

Herald of HOLINESS



*Official Organ of the
Church of the Nazarene*

OCT 29 '62

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October 31, 1962

The appeal to softness



WHEN

Solomon's son, Rehoboam, came to Israel's throne he was immediately confronted with the pleadings of the people for some relief from the heavy burdens of taxation that had accumulated over the years. The young king first of all inquired of his older counselors. They advised him to be a true servant of the people, and promised him in return the devotion and lifetime service of all the people. Then the king turned to his contemporaries who had grown up with him. Their advice was, "Get tough." This was also the mind of the young king himself, so he answered the people with, "My father made your yoke heavy, and I will add to your yoke." The outcome of this unwise judgment was the rebellion of the ten tribes, and Jeroboam became their first king. Meanwhile Rehoboam reigned over the house of Judah and the tribe of Benjamin.

Now the newest king had a dilemma confronting him. He recognized that Jerusalem was the seat of worship for all Israel, but it was also the capital of Judah. He reflected if his people should return to Jerusalem to worship that in time they might be reunited with Judah as a nation, while he would lose his throne and possibly his head.

The newly crowned head was uneasy. He resorted to a strategem. He had two

golden calves made as idols and gods. He placed them in the convenient, strategic cities of Dan and Bethel, and said, "It is too much for you to go up to Jerusalem: behold thy gods, O Israel, which brought thee up out of the land of Egypt." But the divine record reads, "This thing became a sin." Its cunning lay in its appeal to their softness.

Something of the same principle was at stake when Peter tried to turn his Lord from the Cross, but Jesus replied to the appeal with, "Get thee behind me, Satan: thou art an offence unto me: for thou savourest

General
Superintendent
Young



not the things that be of God, but those that be of men."

The same issues confront the twentieth-century Christian. Those who would eliminate cross bearing from our lives are really enemies of the cross of Christ. The appeal to softness is Satan's touch. My heart says today, *Out of my way, Satan! I would take the way of obedience and truth at any cost and do it by God's grace and help.*

EDITORIALS

By W. T. PURKISER

The Practical Effects of Holiness

HOLINESS is not difficult to define theoretically. Its marks are clearly and persuasively set forth in scripture. It is that condition and life of the Christian wherein the Holy Spirit cleanses completely from inner sin, empowers for service, and fills with perfect love.

Since in these areas holiness is the work of God, there is no failure or shortcoming. It is a perfect work of infinite grace, and is the same for all who receive it from the hand of God regardless of "creed, color, or condition of previous servitude."

BUT IN THE AREA OF THE PRACTICAL, our difficulties begin to multiply. Here we are dealing not simply with an act and state of divine grace, but with human temperament and personality. Holiness is still the treasure given by God, but it is a treasure in earthen vessels, and as one has shrewdly observed, some of them are a bit cracked.

Nor are the vessels of clay all alike. God seems to have an aversion to stereotypes. He creates species, but in infinite varieties. He fashions each individual uniquely. When God makes a man or a woman, He breaks the mold, and never makes another quite the same.

This annoys us in our machine age, which seeks to stamp out everyone in precisely the same pattern. One 1962 automobile looks just exactly like every other 1962 automobile of the same make, model, and equipment. But no two 1962 babies are exactly alike, even identical twins. And because we insist on thinking of the babies in the same way we think of the machines, we involve ourselves in all kinds of difficulties.

SO WHEN SANCTIFYING GRACE COMES into the life of a unique human being, there will be some unique results. If God had wanted all the members of the body of Christ to be exactly alike, He would have made them that way. But Paul reminds us that a body has many members, each with its own particular place in the life of the whole. Each is to be made alive by the Spirit, who indwells the body, but each is to contribute its own special character to the whole organism.

It does no good to insist that all the members of the body shall be the eye, or the ear, or the hand, or the mouth. This would result in a monstrosity.

Each must find and fill his own place in the life of the whole.

THE PRACTICAL EFFECTS OF HOLINESS, therefore, will be more pronounced in certain areas in the lives of certain people. The individual who has an uncontrollable temper, who "flies off the handle" at slightest provocation, will find that quick and spontaneous reaction cleansed of selfishness and sin. On the other hand, the person who when crossed just goes into a "slow burn" will find his nature cleansed of smoldering resentments and deep and hidden animosities.

The person who has been prone to bitterness of spirit and harshness of judgment, when sanctified, will notice a new and deep dimension of love in his personal relations. He will be able to put up with others as God has put up with him. On the other hand, the person whose temperament and moral character were soft and pliable and easily colored by environment will find reinforcement for the moral will and a divinely given independence of circumstances.

IN THOSE AREAS OF LIFE WHERE OUR NEEDS ARE MOST ALIKE, the effects of sanctification will be most similar. Sanctified people find a heightened sense of trust in God, a new release from those doubts which lead to a distrust of God's Word and of His grace. A sanctified person may have a thousand questions about intellectual problems, but not a single doubt which disparages the adequacy of the atonement.

There is an interesting page in the life of Dr. P. F. Bresee which illustrates this. Just before his experience of entire sanctification at Chariton, Iowa, Dr. Bresee experienced a terrible struggle with doubt, as he had previously also battled impulses to anger, pride, and worldly ambition.

One snowy prayer meeting night, this young Methodist minister fell across his own altar "and prayed and cried to the Lord for an experience of Christ which would meet his need." What happened that night, he said later, not only took away his tendencies to worldliness, anger, and pride but delivered a deathblow to the distrust as well. "For the first time," he said, "I apprehended that the conditions of doubt were moral instead of intellectual, and that doubt was a part of carnality that could be removed as the other works of the flesh

Cover . . .

A scene at Milot in beautiful Haiti. The stairs lead up to the palace of Sans Souci, erected early in the nineteenth century by Henri Christophe, about twelve miles from Port-au-Prince. Nazarene mission work in Haiti began officially when Rev. Carlos Egan, a Haitian preacher, united with the denomination and brought his independent church with him. Rev. and Mrs. Paul Orjala were sent to the field in 1950, and the work has flourished to the point that we now have 10 missionaries, 47 national workers, 140 churches and preaching points, and a total of 8,521 members and probationers. Rev. Paul Orjala is the field superintendent.

are removed" (see Timothy L. Smith, *Called unto Holiness* pp. 93-94).

Then the sanctified person experiences a deepening devotion to God and to His kingdom. Holiness helps to safeguard against the paralyzing tendency to grow mechanically and lifeless in prayer, Bible reading, church attendance, preaching, or witnessing. This does not mean that sanctified people may not drift into preoccupation with the legitimate and even necessary occupations of life, but that God has given them a gift which can be "stirred up" and kindled into flame. "Quench not the Spirit," said Paul; and to Timothy, "Stir up the gift of God, which is in thee," as one would stir the smoldering embers of a fire.

Holiness also means greater sensitivity to spiritual values. God does not give all His light at any one time. He lets it shine on our path, and as we walk in it, we find not only fellowship one with another and cleansing through the Blood, but also increasing light.

In this are both the power and the peril of the sanctified. The power lies in a more clear discernment of right and wrong, good and evil, with dogged commitment to the right and the good and undying aversion to the wrong and evil. The peril lies in forgetting that God gives light for us to walk in, not to judge by. John Wesley said that judging is the first among the chief hindrances to holiness because it wrongly spends the zeal given for better purposes!

There is much, much more which could be said along these lines. Let it be enough that we seek in every way we can to show forth the praise of Him who has called us out of darkness into His marvel-

"It is required in stewards that a man be found faithful. One of the fruits of the Spirit is faithfulness. Let us display our love to the Master by meeting the goal of 1 1/3 million dollars for missions in the Thanksgiving Offering."—Betty Barnett.

ous light. Indeed, may "the God of peace, that brought again from the dead our Lord Jesus, that great shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do his will, working in you that which is well pleasing in his sight, through Jesus Christ; to whom be glory for ever and ever. Amen" (Hebrews 13:20-21).

Editorial Note . . .

Fall *Herald* subscription campaigns are being held on twenty-one districts. With the exception of two drives scheduled for September or early October, the remainder are now in progress or nearing conclusion.

The districts are Akron, Arizona, Canada Atlantic, Canada Pacific, Canada West, Georgia, Hawaii, Idaho-Oregon, Illinois, Joplin, Kansas City, Los Angeles, Maine, Michigan, Nebraska, New England, Northwest, Oregon Pacific, Philadelphia, Pittsburgh, and Washington.

As a special help to the local churches in reaching the quota of a *Herald* in every Nazarene home and a list equal to one-half the membership, the Nazarene Publishing House is offering a copy of *Called unto Holiness* for the church library wherever the goal is reached. This is a \$4.95 book, telling the thrilling and challenging story of the formative years of the church of the Nazarene. It will be a prized addition to the library of each local church.

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Volume 51, Number 36 OCTOBER 31, 1962 Whole Number 2636
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. Bennet, 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 Ave., Kansas City, Missouri. Subscription price, \$2.50 per year, in advance. Second-class postage paid at Kansas City, Missouri. Address all correspondence concerning subscriptions to: Nazarene Publishing House, P.O. Box 527, Kansas City 41, Mo. Printed in U.S.A.

PHOTO CREDIT: Cover, Pan American



The PREACHER and the PEDDLERS

By **WESLEY D. TRACY**
Pastor, East Gary, Indiana

JUSTIFICATION BY FAITH is a basic Protestant belief. The sixteenth-century Roman church, however, practiced a program of salvation by "works," "satisfactions," and "indulgences."

By 1500 the indulgence traffic was a big business. Indulgences were given to raise recruits for papal wars, and lavished upon churches, relics, and hospitals. They were even given to raise funds for the upkeep of roads and bridges.

In 1516, Pope Leo X launched a great indulgence campaign to raise money for the completion of St. Peter's Cathedral in Rome. He had thousands of indulgence papers printed which read in part:

May the Lord Jesus Christ . . . absolve thee . . . from all thy sins, transgressions and excesses . . . I remit to you all punishment which you deserve . . . so that when you die . . . the gates of punishment shall be shut . . .

Germany with its many small states was the logical market for these papers because of the rise of nationalism in Spain, France, and England. Germany was farmed out to three archbishops, one of them being Albert of Mainz, who hired the most illustrious of all indulgence peddlers, John Tetzel, as his chief salesman. Tetzel was a Dominican monk, but nevertheless an unscrupulous scoundrel destitute of moral principle. From city to city he went selling these "papal tickets" to the people who thought they were buying heaven at a bargain price.

Wherever he went he was preceded by a huge red cross and money chest with the outstretched arms of the pope pictured upon it. When the church bells announced his approach, the citizens,

city officials, school children, and businessmen would turn out to meet him. Then with his indulgence papers displayed upon a velvet cushion, Tetzel would begin his sermon:

This cross has as much efficacy as the cross of Christ . . . even the sins that you may hereafter desire to commit shall be forgiven. . . . There is no sin so great that the indulgence cannot remit it, and even if one should ravish the Holy Virgin . . . it shall be forgiven him. . . . Even repentance is not indispensable . . . indulgences . . . also save the dead . . . Harken to your departed parents and friends who cry to you from the bottomless abyss . . . The very moment that the money clinks against the bottom of the chest the soul escapes Purgatory . . . Bring your money! Bring your money!

It is said that the price was adjusted to the ability of the customer to pay, but from the *Tax Book of the Roman Chancery* we learn that there were set prices for the sins of mankind. The fee for stealing was \$2.88, for adultery \$2.16, for abortion \$1.80, and to deliver a soul from purgatory required a payment of 24c.

At least one preacher was outraged by this peddler and others like him. He began to preach that "a parade of indulgences is at the very doors, and . . . indulgences conspire against inner penitence." He further advised that it was better for those who wanted to contribute to the building of St. Peter's to give it as a gift rather than through the indulgence traffic.

Believing that this subject was due some discussion he posted ninety-five statements, or topics for discussion, on the church door as was the custom of the theologians at Wittenberg. The "theses" stated that the Christian who had truly repented had already received pardon from God and did not need an indulgence, and that the church could not remit what God had imposed; and therefore neither indulgence nor the pope himself could remove guilt.

Within two weeks all Germany had read or heard of the "Ninety-five Theses" and most of the people were in sympathy with them. The preacher continued to fight indulgences with his pen. In a letter to Archbishop of Mainz he said:

Men are carrying throughout the country the papal indulgences under your Grace's name . . . the poor souls committed to your care . . . are thus led to death and not to life. The awful account your Holy Reverence will have to render . . . increases every day.

This letter was soon followed by one to the pope himself in which he protested that the court of Rome was "more corrupt than any Babylon or Sodom."

In short order this courageous preacher was excommunicated, denounced as a heretic, and threatened with death. With this the doors of the church he tried to save slammed shut behind the brave Dr. Martin Luther. When he departed, however, he swept with him thousands of sincere Christians who were tired of a religion of dead works.

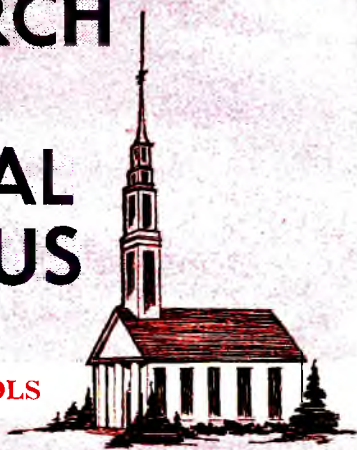
The preacher had defeated the peddlers, truth had triumphed over error, and once again the Church of Christ marched with trumpet sound and flowing banners, for the Bible doctrine of *justification by faith* had been gloriously reborn in her midst.

May this priceless Protestant heritage always live within our hearts.

The just shall live by faith (Hebrews 10:38).

The CHURCH and SOCIAL STATUS

By WM. J. NICHOLS



THOSE who have made sociological studies of the United States have found that our country has definite social groupings. Our first reaction when hearing or reading of this is one of denial. We believe our country to be the land of equal opportunity.

But a closer look and some honest thought convince us that it is true—our country does have definite class lines. Many Americans buy homes, cars, and clothes in line with what they believe to be proper for their social standing. They choose friends in line with this criterion; join the highest clubs or organizations which will accept them; take their positions in the hierarchy at their places of employment, and try to advance. And they try to secure the material symbols of the higher classes.

We will not try to discuss any implications of this in the over-all culture of our country. But

"The Thanksgiving Offering time is a time that should call us all to prayer in order that we might know what is His will for each member, friend, church, and district throughout our denomination. Let us give generously in the Thanksgiving Offering."—Hardy G. Powers, General Superintendent.

we are interested in this as it affects the Church and us as Christians.

As a denomination, we need to take a look at ourselves in this regard. What has this matter of social striving done for us, or to us? Are we in danger of toning down our standards and our theology in order to be more accepted and popular with our society? Does our subconscious desire to move from the position of a sect to the rank of a denomination color our actions? Does the pressure for growth and numerical increases cause us to compromise a bit and to take people in as members with less discretion and more haste than formerly?

Few enjoy seeing our denomination build beautiful edifices on main streets and highways any more than the writer does. This is not wrong. But perhaps we need to examine our motives more closely. Are we moving out to expand for better service and to reach new areas? Or are we moving away from what we consider to be the lower ethnic groups and the lower status neighborhoods? Some of our evangelical churches need to stay downtown and serve those who live in the older, original part of the city. God might be pleased for some to stay and serve the ethnic groups.

It might behoove us to take a look at our ministerial hierarchy and church-size status. Do we honor those who pastor the larger churches because they evidently have more ability, or for the fact that they pastor the more influential churches? Is the man who serves a church with thirty members given the same consideration and the same chance to prove himself as the man who pastors the church with five hundred members?

Coming to the local church level—do we need the words of James? "For if there come unto your assembly a man with a gold ring, in godly apparel, and there come in also a poor man in vile raiment; and ye have respect to him that wear eth the gay clothing, and say unto him, Sit thou here in a good place; and say to the poor, Stand thou there, or sit here under my footstool: . . ." (James 2:2-3).

We know that the gospel is for both the "down-and-out" and the "up and in." But should we ever neglect the former for the latter because it raises our church's status or means more title for

the coffers, we are in danger. Traditionally, the evangelical churches have had the most success in reaching those in the lower class—for the simple reason that they do not feel as self-sufficient and realize their need more. And once we do reach them they tend to go upward because the gospel does lift men. Jesus worked most effectively among those who had the most obvious needs. Let us be careful of getting to the place where we neglect those who “live on the wrong side of the tracks.”

What does the implication of status mean to us as individual Christians? It means that unless we are very careful it can lessen our spiritual ardor and cause us to lose the vital experiences we must have. A measure of ambition is right and normal.

But if we reach the point where we select only friends who can be of benefit to us; get so engrossed in advancing in our work that we neglect our spirituality; buy a better home or car than we can afford or need, for appearance; select a church home that benefits us socially—then we are in danger.

This is not a pleasant subject. We would rather read about Americanism or motherhood—things of which everyone is in favor. But it is something like accidents, disease, and communism. Our best defense is awareness. That is our defense for this article—if we become aware of these facts we are better able to cope with this problem. We shall know the truth, and the truth will make us free.

The Reach That Teaches

By K. S. RICE, Executive Secretary, Department of Church Schools



“THERE’S NO USE climbing all those stairs and wearing yourselves out. They’re just a young couple, only been married a few weeks. They don’t have any money to give you.”

These were the words of the apartment house manager to the two Nazarene ladies who knocked on her door to learn the location of some Sunday school prospects. She was gracious enough, but when she learned that they were from a church she immediately assumed that they were after a donation.

I wonder how many of the people who have never been in a Church of the Nazarene think that this is the program of our church. They do not realize that we have the greatest gift in the world and we just want to share it with them. But how will they ever know this unless we go where they are, ring their doorbells, and prove our love?

The modern-day church that binds the Bible in shoe leather and takes the oil of gladness to the lame, hurt, bruised, and bleeding by the side of life’s pathway is the unusual church. One pastor answered his phone and was asked this question, “Do you make house calls?” The pastor’s study in so many churches has been changed from a prophet’s chamber to a pseudo-psychologist’s counseling office until a sin-sick and hungry world hardly knows where to turn for a spiritual physician—and particularly one who makes “house calls.” May this never be true of the Church of the Nazarene.

I recently called in a home near one of our most rapidly growing Nazarene churches. Although the family were members of another denomination, they were thinking of attending this Church of the Nazarene. The pastor had been out knocking on doors and had been at their door a number of times. They commented to me, “You don’t often see preachers like that any more.” He was bringing the gift of love as he reached into new homes through visitation.

The lesson Jesus taught the scribe who asked, “What shall I do to inherit eternal life?” is a lesson we need to review today. Jesus made it clear that it was necessary to be a modern-day Good Samaritan, going to the people in need where they are, if we expect to gain eternal life.

When we reach out beyond the border of the church into the hearts and lives of those dead in trespasses and sins, we begin to teach what Christ is like. Where in the Bible does Christ admonish the sinner to go to the church? He repeatedly directs the Christian to go to the sinner in need. This was His mission. We who are His disciples must carry out His work. In doing this we teach as we reach.



For the Holy Spirit performs two works in man. One work is that the Spirit empties the soul; the other, that He fills the soul which He has emptied.—Johannes Tauler.



The **JOY** of the Lord

By **ERIC E. JORDEN**

Professor of Theology and Biblical Literature, Northwest Nazarene College, Nampa, Idaho

These things have I spoken unto you, . . . that your joy might be full (John 15:11).

THAT JOY is the natural accompaniment of salvation is the plain teaching of the Scriptures. In Psalms 51, David prayed, "Restore unto me the joy of thy salvation" (v. 12). When he sinned, David lost something he wished restored when his relationship to God was renewed.

In Galatians 5, Paul teaches that joy is as much the fruit of the Spirit as is love (v. 22). In Romans 14, we read that "the kingdom of God is . . . joy in the Holy Ghost" (v. 17). Romans 15:13 constitutes a prayer: "Now the God of hope fill you with all joy . . . *in believing.*" I Thessalonians 1:6 indicates that the Thessalonians received the word "in much affliction" but "with joy of the Holy Ghost."

Add to these scriptures the words of Christ, "These things have I spoken unto you, that my joy may remain in you, and that your joy might be full," and the conclusion is that joy is the natural accompaniment of one's relationship with God through Christ.

I

Christ's words suggest three things concerning the believer's joy. First it is *personal*: "That *your* joy might be full." This personal joy has its origin with Christ. "That *my* joy might remain in you." The believer's joy, then, is something more than human emotion, though it is expressed through the emotions. And, since it is personal, joy will express itself according to one's personality. This is in keeping with the teaching of God's Word. A few examples will illustrate the point.

In Ezra 3:12 we are told that God's people "wept . . . and many shouted aloud for joy" when the foundation of the house of the Lord was laid. This was an act of worship for them, so long had they been in captivity in a strange land. In the next verse we are told that there was "the shout of joy" and their shouting was heard a great way off. Here was joy being expressed in two different ways in the identical worship relationship.

In I Peter 1:8, we are told that, while we have not *seen* Christ, "yet believing" we "rejoice with joy unspeakable." There are people who seldom if ever weep when God comes near; there are many who never shout. But they express what

they experience with a "glory" which is seen on the countenance. They just "beam with joy."

Isaiah 65:14 tells us that this joy may be expressed in song. "My servants shall sing for joy." This is in keeping with Psalms 40:3, "He hath put a new song in my mouth, even praise unto our God." And Paul says, ". . . singing with grace in your hearts to the Lord" (Colossians 3:16).

Christ suggests another expression joy may make. In the context of persecution, Luke 6:23 declares one may "leap for joy." The suggestion is that the greater the pressure from without, the stronger the realization of God's presence within manifests itself in a joy that causes physical reactions. In Colossians 1:11 and Acts 13:52, joy is definitely connected with "longsuffering" and persecution. Persecution, then, strangely enough, may be the means which leads to joy being released in a physical manifestation. Of such we need not be afraid, when weeping, shouting, a shining countenance, and singing express the joy which Christ has given to be ours in a personal way.

A concluding observation may be helpful. Since the believer's joy is a personal reality, expressing itself in a variety of ways according to the constitutional make-up of the person, how foolish it is to get into bondage at this point! How foolish it is for me to expect others to express what *they* feel in *my* way! And how foolish to sit in judgment because one doesn't weep or shout when I express what I experience with God in one of those ways! According to Christ, the joy He gives me is *mine*. It will reveal itself in a manner most becoming to my individual nature.

II

The joy which Christ transmits to the believer is not only personal; it is *plenteous*. Christ declared, "These things have I spoken unto you, . . . that your joy might be full." The term means "complete," "fully satisfying." Just as the believer's joy expresses itself according to one's personality, so it may be increased or decreased according to need. The Bible teaches that there are *degrees* of joy.

In Nehemiah 12:43; Matthew 28:8; and Acts 8:8, we read of "great joy." Acts 13:52 tells of the disciples being "filled with joy." Paul reached the peak when he wrote "exceedingly the more joyed we . . ." (II Corinthians 7:13). The point

is that God has joy sufficient for each person's need. That sufficiency is illustrated by Nehemiah's testimony to his people who were operating under pressure, "The joy of the Lord is your strength" (Nehemiah 8:10).

III

The *permanency* of the believer's joy is likewise suggested by Christ: "That my joy might remain in you." He indicates there are some conditions upon which our joy is contingent. "These things" refer to what He has already talked about to them. Four things govern the permanency of our joy.

First, there is continuance. In John 15:4-5 and 9, Christ speaks of "abiding." It is only as we abide in Him (Christ uses the illustration of the vine and its branches—the branch "lives" by means of the strength the vine provides) that His joy continues to flow into our souls to bless and strengthen us.

Then Christ speaks of purity. If we continue to "abide" in Him, God "purges" our souls until we are "clean," and this through the instrumentality of the Word. None can doubt the necessary

connection between "walking in the light," the being "cleansed from sin," and the joy which comes to, and remains in, the soul.

The third condition is productivity or fruitfulness. As we "abide" in Him, and as we are "purged" from sin, we bring forth "fruit." Christ indicates the direct relationship between "fruit" and "much fruit" as the result and evidence of cleansing. The more Christlike we become, the greater the permanency of our joy.

The fourth factor in this idea of permanency is prayerfulness. "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you" (John 15:7). Relate this to Christ's words in John 16:24, "Ask, and ye shall receive, that your joy may be full," and we see a necessary connection between our prayerfulness and our joy. The more time we spend in communion with Him, the greater the increase of our joy.

Joy is the natural accompaniment of salvation. It is personal; it is plenteous; and God intends it to be permanent as a result of our relationship with Him through Christ.

"That They May Know Him" Through Medical Missions



A patient brought to the dispensary at Mozambique by oxcart. His wife and child sit beside the cart.

IN MANY of the underprivileged countries of the world, modern medicine is a luxury available only in the city, and sometimes only then for the well-to-do. Hundreds of small villages have only the witch doctors to turn to for help. Scores of people die needlessly every year, the victims of ignorance and superstition.

To areas like this the Church of the Nazarene has sent her medical missionaries, demonstrating the love of God with their healing touch, and proclaiming His salvation to all who come.

Beginning with small, poorly equipped dispensaries, we now have three modern hospitals in Swaziland, the Republic of South Africa, and India, and thirty-eight dispensaries in fourteen countries of the world. The small trickle of desperately ill, fearful patients who first dared to come to us for help has now become a great stream of maimed, halt, blind, and sick, seeking

the tender ministration of Christian love and skill that they know they will find in a Nazarene medical center.

Some walk miles to reach our medical workers. Some are brought in by the hospital ambulances. Some come in village carts like the one pictured. Many come seeking only physical help. They are afraid of the Christian religion. But daily in the hospital wards, and in the dispensaries, these sick people hear the gospel message. They see it lived out in the daily lives of those who minister to them. Some choose Christ before they ever leave. Others hesitate, but go home wondering, How can this message be wrong, when everything they do is so right?

These once hostile, fearful people become friendly and responsive. Frequently an invitation comes later from their distant villages, asking the missionaries to send someone to tell them about Christ.

It is impossible to know the doors that have been opened, the souls that have been won because of the ministry of our medical missionaries. Scores of lepers in Swaziland have gone home not only healed of leprosy, but healed also from the disease of sin. Hundreds more have passed through our hospitals and our dispensaries and gone out healed in body and soul. Churches have opened in new villages and scores more have been won to Christ through this widened ministry.

Medicine is a vital part of Nazarene missions. You and I can share in this great ministry through the Thanksgiving Offering. How much do you care for the sick and dying in other lands? Say it with dollars—*thanks* giving only is not enough.—*General Stewardship Committee.*

DO YOU

HAVE



" I " TROUBLE?

By **DALLAS BAGGETT**
Superintendent of Kentucky District

WE CANNOT HAVE two basic and opposite purposes in life. Just as we cannot look up and down at the same time, or go east and west at the same time, so we cannot love things that are opposite at the same time.

Jesus said, "Ye cannot serve God and mammon" (Matthew 6:24). Certainly we cannot love God and self at the same time. Since sin is basically selfishness, the problem of the "Big I" is a serious matter.

Perhaps we should bring the picture into clear focus by understanding that God commends self-interest but condemns selfishness. The devil has lied to us about self-interest. The truth is, we know we are—and will continue to be—interested in ourselves. But self-interest is *not* wrong or sinful. Why feel sneaking about it? Christ said, "Thou shalt love thy neighbour as thyself" (Matthew 19:19). If we didn't love ourselves, how could we fulfill this commandment?

Every movement toward salvation on man's part is one of self-interest. Yes, it is to the glory of God that men be saved. But does not the sinner reason along these lines: "I am lost. I don't want to go to hell. I do want to be ready for death and the judgment. I'd like to spend eternity in heaven. I am going to become a Christian"? So man, prompted by self-interest and aided by the Holy Spirit, starts for the altar and reconciliation with God.

Motive is necessary to induce action in all intelligent life. We do what we do because we have a reason for doing it. And sinful man moves toward God because he is prompted by self-interest. He wants to be forgiven and rewarded. The Master does not condemn this motive. But self-interest and selfishness are poles apart and dia-

metrically opposed. Self-interest is commendable and human; selfishness is carnal and devilish.

The carnal "I" must be surrendered to Him who came to condemn sin in the flesh. The "Big I" rebels against Heaven. It is not subject to the law of God, neither indeed can be. No man is sound or safe until he has been cleansed from the carnal mind.

If you have "I" trouble, the sin Specialist can make you whole and well. He deals not with symptoms but with the disease. We are not healed, really, until we are healed at heart. But what a relief to get ourselves off our own hands and into the hands of God!

What a release to have the Holy Spirit move in, cleanse, empower, and take control! We then have found the secret of adequacy. Self has been slain, and from its grave comes forth a new and beautiful life.

Phoebe Palmer experienced and expressed this glorious healing from "I" trouble in these words:

I see the new creation rise;

I hear the speaking Blood.

It speaks! Polluted nature dies!

Sinks 'neath the cleansing flood.

I rise to walk in heav'n's own light

Above the world and sin,

With heart made pure, and garments white,

And Christ enthroned within.

The cleansing stream, I see, I see!

I plunge and, oh, it cleanseth me!

Oh! praise the Lord, it cleanseth me!

It cleanseth me, yes, cleanseth me!

Shall I Not Trust?

His hand scooped out the ocean depths

And formed the boundless sea;

He hung the silver stars to shine

Throughout eternity.

His fingers molded valleys green,

Bade crystal streams to run,

And when He saw men had a need

For love—He sent His Son!

His hand scooped out the ocean depths

And formed the boundless sea;

He hung the silver stars to shine—

All this, all this for me!

He holds the earth in His control!

Shall I not trust to Him—my soul?

By **BERNIECE AYERS HALL**

The Sunset Years

*Ye that face the setting of the sun
On years enriched with vital, glowing faith,
Take heed lest soul with body shrink as one,
And ritual supplant abundant grace!*

By FRANCES B. ERICKSON

*Oh, keep an open mind that can rejoice
In visions fresh from God's eternal hills;
A heart that stays responsive to His voice,
And joyfully performs His sacred will!*
*We dare not stagnate in this world of strife—
God sorely needs us 'til that final hour
When sunset fades—the dawn of ampler life
Indues us with His glorious, priceless dower!*

Enoch, God, and TOGETHERNESS

By FLETCHER GALLOWAY, Pastor, First Church, Grand Rapids, Michigan

ENOCH AND GOD got along real well together. In fact, from the brief Bible record, it appears that they enjoyed one another's company so much that it was perfectly natural for Enoch to go home with God and not return. In Hebrews we read, "Before his translation he had this testimony, that he pleased God" (11:5).

In some religious circles there is a popular teaching that a man cannot please God in this life. However I like to think of Enoch as the first example in the Bible of a man who had the experience of heart holiness, and whose testimony is attested by God's Word. "Enoch walked with God."

Togetherness implies confidence—mutual confidence based upon complete sincerity. Rev. J. T. Little often referred to a testimony which his father frequently gave. It was this: "I believe everything God says, and God believes everything I say."

Togetherness also involves communion—fellowship and affection, a mutual joy in being in one another's company. The president of a seminary was visiting one of his former students, who was now a pastor. The eminent visitor was an outstanding theological scholar. While waiting for dinner, the pastor's little four-year-old daughter came in. The great scholar invited her over and she climbed on his lap. He put his hand on her golden hair and looked into her face. He asked her name and how old she was and then, on a sudden whim, he said, "Darling, are you a Christian?" She nodded, "Yes," and her blond curls danced up and down.

But he was a theologian. He had to probe

deeper. He said, "How do you know you are a Christian?" She puzzled a moment and then said, "Because I love Jesus." Still he questioned her, "Why do you love Jesus?" Her brow wrinkled and she turned her head thoughtfully. Then her face brightened and she said, "Because He loved me first."

Later he was telling the young pastor and his wife about the conversation. There were tears in his eyes as he said: "Your little girl explained all I know about it after fifty years of study. I know I love Jesus because He first loved me." Holiness is just "love made perfect," as John Wesley said.

Togetherness inevitably includes concord. There has to be unity. As Amos, the rugged prophet of Tekoa, said, "Can two walk together, except they be agreed?" (3:3) There will always be differences of opinion and in judgment, but it is highly significant that primarily it is carnality that divides people, and "the fruit of the Spirit" which unifies them. Pride, jealousy, hatred, and envy create great, impassable barriers. Pentecost melts people together.

God created the kind of man who needs fellowship; it is not good for man to be alone. A human soul cut off from God and cut off from others is "lost"—this is the tragic horror of the damned. Heaven will be heaven, not because of gold-paved streets, jewel-studded towers, and ivory palaces, but because of togetherness. Jesus will be there, and many people who love Him and who love one another. There will not be a discordant note in eternity's symphony—not one, forever and forever. "Blest be the tie that binds our hearts in Christian love!"

THE CHURCH AT WORK

LATE NEWS

Telegram . . .

Conway, Arkansas—North Arkansas assembly closed with the spirit of harmony and an enthusiastic, optimistic outlook for the coming year. Dr. Hugh C. Benner, general superintendent, presided in his gracious way. A veritable camp meeting spirit prevailed. Rev. Boyd Hancock was elected district superintendent with an overwhelming vote for three-year term. Love offering given to our wonderful leaders. Church membership 3,066; total giving \$332,046. Greater days ahead for North Arkansas.—Jack Dell, Reporter.

Rev. Don L. Newell writes: "After eleven happy, productive years as pastor of our church in Winter Haven, I have accepted the work of First Church in St. Petersburg, Florida, and am now on the job there."

Rev. Ernest Gold, age seventy-five, retired Nazarene elder on the Indianapolis District, died in Jacksonville, Florida, on September 21. His wife's address is 5729 Oliver, Jacksonville, Florida.

Word has been received that Rev. John D. Lunden, pastor of Calvary Church of the Nazarene in Elmira, New York, died September 14. He is survived by his wife, of 116 Durland Avenue, Elmira.

After three years as pastor of the church in Sioux Falls, South Dakota, Rev. Clinton J. Wickham has resigned to accept a call to the church in Kendallville, Indiana.

Rev. Edward G. Stevenson, Nazarene elder, died September 22. He was serving as pastor of the Rochelle church on the Northwestern Illinois District. He is survived by his wife, and the home address is 409 Fourteenth Street, Rochelle, Illinois.

After serving as pastor of the Lake Forest Church in Houston, Texas, for the past four years, Rev. Raymond Lee Wilson has accepted a call to the Beebe church on the North Arkansas District.

Rev. W. J. Young, Jr., pastor of Grace Church in Yuma, Arizona, has been elected president of the Ministerial As-

sociation, which represents more than thirty Protestant churches.

After four years as pastor at Ellwood City, Rev. Merlyn Klink has resigned to accept a call to the Bolivar Drive Church in Bradford, Pennsylvania.

Mrs. Tosti, wife of Rev. A. J. Tosti, pastor at Prescott, Arizona, died September 24. Brother Tosti's address is Box 652, Prescott.

EVANGELISM

EDWARD LAWLOR, Secretary

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
CENTRAL OHIO			
Johnstown	L. Walls	0	13
Caledonia	P. Belt	11	4
Zaleski	K. Pierce	12	13
Fredericktown	C. Erwin	22	14
Gibsonburg	E. Penrod	23	9
Vermilion	A. Hansen	25	12
Toboso	F. Dunkle	30	9
Chester	E. Life	30	13
Rowsburg	D. Bulla	34	10
Brunswick	R. Clay	42	8
Lithopolis	V. Stimpert	44	12
Columbus Dist. Center	R. Bowman	45	8
Lakewood	W. Kizsee	60	10
Middleport	C. Bartlett	63	9
Chesapeake	R. Templeton	65	14
Wellston	L. Rist	73	19
Jackson	W. Coburn	80	15
Willard	E. Speckien	85	14
Columbus Whitehall	C. Brown	124	19
Gallipolis	V. Shafer	125	19
Shelby	E. Teasdale	172	20
Newcomerstown	C. St. John	181	21
Portsmouth First	B. Knox	246	19
Columbus Bellows	R. Schurman	258	31
Marion First	L. Zimmerman	351	25
Columbus Warren	H. Anthony	428	32

Be . . . not slothful in business; fervent in spirit; serving the Lord (Romans 12:10-11).

COLORADO			
C. S. Security	J. Bickford	0	8
Denver Lakeridge	R. Kealiker	14	8
Cortez	H. Baldwin	15	4
Denver Thornton	R. Denny	37	11
Denver Edgemont	E. Moses	57	21
Denver Lowell	R. Ulrich	74	12
C. S. Palmer Heights	W. Keith	93	17
Denver Lakewood	M. Palmquist	95	22
Fort Morgan	C. Spicer	116	14
C. S. Southgate	D. Bailey	117	29
Greeley Sunnyview	M. Griffith	139	14

Denver Southside F. Cook 291 18

Visitation Evangelism Reaps a Harvest of Souls!

EASTERN KENTUCKY			
Waco	G. Harvey	15	6
Prestonsburg	J. Miller	22	12
Kentucky Heights	C. Pack	29	11
South Shore	D. Morton	37	11
Grayson	W. Saunders, Jr.	38	8
Summit	C. DeBord	127	14
Ludlow	A. Little	236	43
Newport	J. Howald, Jr.	280	26

And Jesus said unto them, Come ye after me, and I will make you to become fishers of men (Mark 1:17).

WEST VIRGINIA			
Gallagher	H. Parsons	18	4
Seth	F. Goff	19	8
Ravenswood	D. Lockard	20	5
Peterstown	C. Arbaugh	21	8
East Bank	R. Burdette	34	15
Point Pleasant	H. Wilcox	49	13
Newell Glendale	W. Beaver	54	9
Marlington	J. Shank	55	13
Follansbee	L. Provance	57	9
New Cumberland	G. Stewart	57	15
New Martinsville	R. Whiteman	61	19
Pineville	K. Maze	63	16
Alderson	J. McLain	64	24
Chas. Valley Grove	N. Sullivan	67	8
Buckhannon	D. Smith	77	20
Princeton	J. Mathews	81	17
Marmet	A. Hollis	85	15
Chas. Loudendale	J. Hay	93	18
Logan	M. Provance	106	16
Oak Hill	J. Bybee	130	15
Chas. North Side	C. Beckett	138	17
So. Chas. Grace	H. Runyan	165	25
Chas. Elk River	L. Legg	167	19
Weirton	E. Hissom, Jr.	305	27
Chas. Davis Creek	D. Baggett	409	34

Christ Is the Answer for Your Family!

Attend Your COLLEGE CONFERENCE ON EVANGELISM

Bethany Nazarene College
Bethany, Oklahoma

Tuesday, Wednesday, and Thursday
November 27, 28, 29, 1962

Write to
DR. ROY CANTRELL, President
for information and plan now to attend

Challenges to Action

"The Bible School Teacher's Journal in 1926 carried these quotations from presidents of the United States.

"I tell you, my countrymen, the world needs more of the Christ, the world needs the spirit of the Man of Nazareth."
—PRESIDENT HARDING.

"Our civilization cannot survive materially unless it be redeemed spiritually. It can be saved only by becoming permeated with the spirit of Christ and being made free and happy by the practices which spring out of that spirit."
—PRESIDENT WILSON.

"Persons educated in intellect and not

educated in morals and religion will become a menace to the nation."—PRESIDENT T. ROOSEVELT.

These statements are challenges to evangelistic action!

FOREIGN MISSIONS

GEORGE COULTER, Secretary

At Work in Korea

By ADELINE OWENS, Korea

We have just finished a Sunday school tour in three of our areas that kept us out in the country for a week. We had classes during the day for Sunday school teachers and revival services at night. The Lord gave us some wonderful services. Yesterday we completed a three-day N.F.M.S. training session. About forty folk attended the day classes, and the night services were excellent. During the third week of August we had an N.Y.P.S. Institute of four-day duration in the An Jung area. Things are coming along fine.

The rain has finally come for the country. Many of the farmers had to plow up their rice paddies and put in dry-farm crops because of the late rain. Now there is real hope for a good crop. The government has really tried to help the people by rushing in pumps and other equipment to get water to the fields.

At Home in Rosario

By DONALD CRENSHAW, Argentina

Tomorrow we move into our home in Rosario. As yet we do not have our equipment out of customs but are hoping it will not be delayed too much longer. We are becoming accustomed to the climate here and like the country very much. The opportunities are wonderful.

I have already accompanied Dr. Cochran on two campaigns outside of Buenos Aires and there is a tremendous challenge everywhere. I am being assigned to evangelism in the Rosario area, and the car, which the Kansas District helped us buy, will be a wonderful help in doing this work.

North American Indian District

By GEORGE WOODCOCK, District Secretary

After the reports were all in and the statistics totaled for the 1961-62 church year, the North American Indian District showed favorable progress. Our membership gain was 3.89 per cent. This compares with 3.55 per cent average increase of twenty other districts that have had their assemblies. Our Sunday school average gain stands at 8.88 per cent increase compared to 1.09 per cent increase average on the same twenty districts. Twenty districts showed an average increase in giving of 7.98 per cent and the Indian District 8.92 per cent. We praise our God for His help in making these good gains possible.

Our assembly this year was conducted by Dr. George Coulter. We are glad that he could come and help us. Miss Mary Scott added much to our missionary convention.

Our membership stands at 1,081, our Sunday school average at 1,377, N.F.M.S. membership at 501, Prayer and Fasting members at 165, and the total giving for all purposes at \$37,773.

"Tell Me More"

By MARY ANDERSON, India

While surgery was on, last Thursday, I stood by on the veranda. A woman called me to her bedside and said, "Tell me about your religion, while you wait." I started in, and as I paused for a breath, she said, "Keep on, tell me more—tell me more. As yet, I want to hear." Finally she said, "What does Jesus mean to you?" And I began to testify. Finally I got so blessed, as I tried to tell that dear little woman with such a dark heart what Jesus meant to me, that the tears flowed freely, and she too began to weep. Mine were tears of joy! Hers were tears of hunger. And it seemed that Jesus himself stood between us, knocking at her heart's door! What a high privilege to be a Nazarene missionary! Do keep praying for us.

Report on Mrs. Rudeen and LoAnn

By C. G. RUDEEN, Nicaragua

We appreciate the prayers of all our friends who have been remembering us since our accident. It looks now as though LoAnn, eighteen, will remain somewhat handicapped; but when we recall what might have been, we remain grateful. Mrs. Rudeen is improving gradually in her nervous condition.

We covet the urgent prayers of our people in the months between now and February, when the elections for Nicaragua are scheduled. Pray that God's hand will be upon this nation in these troubled days and that He will provide the best leaders for the nation.

THE N.Y.P.S.

PAUL SKILES, Director

More from the Convention Floor!

The twenty-second annual *New Mexico* N.Y.P.S. convention was held at Mountain Park campground. It was a privilege to have as speaker our general president, Rev. James Snow. Rev. Bob Lindley was re-elected district president. The convention was a natural "kickoff" for youth camp, with Rev. Ron Rodes, director. General President Snow served as chapel speaker.

Rev. Bill Draper reports: The *Northwest Oklahoma* District N.Y.P.S. convention opened July 24 in Bethany. Our general president, Rev. James Snow, challenged the delegates as he spoke on "Christ Surveys the Church." The district youth choir, directed by Geron Brown, provided the special music. Rev. Carl Powers of Stillwater, Oklahoma, was re-elected district president.

The business of the *Illinois District* convention was transacted efficiently under the able leadership of President Gerald Green. A near-unanimous vote re-elected Brother Green for the fourth year. Other officers elected are: Rev.

Allen Dace, vice-president; Rev. Ray Jewell, N.Y.A.F. director; Rev. Gerald Van Tine, N.T.F. director; and Mrs. Wm. Burlend, N.J.F. director. Dr. Mendell Taylor of Nazarene Theological Seminary was the guest speaker.

From *West Virginia District*: The annual N.Y.P.S. convention was held August 6 at Summersville with the president, Rev. Jack Archer, presiding. The first unanimous vote in the history of the district was given President Archer. Other officers elected were: Rev. V. W. Archer, vice-president; Rev. Carl W. Gray, Jr., secretary; Rev. Carl B. Haddix, treasurer; Rev. Merlin Provanca, N.J.F. director; Rev. John Hay, N.T.F. director; Rev. Robert Thomas, N.Y.A.F. director; Bruce Haddix and Nancy Rushing, N.Y.A.F. members at large; James Hendershot and Judy Stone, N.T.F. members at large. The convention accepted the sponsorship of the construction of the new dormitory at the District Center.

A spirit of harmony and enthusiasm characterized the thirty-ninth annual N.Y.P.S. convention of the *Dallas District*, August 6, at Scottsville. After President L. Eugene Plemmons' near-unanimous re-election, the delegates expressed appreciation for his fine leadership. Rev. Bill Hanna spoke on the subject "Meet Your Enemy." An amount of \$935 was given for home missions by the N.Y.P.S. The newly elected council consists of: B. A. Patton, vice-president; Ray Shoulders, secretary; Paul Grundy, treasurer; Buddy Little, N.T.F. director; Ark Noel, N.J.F. director; and Robert Williams, N.Y.A.F. director.



American Bible Society Offering

will be sponsored by the N.Y.P.S. on Sunday, December 9. Participation is the key word. Let everybody give. Advertise with the poster the A.B.S. has sent to your church. As you give, remember that you are helping to provide Nazarene missionaries (as well as missionaries of many denominations) with the Word of the Lord—the Bible.

FOR CHRISTIAN ACTION

It has been popular to speak of alcoholism as a disease. Vincent Tracy in the *Scottish Women's Temperance News* makes this pertinent observation: "No one can take a drink without his own permission. The real cause of alcoholism lies in a man's will."

In May one of the members of the staff of the Menninger Foundation told a workshop group in Topeka, Kansas, involving ministers from

1 1/3 Million Dollars
in
Thanksgiving Offering

eight states, that alcoholism is not a disease. The Evangelical Press News Service gives the following report on the workshop: Ministers from eight states, attending a Methodist marriage workshop here, were told by a staff member of the Menninger Foundation that it is a mistake to describe alcoholism as a "disease." Dr. Donald R. Young said this is in error, because it makes the alcoholic feel he is not morally responsible for his behavior.

Dr. Young, an ordained minister, who is director of pastoral services and training for the foundation, said it "has generally been assumed it was important to remove some of the social stigma from alcoholism by calling it a disease."

This description also has been used, he said, to "remove some of the moral judgment which would therefore make it easier for the alcoholic and [his] family to accept and use some kind of help."

Despite this, he added, the alcoholic must be given a certain degree of moral responsibility.

EARL C. WOLF, Secretary
Committee on Public Morals

GENERAL INTERESTS

Enrollment Record at Nazarene Colleges

The 8 Church of the Nazarene liberal arts colleges, 6 in the United States, and its Seminary, report a record enrollment of 5,844 students this fall. This is an increase of nearly 3 per cent over the total 5,679 students on the campus at the same time in 1961.

Northwest Nazarene College, Nampa, Idaho, which is celebrating its fiftieth anniversary this year, had 793 students. This was an increase of 15 per cent.

Olivet Nazarene College, Kankakee, Illinois, 1,197 students; Bethany Nazarene College, Bethany, Oklahoma, 1,144; Pasadena College, Pasadena, California, 1,128; Eastern Nazarene College, Quincy, Massachusetts, 852.

Trevecca Nazarene College, Nashville, Tennessee, had 486 students. Canadian Nazarene College, starting its second year after relocating at Winnipeg, Manitoba, had 74 students compared with 57 last year. British Nazarene College, Manchester, England, reported 24 students.

A federal loan of \$300,000 has been announced for a women's dormitory at Trevecca. Pasadena is building a \$450,000

science building. Bethany hopes to break ground soon for a \$300,000 religion building.—N.I.S.

Harrell, Jr., Freddie L. Wilson, and Harry Welch.

Under the leadership of the Lord, and our excellent district superintendent, South Carolina District moves forward in unity to spread scriptural holiness.—J. HARLINGTON EADES, *Reporter*.

Georgia District Assembly

Dr. V. H. Lewis, general superintendent, presided with wisdom and love over the forty-eighth assembly of the Georgia District, which was held at Atlanta First Church, September 12 and 13.

District Superintendent Mack Anderson was re-elected for a three-year term, receiving all but 4 of the 189 ballots cast. His fifteenth report to the district was the assembly high light.

Two new churches were organized in Georgia this past year, at Vidalia and Smyrna; district membership now stands at 4,775, an increase of 189; and 358 members were received by confession of faith. The Sunday school enrollment is 9,163, and the average weekly attendance 5,877.

The report of Mr. Bruce Hall, treasurer, revealed a total of \$620,564 raised for all purposes, an increase of 8.4 per cent. Giving for world evangelism was at a record high of \$44,743, but is still short of the "10 per cent" goal. Building costs and debt reduction totaled \$160,463.

Following his report and election, Dr. Anderson was given a love offering of \$665, and also given a salary increase.

In the pre-assembly conventions, Mrs. Mack Anderson was re-elected district N.F.M.S. president, and A. Wayne Mills was elected district N.Y.P.S. president. District Superintendent Anderson brought a powerful and challenging message to the church schools convention. Brother Paul Hetrick, missionary's son and student at Trevecca Nazarene College, delivered timely and passionate messages to the N.Y.P.S. and N.F.M.S. conventions.

In a service of unusual impressiveness, Dr. Lewis ordained as Nazarene elders John Benjamin Bryan, Jr., and Edward L. Smallwood.

The ministry of Dr. Lewis was an inspiration and challenge to the Georgia District and, because of it, we face the new year with clearer eyes and braver hearts.

All members of the assembly were conscious of the presidency of the Holy Spirit, through which the Lord Jesus Christ was exalted.—W. E. McCUMBER, *Reporter*.

Joplin District Assembly

The fifth annual assembly of the Joplin District was held September 20 and 21 at the Forest Park Baptist Church in Joplin, Missouri, with Dr. V. H. Lewis as the presiding general superintendent.

An indoor camp meeting each evening, September 17 through 21, added much to the spiritual atmosphere of the N.F.M.S. convention and the assembly. Professor James McGraw, Dr. V. H. Lewis, and Professor Paul McNutt were the special workers. The ministry of all these men was penetrating and inspiring.



"A great Thanksgiving offering cannot be taken for granted. Someone must take it seriously and that someone is you. If you fail, that failure will be reflected in the final total. You won't fail God and the church, will you? Join me in giving liberally."

—T. W. WILLINGHAM

DISTRICT ACTIVITIES

South Carolina District Assembly

The twentieth annual assembly of the South Carolina District was held September 12 and 13 in First Church, Sumter, South Carolina.

Dr. G. B. Williamson excelled as he presided with ease and efficiency. His Spirit-anointed messages will be long remembered, and his spirit, as usual, was great throughout the entire assembly.

The assembly was preceded on Monday night with a church schools rally, at which Mrs. Louise Chapman brought a challenging and soul-stirring message. She was also the special speaker for the N.F.M.S. convention on Tuesday, where she moved the hearts of all those present. Mrs. Harry L. Huff was re-elected as the district president with an almost unanimous vote. She reported the goal of a "star" district was reached.

Dr. Otto Stucki, our highly esteemed district superintendent, gave a report that both blessed and challenged the assembly. It indicated new records set in the areas of giving and gains. We were challenged as he presented the need and possibility of rapid advance in this great state.

The unity of the district was manifested in many ways during the assembly, the most outstanding being in the re-election of Dr. Stucki. Following the message by Dr. Williamson, and during the singing of "The Comforter Has Come," the Holy Spirit came in His mighty power and presence. This same spirit prevailed as the tellers reported a unanimous one-year vote for Dr. Stucki, followed by a three-year extended call with only two negative votes.

The assembly climaxed with the ordination service, at which time Dr. Williamson ordained to the eldership G. W.

Rev. Dean Baldwin, beginning the second year of a three-year extended call as district superintendent, gave a splendid report: 218 members received into church membership by profession of faith; 4,488 average attendance in Sunday school; \$409,468 raised for all purposes, and \$44,894 given for general interests; 1,450 persons bowed at the altars on the district seeking God for spiritual help; 1,134 C.S.T. credits were given, an increase of 960 over the previous year. The following goals set for 1962 were exceeded: (1) sign up 750 families for the "Family Altar" program—1,045 were signed; (2) have \$10,000 in the Easter offering; we had \$10,500; (3) secure 1,847 subscriptions for the *Other Sheep*—1,915 were secured; and (4) have 100 laymen in the Laymen's Retreat—and we had 120 enrolled. About one-third of the churches on the district have built or are in the process of building new churches, parsonages, or some addition to their church plants.

The following seven pastors were listed on the District Superintendent's Honor Roll: Raymond Boyd, Banner; Doyle Frazier, Baxter Springs; Sam Stearman, Coffeyville First; C. W. Roach, Granby; John Moles, Highway; Wilson Baker, Iola; and John Roberts, Joplin Calvary. Basis for this honor included the following requirements: gains in every department—church membership, N.F.M.S., Sunday school attendance, and N.Y.P.S.; and also district and home missions budgets must be paid in full.

A committee selected the "district pastor and wife of the year" from the seven listed on the Superintendent's Honor Roll, and Rev. and Mrs. Wilson D. Baker were chosen for this honor.

In a very challenging and inspiring ordination service C. W. Roach received his elder's orders.

Mrs. Dean Baldwin was re-elected president of the district N.F.M.S. with a unanimous vote in the pre-assembly missionary convention, where Rev. and Mrs. Russell Brunt, missionaries from Trinidad, were the special speakers.

Others elected to office during the assembly were Rev. Claude Pittenger, district secretary; and Rev. Floyd Hess, district treasurer.

The Joplin District was challenged with many worthy goals for progress in the new assembly year, and we rejoice for the good spirit of unity and optimism during our assembly.—*Reporter*.

Northern California District

On Sunday, September 23, we organized a new church at Cupertino, California, with thirty-five charter members, and sixty-two present. Cupertino is a fast growing electronic center with more than fifty thousand people.

The challenge of this area was accepted by the district N.Y.P.S. at their last convention. Rev. Robert Scott, district president, and members of the council voted a series of rallies to raise money to start this new church.

Rev. Robert Anderson, district N.Y.P.S. treasurer, and pastor of one of our good, strong churches on the district with excellent property, felt God was laying this project on his heart and accepted the challenge. He and Mrs.

Anderson are visiting, praying, and building a spiritual movement in this community.—E. E. ZACHARY, *District Superintendent*.

THE LOCAL CHURCHES

Dr. E. Boyd Shannon writes: "After eight weeks in the hospital, I have been permitted to return home for what promises to be a long and slow convalescence. We are praising God for His divine care. We are convinced that it is only because of the touch of His hand that we are alive today. We would like to thank all of those in our great church who have remembered us so kindly during this period with scores of cards, letters, telegrams, beautiful flowers and plants, some money that has been sent in, but most of all for the prayers that went up in my behalf when it was impossible for me to pray even for myself. We are convinced that God has brought us thus far and that His hand will complete the job of healing and permit us to return to the campus of Pasadena College, where we can serve Him in the great cause of Christian education."



"SHOWERS of BLESSING" Program Schedule

November 4—"Duty Elevated to Beauty," by *Wilson R. Lanpher*

November 11—"All Soil—No Sky," by *Wilson R. Lanpher*

November 18—"The Sovereignty of Jesus," by *Reuben Welch*



Buckhannon, West Virginia—Since my coming here in January of 1960, God has moved in a marvelous way. The pastors who preceded me are to be commended for the fine groundwork and planning which they did. Since we came, the membership has increased from 24 to 75, and the Sunday school from the sixties to an average of 120 for the past year. Also God has given some wonderful revivals, one in which we had an average attendance of over two hundred per night for three weeks. On the closing Sunday night there were 379 people present, and more than one hundred seekers at the altar during the meeting. At this writing we are in the first week of another revival, and God has given 7 fine teenagers praying through to victory, and the attendance is excellent. With the help of these fine people we have moved into a beautiful building, now in the process of completion. We are selling the old property for \$12,000 cash, and have plans to complete a new parsonage yet this year. We appreciate the fine people of this city, and this has been the happiest period of my ministry to date. We are now beginning the second year of an extended four-year call.—H. DOYLE SMITH, *Pastor*.

Rev. W. L. French writes: "After

spending two wonderful years as pastor of our First Church in Jasper, Alabama, I have resigned, and am now entering the full-time evangelistic field. Write me at my home address, Route 1, Emmitt, Arkansas."

Wallingford, Connecticut—On Sunday afternoon, last May 20, the chapel for our church was dedicated in a beautiful service, with the presence of the Lord felt in a wonderful way. The sanctuary was filled to overflowing; capacity is 125, but there were at least 160 people present. Among those participating in the ceremony were Rev. Edison M. Grant, pastor; Rev. Clarence E. Winslow, pastor of Manchester church, and Connecticut Valley Zone home missions representative; and Rev. Fletcher Spruce, district superintendent, who gave the dedicatory message. Other visiting ministers also had a part in the service, along with Rev. Henry Tilghman, rector of St. John's Episcopal Church, who brought greetings from the Wallingford clergy; and Councilman David S. Ferguson, who gave greetings from the town. The site for the chapel was purchased in May of 1960, and construction began in July of '61. The first service was held in the new chapel on February 25 of this year; and on Easter Sunday a record Sunday school attendance was reached with 93 present. The Wallingford church was officially organized on February 18, 1960, by Rev. J. C. Albright, retired district superintendent, with 9 charter members, and Mr. Grant was appointed as pastor. We solicit an interest in your prayers for this "baby home mission church" as we undertake the responsibility of paying off the debt of \$14,500.—JOSEPHINE YATES, *Secretary*.

Church Goes Right On!—Even a fire in the building failed to disrupt Sunday night services recently in First Church of the Nazarene in Nashville, Tennessee. The fire equipment, sirens screaming, flocked to the church building. Heavy-booted firemen dragged hoses into corridors. The blaze was in a defective air conditioner on the third floor. It was handled with a small booster line. A church official was asked later if the congregation evacuated the building. "Oh, no. They kept right on with the service. At the time they were enjoying a good testimony meeting!"—N.I.S.

Rev. F. N. DeBoard writes: "After pastoring our church in Cherryvale, Kansas, for six years, with a near-unanimous call for the seventh year, I am leaving the pastorate to enter the evangelistic field. I received evangelist's commission at our recent Joplin District Assembly. I am making a specialty of holiness meetings and conventions. Write me, c/o our Publishing House, P.O. Box 527, Kansas City 41, Missouri."

Harlingen, Texas—Sunday, September 23, marked one of the greatest days in the history of Harlingen First Church. It was dedication day for the new educational building we have just erect-

ed. Our new plant is completely departmentalized; we have three large auditoriums with Sunday school rooms connected. We feel this is a forward step toward a growing Sunday school. In the morning service God was very real, and His glory seemed to settle down over the sanctuary with people rejoicing and getting blessed. Our district superintendent, Rev. James Hester, brought the special message for the dedication service in the afternoon. He was at his best, and spoke to a capacity crowd. We thank God for the privilege of pastoring this great people.—T. E. HOTCOMB, *Pastor*.

Evangelist Virgil R. Caudill reports: "Since entering the field of evangelism three years ago I have been in seventy revival and camp meetings. The brethren in Northwestern and Southwestern Ohio have been gracious to extend calls, as have pastors in Northeastern Indiana, Eastern Michigan, Iowa, and Illinois districts. The fall of 1963 is virtually scheduled but for an early September date. Also I have some time available in early 1963 for any church or pastor who may be interested. Write me, Route 3, Troy Road, Springfield, Ohio."

St. Louis, Missouri—Sunday, August 19, was a day long to be remembered by members and friends of the Wellston Church. After three years of planning, fund-raising, and construction a lovely and commodious, three-story, air-conditioned educational building was dedicated. The building is valued at \$115,000 and with educational space in the church building provides accommodations for a Sunday school of five hundred. In the morning service Dr. D. I. Vanderpool brought the dedicatory message, with our district superintendent, Dr. E. D. Simpson, participating in the service. In response to the evangelistic message by Dr. Vanderpool in the evening service, nine souls sought God at the altar of prayer.—M. L. McCASKILL, *Pastor*.

Rev. Robert Condon writes: "After fourteen years in the Nazarene pastorate, eight years in the work of church music (having had ten years of radio work during this time), feeling it to be the leading of the Lord, I have resigned my pastorate at Moscow, Idaho, and am now in the field of full-time evangelism. I shall be glad to accept calls as preacher or singer, or both. Write me, Box 227, Moscow, Idaho."

Evangelist Daniel Stafford reports: "I am now closing my tenth year in the evangelistic field. These ten years have taken me into thirty states, in more than two hundred revivals, camps, and youth camps; just recently closed three good camp meetings. I plan to continue in the field of evangelism and have a good slate. Due to a cancellation, I do have an open date in February of '63, which I would be happy to slate with anyone desiring my services. My home address is Box 11, Bethany, Oklahoma; I have three children in our college there."

Pastor C. R. Mitchum writes: "After nearly three years pastoring our Newburgh church, I resigned to accept a unanimous call to our Vevay church, on the Indianapolis District. While I was pastoring in Newburgh, the Lord helped us to put a new hardwood floor, nursery, and rest rooms in the church, also an outside entrance to the basement. Under the blessing of the Lord we were able to add eighteen members to the church, and more than double the Sunday school. During the first few weeks in Vevay, God has blessed, giving seekers at the altar, and two services where there was no place for preaching. Plans are being made to build a new parsonage."

Dr. and Mrs. A. S. London report: "Nine years ago the Meridian Park Church was organized in Oklahoma

City, Oklahoma, with fewer than a dozen members. Rev. Noble Hathaway came as pastor, and they now have nearly two hundred members, beautiful property well situated, a Sunday school of about two hundred, with more than \$30,000 raised last year in the church. Recently Evangelist C. Wm. Fisher and wife conducted a tent meeting here, with good crowds attending the services, and good altar services. Brother Fisher is a promoter, a musician, and a preacher of unusual ability. It was our privilege to speak each Sunday morning to the whole Sunday school. It was a week that will not soon be forgotten."

Arcata, California—North Samoa Church has had a real revival, for which we give God thanks. The burden for souls fell heavily upon the hearts of our people as Evangelist T. O. Weatherby preached. Old-fashioned, Holy Ghost conviction came upon hearts, with many responding to the altar call. Some made restitution, some found the Lord for the first time, and others were gloriously sanctified. The closing Sunday was highlighted by a fine young man joining the church, and a wonderful baptismal service at the nearby river. The church felt that Brother Weatherby had presented the gospel message so clearly, he was given a unanimous call to return in '64. We thank God for His blessings.—RAY E. HIBBERD, *Pastor*.

Evangelists Laston and Ruth Dennis write: "We are entering our second year of full-time evangelism. We thank God for His wonderful blessings as we have worked on six districts, with our fine pastors and people. We travel by trailer, and carry the full program for

the meeting, when desired. Write us, c/o our Publishing House, P.O. Box 527, Kansas City 41, Missouri."

Othello, Washington—On Sunday, September 16, we dedicated our new church sanctuary, with District Superintendent Raymond Kratzer in charge of the service. The new sanctuary was built this past spring, and we appreciate the help received from the general Department of Church Extension. The new sanctuary will seat 175 people. God blessed and His presence was manifest in all the activities of the day.—ROGER S. LUCAS, *Pastor*.

Hollywood, Maryland—Our eight-day revival with Rev. Robert F. Woods, superintendent of the Canada Atlantic District, closed in a blaze of victory on Sunday, September 23. God honored the faithful preaching of the Word by Brother Woods, giving ten seekers in the last service, most of whom were adults seeking God for reclamation or entire sanctification. We appreciated the ministry of Brother Woods. The work of our church is moving forward under the blessing of God. Our church serves the Patuxent Naval Air Base at Lexington, Maryland, and we would appreciate receiving the name and address of friends you may have there. Send them to us at Route 1, Box 53, Hollywood, Maryland.—JOSEPH L. HOOPENGARDNER, *Pastor*.

Ravenna, Kentucky—Our church recently enjoyed a wonderful revival with Evangelist Laston Dennis and wife as the special workers. Sister Dennis sang in the Spirit, and Brother Dennis preached the old-time gospel with the anointing of God. A good number of souls sought and found God, among them a man for whom the church had prayed since its organization. We greatly appreciated the humble spirit of Brother and Sister Dennis. We give God praise for His blessings.—EARL PIRCE, *Pastor*.

Bartow, Florida—On September 23 our church closed one of the greatest revivals in its history, with Rev. Harold F. Miller, Sr., as the evangelist. Brother Miller's messages were dynamic and to the point, and he preached with the anointing of the Holy Spirit. We greatly enjoyed the ministry of the Pickett Family, of Lakeland, as our song evangelists in this meeting. God blessed and gave forty-four seekers at the altar, some saved and others sanctified, with many of our own members revived. On Sunday morning ten were baptized, and eight members added to the church by profession of faith. We thank God for His faithfulness.—J. O. STEEL, *Pastor*.

Howell, Michigan—In the past several years this church has set many new records, numerically, financially, and spiritually. In 1956 when Rev. W. E. Varian came as our pastor, our Sunday school average attendance was 260. This year the Sunday school showed an average of 350. During this six-year period 100 new members have joined the



church. This year the church raised over \$41,000 for all purposes. In appreciation of the wonderful leadership of Pastor Varian for these six years, the church has pledged \$2,894 to send him and his wife to the Holy Land. They will leave on their tour December 7 and will be in the Holy Land over the Christmas holidays. District Superintendent E. W. Martin worked with the committee in raising the needed amount for the trip. We praise God for His blessings, for the victories won around the altar, and for the unity prevailing among pastor and people.—RUTH CRAIG, *Reporter*.

Alcoa, Tennessee—As pastor of the church here, we are glad to assume the responsibility of contacting Nazarenes and friends moving to our city. If you have friends coming here to work for the Alcoa Aluminum Company of America, send us their names and addresses and we'll be glad to contact them for the church.—JOSEPH T. PORTER, 261 Gill Street, Alcoa.

Houston, Mississippi—Evangelist Ray McDonald was with us recently for a Sunday school revival, during which he visited in 100 homes. He is an outstanding Sunday school worker. Thirty-seven new Sunday school members were enrolled, and 7 new members added to the church on profession of faith. On the closing Sunday we had 211 in Sunday school—a record attendance. The church just recently completed a new Sunday school annex, with the addition of 7 new Sunday school classes. We give God the praise.—CHARLES LAMBERT, *Pastor*.

THE BIBLE LESSON

By ARNOLD E. AIRHART

Topic for November 4:

Why the Bible?

SCRIPTURE: Psalms 119:7-11; 119:33-40; II Timothy 2:15; 3:14-17; II Peter 1:19-21 (Printed: II Timothy 3:14-17; 2:15; II Peter 1:19-21).

GOLDEN TEXT: *Teach me, O Lord, the way of thy statutes; and I shall keep it unto the end* (Psalms 119:33).

One fundamental proposition for which the Protestant reformers successfully contended was: the supremacy and sufficiency of the Holy Scriptures. The principle is that neither pope nor council, creed nor tradition, are essential to the transmission of the divine revelation of saving truth. *Scripture alone* is sufficient. This position remains a precious heritage.

According to Paul the Scriptures (reference is made to the Old Testament) are: (1) a source of wisdom unto salvation, the most essential of all knowledge; (2) the standard for teaching divine truth; (3) the means to correct false ideas; (4) the standard of guidance in both theoretical and practical affairs, and (5) the complete equipment which a man of God needs to do his appointed service.

According to Peter the Scriptures are

a Light shining on in the darkness, and providing spiritual illumination to those who would be otherwise in hopeless ignorance.

A second Protestant fundamental, and a corollary of the one already named is: the priesthood of all believers, including the right of private judgment. Does this principle contradict II Peter 1:20, "No prophecy of the scripture is of any private interpretation"? Attention to language and context will show that reference is being made to the origin as well as to the use of scripture. The Scriptures were not self-originated nor did they come simply by the will of the human authors. Rather, holy men spoke as they were moved, or borne along, by the Holy Spirit. Note that the preceding verses teach that the witness of the apostles (in the New Testament) was likewise not cunningly self-originated, but was based upon the supernatural action of God.

But undoubtedly verse 20 also points up the truth that, in order rightly to interpret scripture, illumination must be provided by the same Holy Spirit who inspired the writing. And we do well also to compare our own understanding of scripture with the consensus of the whole body of Christian people, both of yesterday and today, who are also guided by the Spirit.

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

Deaths

MRS. ALMA DELLA BALDWIN, age eighty-one, of Bethany, Oklahoma, died April 6, 1962. She was a very godly woman, a devoted wife and mother, and a beloved friend to all who knew her. She is survived by her husband, Rev. G. F. Baldwin, retired Nazarene elder; six daughters; five sons; and a brother, Calvin Garrett. Funeral service was held in the Westgate Church of the Nazarene, Bethany, with graveside services at Memorial Park Cemetery, Bartlesville, Oklahoma.

MRS. MATTIE ELLEN NAPIER was born in Canton, Georgia, June 13, 1873, and died July 8, 1962, in San Bernardino, California. Although not a licensed minister, since placing her membership in the Church of the Nazarene thirty-one years ago her prayers, personal work, and devoted Christian life were the means of winning many souls to Him. For the past twenty-five years she had resided in or near San Bernardino, and for fifteen years had been a member of East Side Church of the Nazarene in San Bernardino. She is survived by four sons: C. L., James, W. E., and Ernie; and two daughters: Mary James and Grace Fenicle; besides grandchildren, great-grandchildren, and three great-great-grandchildren.

MRS. RUTH JANE HAYDEN was born March 14, 1894, and died suddenly of a heart attack on July 2, 1962, in Evansville, Indiana. She was a faithful member of Victory Chapel Church of the Nazarene, which she joined in 1943. She gave a glowing testimony and was true to her Lord until death. She was a devoted mother and loved by all who knew her. She is survived by a son, James C.; a daughter, Mrs. Marilyn EIGHT; two brothers; and her mother, who is ninety-five years old. Funeral service was conducted by her pastor, Rev. Rudy Ketterman, with Rev. Marcellus Crider assisting.

GLENN DAVID, 31^{1/2}-year-old son of John and Shirley Dickson of Valley Stream, New York, died by drowning, in July, at Three Lakes, Wisconsin. Besides his parents, he is survived by grandparents: Mrs. Anna Pearsall, of Valley Stream; and Mr. Ernest Clark, of Utica, New York. In the absence of the pastor, the funeral service was in charge of the former pastor, Rev. Samuel N. Smith, now of Chicago, Illinois, with interment in Greenfield Cemetery, Hempstead, New York.

HARRY H. WANKEL was born September 10, 1888, and died June 17, 1962, in Beardstown, Illinois. He was a devout Christian and a wonderful supporter of foreign missions. He served his church

as treasurer for several years, and was a member of the official board at the time of his death. He attended the annual meeting of the church only four days before his death. He is survived by his wife, Louise; two daughters, Alice Wankel and Dorothy Reining; and five sons: Ray, Rev. Carl Wankel, Ralph, Floyd, and Rev. Paul Wankel. Funeral service was held in the church he loved and served, with Rev. Leroy Cunningham and Rev. Ray Jewell officiating. Interment was in the Cline Perpetual Care Cemetery, Beardstown, Illinois.

LAWRENCE CLAYTON BURTON, age forty-two, son of Evangelist and Mrs. C. C. Burton, was born December 19, 1919, and died February 19, 1962, in a hospital in Lexington, Kentucky, after a twelve-day illness of acute spinal meningitis. He was a devoted husband and father, with a host of friends in Somerset, Kentucky, where he had been in business for fifteen years, prior to moving to Lexington five years ago. Besides his parents, he is survived by his wife, Edna; three daughters: Linda Elaine, Marcia Louise, and Lydia Dianne; also by two brothers and three sisters. Funeral service was conducted in the Somerset Church of the Nazarene by his pastor, Rev. T. T. May, assisted by Rev. J. C. Roberts. "By his testimony, we know he is safe home with God." Interment was in Lakeside Memorial Gardens, Somerset.

MISS ERMA DEALY was born October 24, 1902, at Atlantic, Iowa, and died in Cheyenne, Wyoming, July 11, 1962, after surgery and an extended illness. She had lived in Cheyenne since 1936. Converted at an early age and later sanctified wholly, she had held her membership in First Church of the Nazarene, Cheyenne, for many years, becoming a charter member of Grace Church when it was organized in 1954. She served faithfully in many tasks in the church, especially assisting the pastor as secretary and church librarian. She left a good testimony to the saving and sanctifying grace of God and the witness of a beautiful life. She is survived by a sister, Mrs. Edwin Nichols, of Atlantic, Iowa. Funeral service was held in Cheyenne with the pastor, Rev. Allen A. Bennett, and former pastor, Rev. Albert L. Gamble, officiating. Burial was in Atlantic, Iowa.

Announcements

RECOMMENDATION

Rev. Elmer Carnes, one of our pastors, has entered the evangelistic field and was given evangelist's commission at our recent assembly. He is experienced both in the pastorate and evangelistic work, having served successfully in both fields. I commend him to our people everywhere, believing he will render outstanding service. He is a fine preacher, prays much, and carries a burden. It is a pleasure to recommend him. Address him, 322 Rosa Street, Rossville, Georgia.—Mack Anderson, Superintendent of Georgia District.

WEDDING BELLS

Sgt. Eugene H. Geisler of Charleston, South Carolina, and Doris Schroeder of Selma, California, were united in marriage on September 14 at the Church of the Nazarene in Caruthers, California, with Rev. Ralph Slayton officiating.

BORN

—to Rev. and Mrs. Phil Williams of Winona, Minnesota, a son, John-Thomas Park, on September 26.

—to Rev. and Mrs. Wendell A. Russell of Austin Texas, a daughter, Ruth Elaine, on September 22.

—to Theo and Maxine Birdwell of Palmdale, California, a son, Maurice David, on September 21.

—to Joe and Bettie Songer of Ames, Iowa, a daughter, Heidi Beth, on September 4.

SPECIAL PRAYER IS REQUESTED

—by a friend in Missouri for a young couple on the verge of separation and divorce—they have a three-year-old child—the husband is a backslider, been very ill and unable to work—their great need is God;

—by a Christian lady in Illinois for a young man, only twenty-one years old, in serious difficulty and may be sent to prison for a crime of which he is innocent, that God may undertake in the entire situation.

Directories

GENERAL SUPERINTENDENTS

Office, 6401 The Paseo
Kansas City 31, Missouri

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G. B. WILLIAMSON

SAMUEL YOUNG

D. I. VANDERPOOL

HUGH C. BENNER

V. H. LEWIS



Seattle World's Fair: "Sermons from Science" Reaches Thousands

SEATTLE, WASH. (EP Special)—As the Seattle World's Fair entered its last month, over 300,000 had heard the way of salvation at the "Sermons from Science Pavilion. Sponsored by a "Christ for the World Committee," the Christian Business Men's Committee, many evangelical churches and individuals, the exhibit has been acclaimed the "brightest spot of the Fair."

Twelve times a day, Moody Science Films alternate with three live demonstrations of science by Dr. George Speake of the Moody Institute of Science. The 272 seats in the auditorium are filled within minutes, and on peak days hundreds are turned away.

Len Gustafson, Seattle businessman and chairman of the sponsoring committee, sums up the reactions: "I feel that the popularity of this program is due to the fact that tremendously interesting scientific information is brought down to the lay person's level, where he can also see that it ties into the reality of an all-wise Creator and a Saviour who has a plan for his personal life as well."

Braille Christmas Scriptures

NEW YORK—ABS—A special Braille edition of its popular Christmas Scripture Portion is being made available by the American Bible Society this year for the first time.

Sightless people—or their friends who wish to remember them in this way at Christmas time—can obtain the Portion in Grade 2 Braille for only 45¢ per copy. This is less than the full cost of production and distribution.

"Bookmobile" Rolls in the Congo

A "bookmobile" to distribute Christian literature in cities and villages of the Congo's interior has been launched by missionaries of the Presbyterian Church in the U.S. (Southern).

The denomination's Board of World Missions said the vehicle, which holds about four tons of books, will be used to supply stock to a chain of bookstores and for evangelistic rallies. Literature also will be sold from the truck in various parts of the Congo.

Telstar Carried Vatican Council

VATICAN CITY (EP)—The public opening ceremonies of the Second Vatican Council on October 11 were televised by the Eurovision network, seen over numerous television stations in Europe, and later the same day they were shown in the U.S. via Telstar, the communications satellite. The events included a procession of the Fathers of the Council through St. Peter's Square to the main entrance of the basilica, where sessions were held, and a Pontifical Mass.

the Answer corner

Conducted by W. T. PURKISER, Editor

Can you give me any information about Jehovah's Witnesses? Is their doctrine right?

May I refer you to three books you may secure from the Nazarene Publishing House which will give you a much more complete answer than I can in a brief column:

William J. Schnell, *Thirty Years a Watch Tower Slave* (207 pages, \$2.95).

Walter R. Martin, *Jehovah's Witnesses* (61 pages, 50¢)

C. William Fisher, *Why I Am a Nazarene*, chapter 4 (128 pages, \$1.50).

Officially known as "The Watch Tower Bible and Tract Society," the Jehovah's Witnesses are an outgrowth of the work of "Pastor" Russell, and have variously been known as Russellites, the Millennial Dawn Movement, or the International Bible Students. Among the more notorious positions of the "Witnesses" is their refusal to receive

blood transfusions and to salute the flag—the latter on the basis that such a gesture of respect constitutes "worship" of the government.

Much more serious is the unrelenting attack of the "Witnesses" on the cardinal truths of the Christian faith. They deny the deity of the Lord Jesus Christ. His physical resurrection from the dead, the necessity and sufficiency of His atoning death, the deity and personality of the Holy Spirit, the need for a personal experience of saving grace in the new birth, and the reality of future eternal punishment. They affirm that death means annihilation, that hell is the grave, that only 144,000 will go to heaven, the rest of the "just" to live forever on earth.

Is it proper to sell merchandise in order to raise money for the church?

If you mean selling in the name of the church, it is not.

We have taken the unqualified stand indicated in our Special Rules: "We believe that the scriptural method of gathering money for the support of the church is by means of tithes and offerings. We urge that our people adopt tithing as the scriptural and satisfactory plan, that each member may do his minimum share in the support of the whole church, local, district, and general. And on the basis of the divine promises to liberal givers, we exhort our people, in addition to their tithes, to make freewill offerings as generous as circumstances will permit" (p. 45, *Manual*).

In addition, the N.F.M.S. Constitu-

tion states: "Since our church is strictly opposed to engaging in any form of merchandising to raise funds for the support of the church and its missionary program, local societies shall refrain from engaging in the sale of merchandise or food as an organization or in the name of the Nazarene Foreign Missionary Society" (note, page 277, *Manual*).

The key phrases are, of course, "as an organization," and "in the name of." This would not prevent any individual member from working as a salesman part time in order to be able to make additional offerings to the church. But this work should be quite "on his own," and the name of the church or missionary society should never be brought into the sales talk.

Would appreciate your explanation of I Corinthians 3:14-15. I have always thought our reward was a home in heaven. How can one's works be burned, yet himself be saved? Where is this fire to take place?

A home in heaven is undoubtedly a major part of that "crown of life." Yet the Bible does imply that each Christian will be rewarded according to his works. I Corinthians 3:14-15 reads: "If any man's work abide which he hath built thereupon, he shall receive a reward. If any man's work shall be burned, he shall suffer loss; but he himself shall be saved; yet so as by fire."

There is here absolutely no support for the idea that the works which will be burned are sinful works, for the man

in question is building on the foundation of Jesus Christ (v. 11), and Christ is most emphatically not "the minister of sin" (Galatians 2:17).

The works which are burned—"wood, hay, stubble" (v. 12)—are the trifling occupations which make no real contribution to the kingdom of God. The man who builds so insubstantially will yet be saved if he is on the Rock, Christ Jesus, but his work will be wasted. The fire will take place at "the judgment seat of Christ" Romans 14:10; II Corinthians 5:10).



What Will

Wake Up This Sleeping Giant?

IT WAS brought to my attention recently that God often uses instruments of wickedness to bring judgment and chastisement to His own people.

We are tempted to take communism too smugly by saying, "God will never allow communism to conquer Christianity. We may not have been as good as we should nor have we always been uncompromising in our convictions, but Communists are godless and atheistic. God would never let them overtake His own people."

This is what Habakkuk said when the Israelites were threatened by the Chaldeans. But the fact is, God not only allows sin to persist and wickedness to increase, but often He chooses these very enemies of the Christian Church as the means of chastisement.

We are like the prophet. We feel the need for revival in the Church. So we pray for it and ask God to bring judgment on sin, without knowing that our spiritual dearth may be God's judgment on our sin. The very thing that may be the greatest threat to the Church could be the product of our own spiritual apathy.

When the Christian Church has undermined its own unique message by denying the deity of Christ, questioning the miraculous and supernatural, and evading the demands of self-sacrificing discipleship—is it any wonder that God would allow the spread of communism to wake up the Church?

We cannot simply become anti-Communists. We must become, in a vital way, pro-Christians.

God cannot be blamed for the sin and apostasy in the world. The Church stands guilty. Had the Church been awake she would never have given the devil his chance to get the advantage he has. The Church has become a sleeping giant—sluggish and indifferent.

A revival may not be the divine response to our prayers. Retribution may be God's answer to us. But we would plead: "O Lord, . . . in wrath remember mercy" (Habakkuk 3:2).

The only thing that can avert the collapse of Christianity is to begin making Christ mean so much to us individually that collectively the Church will move as a mighty army throughout the world claiming the multitudes for God. The "good news of great joy" is for "all" people.

If it is revival that we need—or retribution—the initial step in either case is repentance. We

must acknowledge our sins in sincere humiliation. Whatever the sins and whoever the sinners, judgment on both is inescapable.

If we will confess our lack of faith, our failure in prayer, our indifference to the salvation of others, our unwillingness to serve and suffer—if we will acknowledge our pride, powerlessness, possessiveness in material accumulations—if we will truly repent for our robbing of God's treasury, for our rebelling spirit against an all-out commitment to the will of God, for a wrong spirit when criticized and crucified—God will hear our cry.

It is easy to evade our sins, excuse them, or entirely deny them. But victory is assured only by facing them, repenting of them, and utterly forsaking them. Then will we have the right to sing: "I will rejoice in the Lord, I will joy in the God of my salvation" (Habakkuk 3:18).

On Christ, the solid Rock, I stand;

All other ground is sinking sand.

—WILBUR BRANNON, Pastor, Seminole, Oklahoma

Idleness Stimulates the Pop-off Valve!



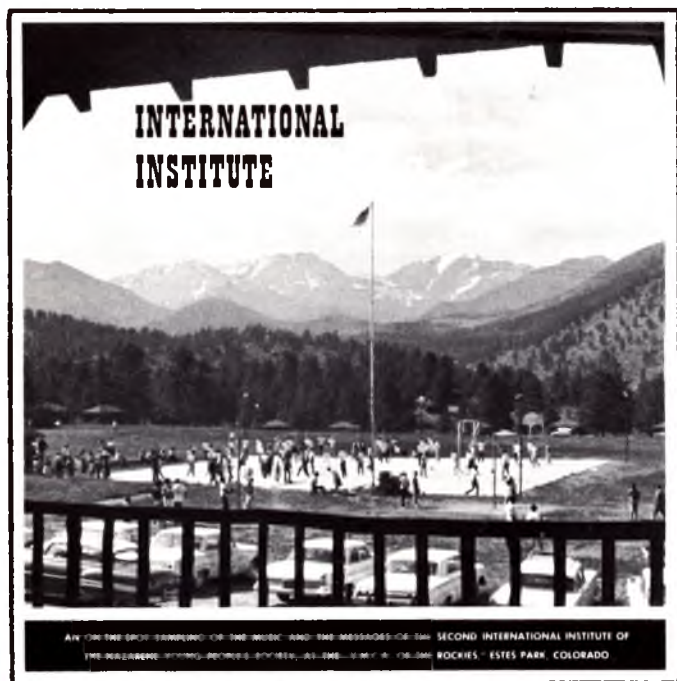
AS A LAD I used to work in a meat-packing plant. That was back in the days before we had rural electricity, so our source of power was steam. When the boiler had a full head of steam and nothing was running or working, there were frequent "pop-offs." But when the wheels of industry were turning and things moving, there wasn't time or steam enough to work the pop-off valve. All the energy was used to get things done.

We had to take good care of the boiler. It had to be cleaned every day, and fuel had to be added frequently in order to keep up a good head of steam. There wasn't much use to try to store up steam for tomorrow. But under proper conditions it could be replaced as it was used, so that when tomorrow came there was always plenty of power to meet the needs of that day.

A safety valve, or "pop-off" as we called it, was placed on the boiler for a special purpose. It was placed there to keep the boiler from blowing up when there was a head of steam and no avenue open for use. (It is a wonder to me that a lot of people don't blow up; but on second thought maybe there's no fire in the firebox of the boiler, or maybe the boiler tubes are all limed up with sediment of the world!)

While we were pulling a full load at the packing plant we never heard a peep from the pop-off valve. But one day the valve stuck at a time when no wheels were turning and the boiler blew up. There was much damage done, but no one was hurt in the blast. That is not always the case in the work of the kingdom of God. For when we fail to pull our part of the load as God wants us to do, there is a pent-up steam that must find expression, which is often useless pop-off, or the pressure will cause a blowup which usually hurts someone.—Fred W. Parsons, Pastor, East Side Church, New Albany, Indiana.

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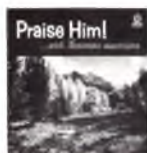
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