
Atlanta	W. Little	96	13
Bonham	J. Shoulters	101	13
Grand Prairie	J. Ingle	101	15
Dallas North	F. Whittaker	120	12
Dallas Trinity	E. Plemons	148	13
EASTERN KENTUCKY			
Durbin	M. Maynard	6	7
Kehoe	D. Melvin	17	4
Russell	G. Sexton	40	14
Covington Eastside	R. Adams	60	20
Corbin	P. Hess	92	12
Ludlow	A. Little	254	37
Newport	J. Lee	257	26
Maysville	J. Howald, Jr.	261	24
Ashland First	C. Fillwanger	450	31
IOWA			
Glidden	R. Block	0	9
Storm Lake	P. Jones	0	8



Sioux City Central	B. Johnson	44	9
Cedar Falls	W. Huffman	56	18
Council Bluffs			
Emmanuel	C. Geiselman	76	13
Des Moines Central	C. Phillips	92	15
Fairfield	R. Swanson	97	13
KENTUCKY			
Cave City	F. Harvey	22	9
Louisville Westside	W. Bevas	33	8
Owensboro Grace	C. Herrell	35	12
Stanford	J. Sheron	36	8
Monticello	C. Pake	72	13
Columbia	C. Sloan	96	12
Lancaster	C. HaseWood	112	14
Lexington Lafayette	C. McCracken	158	39
Owensboro First	W. Hayes	175	34
Louisville First	H. Hall	263	33
Louisville Broadway	D. Wyrick	289	21
NORTHWESTERN OHIO			
Deshler	O. Bawsher	15	4
Grover Hill	N. Wyatt	23	10
Montpelier	A. Meadows	35	11
St. Paris	F. Suman	52	16
Defiance	R. Smith	54	14
Findley First	N. Whitis	107	12
Toledo Oregon	J. Wells	152	35
Springfield High St.	R. Sumner	215	23
Lima First	C. Norell	261	20
OREGON PACIFIC			
Toledo	H. Burk	11	7
Vernonia	A. & L. Wilson	14	5
Grover Hill	J. Stockett	13	8
Stayton	L. Edwards	21	4
Sutherlin	K. Spicer	23	7
Portland All Nations	E. Jackson	51	10
Hillsboro	G. Hensiksen	69	8
Newport	R. Pershall	89	31
Grants Pass	J. Miller	117	17
VIRGINIA			
Saltville	J. Cambis	23	7
Marion	E. Wright	42	10
Spring Creek	L. Guiles	46	8
Pulaski	A. Underwood	51	11
Norfolk Calvary	V. Bateman	57	10
Richmond Southside	W. Holloway	61	10
Norfolk Portlock	J. Roberts	70	22
Arlington First	G. Graham	89	12
Roanoke Garden City	H. Compton	97	14
Arlington Calvary	C. Withrow	249	24
CORRECTION FOR NEW ENGLAND DISTRICT			
Wallingford	E. Grant	9	5

Be assured that we are safe from any harm and danger.

We recently closed a week's revival with our schoolboys and station staff. Five were at the altar and testified that God has forgiven their sins. I feel that we made good spiritual progress in those services. WALTER WHITE, *Near Guinea.*

Moving Missionaries

Rev. John Hall has moved to 9971 S.W. 39th Terrace, Miami, Florida. He is engaged in opening work among the Cuban refugees and other Spanish-speaking peoples of Florida.

Rev. and Mrs. Joseph Penn are now living at 1061 Chestnut St., Chico, California, while on furlough.

Miss Geraldine Chappell has returned to India and is stationed at Mission House, Pusad, Yeomal District, Maharashtra, India.

Note from the Middle East

We are now making plans to carry out the program of fourteen Sunday nights of evangelism. Already our pastors are praying earnestly for the blessing of God to fall upon them and the services to be held. Our new school year at our Bible school in Lebanon will soon open, and from all indications we shall be having a record attendance again this year.—DON DI PASQUALE, *Middle East District.*

Report on Danny York

So many have mentioned that they watch the *Herald* and the *Other Sheep* to learn how Danny York is recovering from his attack of polio that I thought I should make another report. Danny had surgery on June 12 to correct some of the damage caused by the disease. He came home from the hospital on July 12. He seems to be making a satisfactory recovery. The prayers of God's people during his illness have played and will continue to play a great part in his recovery.—MRS. LEONARD YORK.

Back on the Job

By DOROTHY DAVIS, Swaziland

After traveling halfway around the world I am now back in Africa, on duty in the nursing school.

I found that we had a total of eighty-six nurses—students and staff—helping us in this great work of healing ministry in and through your hospital.

A lovely chapel has been built in the center of the hospital wards. Each Sunday, services are held here for ambulatory patients and friends. Since this chapel was opened there has not been a barren service. Edward Kumene has been in charge. There are many evidences that the evangelistic program of the hospital has been intensified, and

FOREIGN MISSIONS

GEORGE COULTER, *Secretary*

All Quiet in New Guinea

Possibly you have seen in the news the story of the riots and the native massacre we had in New Guinea. We want to assure you that we are in no danger here in our area. Both of the uprisings took place some distance from us. It is believed that the one uprising was created through outside influence, probably communism. The Kukakuka massacre of thirty-one natives was in a very primitive area to the east of us.

my heart has rejoiced in what my ears have heard.

A number of your recent Bible school graduates have found their places in our work. Some are caring for two churches, and some are teaching and preaching at the same time. But there are still some churches without a pastor; and still some preaching points, like Ekuhlamukeni (Busisiwe's home), where we do not yet have permission to build a church. Pray for these needs, won't you?

GENERAL INTERESTS

Visiting Germany and Denmark

Responding to the invitation of Rev. Jerry Johnson, Mrs. MacLagan and I were privileged to pay our first visit to the Continent, August 7 to 16. The main purpose of our visit was to address the second annual camp meeting at Kaiserslautern and to preach in our church at Frankfurt. Our first big surprise was the property at Kaiserslautern; it exceeded all our expectations and is ideal in every way for the future progress of the work.

The camp meeting was conducted on similar lines to the camps I have addressed in America, and the numbers staying on the campgrounds doubled the number of the previous year. In addition to the morning and evening services there was an afternoon service for English-speaking people, with several American Nazarene soldiers and their wives in attendance. Each day began with an early morning prayer meeting and concluded with a campfire "singspiration" service at the close of the evening meeting. There were seekers for pardon or heart purity in almost every service, and in the two final evening meetings the altar was filled from end to end with Germans and Americans getting right with God. In spite of the language barrier we found it easy to make friends with the German Nazarenes, and the memory of the blessing received at the Kaiserslautern camp will remain with us.

On Sunday morning the service in our church at Hanau was richly blessed and revealed to me something of the possibilities in the town. I was impressed with pastor and people and feel the future is bright.

The 5:00 p.m. service at Frankfurt was in English. Our temporary place of worship was well filled. God met with us in a powerful and convicting manner and the altar and front chairs were filled with seekers. The service brought joy to many hearts as servicemen and their wives convalesced afresh to serve God more faithfully. At 7:00 p.m. we held the usual Sunday night service for the German people, and the congregation again filled the church. The altar was lined with seekers and the service concluded at 10:00 p.m. with everyone praising and blessing God for His presence.

The new church under construction at Frankfurt is strategically located on

one of the main streets leading to the heart of the city, and is surrounded by many new apartment dwellings. Pastor R. Zanner is moving from Hanau to become assistant to Pastor Jerry Johnson; and once the new building is completed and opened, there will be a substantial increase in the congregation and in all the departments of the work.

Our visit to Denmark was something we did not anticipate, but it was a joy to meet Pastor and Mrs. Orville Kleven, and to be entertained by them in their home. Here again I am convinced that Pastor Johnson has been divinely led and is laying his foundations well. The church and parsonage occupy a fine corner site in a busy suburb of Copenhagen. The Klevens are loved by the people and want to see our church established in all the Scandinavian countries.

How glad we are to belong to a church that is girdling the globe "with salvation, with holiness unto the Lord"! Our vision has been enlarged. British Nazarenes are praying more and more for the Nazarenes on the Continent and look forward to closer co-operation in the days that lie ahead.—J. B. MACLAGAN, *Superintendent of British Isles South District.*

Nazarene Educational Directors' Fellowship Conference

Colorado Springs was the location of the first conference of the Nazarene Educational Directors' Fellowship, August 29 through September 1. Twenty-five members, along with their families, gathered from all parts of the country for this meeting. Most of those present are serving some local church in the ministry of Christian education with varying titles such as director of education, minister of education, associate pastor, youth director, music and education director, and the like. Some are professors in our educational institutions. Some are pastors, some students, and others considering this field of Christian service for their life's work.

Rev. Gene Hudgens, president of the organization, presented a well-developed program, which allowed plenty of time for free sharing of ideas. This feature was so enthusiastically received that the night sessions carried on until nearly midnight. Rev. Bruce Webb was elected vice-president of the N.E.D.F.

Dr. Kenneth S. Rice, executive director of the Department of Church Schools, was the special speaker. Rev. Bennett Dudney, director of Christian Service Training, was the resource worker. These dedicated men, both of whom once served local churches as ministers of education, presented devotional messages challenging the directors to a high level of spirituality and service.

The group agreed that an important aim for the directors is that of helping implement the policies and programs of the various departments of the Church of the Nazarene. Some of the items discussed were ways of keeping "Evangelism First" in our churches, methods to be used this fall for "Shining Lights

on Sunday Nights." means for making the youth program more spiritual, and problems connected with building and expansion. At the fagot service, concluding the retreat, each one witnessed to receiving definite help from the Lord, whose presence was so very real during the meetings.—NONA E. OWENSBY, *Secretary.*

MINISTERIAL BENEVOLENCE

DEAN WESSELS, *Secretary*

It is a joy to share the following letter from a retired elder on the N.M.B.F. roll:

"Just a few lines to tell you how much I appreciate the birthday card and the very fine gift that I received from you this morning. Also the check I receive every month . . . the interest the church shows in the retired ministers and to know that we are not forgotten. I . . . want to express my very sincere thanks to all who have a part in this."

Your part in this phase of the Kingdom's work is by faithfully supporting the N.M.B.F. budget. Let us not forget those who labored untiringly in yesteryears.

DISTRICT ACTIVITIES

Virginia District Assembly

The twentieth annual assembly of the Virginia District convened August 9 at the district center, Dillwyn, Virginia.

Dr. V. H. Lewis, making his first official visit to this state, presided with ease and grace. His powerful messages from God's Word inspired the heart and stimulated the mind. His deep and burning evangelistic zeal caused all of us to want to do more in the great task of soul winning.

Dr. V. W. Littrell, superintendent, gave his twelfth annual report, covering eleven years of devoted and dedicated service to the Virginia District. Splendid gains were reported in each department of the work: 242 new members received by profession of faith; an increase of 268 per Sunday was made in Sunday school average weekly attendance; and two new churches were organized, Highland Springs and Oceana. The General Budget was overpaid by a substantial margin and more than \$387,000 was raised for all purposes.

During Dr. Littrell's tenure as superintendent, district membership has risen from 1,500 to almost 3,000, number of churches increased from 22 to 46, and average weekly attendance in the Sunday schools has climbed from 2,100 to 3,800. General Budget giving has increased from \$5,000 to more than \$25,000 annually. Surely God has blessed Dr. Littrell's leadership. He is presently serving on an extended call.

In other assembly business Rev. W. F. Masters, Rev. E. G. Lusk, J. E. Fox, and W. H. Hunt were elected to the advisory board. Rev. Giles M. Graham

and Rev. E. G. Lusk were elected secretary and district treasurer respectively.

In the pre-assembly convention for the N.F.M.S., Mrs. Littrell was re-elected district president. Reports of local presidents indicated that each society attained the star rating, making Virginia a star society district. The guest speaker was Miss Lois Drake, missionary to Africa, and her messages were an uplift to all present.

God has given the Virginia District a superior leadership, capable pastors, and a spiritual and devoted laity, for which we give Him praise.—L. E. HUMRICH, *Reporter*.

Virginia District N.Y.P.S. Convention

The twentieth annual convention of the Virginia District N.Y.P.S. was held July 29, at the district campground, Dillwyn, Virginia, under the leadership of our efficient president, Rev. David Radcliffe.

Rev. Loren Gould, pastor of our Villa Heights Church in Roanoke, brought a stirring message on the quadrennial theme, "HIS."

Our hearts were stirred as we listened to our president's report of progress for the past year, with outstanding gains in every area of the work. The convention showed their appreciation for Brother Radcliffe by re-electing him with a nearly unanimous vote, and giving him a good love offering.

Other officers elected were: Rev. W. O. Holloway, vice-president; Mrs. Samuel Pickenpaugh, secretary; Raymond Carr, treasurer; Mrs. Loren Gould, Junior Fellowship director; Rev. Loren Gould, Teen Fellowship director; Kyle Compton, Young Adult Fellowship director; Barbara Beckner and Eddie Orndorff, teen-age representatives; Norma Jean Peters and J. E. Fox, young adult representatives.

A spirit of harmony prevailed throughout the convention, and all enjoyed the presence of the Lord.—MRS. SAMUEL PICKENPAUGH, *Reporter*.

Hawaii District Youth Camp

The young people of the Hawaii District met at the beautiful campground Puu Kahea (Echoing Hills) for the week of August 21 to 26. District President Solomon Kekoa had the program for the camp well planned and organized.

The counselors and workers all cooperated well, and the spirit of the entire camp was gracious. There were 130 in attendance, and everyone present received spiritual help from the blessings of the Lord outpoured upon the group.

Rev. Clair Fisher brought the evening evangelistic messages, and Rev. Harold Kiemel the morning devotional sermons. God was in the camp, and time after time the altar was lined with young people seeking the Lord or dedicating their lives to Him for the cleansing and empowering of the Holy Spirit.

Rev. Glenn Van Dyne and Rev. Donald Bland taught the classes of the morning, and these times of real study of Christian living were a great help to the young people, and will continue to direct their

lives in the tomorrows. We thank God for our fine group of spiritual young people in Hawaii.—MELZA H. BROWN, *District Superintendent*.

Central Ohio District Camp

The Central Ohio District camp this year was one of the greatest ever held on the old Columbus campground. Shouts of victory were heard in the camp as the altar was lined over and over with sincere seekers.

Dr. Hugh C. Benner was the presiding general superintendent in our district assembly held the first part of camp meeting week. He delivered an outstanding message on Sunday morning.

Dr. Harvey S. Galloway, our beloved district superintendent, presided very efficiently. He and Mrs. Galloway are faithful to the camp, and loved and respected by all.

Dr. Mendell Taylor and Rev. Wilbur Brannon were the camp evangelists. Their messages were filled with the



"SHOWERS of BLESSING"

Program Schedule

October 22—"Will Your Reasons Hold Up?" by *Wendell Wellman*

October 29—"The Wages of Sin," by *Wendell Wellman*

November 5—"What Shall It Profit?" by *L. Guy Nees*

November 12—"The Disturbing Christ," by *L. Guy Nees*



Spirit, used of God, and helped to build the Christians and bring lost souls to Christ. The Jantz Family (Calvin, Marjorie, and Carolyn) were appreciated by all. Calvin led the congregational singing and directed the choir; Marjorie played the piano, Carolyn the organ, and they all sang. They make a great team.

Rev. H. C. Little again served as the prayer director, with prayer meetings three times each day. There was a splendid attendance at these services, and much of the spiritual success of the camp is due to these meetings. Mrs. H. C. Little was the talented and much-loved children's worker, and interest and attendance were high in these meetings.

Rev. Gene Clark was the youth worker and in his own inimitable way won the confidence of the young people in the two services each day. The Olivet Crusaders Quartet were a great boost in these meetings, with their music and also their influence.

The love and unity manifested among the members and friends of the Central Ohio District were outstanding.—C. D. WESUVAER, *Secretary*.

Houston District Assembly

The fourteenth annual assembly of the Houston District was held August 23 and 24 at Houston First Church, with Rev. Hugh Dean as host pastor.

Dr. Hardy C. Powers, general superintendent, presided with efficiency and

grace. His messages were a real challenge to the district to reach out into new fields of endeavor for God and the church. It was the general feeling of those present that "we cannot be the same, for we have witnessed the presence of our God."

The reporter of District Superintendent Raymond McClung was received with love and deep respect. The high esteem of the entire district for Dr. McClung and his lovely family was again revealed in a love offering which totaled over one thousand dollars.

Dr. Roy H. Cantrell, president, brought a most encouraging report of Bethany Nazarene College. Dr. Roy F. Smece was at his best as he spoke in the interest of home missions in our church. Time was given to Rev. Bennett Dudley, who represented the Nazarene Publishing House.

Rev. Frank Kemendo and Rev. David Saucier were elected as district secretary and treasurer respectively; and elected to the advisory board were Rev. Hugh B. Dean, Rev. C. Kenneth Sparks, Mr. John Bundy, and Mr. Frank Thompson.

One of the high lights of the assembly was the ordination service conducted by Dr. Powers, with elder's orders given to John D. Adams, William C. Haltom, and Raymond Wilson. Also elder's orders from another denomination were recognized for W. M. Forsyth, and Helen V. Miller was elected to the office of consecrated deaconess.—VIRNON B. CURLESS, *Reporter*.

West Virginia District Youth Camps

Our youth camp program this past summer was one of the finest we have enjoyed. We got off to a good start in the junior camp, with 106 campers enrolled. Rev. Carl Haddix ably directed this camp with Rev. Allen Hollis serving as chaplain.

Rev. Verlin Archer, director, kept things moving according to schedule, for nearly one hundred junior high campers in their week of activities. Rev. John Hay impressed upon these the claims of God upon their lives.

There were 153 "Institooters" who assembled for one of the largest and best institutes ever to be held at our district center. Rev. Jack Archer, our beloved district N.Y.P.S. president, served as director; he and his staff provided a well-rounded program. Rev. Wm. Ellwanger, pastor of First Church, Ashland, Kentucky, presented spiritual and practical messages that will not soon be forgotten by our youth.

One of the high lights of the week was the conducting of the district quiz on the Book of Acts. Participants had won in local and zone competition. The winner was Miss Sandra Moran of our Rumble church and the Upper Kanawha Valley Zone. Rev. A. George Pitzer, district Teen Fellowship director, directed the quiz program.

The climax to this week came on Thursday night as the young people participated in the first Communion service to be conducted on these grounds. This was declared to be a "night of

silence" and, as they left the tabernacle at the close of the Communion service, each was given pencil, paper, and an envelope. The young people went to their rooms to write themselves letters, pledging anew their consecration to God. The letters were collected Friday morning and will be mailed to their writers six months from the date of the camp. God added His blessing, and it seemed a holy hush settled down on the grounds, making this a night never to be forgotten.

Our good district superintendent, Rev. H. H. Hendershot, was present in each camp as his schedule and responsibility would permit.—MERLIN E. PROVANER, *Reporter*.

Gulf Central District Assembly, Conventions and Indoor Camp Meeting

The Gulf Central District Assembly, conventions, and indoor camp meeting were held August 1 through 4, at Alton Park Church in Chattanooga, Tennessee, with Rev. Roland Chopfield as host pastor.

It has been my blessing to attend all the annual meetings since 1954, and I can well say this was the best in attendance and in spirit.

We got off to a splendid start as the opening camp meeting service was one of high spiritual blessing. God helped the packed audience to sing with ease and joy, and it was easy to pray, lift the offering, and listen to God's message which Rev. Joe Edwards brought with grace.

In the conventions the district department heads reported marked progress during the past year. Each was re-elected: Sister Arthur Jackson as N.E.M.S. president, Rev. Roland Chopfield as N.Y.P.S. president, and Rev. A. Williams as chairman of the district church school board.

On Thursday evening Dr. D. I. Vanderpool challenged all our hearts with his message and his warm evangelistic spirit.

The assembly was officially opened by Dr. Vanderpool on Friday morning. Reports were received from the attending pastors, and many reported gains. The high light of the assembly was the report of our district superintendent, Rev. Warren A. Rogers. It was a high point of interest, revealing progress and vision. The people of the district are solidly behind Brother Rogers' leadership. To show our appreciation, a liberal love offering and an excellent vote re-electing him for a three year term were given him.

Mrs. Louise R. Chapman, general N.E.M.S. president and "good will ambassador," again inspired our hearts. We all sincerely love and appreciate Sister Chapman for her impartial love for God and concern and prayers for us.

The assembly adjourned in a wonderful spirit. Rev. R. W. Cunningham, president of Nazarene Bible Institute, brought a stirring message and the altar was lined with some twenty seekers.

We thank God for the Church of the Nazarene, its general, district, and local leaders.—R. CHOPFIELD, *Reporter*.

THE LOCAL CHURCHES

Evangelists A. E. and Pauline Miller write: "Due to unavoidable circumstances we have an open date, January 31 to February 11. We are in our eighteenth year as full-time evangelists, and carry the full program—preaching, special singing, music, chalk artistry, and children's work. We will be glad to go anywhere the Lord may lead. Write us, 307 S. Delaware Street, Mount Gilead, Ohio."

Helmert, Indiana—God gave us a wonderful revival here in August with Rev. John Harold as the evangelist. There were fifty seekers, the majority of whom were new to the church. God still answers prayer, and we feel this was the best revival the church has had for some time. We give God praise for His blessings. We gave Brother Harold a call to return in July of '62.—CARSON CAMPBELL, *Pastor*.

Evangelist Charles H. Lipker writes that he has an open date in January and one in February that he would like to slate in the Florida area, as he will be there for other meetings. Write him, Route 1, Alvada, Ohio.

Evangelist Wm. Thompson and wife report: "We have just recently closed our second year as commissioned evangelists, and this has been a good year. We have conducted 22 revival meetings, and God has blessed and given 645 seekers at the altars, with 28 uniting with the Church of the Nazarene. We appreciate our fine pastors and laymen in Indiana, Ohio, Missouri, West Virginia, and Canada. Wife and I travel together, and will do the preaching and special singing. We have some open time for late fall, then some open dates for the spring and fall of 1962. We will go any place the Lord may lead. Write us, 3223 Foltz Street, Indianapolis, Indiana."

The Everett Brothers, evangelists, write: "Due to a change of pastors, we have an open spring date, April 13 to 22; also have one or two good dates open for the winter of 1961. We are happy in the Lord's service and will be glad to go as He may lead. Write us, Route 1, Lamar, Missouri."

Albion, Michigan—In less than three months' time the Sunday school of this church has increased from about a dozen people to an average of seventy. This was one of the so-called "hard places," but people have come, and now it is a strong church, with a one third gain in all phases of the work. Last year the people raised close to one thousand dollars for missions; also a parsonage was added and the second unit is now in the planning stage. We thank God for His blessings.—W. R. RIMMOUR, *Pastor*.

Evangelists Billy and Helen Smith write that they will be in a meeting in Largo, Florida, closing on November 19, then have an open date, November

22 to December 3. Write them, 816 McKinley Avenue, Cambridge, Ohio.

THE BIBLE LESSON

By J. W. ELLIS

Topic for October 22:

Growth in Christian Relationships

SCRIPTURE: Philippians 2:1-18; Colossians 3:1-4:1 (Printed: Colossians 3:8-17)

GOLDEN TEXT: *Thou shalt love thy neighbour as thyself* (Matthew 22:39b).

The world is certainly getting tight and close. The Congo seems as near as Chicago; the Atlantic is just a jet swish from the Pacific; Japan is hardly more than on the outskirts of Atlanta; Laos and New Orleans, Moscow and Des Moines, and a thousand other places of renown have been pulled together by modern technology until what happens in one happens in the other. Alone no longer are we. Together we stand. Together we fall. Who could deny that relationships is the fundamental question?

There he stands. My neighbor. Is he unlike me or am I unlike him? It matters not. I must get along with him. There he stands. The man across the sea. He stands under a strange flag; he speaks a strange language; he moves in a strange culture. It seems odd to me, but I am strange to him. Yet the two of us must get along. Relationships must become fundamental between us.

There he stands. My fellow Christian believer. Believe it or not, we are different. Pardon me while I move alongside my blood brother. And behold! we are different. The sheer truth is: I stand alone—I have no twin. Neither do the others. Yet all of us are thrown together on this mass called earth in the family called man and with the knowledge of immortality!

There are differences. Big differences. Thick and high walls separate people. And sometimes a matter "ever so little" will divide and hurt and destroy. In the face of all this, what is important to all? Dignity and sacredness of personality!

Each a person!—may God grant us the insight to understand it. May all cultivate a sensitivity to all others. May the "total conscience" of all become aware of the "lone conscience" of each. This need is apparent, not only at international levels, but between those who profess the same Saviour.

Where is the strength found to do this? Not in the business market, surely; nor in the science laboratory; nor in the educational institutions. In God—and in Him alone—is found the element that will give success in this venture of relationship. And that element is love. Divine love. A love from above. A life-changing love. A down-to-earth love that makes a difference in the home, the office, the market, the street, and the sanctuary.

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.

Announcements

RECOMMENDATION

—Rev. Robert S. Lecce, a licensed minister on our district, is resigning his pastorate at Chestnut Grove on December 1 to enter the field of evangelism. Brother Lecce has held two pastorates and is a good evangelistic preacher. Address him, R.D. 1, New Philadelphia, Ohio.—C. D. Taylor, Superintendent of Akron District.

WEDDING BELLS

Miss Ruth Brickman, missionary, Stegi, South Africa, and Mr. John Williamson, Sr., of Billings, Montana, were united in marriage on September 9 at Billings, with Rev. Murray J. Poffette officiating.

Miss Betty Jane Wallace and Charles Baka of Trevecca Nazarene College, Nashville, Tennessee, were united in marriage on September 1 at College Hill Church of the Nazarene in Nashville, with Rev. Vernon E. Hurlles officiating.

Miss Linda Beth Crosslen of Colorado Springs, and Robert Dean Cockroft of Fountain, Colorado, were united in marriage on August 26 in Trinity Church of the Nazarene, Colorado Springs, with Rev. Eugene R. Verbeck officiating.

Miss Ruth Kirby of Kansas City, Missouri, and Gerald Wesley Clark of Brandon, Manitoba, Canada, were united in marriage on August 18 at the home of the bride's parents with Rev. Allen B. Miller, pastor of Central Church of the Nazarene, Kansas City, Kansas, officiating.

Miss Sherry Cain of Raytown, Missouri, and Rev. William B. Goodman, Jr., of Johnstown, Pennsylvania, were united in marriage on August 18 at St. Paul's Church of the Nazarene in Kansas City, Missouri, with the pastor, Rev. Paul McGrady, officiating.

BORN

—to Ken and Ella Haller of Kalama, Washington, a daughter, Kela Kae, on September 15.

—to Albert and Evelyn Green of Jacksonville, Florida, a son, Albert F., Jr., on September 13.

—to Jimmy Duane and Kathleen Pullum of Winslow, Indiana, a son, Duane Keither, on September 12.

—to Rev. Paul Canen and wife (Lois Fisher) of Halfway, Oregon, a daughter, Gwendolyn Ruth, on September 11.

—to Rev. and Mrs. Walter Miracle of Fortville, Indiana, a daughter, Marva Anne, on September 8.

—to Rev. and Mrs. Charles Pugh of Temple, Michigan, a daughter, Jacqueline Kay, on September 3.

—to Marvin L. and Marilyn Jo (Lane) Hoffert of Annapolis, Maryland, a daughter, Charmain Elyse, on September 2.

—to Robert and Gayle (Robichaux) Herrick of Albuquerque, New Mexico, a daughter, Judith Anne, on September 1.

—to Rev. and Mrs. Dale Galloway of Kansas City, Missouri, a son, Brian Scott, on August 27.

—to Vernon and Lilace (Agren) Keech of Winona, Minnesota, a daughter, Lori Ann, on August 23.

—to Charles and Mary Katherine (Kirby) Cagle of South Pittsburgh, Tennessee, a daughter, Katherine Denise, on August 4.

—to Mr. Vernon Fischer and wife (Rosella Scott) of Aurora, Illinois, a son, Scott Orville, on July 26.

SPECIAL PRAYER IS REQUESTED

by a reader in Oregon that God will undertake for our minister in the healing of his back, and also that God will undertake for a situation in the church;

by a friend in Illinois, for a man who must undergo an operation on his eyes, for a lady who needs work, that a home may be found for an elderly one close to a Church of the Nazarene, in a financial problem for a friend, for a serious family situation, and for a grandson;

by a Christian reader in Illinois for her husband, who claims to be an infidel and is making it difficult for his daughters to live a Christian life; by Nazarenes in Indiana, for the husband in the hospital with hardening of the arteries and a diabetic—has had both limbs removed; for a brother in Tennessee who is ill and backslidden in heart; that a friend may find a good job so he may be able to support his family, and help them to realize they must put God first; for a small country church and Sunday school;

Announcing

CROSS-COUNTRY CONVENTIONS

Date	Location	Participating
October 23-24	South Portland First 176 Sawyer Street South Portland, Maine	George Coulter, <i>Executive Secretary</i> George Hayse, <i>Africa</i> Bob McCroskey, <i>Philippine Islands</i> Paul Orjala, <i>Haiti</i>
October 26-27	Charlotte Northside 1201 Pegrum Street Charlotte, N.C.	George Coulter, <i>Executive Secretary</i> George Hayse, <i>Africa</i> Bob McCroskey, <i>Philippine Islands</i> Neva Flood, <i>Nicaragua</i>

OPENING SERVICE, 7:30 p.m. (First Day)

THREE SERVICES ON THE SECOND DAY

10:30 a.m. 2:30 p.m. 7:30 p.m.

by a friend in West Virginia that God will uncover sin and help in a serious situation which has arisen in their church, that grace may be given to go through with God;

by a friend in a rest home in Wisconsin, that God will help her and her sister in a time of grief and heartache.

Directories

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

HARDY C. POWERS

G. B. WILLIAMSON

SAMUEL YOUNG

D. I. VANDERPOOL

HUGH C. BENNER

V. H. LEWIS

Deaths

THOMAS G. BLEVINS was born January 19, 1892, in Madison County, Kentucky, and died July 6, 1961, in a hospital at Hamilton, Ohio. He was united in marriage to Della May Spence in 1913. To this union were born seven sons, Roy, Ralph, Alex, Arthur, Harold, John, and Frank, and six daughters, Mrs. Carrie Smith, Mrs. Irene Estridge, Mrs. Betty Connelly, Mrs. Jean Carpenter, Mrs. Doris Parnell, and Mrs. Edith Hooper. He is also survived by two brothers and one sister. He had been in declining health, but was always faithful to church and to his Saviour. He was a member of Fifth Church of the Nazarene, and a member of the board. Funeral service was conducted by his pastor, Rev. James Dozier.

J. W. (Bill) FORD, age fifty-six, of Dallas, Texas, died April 26, 1961. He was saved and sanctified as a young man, and remained faithful to the end. He was a charter member of the Dallas Backner Boulevard Church of the Nazarene. He is survived by his wife, Mrs. Grace Ford, and one daughter, Mrs. James Ball. Funeral service was held at the church with his pastor, Rev. W. W. Cummins, officiating, assisted by Rev. H. B. Brooks. Interment was in the Chambers Cemetery, near McKinney, Texas.

JOHN DEAN, Jr., six-year-old son of Rev. and Mrs. John D. Adams of Bryan, Texas, died July 1, 1961, in a hospital in Houston. He was born May 23, 1955, in Kansas City, Missouri. He was a member of the Bryan Church of the Nazarene. Dean gave his testimony of full salvation just minutes before his home-going. He is survived by his father and mother; a sister, Janine Sue; and a brother, Glenn Keith. Funeral service was held

at the Spring Branch Church of the Nazarene in Houston with Dr. W. Raymond McClung, district superintendent, in charge, assisted by Rev. David L. Sancier. Graveside service was conducted in Kansas City by Dr. L. T. Corlett, with interment in the Nazarene section of Green Lawn Cemetery, Kansas City, Missouri.

STANTON BERNARD, eleven-year-old son of Rev. and Mrs. Russell B. Lundry, died July 16, 1961, in Phoenix, Arizona. He was born March 28, 1950, in Detroit Lakes, Minnesota, but had very severe asthma from birth, having known only illness most of his life. He is survived by his parents and a sister, Norma Lou. He left a clear testimony shortly before his death. Funeral service was conducted at Maryvale Church of the Nazarene, with the local pastor, Rev. W. Elton Green, in charge. Interment was in Greenwood Memorial Garden, Phoenix.

MRS. EARL HUCKSTEP (nee Florence Hansen), a member of the Church of the Nazarene in Los Gatos, California, died July 22, 1961, after a lengthy illness. She was a faithful Christian and a worker in the church, having served as missionary president, church secretary, and pianist. She was true to God and left a glowing testimony. She is survived by her husband, Earl; a daughter, Charlotte; and a son, Errol, all of the home; also her parents, Rev. and Mrs. R. L. Hansen; and two brothers, Leo and Lindley. Memorial services were held in Tulare with her pastor, Rev. Harold Beeson, in charge, assisted by a former pastor, Rev. Gertrude Knight. Burial was in the Woodville cemetery.

MRS. ANNE EMLIA JACKSON was born April 24, 1876, in Oslo, Norway, and died in Fort Worth, Texas, May 10, 1961. She came to America with her parents and the family settled near Clifton, Texas. As a young woman she was gloriously converted at the old Warco Camp, and later sanctified. She had been a member of Fort Worth First Church of the Nazarene from its beginning. She was a devoted Christian and loved by all. Funeral service was conducted by her pastor, Rev. W. J. Benson.

MRS. ANNA C. JACOBSON, age seventy-nine, died July 20, 1961, at a hospital in Everett, Washington, after an extended illness. She was born in Finland in 1881, and had resided in Everett, Washington, for the past fifty years. She had been a member of the Church of the Nazarene for almost fifty years, having been a charter member in Marysville, then transferring to the Everett church in 1917. She was faithful and active in the church until she became an invalid, and had a special interest in foreign missions as long as she lived. She is survived by her husband, Peter C. Jacobson. Funeral service was conducted by her pastor, Rev. William E. Anderson, assisted by a former pastor, Rev. W. R. Wise, with burial in Cypress Lawn Memorial Park, Everett.

Bible Society Secretary Retires

Rev. I. S. McElroy, Jr., retired from the American Bible Society after twenty-five years of distinguished service, during which time he was responsible for the distribution of more than nine million copies of Scripture. A Presbyterian minister, Mr. McElroy served as a missionary in Japan before joining the staff of the Bible Society. Mrs. McElroy is a niece of ex-President Woodrow Wilson, and the McElroys have the distinction of being the only ministerial couple to have been married in the White House. (Bible Society Record).

Free Methodists Dedicate New Buildings

WINONA LAKE, IND.—Two denominational buildings were dedicated on October 15 at Winona Lake, Indiana. The Free Methodist World Headquarters Building and the new Light and Life Press Office Building were dedicated in a service held at 2:30 p.m. in the Winona Lake Christian Assembly Auditorium. Open house was observed from 3:30 to 7:00 p.m. the same day.

Native South Africa Sects Seen "Mushrooming"

JOHANNESBURG, SOUTH AFRICA (EP)—Rapid growth is reported of natives sects here which attempt to "Africanize" Christianity, blending with it superstitious beliefs and old tribal customs.

Increasingly common is the sight in cities of the lower part of Africa of men and women gathering in a vacant lot on Sunday afternoons to shuffle and stamp their feet and twirl their white clothes and colored sashes to the beat of a tom-tom.

Leaders or "prophets" wear white robes and crosses as they lead the weird chanting in time with the bongo drums. Dr. J. C. de Ridder, a Johannesburg psychologist who has made a special study of unrecognized sects among Africans, says the Africanization movement "is not anti-white, or a protest against discrimination . . . It is a reversion to the old tribal forms of worship of the ancestral spirits." One of the sects is called "The Christian Catholic Ethiopian Universal Church of Jerusalem in Zion in South Africa." Some titles are longer.

One of the "prophets," believing he could fly to heaven like a bird, prepared "wings" of feathers and wood and leaped from a cliff. He fell, however, hurting himself badly.

Other of the sects' leaders have grown exceedingly wealthy from the gifts of their constituency, and are continuing to exploit the trust of the people to gain even more wealth and prestige in the movement.

the **A** *ns*wer **co**rner



Conducted by W. T. PURKISER, Editor

The pastor's wife of our church is ill and has been now for nearly a year. She cannot keep up her duties in the church, of which she is an officer and teacher. Don't you think our pastor should resign? He is a good pastor and a good preacher.

Certainly he should *not* resign, unless this unfortunate attitude is shared by any substantial portion of the church membership. If the lady of the parsonage cannot carry on the responsibilities placed on her, those duties should be transferred to other shoulders. I am

confident the spirit reflected in this letter is not widespread in the church. The great majority of Christian lay people stand by loyally and sympathetically when illness strikes the pastor's family. That's the way it ought to be.

Please tell us why verses 5 and 11 are the same in Psalms 42? Also, the same verse in Psalms 43:5?

This beautiful verse is the refrain or "chorus" of a striking hymn:

*Why art thou cast down, O my soul?
And why art thou disquieted within me?
Hope thou in God: for I shall yet praise him
For the help of his countenance.*

You recall, many of the psalms were originally used as hymns in the Temple worship. There is virtually unanimous opinion among Old Testament scholars that Psalms 42 and 43 were originally one. We have here, then, a hymn with three stanzas, each stanza closing with the same refrain.

What do you do when a friend suddenly treats you coolly, and has been talking about you before you even knew anything about it? I do not feel that I have done her or her family any harm with any intent.

Could it be that you have done them some harm *without* any intent? After all, your friend is probably not a mind reader. She would know only your action, not your intention.

Jesus said, "If you bring thy gift to the altar, and there rememberest that thy brother hath aught against thee; leave there thy gift before the altar,

and go thy way; first be reconciled to thy brother, and then come and offer thy gift" (Matthew 5:23-24). The initiative is up to you. Go to your friend, talk with her, and do your best to reconcile this breach of fellowship. It may be that you are at no fault in the matter. A frank conversation is the best way to find out.

In the 1960 church Manual under the duties of the pastor, paragraph 10, the pastor is "to administer the sacrament of the Lord's Supper at least once a quarter." Our pastor has been with us for nine months and he has not administered the sacrament. He is an elder of the church. What should our church do about this?

Remind him of the oversight, and ask him to arrange a Communion service at

least once a quarter.

A preacher said Sunday in his sermon that Jesus didn't have to go to the Cross to save us, but He did have to go to the Cross to sanctify us, and gave illustrations of Him forgiving people before He went to the Cross. Could you give some comments on this statement? The first time I ever heard a remark like this my sister, sitting by me, commented, "Being saved is a wonderful experience," and implying the truth that there is no need to belittle justification to make room for sanctification.

I agree with your sister. Being saved is a wonderful experience, and it took the atoning death of God's Son to make it possible for us. There is no need to belittle justification to make room for sanctification.

prophets of the Old Testament who are described by Peter as "holy men of God" (1 Peter 1:21).

Personally, I would argue that everything mankind has ever received from the grace of God comes through the infinite merit of the Lamb "slain from the foundation of the world" (Revelation 13:8). This applies to the forgiveness provided through the ceremonial law under the old covenant, as well as to the experiences of the patriarchs and

This does not deny that the actual death and resurrection of our Lord "in the fullness of time" ushered in a new dispensation with larger possibilities of grace for us who are favored to live this side of Calvary. But there was a faith which looked forward to the Cross as well as one which looks back to it. It was by and in that faith that God-fearing men of Old Testament times knew and walked with the Lord.

In days like these every American should show

his patriotism

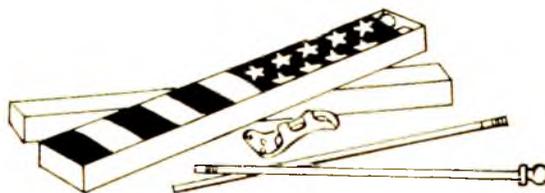
Our Symbol of Religious Freedom

*Ever notice how few homes fly their nation's colors these days?
How thankful we should be for such a privilege!*

LET'S REVIVE THIS MEANINGFUL CUSTOM by sending for one of these beautiful flag sets. We recommend them for their fine quality, material, and workmanship.

HOME AND APARTMENT FLAG SET

Selected long-fiber cotton is specially woven with 32 tough, double strands to the square inch for durability . . . sun-and-rain-fast dyes are used . . . stripes carefully cut and sewed with heavy cotton stitching . . . stars securely embroidered on both sides . . . fly end reinforced with 4 rows of nylon thread . . . pole end finished with strong, bleached-canvas heading and brass grommets . . . complete with 7' x 1" varnished pole with metal joint, ball top, and 45° cast-iron holder usable from vertical or horizontal surface. Popular 3 x 5' size. Boxed.



E-215B
\$9.95
Postage Paid

SUBURBAN LAWN FLAG SET

Same outstanding qualities as No. E-215B . . . 10' x 1³/₈" wooden flagpole . . . easily installed lawn socket with brass cap. Size 3 x 5'.

E-35B
\$16.95
Postage Paid

CANADIAN FLAG

Write your Nazarene Publishing House, 1592 Bloor Street, Toronto 9, Ontario, Canada, for complete information.

What about a flag for the front of your church? Write us for details.

NAZARENE PUBLISHING HOUSE

2923 Troost, Box 527, Kansas City 41, Missouri
Washington at Breaue, Pasadena 7, California
IN CANADA: 1592 Bloor St., W., Toronto 9, Ontario

ORDER AT ONCE
and have it flying
November 11!



THE SUN NEVER SETS
on the
CHURCH OF
THE
NAZARENE

**. . . and its
world-wide
evangelism
program**

*will keep the whole
world-wide program going*

Our Foreign and Home Missionaries are working for us
every minute of every day.

**HOW MANY MINUTES WILL YOU GIVE
TO HELP TELL THE STORY AROUND THE WORLD?**

