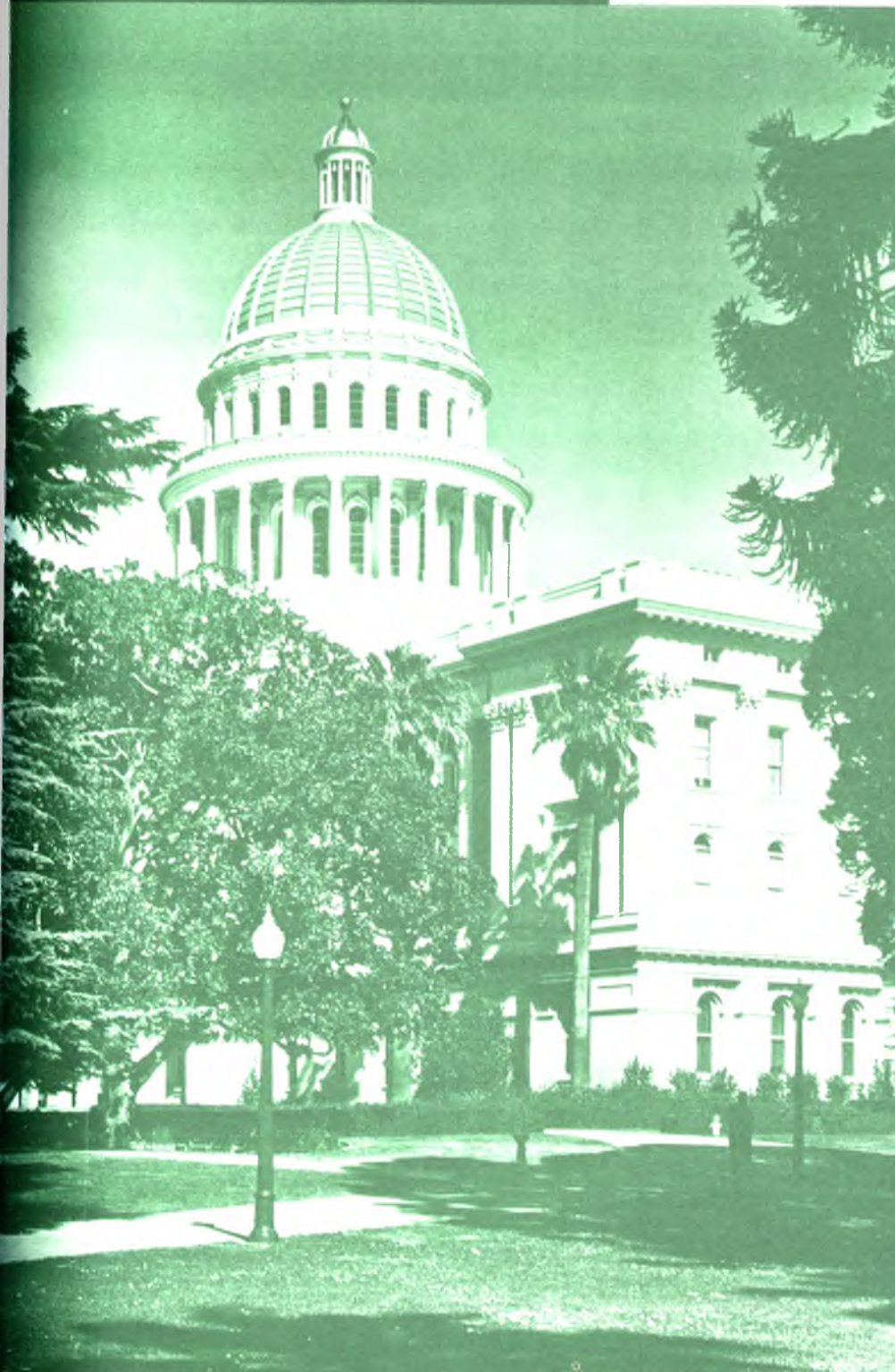


JULY 14, 1965

Herald of Holiness

IN THE POWER OF THE SPIRIT

Official Organ
of the Church of the
Nazarene



California State Capitol
Sacramento, California
Sacramento District
Church of the Nazarene

The PROSPEROUS SOUL

IN THAT exquisite little personal “gem of revelation” with its prosaic title, *The Third Epistle of John*, he writes to his friend Gaius: “Beloved, I wish above all things that thou mayest prosper and be in health, even as thy soul prospereth.” “The wellbeloved Gaius” must have been a real saint to evoke such a wish from John.

Just suppose that the physical health of every professing Christian, by some magic, were suddenly to be an accurate reflection of his spiritual experience! In such a case it is a regrettable but probably safe assumption that many churches



*General
Superintendent
Benner*

would need to be turned into hospitals overnight.

But be that as it may, it is clear that Gaius could meet this unusual challenge, as is witnessed by the three elements by which John characterized him. In the first place he declares, “The brethren came and testified of the truth that is in

thee.” “Fidelity to truth,” is another proper translation. Gaius loved the truth of the gospel, and that truth had become vital and experiential, for John testifies further that “thou walkest in the truth.” Truth is the only valid basis for soul prosperity.

Again John says, “Thou doest faithfully whatsoever thou doest.” Gaius was faithful. In these days of widespread indifference concerning Christian responsibility, it is to be remembered that “it is required in stewards, that a man be found faithful.” Lack of faithfulness will surely bring “soul depression.”

Finally, Gaius was characterized by Christian love, for John writes of those “which have borne witness of thy charity [love].” In his fidelity to truth and his faithfulness Gaius had refused to become critical, legalistic, and harsh. His life was permeated with the tenderness and beauty of divine love.

Truth, faithfulness, love—a triad of virtues worthy to be compared with the “faith, hope, love” of First Corinthians 13. For John, these were the indubitable marks of a prosperous soul. No wonder John called him “the wellbeloved Gaius.”

It was perfectly safe for John to wish for Gaius prosperity and health in the measure of his prosperity of soul. Could you meet such a challenge?

PRACTICAL HOLINESS



By WILBUR W. BRANNON, Pastor, First Church, Hot Springs, Arkansas

BISHOP JOHN A. T. ROBINSON may have popularized the phrase "worldly holiness" in the current *Honest to God* debate, but Jesus Christ made practical holiness a sharp rebuttal to Pharisaic prudery and complacency.

The religiosity of the scribes and Pharisees so restricted their activity in the outside world there was no point of contact. It was impossible to sanctify the secular because religion had become concerned with only a part of life rather than being concerned with the whole of life.

The Church is not to be merely an organization for the religious. "Its charter is to be the servant of the world." That is, we are not to withdraw from the secular into the department of religion. Rather, a natural and unrestrained expression of Christ's living reality must be a spiritual spontaneity within that penetrates into a *worldly dimension*.

The world is not convinced of Christ's living reality by one's personal conversion experience alone. A dynamic encounter with Christ that has changed your social interests, your personal habits, your economic loyalties, and your selection of priorities will have a bearing on the outsider. But it is not enough.

The dynamic of a sharing fellowship (the mutual love-sharing of burdens within the Church) is also a witness of Christ's living presence. But that is not enough.

The Holy Spirit must be allowed to do another work. It is the dynamic of assistance which enables the congregation to come out of its isolation into its missionary work to be done in the world.

If the Church is to enter into dialogue with the world (so as to be understood when communicating the gospel), it must penetrate into a worldly dimension of loving involvement with the outsider, making its holiness witness distinctive and Christ's presence *real*.

The world begins the dialogue by asking the questions (Colossians 4:6; I Peter 3:15). But the modern problem is that the world is not asking questions. Is it because the Church is busy giving right answers to questions that are no longer being asked? The work of the Church now appears to be a proclamation without a response.

There is a sense in which the Church needs to be "converted from God to the world." The disciples sat behind locked doors between Easter and Pentecost. But when the Spirit came, they were sent out. His sanctifying work takes the Christian responsibly into the world and gains for him a response from the world. People on the outside must see that the doors are open for them.

The dialogue must be kept alive between the Word of God by which we live and the world of God in which we live. Love—the dynamic of personal holiness—is the key in describing this worldly encounter. It is this love that will take us "Into the Word and On to the World," which is the N.Y.P.S. application of a "worldly holiness."

Our love for the world does not mean to embrace its values or accept its standards. We are to love the world as God does—striving to heal it, to cleanse it, and to restore it to His will.

We need the breath of Jesus and the accompanying words, "Receive ye the Holy Spirit." No longer would we remain isolated, ingrown, and indifferent to "them that are without" (Colossians 4:5).

"Now the end of the commandment is love out of a pure heart . . . ? A pure heart! What a really splendid thing! Motives laid open to the cleansing of God! The false ego consumed in the perpetual fires of the Holy Ghost and the real self offered up in a living flame of uttermost devotion to Christ! This, says our Redeemer-Lord, is no mirage to mock a panting trekker on the desert. This is no flossy idealism far removed from the drab realities of everyday living. This is at once Christ's demand and Christ's offer. This is reality waiting to be taken!—Paul S. Rees.

By E. D. MESSER

Retired Elder, Austin, Texas

AT WITS' END

NO DOUBT all have experienced times when they were at their wits' end, at least sometime in life. If not, more than likely that time will come sooner or later.

Jehoshaphat, king of Judah, had such an experience when the armies of Moab and of Ammon and Mount Seir came against him to battle. He was notified to the effect that "there cometh a great multitude against thee" (II Chronicles 20:2).

It so frightened Jehoshaphat that he confessed he was at his wits' end and did not know what to do. He had come face-to-face with an impossible situation from a human standpoint, just as we do

The Cover . . .

The California State Capitol building in Sacramento, California, at the end of the imposing, ten-block Capitol Mall, extending to the banks of the Sacramento River. The Sacramento District of the Church of the Nazarene comprises eighteen counties and parts of two others, with a population of approximately 1,900,000. The main part of the California gold country is in the district borders. Last September, the Mother Lode Church of the Nazarene was organized approximately three miles from the spot where the first nugget of gold was discovered in 1848. The district was first last year in enrollment gain and fourth in attendance gain in Sunday school for the denomination. Rev. Kenneth Vogt is the district superintendent.

at times, and he confessed that he did not know what to do. But he did the right thing. He "set himself to seek the Lord," and in doing this the secret of his victory is revealed. The things Jehoshaphat did, we too can do.

First, the king faced his problem, and he did not underestimate the power of his enemy. Neither should we underestimate the power of our enemy, "for we wrestle not against flesh and blood, but . . . against spiritual wickedness in high places" (Ephesians 6:12). We are exhorted to "take . . . the whole armour of God, that ye may be able to withstand in the evil day, and having done all, to stand" (v. 13).

Not only did Jehoshaphat recognize the power of the enemy; he also recognized the power of God and His ability to help, as he "set himself to seek the Lord." Then he proclaimed a fast and called upon the Lord. He put his faith in the promise of God and confessed his own weakness and helplessness when he said, "Neither know we what to do: but our eyes are upon thee" (II Chronicles 20:12).

When we come face-to-face with insurmountable problems and are at our wits' end and know not what to do, if we too will keep our eyes on the Lord, call upon Him, and plead the promises, I am persuaded that He will help us also.

The Lord heard Jehoshaphat's prayer and sent Jahaziel with the answer. Jehoshaphat accepted the answer by faith, and "bowed his head . . . worshipping the Lord." He also exhorted Judah to believe the Lord.

Then instead of his having to go into battle against his enemy, the Lord did his fighting for him. All Jehoshaphat had to do was to appoint singers unto the Lord, and all they had to do was to go out before the army and sing, "Praise the Lord; for his mercy endureth for ever. And when they began to sing and to praise, the Lord set ambushments against the children of Ammon, Moab, and mount Seir . . . and they were smitten."

The victory was complete and the spoil was great. "They found among them in abundance both riches with the dead bodies, and precious jewels . . . more than they could carry away; and they were three days in gathering of the spoil, it was so much."

Yes, we may be at our wits' end at times, but we are also in a place where God can manifest himself and His power and glory through us, if we will but place our trust and confidence in Him as Jehoshaphat did.

**Charity, compassion,
Competence, and composure are
complementary contents of
Christian contentment!**
—Jack M. Scharn

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OLD BABIES

By MILO L. ARNOLD

Editor, *Billboard* Magazine

FOR A CHILD to become older but not larger is a tragedy. The unrelenting calendar pushes the person into life faster than the personality is prepared to cope with new situations, and the result is frustration and sorrow.

Sometimes growth and development are retarded by physical conditions, by prenatal mutations, by accidents, or by disease. Sometimes, however, people who are physically normal become emotionally and socially retarded so that they are unfitted for the constant new demands which increasing age assigns them.

Sometimes well-intentioned parents spoil their children, fail to give them the benefit of supportive discipline, or pamper them unwisely. Sometimes children get more attention than is good and then are projected into a world which refuses to continue the pattern established in the home. The result is tears.

The child who becomes accustomed to living at home by a pattern more childish than his years should justify will feel that the world is trying to deprive him of his rights when it demands that he accept adult disciplines in an adult world. Everybody starts as a baby, but some people try to be babies when they are old—they find it rough!

Churches, like people, start small and should grow. They are living things with great potential and should increase in size as they increase in years and experience. However, some get older without getting bigger. People pass by them and look in pity and with questions. Why does it not grow? Why must it always be small when the world needs it large? Why should it continue to need help when it should be helping?

Of course new churches are small and a few brave, dedicated people must take the entire responsibility. Everybody has an office and some people have many offices. They enjoy doing things and they find a sense of fulfillment in the tasks they do. This is fine, provided that they do not become so accustomed to the small size of the church that they accept it as a complete church and take their jobs as being something they have by a sort of prior right. If the few people who start the church eventually get to where they feel smug and snug in their jobs, the future of the church can be endangered.

If a church is going to grow, the jobs must be passed around as rapidly as new recruits are found.

This does not mean that the charter members should be pushed aside entirely, but the work should be distributed more widely. If the original workers in the church of twenty-five members still want to keep their hold on choice jobs when the church has a hundred people, they are bound to be a source of irritation.

If a new church makes a continual growth from the start, a situation of this kind is not likely to develop. But if it stalls for a while and the same people are reelected too often, they get to feeling they own the jobs. Nothing can hinder the growth of a small church more than a few people who feel a lasting claim upon favored jobs. Other people do not feel free to come in and the church is perpetuated in smallness as it grows old.

There is nothing wrong about a person being elected year after year to serve on the board, to be treasurer, superintendent, organist, or choir director; but if the person so elected ever gets to feeling that election is a foregone conclusion, there is trouble. Often good people in a church will see that a person is glued to a seat and will reelect him year after year rather than to hurt him. The result is that the glue hardens annually, and the injury is made worse when eventually the break must be made.

Nobody should be elected to an office because he would be hurt if he were not elected. The church is not a place for pampering babies but a place for recruiting soldiers of the Cross. The church which elects a person rather than to hurt him is only postponing the hurt. The church must think in terms of the glory of God, the extension of His kingdom, and the reaching of the world for Christ. If reelection of the person is to the glory of God, by all means reelect him. If it is for the glory of the person, don't.

If the person still does the best job that can be done by any available person, he should be reelected regardless of how long he has done it. If others can do it better, they should be elected without regard to how new they are. The work of the church is too important to be hindered by pam-

pered people. The sanctuary dare not become a playpen for big babies. This is God's business!

The person who gets upset and behaves unbecomingly when he is not humored by the group is too immature to be in a big job. For his sake as well as the sake of the church he should be given small tasks until he grows bigger. If the immaturity of a few people is allowed to govern the decisions of the church, there is no doubt but that the church will grow older without growing proportionately larger and will be a cripple and a dwarf.

WE HAVE AN ALTAR

By **DALE R. HARVEY**

Pastor, Hastings, Michigan

"WHAT does one go to the altar to do?" was the honest query of a woman new to Nazarene services. She admitted feelings of fear at so publicly expressing her search for spiritual life. I was made to wonder how many others are in doubt as to the real purpose served by our altars today. What does one go to the altar to do?

From very early times the altar has been the meeting place between God and the needy soul.

Noah is the first recorded altar builder in the Bible (Genesis 8:20). Just after entering Canaan, Abraham built his first altar (Genesis 12:7). In both cases they seem to have built the altar to express thankfulness for what God had already done for them and for added promises to be received. There each called "upon the name of the Lord."

Interestingly, there is no record that Abraham built an altar while sojourning in Egypt, which is symbolic of associating with sin. But when he returned to Canaan, he went immediately to the last altar at which he had worshipped and there called upon the name of the Lord (Genesis 12:10-13:4).

The Old Testament shows the altar to be the

center of worship. There peace was to be found by the worshippers. It was the central point of the Hebrew encampment while journeying to Canaan. It was the center of Temple worship in later Jewish history. Yet its benefits were short-lived; the worshipper had to return each year to redo the rites done previously to have continuing peace. Are too many modern worshippers still living in the inadequacies of a primitive altar experience?

In the Christian faith, "we have an altar, whereof they have no right to eat which serve the tabernacle," according to the writer of Hebrews. The more historic denominations have placed their altars at the point farthest from the worshippers. They are accessible to the people only through the ministrings of a human priest-mediator. Thus the practical value is limited for those who need it most.

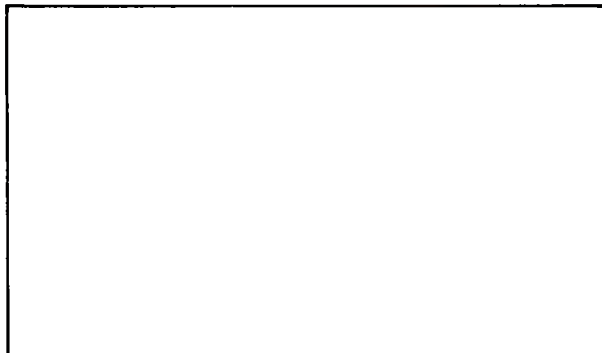
We Nazarenes also have an altar. We have put it between the preacher-minister and the worshippers. There is no one exclusive time at which the worshippers may come to God; the closing of the public service may be most appropriate, but one is free to approach the altar at the very instant his awareness of need is best supported by his faith for the satisfaction of that need.

The offering one puts on the altar may be a broken and contrite heart, which God will not despise. It may be a yielded will in total consecration to God's will with expectation of the baptism with the Holy Spirit. Or it may simply be the yearning of the inner man for a new drink from the old well of past refreshment to his soul.

Often when one worshipped at an altar, a sacrifice was required. A worthy sacrifice for us today is identified in Psalms 116:17, "I will offer to thee the sacrifice of thanksgiving, and will call upon the name of the Lord."

The writer to the Hebrews nearly duplicates that exhortation, "By him therefore let us offer the sacrifice of praise to God continually, that is, the fruit of our lips giving thanks to his name" (13:15). With such offerings God is well pleased.

We have an altar in the Church of the Nazarene. With courage and regularity let us place thereon acceptable sacrifices; let us carry therefrom gracious blessings given to us in Christ by our Heavenly Father.





I AM A STRANGER IN YOUR CHURCH

By **EVELYN WORTHEN**, *Eureka, California*

I AM A STRANGER in your midst. I was invited to attend church and said I would be glad to come. I have been wondering what it would be like. I am glad you came and got me, for I'm sure I wouldn't have come alone. I do not know the people or the pastor. Your presence helps me to feel at home.

I have looked forward to church all week. It has been so long since I have attended anywhere. I used to go to church and know many of the hymns. But many things have come into my life and church has been crowded out.

Now I feel the need of the church. You told me one time you were going, and I casually said (or was it casual?), "Breathe a little prayer for me." You may have thought otherwise, but I meant it more than you know.

The days went by, and I watched you—closer than you realize. You professed to be Christians. I did not go to church or read the Bible, but I read your lives. I listened to the words you spoke and watched you come and go. I observed your smile—your reaction to difficult situations—for I wanted to know if your Christianity worked in everyday life—if you were honest in your dealings with people—for I felt this was a part of real Christianity.

Then one day you invited me to your church. I was so happy. You said you would come and get me and take me home, as I had no other way. Sunday evening came, and we rode to church together. As I entered, I was greeted by a smiling hostess who welcomed me and asked me to sign the guest book. Your beautiful sanctuary was so lovely! As I walked into it, I was happy, for already I knew that you cared about your place of worship.

We found our way to a pew up toward the front. Soon the organist began to play—beautiful, devotional, inspiring music. My heart was being prepared for the service.

As I sat quietly I looked around at the people who sat nearby, and wondered what kind of folk they were. There were married couples, fine, clean-looking people. They seemed so happy, and devoted to each other.

Soon the service began. The choir took its place and sang a stirring chorus. It seemed to be a com-

binated choir and they gave such support and enthusiasm to their leader. I liked the song leader. He had a nice smile, a pleasing personality, and conducted the song service well. As the old hymns came back to me, I was very happy.

Then your pastor called on someone in the congregation to pray. I was not used to this, but felt the sincerity and earnestness of his prayer and my heart was touched. There was special music, some songs that I had never heard before. It was so enjoyable.

Then your pastor preached. I liked him from the very beginning. His message was so clear, so helpful, so inspiring. I didn't understand all he said, but had plenty to think about the next week. Then an altar call was given. This was new to me. However I had watched Billy Graham on television, and heard him invite people to come forward and give their hearts to Christ, and I felt I knew what it was all about. I saw people move out quietly from their seats and go forward to the altar and kneel. When the singing was over, Christian people gathered around to pray. Everyone seemed so concerned about the needs of others. These people really care, I thought. Anyone who has a need may go and get help. Isn't it wonderful?

As I left my first service I was greeted by various ones and introduced to some, and did not feel as strange as when I first came. I met the pastor and his wife at the door, and was very glad for this opportunity. On the way home I expressed to my friends how very grateful I was for the opportunity to attend their church.

I thought about the service all week. I told others about it, and when the next Sunday night rolled around I was ready to go, anticipating another good meeting—and I was not disappointed. Sunday after Sunday I attended. I did not want to miss a single night. I felt more at home all the time, for I was beginning to get acquainted with the people and appreciated so much their friendliness.

I continued to observe those around me. What kind of people were they? They seemed so interested in the things of the Lord. Every Sunday night they were there. This thing didn't seem to get old

to them, but every service they were just as interested as in the one before. They didn't seem to mind giving up their Sunday nights to go to church but seemed to enjoy it. I watched them as they followed the pastor's scripture reading in their own Bibles. They were like students, eager to learn. I watched as they listened intently as he preached. It was not mere form or ceremony, but real participation.

Then one day I became ill and could not go to church, but I knew my friends were thinking about me. Then the phone rang and a voice said, "Tell your mother we had special prayer for her at the church." When I received the message I could visualize those dear people kneeling around

the altar praying, and in the midst of my suffering I was encouraged and blessed.

On my return I picked up a bulletin from the table and, for the first time since I had been attending, there was a picture of the church on the cover. I asked for several to send to my friends. I was proud of "my church."

O Nazarenes, you have much to offer! Your people, your love, your prayers, and the gospel you preach all are so wonderful. And I expect so much of you. Please continue to be kind and friendly. I need your understanding and love. Someday I too may join your ranks.

(The writer is now a member of a local Church of the Nazarene.)

IS GOD'S GRACE SUFFICIENT?



The League family, including Robert W. League, stands with his wife, Dorothy, and their four children in front of the Church of the Nazarene in Lamont, California.

By **ROBERT W. LEAGUE**

Pastor, Church of the Nazarene
Lamont, California

IT WAS SUNDAY MORNING, and I had just arrived to open the church for services. This little church, our first pastorate, needed repairing. A broken window, rain damage on the ceiling, in need of paint, but we loved it—also our four local members who were so faithful.

We had been so busy during the two months since coming here to try to fill our place in His service.

I slipped into a partially completed Sunday school room for a last-minute prayer before services, and God seemed to fill the room and my soul with His presence. I walked to the window and looked out over a community of six thousand population, a town overrun with taverns and liquor stores,

where wickedness reigned supreme.

As the weight of my responsibility began to settle upon me, I could see a young mother and her children in the distance. I recognized them as ones who, as a direct result of our visitation program, had been in the services a few times. "O God," I prayed, "this could be our first new family to win for Thee. Can You save them? Is God's grace sufficient?"

It seems as I try to recall some of the thoughts that crossed my mind and relay them, God pointed me back almost four years. I was standing in the Merced, California, Church of the Nazarene on a Sunday morning during the invitation.

What strange force had drawn us there? I hadn't been in church more than a half-dozen times since I had run from a call to preach, twenty-five years before. Was it the prayers of a sanctified mother around a family altar? Was it a father who would brave the blizzards of the Nebraska plains to have the family in revivals? Or was it a Nazarene brother-in-law whose dedicated life made me long for the peace he possessed? Yes, it was all of these that had arranged this special appointment with God.

I knew the preacher had the power of God on his sermon, for it had cut down my every defense. I could think of no more excuses why I shouldn't serve God. But was God's grace sufficient to save me from the grip Satan had on me?

Twenty-five years of sin had left its mark. Having served in the navy during the war, I found myself bound by the power of profane language, liquor, and tobacco. I had tried so hard to free myself, but each time found me deeper in despair. Money was my God, and I was a slave to my sinful habits. Pleasures were much more important than my family. I was regularly depressed, and sometimes as a way of escape had thoughts of taking my own life. Oh, how far will a man go before he looks back?

The pastor, who had changed his sermon because he felt God had directed, was now beginning the fourth verse of the invitation song, and still no

seekers. God was working and this was more important than time.

*I've wandered far away from God;
Now I'm coming home.*

My heart burst at the strain of this melody, and my soul cried out,

*The paths of sin too long I've trod;
Lord, I'm coming home.*

We knelt at that altar and God's grace was put to the test. Glory to God, it's real! Not only were we filled with joy, but the burden of sin was gone! Every sinful habit was broken. Glorious freedom was now ours. Since that time all things have become new. Heaven is near; God is our constant Companion.

Full submission to His will and a surrendered life have led into the fullness of His blessing, entire sanctification, and the call to preach was still waiting. His grace has been sufficient beyond measure, and I "am persuaded that he is able to keep that which I have committed unto him" (II Timothy 1:12)!

With the full assurance that "my grace is sufficient for thee," I went into the pulpit. I knew I was not alone, for He has said, "Fear thou not; for I am with thee" (Isaiah 41:10). The peculiar power of His presence filled our church. The children were noisy, but it didn't seem to matter. God seemed to supply every word I needed and sent it forth with power.

Then the invitation was given, "Just as I Am." God has used this song so many times! On the third verse a young mother came and knelt. My heart overflowed with joy as she cried to God for forgiveness. I could no longer contain my emotion, as the mother we had found in our visitation came also, tears streaming down her face, to claim the promise of the fifth verse of that song—

*Just as I am—Thou wilt receive,
Wilt welcome, pardon, cleanse, relieve.*

In that moment amid shouts of victory, and in the weeks which have followed, we have stood in amazement as the grace of God sets another soul free. Yes, yes, "My grace is sufficient for thee"!

The Lure of LIBERTY

By WILLIAM A. TOLBERT, Pastor, First Church, Battle Creek, Michigan

And the younger of them said to his father, Father, give me the portion of goods that falleth to me. . . . And not many days after the younger son gathered all together, and took his journey into a far country (Luke 15:12-13).

LIBERTY is the universal desire of the human spirit. Robert Frost wrote: "Something there is that doesn't love a wall, that sends the frozen swell under it and spills the upper boulders in the sun." That "something" of which Frost wrote is the desire for freedom. This desire for freedom is a natural instinct common to all men.

Liberty is not license to do as we will. Liberty is not licentiousness. The prodigal learned this. He gave unchecked rein to his desires, "wasted his substance with riotous living," and found that this kind of liberty led to want and disgrace.

Samson forged his own fetters by demanding his way. How like our modern age are the prodigal and Samson! The prodigal said to his father, "Give me." Samson said, "Get her for me." Both are expressions of self-will and selfishness, thinking that therein were liberty and freedom. In receiving their demands, they lost both their freedom and liberty. Both became fettered by sin.

Limitations are for the most part the means of fulfilling our utmost potential. Steam must be confined to a boiler in order to turn the wheels of

machinery. Electricity must be caged in a wire in order to bring light to our homes and energy to our factories.

Jesus indicated the true scope of freedom when He said, "Take my yoke upon you" (Matthew 11:29). A yoke indicates limitations, yet is the way to service and power.

Jesus also said, "Whosoever committeth sin is the servant of sin. And the servant abideth not in the house for ever: but the Son abideth ever. If the Son therefore shall make you free, ye shall be free indeed" (John 8:34-36).

True freedom is found through surrender. By surrendering our wills to Christ we are set free from the bondage of sin and selfishness. Self is the strongest of masters. It enslaves the mind and heart and brings them into subjection to the demands of power, possessions, and pleasures.

Sin is a tyrant. Paul said in Romans 6:16, "Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness?" Sin promises liberty, but brings into bondage and enslavement.

Would you be truly free? Then yield yourselves completely to Christ. For "whosoever committeth sin is the servant of sin" (John 8:34); but "if the Son therefore shall make you free, ye shall be free indeed" (v. 36).

EDITORIALS

By W. T. PURKISER

Suggestions for Constructive Critics

The right to honest criticism is one which few would question. It is a right that is generally rather freely exercised. Yet, like all other rights, the right to criticize carries with it some real responsibilities.

No democratic society can exist without constructive criticism, be it government, school, or church. Progress, improvement, and the avoidance of damaging extremes all depend upon thoughtful evaluations and honest appraisals.

It goes without saying that criticism is not without its dangers. It may degenerate quickly into a carping, faultfinding, griping spirit. It was complaining that brought the wrath of God upon His ancient people in the wilderness. What the King James Version describes as "clamour" is said by Paul to grieve the Holy Spirit (Ephesians 4:30-32).

Charles G. Finney, that master of revivals, probes the Christian conscience with searching words to prepare for the outpouring of the Spirit: "Have you felt the bitter spirit of censoriousness? Have you spoken words devoid of love and charity? Have you spoken unnecessarily of the faults of others, and that behind their backs? Have you in an unchristlike spirit criticized their best endeavors? Have you observed conduct, adjudged it, and imputed a wrong motive, when, perhaps—yes, quite probably—it was the miscarriage in action (due to human frailty to which even you too are heir) of an intention while the motive was the very purest?"

LET US SEE if we can find some suggestions for constructive critics. We may thereby avoid the dangers and gain the values in criticism.

First, *be sure you have all the facts*. This is not easy, but it is most important. Don't believe anything you hear, and don't base your criticism on rumor or the much abused and misused, "They say—."

Remember that there are almost always two sides to every situation—and this is not "my side and the wrong side." Avoid the attitude which says, I've made up my mind—don't confuse me with the facts.

Second, *examine the alternatives*. Many times situations arise or decisions are made, not because they are ideal, but because they are necessary.

An honest appraisal of the other possibilities in the case may show you that what is or what has been done is not so bad in the light of what could

otherwise be. As someone has remarked, "Even old age is not so bad when you consider the alternative!"

Third, *find a better way*. This is closely related to the previous suggestion. If you don't like the way things are, find some practical ways to improve them.

There are too many like the man who came to Dwight L. Moody and said, "Mr. Moody, I don't like your way of winning souls."

Mr. Moody's reply was, "Well, how do you do it?"

The man said, somewhat embarrassed, "I guess I don't."

Said the evangelist, "Well, my friend, I like my way of doing it better than your way of not doing it."

Theodore Roosevelt, who had reason to speak thus, said: "It is not the critic who counts; not the man who points out how the strong man stumbled, or where the doer of deeds could have done better. The credit belongs to the man who is actually in the arena; whose face is marred by dust and sweat and blood; who strives valiantly; who errs and comes short again and again; who knows the great enthusiasms, the great devotions, and spends himself in a worthy cause; who at the best knows in the end the triumph of high achievement; and who at the worst, if he fails, at least fails while daring greatly; so that his place shall never be with those cold and timid souls who know neither victory nor defeat."

Make your criticism positive rather than negative. It is said that when Clarence Darrow was about to participate in a debate with another attorney he was asked, "Are you familiar with the subject?"

"No," he replied, "I fear not."

"How, then," he was asked, "can you take part in a debate?"

"Easily," was Darrow's answer. "I'll take the negative side. I can argue against anything."

FOURTH, *take your criticism to the people who can do something about the problem*. Essentially, the difference between "constructive" and "destructive" criticism lies right here. Criticism that tears down is spoken to everyone except those who have responsibility for the situation.

Fifth, *put yourself in the place of the person or persons you criticize*. There is real wisdom in the Indian proverb, "Never speak ill of a man until

you have walked two weeks in his moccasins."

Thomas Bailey Aldrich once wrote: "It is a great pity that the only people who know how to raise children have never had any." It just could be that if the people really wanted you to run their affairs they would have elected you to do it!

Finally, *make sure of your own spirit and motive*. Be sure there is no lurking envy or pride of opinion in your soul. Make certain that your purpose is not to expose the faults and failures of others, but the desire to bring about an improvement in the matters affected.

Let your criticism breathe the spirit of love. You can't knock a man down when you have your arm around him.

Paul Rees tells of a beloved friend in Christ who said, "When love gets low, criticism gets high. I find in myself, whenever I get out of touch with Christ, I begin to be critical of others. But when I am in living touch with Christ and therefore filled with love, then that love hides a multitude of sins."

Perhaps a word would not be amiss to those who receive criticism. The measure of a man is his ability to take criticism—even unfair and unloving criticism—without becoming defensive and replying in kind.

Charles Spurgeon wisely said, "Those who praise us are probably as much mistaken as those who abuse us, and the one may be regarded as a set-off to the other." He also reminds us that "in proportion as praise pleases you censure will pain you."

May we all ever be mindful that, while constructive criticism is a right we may enjoy, it also involves responsibilities we must accept. In this way we may fulfill the biblical injunction, "Judge not according to the appearance, but judge righteous judgment" (John 7:24).

Different Paths for Different People

There is never-ending variety in God's world. This is true in nature. No two leaves are exactly alike. No two snowflakes are precisely identical. Similarity abounds. Identity is very rare.

Something of the same is also true in human nature. No two persons are exactly alike. No two life patterns are precisely identical. Even "identi-

Worship is the most piercing and moving need of the soul. The word itself is nothing but the old English worth-ship. It's the normal moving about with hushed lips in the presence of Someone terrible and mighty. . . . Worship is the deep knowledge that behind all the broken hopes and shattered plans is God still, vast and triumphant.—Jean Church.

cal" twins are individuals who differ almost as much as they resemble.

It would be more than surprising if this principle were not also true in the spiritual life. We are all both similar and different. And God leads us along different paths.

We have always known this truth, but have sometimes been slow to make the application. We have sung with zest through the years:

*Some thro' the waters,
Some thro' the flood,
Some thro' the fire,
But all thro' the Blood.*

For some there are "shady green pastures," rich and sweet, where the cool flow of the water bathes weary feet. For some it is the mountaintop where the sun is bright; for others, the valley and the darkness of night.

Even the same person's path will run through varied terrain. That the path along the mountaintop may now wind through the valley does not necessarily mean that you have lost the road. And there is the assurance that:

*Tho' sorrows befall us and Satan oppose . . .
Through grace we can conquer, defeat all our
foes.*

What we share is the Blood, that precious symbol of the atoning death and victorious resurrection of our Lord. All God's paths lead through the one Fountain, opened to all for sin and uncleanness.

By the blood of Christ we are *pardoned*. "Much more then, being now justified by his blood, we shall be saved from wrath through him" (Romans 5:9).

By the blood of Christ we are *purified*. "But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin" (I John 1:7).

By the blood of Christ we are *preserved*. "Now 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 wellpleasing in his sight" (Hebrews 13:20-21).

We share also the destination of our journey through life. God leads His people to glory, to eternity's day. We shall count as nothing the sufferings of this present time in light of the glory that shall be revealed in us.

Of one thing I must be sure. I must be sure of the Blood, as to both its provision and its application. It is my passport here below, and my admittance to the capital city of the Kingdom up above.

But I need not be concerned that my path does not follow exactly or parallel precisely the path of someone else. Flood or fire, sunshine or shadow, desert or garden are the shifting scenery of the journey. It is the Guide and the goal that count.

THE CHURCH AT WORK

HOME MISSIONS

ORVILLE W. JENKINS, Secretary

Overseas News Notes

Mrs. E. E. Young, wife of the principal of Nazarene Bible College in Australia, has continued under doctor's care and special treatments following her operation a few months ago. The Youngs have made plans to leave Australia for their delayed furlough early in July, stopping for some meetings in New Zealand and Samoa, and will be arriving in Colorado Springs about the middle of next week. Prayer is requested for Mrs. Young's continued and full recovery.

Rev. and Mrs. John K. Abney and family, who have been serving very efficiently in American Samoa during the furlough of Rev. and Mrs. Jarrell Garsee, will be returning to the United States this week, living in Baton Rouge temporarily. The Abneys have been under missionary assignment for the Department of World Missions.

Rev. Jarrell Garsee has completed work for his Master's Degree at the University of Oklahoma during his year of furlough. The Garsees have also adopted two children while in the United States: Jan Denise and John Weldon. The family will be returning to American Samoa in August.

Mrs. Edeltraud Dammewitz, newly elected district secretary, reports the following information from what has been known as the West Germany District Assembly: The name of the district was changed to Middle European District. Total giving reached DM100,000 (approximately \$25,000). Total membership is 252, an increase of 15 percent. One new church, Kassel, was organized during the year. Rev. Hugo Danker was ordained to elder's orders. Four churches placed on the Evangelistic Honor Roll.

Rev. Floyd J. Perkins, principal of Nazarene Bible College in South Africa, writes that in a healing service during the district preachers' meeting, conducted by Dr. Mendell Taylor, Mrs. Perkins, for whom prayer was requested in this column, was definitely touched. "She has been a different person ever since," he writes. "The doctor had just told her that it would take a miracle to heal her, for they had tried everything. That miracle occurred, and we praise God for it."

V.B.S. Pioneers

Many churches less than three years old and that had never held a vacation Bible school applied to be V.B.S. Pioneers before the deadline last month. A complete report will be given later. Now is the time for all vacation Bible schools to help make these Pioneer schools possible. Be sure to take a V.B.S. Pioneer offering during your school and send it to Dr. John Stockton, general treasurer.

S.C.A.P. Awards

The ten representative churches for 1964 in the Small Church Achievement Program were listed in the Home Missions column of the March 10 *Herald of Holiness*. However, we have not had space to make the report for the final district assemblies last year. Our congratulations to the following churches that received the plaque as most outstanding churches with less than fifty members on their districts.

GEORGIA—Athens, Rev. Benny Bryan; Douglas, Rev. Miss Lala Sports
GULF CENTRAL—Meridian Fitkin Memorial, Rev. Charles Johnson
HOUSTON—Bryan, Rev. Elvin Gill
INDIANAPOLIS—Lawrenceburg, Rev. Herman R. Linn; Edinburg, Rev. Earnest Garner; Louisville, Rev. Charles Grider
JOPLIN—Marshfield, Missouri, Rev. Charles J. Rushing
KANSAS CITY—Atchison, Rev. Fred Wenger; Grandview, Rev. Ray L. Hance
LOUISIANA—Pearl River, Rev. Jerry Tull
MINNESOTA—Minneapolis Spring Lake Park, Rev. John W. Bruce
NEW YORK—Yorktown, Rev. Jay A. Bergers
NORTH ARKANSAS—Van Buren, Rev. Earl R. Baker
NORTH CAROLINA—Archdale, Rev. Paul A. Lain
NORTHWEST INDIANA—Gary Aetna, Rev. Murrell L. Duffie
NORTHWESTERN ILLINOIS—Cuba, Rev. Ray Hoskins
SOUTH ARKANSAS—Mansfield, Rev. Cecil Johnson
SOUTH CAROLINA—Columbia Emmanuel, Rev. N. J. Lewis
SOUTHEAST OKLAHOMA—Atoka, Rev. Jim Cummins
SOUTHWEST OKLAHOMA—Hefner, Rev. Robert Daily
TENNESSEE—Fulton, Rev. Riley Lawrence
VIRGINIA—Covington, Rev. Leon Carrico
The churches listed below received honorable mention certificates for their achievements during the year:
GEORGIA—Adel, Rev. John C. Hendley; Manchester, Rev. M. C. Champion; Smyrna, Rev. Kenneth B. Clements; Swainsboro, Rev. Billy H. Ring
GULF CENTRAL—Richmond Woodville, Rev. Roland Chopfield; San Antonio West End, Rev. Eddie Burnett
INDIANAPOLIS—Greensburg, Rev. Alonzo Arbuckle
JOPLIN—Garnett, Rev. Richard Copple
KANSAS CITY—Kansas City Morning Star, Rev. Roy L. Fraling; Lee's Summit, Rev. Robert Shearer; Sedalia, Rev. Zane Holland
LOUISIANA—Bossier City South, Rev. H. L. Kendrick; Oil City, Rev. Hardy Stone
NEW YORK—Brentwood, Rev. Harold F. Potter; Danbury, Rev. David S. Wayman; Norwalk, Rev. Robert W. Helfrich
NORTH ARKANSAS—Hickory Plains, Rev. Homer Womble
NORTHWEST INDIANA—Griffith, Rev. William Sunberg
NORTHWESTERN ILLINOIS—Greenrock, Rev. J. C. Leatherman; Mendota, Rev. Clayton Allen
SOUTH ARKANSAS—Little Rock Sheraton Park, Rev. George Prentice

SOUTH CAROLINA—Camden Emmanuel, Rev. F. L. Wilson; Florence, Rev. Franklin Gillian; Rock Hill Grace, Rev. J. L. Power
TENNESSEE—Nashville Benson Memorial, Rev. William Strickland
VIRGINIA—Manassas, Rev. J. J. Wheelbarger; Vienna, Rev. E. G. Wright.

WORLD MISSIONS

E. S. PHILLIPS, Secretary

New Arrival

Paula Ruth Wire was born to Rev. and Mrs. Paul Wire in Italy, May 15, 1965.

Prayer Requests

Pray for David Spalding, age one, who has had to be brought home from Bolivia for medical treatment. His condition has improved since being in the States. Pray for his full recovery.

Pray for Rev. Boyd Skinner of Chile, who was stricken ill while out on a preaching engagement. He is improving, but still needs our earnest prayers.

New Missionaries at Work

By PAUL W. MARSHALL
Limbe, Malawi, Central Africa

We are now into our work here in Limbe. At the present I am pastoring the main station church and both of us are working on the language. At present I am conducting the services in Nyanja, but still I am using an interpreter in preaching. We do thank the Lord for His help with the language. We do want you to know that we are very happy in our work here.

Bible school enrollment is expected to be at an all-time high here this term. We are anticipating approximately twenty-seven or twenty-eight students. We do covet the prayers of God's people as the new term opens.

Greetings from the Cape Verde Islands

By Rev. CLIFFORD GAY

Since being in Cape Verde, I have travelled in all sorts of ways; but on this visit to Boa Vista, I travelled for the first time by donkey! No saddle of course, just a blanket folded up on its back! I was glad when many hours later we got back to the house! This island makes me imagine what the Sahara should be like. There are great expanses of sand dunes—no definite roads through them. I wondered if our pastor would be able to guide us home in the pitch-darkness. At any rate I thought, if we do get lost and have to wait for the morning, it will be comfortable lying in the sand. I changed my mind, however, a little while later when I switched on my torch and saw

dozens of huge land crabs! We had some good services in the interior of this island and I was very much encouraged with the work of our young pastor.

School Enrollment Booming

By BERTHA PARKER, Swaziland

We are into a new school year. Our enrollment is very high this year. On our main station we have three departments in our educational work. In the Teacher Training College we have 75 teachers in training; in the high school there are 152; in the primary school there are 381; and in the practicing school in connection with the Training College there are 120 children. On the farm which is part of our mission property we have an overflow school where there are 91 children. I do not have all the statistics in from our out-station schools as yet, but I know that everywhere there are large numbers. This presents a tremendous challenge to us, and we pray that during this year the Lord will help us to win many of these children and young people to the Lord.

Thank You for Your Prayers

Thank you, everyone who prayed for me during and since my recent surgery on my feet. The Lord has wonderfully answered prayer. I praise Him. I'd like everyone who has prayed for me to know that his prayers have been answered.—ESTHER THOMAS, Swaziland, South Africa.

What God Hath Wrought

By SAMUEL HEAP, Guatemala

In between building and other activities, we have been able to visit all our churches and missions here in the Peten district. This has given us an opportunity of getting to know at firsthand something of our work in this vast area of Guatemala. Two outstanding impressions remained with us: What God hath wrought! and, How much still remains to be done!

Without a doubt God has done great things for us. I believe the Church of the Nazarene was the first evangelical witness to pioneer this needy area. The work prospered and grew until today we have a witness in all the larger towns and villages. There are eight organized churches and missions. We have pastors in six of these. Some have hundreds in their congregations. The Church of the Nazarene has a good standing throughout the department, and wherever one goes one can find those who at one time have had some contact with our work.

What still waits for us to do? This can be answered only in the words of the Master: "Lift up your eyes . . . the fields . . . are white already to harvest." Calls are coming in for us to visit towns and villages, churches and homes. Without a doubt there are camps of men out in the bush—chicle



General Superintendent G. B. Williamson congratulates Rev. and Mrs. W. I. Deboard and Rev. E. J. Ewell as they are awarded "Citations for Service" at the Central California District Assembly. Both men are eighty-two years of age and are pastors on the district. Mr. Deboard has given fifty-six years of continuous ministry to the church, and Mr. Ewell forty-eight. District Superintendent Eugene L. Stowe, right, read the citations.

gatherers and woodcutters—who would welcome a visit if we were able to get there. Many people are going out to eternity, lost—without a knowledge of the truth—without Christ and without hope.

There are also three major building programs to be cared for, besides the usual demands of pastoring the church in Santa Elena and overseeing the work in the other churches. At times we feel like saying as did the disciples, "What are these among so many?"

But we thank God for our faithful pastors, and our faithful and capable companion, Mrs. Heap, who takes a very heavy part of the load. Thank God, also, for a consecrated people who are seeking to launch out, by all means, to win some.

Moving Missionaries

Rev. and Mrs. Ernest Eades are on furlough from Cape Verde Islands. They may be reached in care of the Department of World Missions, 6401 The Pasco, Kansas City, Missouri 64131.

Miss Esther Thomas has moved to P.O. Box 3, Stegi, Swaziland, South Africa.

The Rev. Harry Zurchers have returned to Puerto Rico for their fourth term. Their address is Calle Bucare 117, Punta Las Marias, Santurce, Puerto Rico.

Rev. and Mrs. Kenneth Crow arrived in the Republic of South Africa, May 31, 1965. Their address is 7 Conrad St., Florida North, Transvaal, Republic of South Africa.

Correction for Rev. and Mrs. Frank Howie's address. It should be 8, 2-D Rua Antonio Stromp, Lumiar, Lisbon, Portugal.

Dr. and Mrs. Donald Miller are home on furlough from India. Their address is 625 So. Lorena St., Los Angeles, California.

Miss Ruth Miller arrived on furlough from Nicaragua, April 28. Her address is 4117 No. Asbury, Bethany, Oklahoma.

Rev. and Mrs. Samuel Taylor have returned to British Guiana. Their address is Silvertown, Wismar, Demerara, British Guiana.

Mississippi District Assembly

Under the able leadership of Dr. G. B. Williamson, presiding general superintendent, the fifty-second annual assembly of Mississippi District, held at Jackson First Church, was a time of spiritual uplift and challenge to all who attended.

The report of District Superintendent W. Charles Oliver showed gains in Sunday school enrollment and in church membership. A total of \$332,076 was raised for all purposes, showing an increase in general giving. Mr. Oliver was reelected as district superintendent for four years on a near-unanimous vote.

The "Small Church Achievement Award" was presented to the Jackson Skyway Hills Church, which has shown outstanding growth since its organization in August, 1963.

In an impressive ordination service, four ministers received elder's orders—Dan Hamiter, Ralph Fink, Richard Boone, and Charles Powell.

A good spirit of harmony prevails throughout the district—FORB BOONE, Reporter.

Northern California District Assembly

The sixtieth annual assembly was held May 19 and 20 in Oakland. Dr. V. H. Lewis was the presiding general superintendent; all present appreciated his efficient leadership and his spiritual and challenging messages.

Our district under the efficient leadership of Dr. E. E. Zachary, superintendent, has reached two new firsts: first time to be a "10 percent" district, and first time to reach our district *Herald of Holiness* quota. Reports showed gains in every area of the work, with general interests giving amounting to \$132,285, an increase of more than \$21,000. Sunday school enrollment showed an increase of more than 9 percent.

In appreciation of our able district leadership, a love offering in cash and pledges amounting to \$579 was given to Dr. and Mrs. Zachary.

Mrs. Mary Anderson was reelected N.W.M.S. president, with Missionary Kenneth Stark and General President



Choir Director Ron Lush (back to camera) directs the Kansas City District camp meeting choir during a missionary service recently at the Kansas City campground. Seated in front of the choir from left to right are Rev. and Mrs. Paul Stubbs, missionary appointees to Korea; Rev. and Mrs. Donald Owens, missionaries on leave from Korea; and Miss Phylliss McNeil, missionary appointee to Africa. Right of the podium is Dr. John Knight, Florida District superintendent; Rev. Howard Borgeson, Kansas City St. Paul's Church pastor; Dr. Jarrette Aycock, evangelist; and Rev. Wilson Lanpher, Kansas City District superintendent. Dr. Knight and Dr. Aycock served as camp meeting evangelists.

Mrs. Olsen speaking in the convention.

A special service was presented on Wednesday evening in the interest of Sunday schools, with Church School Chairman J. Wilmer Lambert in charge.

The assembly closed with an ordination service conducted by Dr. Lewis, and John Alexander Metcalfe receiving elder's orders.—WILLIAM McMAHON, *District Secretary*.

Kansas City District Camp Meeting

"One of the best camp meetings ever," said the old-timers as they talked about the Kansas City District camp, June 7 through 13, at the District Center.

Truly the Holy Spirit was poured out upon the camp time after time—from the early morning prayer meeting to the people's meeting, through the morning service, the grove prayer groups, and the evening services.

Song Evangelist Ron Lush was outstanding; he led a children's choir of 80, and the adult choir and orchestra of more than 150, in the power of the Spirit. The congregation sang in the old-fashioned camp meeting way.

Dr. John L. Knight, superintendent of the Florida District, and Dr. Jarrette Aycock, former superintendent of the Kansas City District, preached the Word mightily in every service, with people converted, reclaimed, and scores sanctified wholly. Crowds were never better, with more than two thousand people in attendance at the closing service, in spite of a heavy rainstorm.

Rev. Wilson R. Lanpher, our district superintendent, has captured the hearts of ministers and laymen with his godly leadership.

We praise God for His presence in the district camp meeting, and these days will not soon be forgotten.—JIM MARTIN, *Reporter*.

Canada Pacific District Assembly

The annual assembly was held May 27 and 28 in Vancouver First Church.

The ministry of Dr. Hardy C. Powers, presiding general superintendent, was anointed of God, bringing blessing and inspiration to all present. It was a privilege to have Mrs. Powers accompanying her husband.

Rev. Roy Yeider, district superintendent, gave an encouraging report of progress, noting gains in all areas. A unanimous four-year call was given to Superintendent Yeider, and a love offering received for him and his family. Mrs. Yeider was reelected as the missionary president.

Dr. Arnold Airhart, president, and the King's Men Quartet presented the challenge of Canadian Nazarene College during the building program and this period of transition.

Pastors' reports were thrilling and many reported they were a "10 percent" church.

The assembly climaxed with an impressive ordination service, as Elwyn A. Grobe and David A. Stryker received elder's orders.

Among the visitors we were happy to have Superintendent Herman L. G. Smith of Canada West District, and Superintendent and Mrs. Bert Daniels of Washington Pacific District.

In the pre-assembly conventions, special speakers were Rev. Virgil Grover and Miss Joyce Blair, missionary from British Honduras.

The assembly closed with a weekend indoor camp with Dr. Orville Jenkins as the evangelist. Under his powerful messages, hearts were stirred, and a number found help in God at the altar of prayer.—J. R. SPITAL, *Reporter*.

Rev. Paul and Helen Mayfield, evangelist and singers, write that they have open dates for August, and would like to slate this time somewhere in the Middle West. Write them, c/o the Publishing House, Box 527, Kansas City, Missouri 64141.

Rev. Loran Irby writes: "God has been good to us while serving the Luray Church, near Springport, Indiana, for nearly three years. Twenty-seven members were received on profession of faith, fourteen of these added in the last year. Finances are coming in good, and a spirit of love prevails. I am closing my ministry in the pastorate this year, after thirty-three years in pastoral and evangelistic work. I will be available for weekend meetings, and supply, during 1965. Write me, Route 2, Vicksburg, Michigan."

Evangelist "Bob" Palmer writes: "I am now in my seventh year in the field, and it is a great joy to work with our fine pastors and people. I will be glad to go anywhere the Lord leads, and have some open time for the fall of '65. Write me, 494 E. Perry Street, Tiffin, Ohio."

Rev. William A. Tolbert writes that he has resigned as pastor of the Ellington Church, Caro, to accept a unanimous call to pastor First Church in Battle Creek, on the Michigan District. He begins his work in Battle Creek early in July.

Evangelist Joe Bishop writes that he has some open time in July. If interested, write him, 1515 S. Jensen, El Reno, Oklahoma.

BIBLE COLLEGE OFFERING

September 12, 1965

FROM THE DAYS of Bresee and until this hour, Nazarenes have never quibbled about supporting their various educational institutions. They have asked only one question: "Is this a worthwhile phase of our educational work?" Having received a sound, firm, affirmative answer, then they have proceeded to dig into their pockets to pay the bill.

The formation of a Bible college was firmly determined at the last General Assembly as a worthy member of our team of educational institutions. That having been determined, there is only one answer: We as Nazarenes will do as we have done with all other institutions—we will quickly and readily respond with a generous offering on September 12.

NORMAN R. OKE
Member, Board of Control

A Good Balance Gives Poise!



the GENERAL CHURCH LOAN FUND

For information write:

DEPARTMENT OF HOME MISSIONS
6401 The Paseo, Kansas City, Mo. 64131

DE QUEEN, ARKANSAS—Recently our church had a profitable revival with Rev. J. W. McGuffey as evangelist and singer. The Lord blessed in the services, and the church was strengthened and encouraged by the scriptural messages of Brother McGuffey. On the closing Sunday we broke our Sunday school attendance record for the year. Pastor and people are looking up.—H. F. DALTON, Pastor.

Evangelists James and Ruth Ford report: "We are enjoying our labors in the field of evangelism. Since last September we have labored with pastors and churches in Centerville, Indiana; Montrose, Iowa; Roseville, Illinois; Bicknell, Indiana; Scottsdale, Pennsylvania; Concordia, Kansas; Cambridge City and Connersville, Indiana; Somerset, Pennsylvania; Sparta and Lewisburg, Tennessee; Larned, Kansas; and Kings Mountain, North Carolina. We give God praise for the many souls at the altar of prayer. We are now making up our slate for 1966-67; also have two open dates for this fall. We carry the full program of preaching, singing, and children's work, and will go anywhere for freewill offerings. Write us, Route 8, Box 677, Indianapolis, Indiana 46231."

OCALA, FLORIDA—Silver Springs Church is enjoying the blessings of God. When we came here in 1962, we had less than 100 in membership and less than 100 in Sunday school. Faced with the problem of relocation, within six months we purchased a new parsonage and 7½ acres nearby in a good residential section. Later, while Dr. Mendell Taylor was with us in a revival, the site was dedicated to God. On Sunday, May 16, this year, the church and two educational buildings were dedicated by District Superintendent John L. Knight. The buildings are of contemporary design, and the auditorium seats 450 with space for 600 in Sunday school. The bank has appraised the

property at \$235,000; but with the pastor serving as supervisor, we were able to build for about \$80,000. We now have 152 members, over "12 percent" giving for missions, with 22 per Sunday increase in Sunday school attendance over last year. If you have friends in this area, write us, P.O. Box 225, Ocala.—ROY M. VAUGHN, Pastor.

Evangelist C. T. Corbett reports: "In seven weeks, closing in late May, I conducted six revival campaigns—in Lowell, Massachusetts, with Pastor J. Nielson; at Yarmouth, Maine, with Rev. D. Arey; at Oakland, Maine, with Pastor E. Lain; at Nashua, New Hampshire, with Pastor R. Hover; at Brightwaters, L.I., New York, with Rev. R. Utter; and at Columbus, Ohio, with Pastor V. Richardson. In these weeks I preached 60 times and saw 310 souls seek the Lord for pardon and purity, with new members added to the churches. This makes me, to date, 880 revival campaigns. I thank the Lord for His blessings."

PRINCETON, FLORIDA—On Sunday, May 30, this church celebrated its fiftieth anniversary. The church was organized one year after Rev. and Mrs. Allie Irick preached at a revival in a dance hall in the spring of 1914. We were privileged to have Rev. Mrs. Emma Irick return and conduct the anniversary revival. The church has been blessed of the Lord, now has 240 members, with 525 enrolled in the Sunday school. Rev. Gene Williams is in his fourth year as pastor.—Reporter.

SALISBURY, NORTH CAROLINA—Recently our church closed a wonderful revival with Evangelist W. W. Rose. Good crowds attended the services each evening, with God's presence manifested, and the altar filled with souls seeking and finding the Lord. Brother Rose is a Spirit-filled man of God; he plays the guitar, and preaches and sings the Word.—ROBERT F. TURNER, Pastor.

KANSAS CITY, MISSOURI—Under the leadership of Rev. Melvin K. Shrou, Grace Church has made notable progress in recent years. We have appreciated his deeply searching messages. God has enabled us to complete a beautiful sanctuary and educational unit, bringing valuation of church property to more than \$200,000. Plans are now under way for completing a fellowship hall and enlarging parking facilities. We have appreciated the ministry of the Shrouts and wish them Godspeed as they close their seven-year pastorate here to go to First Church in Huntsville, Alabama.—Reporter.

THE BIBLE LESSON

By BILLY J. FLETCHER

Topic for July 18:

Christians Grow Through Conflict

SCRIPTURE: I Corinthians 9:24-27; I Timothy 6:11-14; II Timothy 2:1-7; Hebrews 12:1-4; II Peter 3:14-18 (Printed: I Timothy 6:11-14; II Timothy 2:1-5; Hebrews 12:1-4)

GOLDEN TEXT: *Fight the good fight of faith, lay hold on eternal life* (I Timothy 6:12).

Listen to the uninformed critics of Christianity:

"What a wishy-washy, namby-pamby, spiritless, spineless, 'Yes Sir, No Sir, Three bags full, Sir,' goody-goody way of life. It's not for me; I've got red blood in my veins."

And the all-knowing youth, just having achieved the dignity of down on the upper lip and never having slept a night from September to April without a hot-water bottle, pronounces it, "Okay for weaklings and old ladies."

When you read the scriptures pertaining to today's lesson, check the smile if you can.

The Christian life is a race, a mastery, a discipline; it is a fight, and eternal life must be laid hold on. Far from being weak, Paul counsels Timothy that he must be strong and "endure hardness, as a good soldier of Jesus Christ." Christ endured a cross, and it is He to whom the Christian must look for his example. It is recorded throughout the Acts of the Apostles that Christ's followers lived with almost continual conflict. They accepted it as a matter of course. Not only did they have red blood, but they were prepared to spill some of it for the cause of Jesus Christ.

But not only is conflict a fact of Christian life; it is a necessary ingredient. It is one of the ways whereby we develop spiritually. The Bible says, "No chastening for the present seemeth to be joyous . . . nevertheless afterward it yieldeth . . . fruit" (Hebrews 12:11). Similarly James wrote: "Count it all joy when ye fall into divers temptations" (1:2).

We are not expected to feel happy about the trials of life when we are in the very midst of them. This, I think, would be superhuman. Yet it is true that, looking back, many people sincerely thank God for the testing times. They see the stresses of life as the



In the annual Bethany Nazarene College ivy-ring ceremony (above), Dr. Roy H. Cantrell, president, addresses the 185 graduating seniors and their families on the college mall. Dr. Cantrell (left) clips the foliage in front of Mrs. Jamelyr Lysk Beeson, Pasco, Washington, who received a Bachelor of Science in elementary education. The ceremony symbolizes the seniors separating for their lifework.



ension bars against which they flexed their spiritual muscles. It is possible to *count as joy* that which is not joyous. Happily, there is much we learn from the experience of others, but some things we cannot or will not learn but by the cut and thrust of living.

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Deaths

MRS. MAMIE ETHEL TROWBRIDGE (nee Berry) was born May 13, 1895, in Crothersville, Indiana, and died in Orlando, Florida, on April 10, 1965. In 1911 she was married to David Harlan Trowbridge; to this union were born four children. Converted in 1914, soon afterward she united with the Church of the Nazarene at Sidney, Illinois. Moving to Danville in the early 1920's, she had taught a Sunday school class and gave unstintingly of her service to the Lord and His work in the church. Her brief stay in Orlando, Florida (since October, 1962), was a blessing to all who knew her. She is survived by her husband, David H. Trowbridge, of Orlando; two sons, Hallie Marion and Russell Oliver; two daughters, Mrs. Mary June Clapp and Mrs. Olive May Osborne; a brother, Raymond Berry; and a sister, Mrs. Edith Goodnight.

HERMAN H. FANSLER was born August 5, 1888, in Charlottesville, Virginia, and died February 24, 1965, as the result of an automobile accident near

Midland, Michigan. He was converted in the Methodist church in January of 1915. Later, on moving to Youngstown, Ohio, he helped to start the Church of the Nazarene there, and became the Sunday school superintendent. Moving to Michigan, he became Sunday school superintendent at Detroit First Church, where he served for thirteen years. He later moved his membership to the Ecorse church, and then to a location in Lincoln Park. He was a faithful and dependable Nazarene layman for more than forty-one years. He is survived by his wife, Mildred; two stepsons, Harold and Rudy; three brothers, Ed, Warren, and Maynard; and a sister, Mrs. Etta Price. Funeral service was conducted by Dr. E. W. Martin, and his pastor, Rev. A. E. McFarland, with interment at Michigan Memorial Cemetery.

MRS. FRED M. BISHOP was born March 15, 1882, in Chebanse, Illinois, and died February 8, 1965, in Council Bluffs, Iowa, after an illness of four years. She was converted early in life, later sanctified, and joined First Church of the Nazarene in Council Bluffs on Easter Sunday in 1923. For many years she worked with the children in the Sunday school, in the V.B.S., and also served on the church board. Her husband died in 1949. She is survived by two daughters: Louisa Ruth, at home; and Mrs. Forrest C. Goble, of Winamac, Indiana; and a sister. Funeral service was conducted by her pastor, Rev. D. F. Hail, assisted by Rev. Gaylord Rich of Grand Rapids, Michigan, with burial in Memorial Park Cemetery in Council Bluffs.

MRS. VIOLET STUMMER was born October 8, 1911, in Kenesaw, Nebraska, and died May 5, 1965. On April 2, 1934, she was united in marriage to Herman Stummer. She was a member of the Church of the Nazarene, and a faithful Sunday school teacher in the local church for twenty years. She is survived by her husband; a son, Ronald; her mother and father, Mr. and Mrs. Burton Leopold; three brothers and three sisters. Funeral service was conducted by her pastor, Rev. William Shipman, with burial in the Kenesaw cemetery.

WANDA LOU MILLER, nineteen-year-old daughter of Mr. and Mrs. Harold Miller of Kenesaw, Nebraska, was struck and killed instantly by a car at Hastings, Nebraska, on April 25, 1965. She was an active member of the Kenesaw Church of the Nazarene, serving as N.Y.P.S. president, a Sunday school teacher, and sang in the choir. Besides her parents, she is survived by a brother, Darrell; and two sisters, Mrs. Rudy Jensen and Mrs. Frank Shaurig, all of Kenesaw. Funeral service was held in the Kenesaw church, with her pastor, Rev. William Shipman, officiating. Burial was in the Kenesaw cemetery.

Directories

GENERAL SUPERINTENDENTS

Office: 6401 The Paseo
Kansas City, Missouri 64131

HARDY C. POWERS:

District Assembly Schedule

Pittsburgh July 22 and 23
Southwest Indiana July 29 and 30
Kentucky August 12 and 13
Indianapolis August 18 and 19

Northwest Indiana August 26 and 27
Southwest Oklahoma September 8 and 9

G. B. WILLIAMSON:

District Assembly Schedule

Illinois July 28 to 30
Kansas August 4 to 6
North Arkansas August 25 and 26
South Arkansas September 8 and 9
Joplin September 15 and 16

SAMUEL YOUNG:

District Assembly Schedule

Eastern Kentucky July 22 and 23
Akron July 29 and 30
Dallas August 12 and 13
Northwestern Illinois August 19 and 20
Louisiana August 25 and 26
Georgia September 9 and 10

HUGH C. BENNER:

District Assembly Schedule

Northwest Oklahoma July 21 and 22
East Tennessee July 29 and 30
Virginia August 12 and 13
South Carolina August 19 and 20
Kansas City August 25 and 26

V. H. LEWIS:

District Assembly Schedule

Colorado July 21 to 23
Iowa August 4 to 6
Missouri August 12 and 13
Minnesota August 19 and 20
Southeast Oklahoma September 8 and 9

GEORGE COULTER:

District Assembly Schedule

Gulf Central July 22 and 23
Wisconsin August 5 and 6
Tennessee August 11 and 12
Houston August 18 and 19
North Carolina September 15 and 16
New York September 24 and 25

District Assembly Information

NORTHWEST OKLAHOMA, July 21 and 22, at Bethany College Church (First), 6749 N.W. 39 Expressway, Bethany, Oklahoma. Pastor Harold Daniels. General Superintendent Benner. (N.W. M.S. convention, July 19; N.Y.P.S. convention, July 20; S.S. convention, July 20.)

COLORADO, July 21 to 23, at the District Center, 8715 W. 16th, Lakewood, Colorado. Pastor Maurice Palmquist. General Superintendent Lewis. (N.Y.P.S. convention, July 17; N.W.M.S. convention, July 20; S.S. convention, July 21.)

GULF CENTRAL, July 22, at Gorman Memorial Church, 1602 Vineland Road, Orlando, Florida. Pastor Archie Williams. General Superintendent Coulter. (N.Y.P.S. convention, July 20; N.W.P.S. convention, July 21; S.S. convention, July 21.)

EASTERN KENTUCKY, July 22 and 23, at the church, 22nd and Bath Ave., Ashland, Kentucky. Pastor Lawrence B. Hicks. General Superintendent Young. (N.Y.P.S. convention, July 20; S.S. convention, July 20; N.W.M.S. convention, July 21.)

PITTSBURGH, July 22 and 23, at the Alameda Park Camp, Butler, Pennsylvania. Pastor S. T. Moore. General Superintendent Powers. (N.W.M.S. convention, July 20-21.)

ILLINOIS, July 28 to 30, at the Nazarene Acres, Route 1, Mechanicsburg, Illinois. Pastor Raymond Peters. General Superintendent Williamson. (N.W.M.S. convention, July 26-27; N.Y.P.S. convention, July 31.)

AKRON, July 29 and 30, at the District Center, 7970 Ruble, N.E., Louisville, Ohio. District Superintendent C. D. Taylor, c/o District Center. General Superintendent Young. (N.Y.P.S. convention, July 26; S.S. convention, July 27; N.W.M.S. convention, July 28.)

SOUTHWEST INDIANA, July 29 and 30, at the University Auditorium, University Campus, Bloomington, Indiana. Pastor C. G. Bohannan, 511 N. Grant, Bloomington. General Superintendent Powers. (N.W.M.S. convention, July 27-28.)

"SHOWERS OF BLESSING" Program Schedule

July 18—"Three Roads: Damascus, Jericho, Jerusalem," by Russell V. DeLong

July 25—"A Visitor from Outer Space," by Russell V. DeLong

August 1—"Four Cities: Babylon, Athens, Rome, Jerusalem," by Russell V. DeLong

Announcements

MARRIAGES

Marsha Lee Austin and Jimmy Curtis Devlin, on June 5, at Toledo, Oregon.

Mary Stockwell and Orval Hayes, on May 29, in Montrose, Iowa.

BORN

—to Gene and Margaret (Petty) Pershall of Clovis, New Mexico, a daughter, Lanita Kay, on May 30.

—to Rev. and Mrs. Vernon Stimpert of Lithopolis, Ohio, a son, Daren Kent, on May 3.

ADOPTED

—by Mr. and Mrs. Orville Kelley of Elmhurst, Illinois, a three-month-old baby girl; they have named her Debora Jean.

SPECIAL PRAYER IS REQUESTED

by a grandmother in Oklahoma for a granddaughter and husband, deep in sin, and the children are in danger, that God may undertake before it is too late;

by a reader in Texas, just out of the hospital, that God may heal his body if it may be His will;

by a reader in Washington, "I desperately need God";

by a Nazarene reader in California for God's help physically—for a special healing touch from God upon the bodies of the entire family;

by a grandmother in California for a granddaughter away from home working, in contact with all kinds of people, that God may keep her from sin;

by a mother in Ohio for a twenty-two-year-old daughter, going to the hospital for a spine operation, that God may undertake and heal; and also for herself, as she is very nervous and needs God's healing touch also.

Nazarene Camps

July 16 to 25, Central Ohio, at Nazarene Campground, 2708 Morse Road, Columbus, Ohio. Workers: Dr. Samuel Young, Dr. Orville Jenkins, Rev. H. G. Purkiser, preachers; James V. Cook, music director; Rev. Gene Clark and Treble Tone Trio, youth workers; Mrs. H. C. Little, children's worker; Rev. W. E. Zimmerman, prayer leader. Dr. H. S. Galloway, district superintendent.

July 16 to 25, Michigan District, District Campgrounds, Indian Lake, Route 2, Vicksburg, Michigan. Workers: Rev. Morris Wilson, Dr. T. W. Willingham, Rev. Paul Hettrick, Rev. Leon Chambers, James and Rosemary Green, singers, Rev. James R. Leonard, Mrs. Emily Moore. Dr. Fred J. Hawk, district superintendent.

July 19 to 23, North Arkansas District, at Arkansas Baptist Assembly Camp, Highway 59 South, Siloam Springs, Arkansas. Workers: Rev. John Hancock, Rev. Jack Dell, Rev. George Bloodworth, Rev. Boyd C. Hancock, district superintendent.

July 19 to 25, Missouri District, at Pinecrest Camp, Fredericktown, Missouri (7 miles south on Highway 67—County Road C). Workers: Dr. Mel-Thomas Rothwell, Rev. C. B. Fugett, Singer James T. Bohi. Dr. E. D. Simpson, district superintendent.

July 20 to August 1, Pittsburgh District, at Alameda Park Nazarene Camp, West Penn Street Extension, Butler, Pennsylvania. Workers: Dr. Edward Lawlor, Rev. Charles Hastings Smith, Dwight and Norma Jean Meredith, singers. Rev. Robert I. Goslaw, district superintendent.

July 23 to August 2, Canada Central District, Cedardale Camp, Pefferlaw, Ontario, Canada. Workers: Dr. Mendell Taylor, Rev. C. T. Corbett, Miss Isobel Armstrong, Rev. A. E. Stanford, Miss Mary Wallace, Singer Karl Ward. Rev. Bruce T. Taylor, district superintendent.

July 26 to August 1, Florida District, Suwannee Campgrounds, U.S. Highway 41, three miles north of White Springs, Florida. Workers: Dr. Lawrence B. Hicks, Dr. W. T. Purkiser, Professor James T. Bohi, Warren Whiting, Mrs. Mary Trissel. Dr. John L. Knight, district superintendent.

July 26 to August 1, Georgia District, one mile east of Adrian, Georgia, between Dublin and Swainsboro, on Highway 80. Workers: Dr. Ted Martin, Rev. Paul Martin, Boyce and Catherine Pierce, singers. Dr. Mack Anderson, district superintendent.

July 29 to August 8, Tri-District Camp, at Beulah Park, 1200 El Rancho Drive, Santa Cruz, California. Workers: Rev. Harold Daniels, Rev. Bert Daniels, Rev. Reuben Welch, Rev. Danny Steele. District superintendents: E. E. Zachary, Northern California; Eugene Stowe, Central California; and Kenneth Vogt, Sacramento.

July 31 to August 8, Akron District, Nazarene District Center, Routes 44 and 62, Louisville, Ohio. Workers: Rev. D. K. Wachtel, Rev. M. Kimber Moulton, James and Rosemary Green, music directors. Rev. C. D. Taylor, district superintendent.

August 1 to 8, Inter-Mountain Camp, for the Idaho-Oregon District. Workers: Rev. Stuart McWhirter, Rev. Robert Condon, Dr. Elwood Sanner. Write the district superintendent, Rev. I. F. Younger, P.O. Box 31, Nampa, Ohio.

August 1 to 8, Northeastern Indiana District Camp, at the District Campgrounds, East 38th Street Extended, Marion, Indiana. Workers: Dr. Ted Martin, Rev. Paul Martin, Rev. Clyde Gollieher, Rev. James Kratz, Professor Warnie Tippitt. Dr. Paul C. Updike, district superintendent.

August 6 to 15, Arizona District Camp, at Camp Pine Rock, 103 Pine Drive (turn off Copper Basin Road to Hemlock), Prescott, Arizona. Workers: Dr. Ralph Earle, Rev. Paul J. Stewart, Professor Ron Lush. Dr. M. L. Mann, district superintendent.



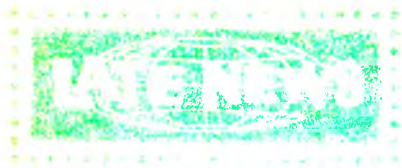
Lt. Lowell M. Malliett, USNR, has been ordered to active duty as a chaplain with the First Marine Division in Camp Pendleton, California. Chaplain Malliett is a former marine, and has served as pastor of the Kendon Drive, Lansing, Michigan, Church of the Nazarene. He is a graduate of Olivet Nazarene College, Nazarene Theological Seminary, and Michigan State University.

August 6 to 15, Washington and Philadelphia Districts, North East, Maryland (one-half mile north of Route 40). Workers: Dr. W. T. Purkiser, Rev. H. Dale Mitchell, Rev. Paul Hettrick, Singer DeVerne Mullen, Rev. Gloria Files, and Dorothy Adams; Mrs. Grace Bertolet, organist, and Robert Brown, pianist. Rev. John Gardner, youth leader. Dr. E. E. Grosse, superintendent of Washington District, and Rev. James E. Hunton, superintendent of Philadelphia District.

August 15 to 22, Eastern Kentucky District, Mt. Hope Nazarene Camp, on State Route 156, between U.S. Routes 11 and 32 (about seven miles south of Flemingsburg). Workers: Dr. Edward Lawlor, Dr. Orville Jenkins, Mr. and Mrs. Ralph Dunmire. Dr. D. S. Somerville, district superintendent.



Rev. Roy Fuller, pastor of First Church, Panama City, Florida, presents four Christian Service Training certificates to Mrs. Nina Siler, local C.S.T. director. The four awards are for Registered Teacher, Qualified Teacher, Certified Teacher, and Registered in Sunday School Administration. Mrs. Siler completed the work in one year, as well as directing a training program in which fifteen were granted Registered Teacher certificates, five Qualified certificates, one Certified, and two in administration. The church school was chosen "Sunday School of the Year" on the Alabama District this year.



Baptistry in New England Camp Meeting

The New England District has installed a baptistry in the platform of the district camp meeting tabernacle in North Reading, Massachusetts.

It is planned to have an annual baptismal service on the last Saturday afternoon of the camp for those who wish to be baptized by immersion. This year's service was scheduled for July 9.

Spanish Broadcast Saluted in Argentina

The Nazarene Radio League has just received a letter from the Argentine Federation of Evangelical Churches containing the following greeting:

"The Argentine Federation of Evangelical Churches wants to congratulate you for your valuable effort in placing 'La Hora Nazarena' on the air through Radio Splendid of Buenos Aires (50,000 watts). This comes to fill a great spiritual vacuum and it is a singular contribution to the work of evangelism. Our hope is that 'La Hora Nazarena' will continue for a long time."

The Spanish Broadcast is supported by a special summer project of the Nazarene World Missionary Society.

Pastoral Change

After serving the Loudendale, Charleston, West Virginia, Church for over five years, Rev. John F. Hay has accepted a call to Parkersburg, West Virginia, First Church.

Bethany Dormitory Planned

Bethany Nazarene College, Bethany, Oklahoma, hopes to start construction in September of a dormitory to house 240 women adjacent to the campus there. Bethany received a federal loan of \$854,000 toward the project. No estimate on the total cost has been announced.—N.I.S.

Bible College Offering

Leaders are hopeful that the goal of \$200,000 toward the new Nazarene Bible college will be reached at the church-wide offering on Sunday, September 12.

Information on sites available for the proposed school will be studied by members of the Board of Control at a meeting in September in Kansas City, Missouri.—N.I.S.

Seminary Prospects Good

Dr. L. T. Corlett, president of Nazarene Theological Seminary, said that prospects were bright for another large entering class this fall at the Seminary.

Dr. Corlett announced that more than \$80,000 has come in from 2,394 churches and individuals toward the \$125,000 goal needed to start the library annex. He

said the Seminary board hopes to break ground for the structure at its annual meeting next January.—N.I.S.

Nazarenes to Open European Bible School

Due to the growth of Nazarene work in continental Europe, a European Nazarene Bible School will be opened next fall at Bussingen, southern West Germany.

Dr. G. B. Williamson, general superintendent in jurisdiction, said a medium-sized hotel has been purchased at a cost of \$60,000, and is being renovated for the start of classes.

Rev. John B. Nielson, Lowell, Massachusetts, has accepted appointment as principal of the school. He holds three earned degrees, including a B.D. degree from the Nazarene Theological Seminary, Kansas City, Missouri, and the M.A. degree from Brown University, Providence, Rhode Island.

Nielson, with his wife and two of their four children, will leave the United States for Bussingen in August.

Bussingen is near Schaffhausen, Switzerland, and thirty-five miles north of Zurich.

Courses will be taught principally in English at the start. The school will serve Nazarene youth from churches in Italy, West Germany, Denmark, and the new church in Sweden.

This will be the first Nazarene Bible school in continental Europe. The denomination maintains six accredited liberal arts colleges in the United States, and Bible schools in many of the forty-six countries where it has work.—N.I.S.

Conference on Evangelism

All six general superintendents will take part in the Conference on Evangelism at Music Hall in Kansas City, Missouri, January 11-13, 1966. A key message will be delivered by Evangelist C. William Fisher.—N.I.S.



Glenn Urges Faith "Exploration"

DALLAS, TEXAS (EP)—Lieutenant Colonel John H. Glenn, Jr., America's first astronaut, called on clergymen to be the "original astronauts in the area of faith exploration."

Addressing some eighty-five hundred Southern Baptists here, he said there must be a continual reexamination of religious faith, exceeding the exploration of space.

"The highest form of progress is in the realm of the spirit, not science," he said. "Ultimate progress deals with ultimate issues."

At the pastors' meeting, held in connection with the Southern Baptist Convention's annual sessions, Colonel Glenn,

a United Presbyterian elder, received a plaque for his accomplishments in his Christian faith and in the realm of science.

The citation was presented to Colonel Glenn by Rev. Jess Moody of West Palm Beach, Florida, president of the pastors' conference, who said that the astronaut's Christian influence among youths "is applauded by Southern Baptists everywhere."

Churches Sponsor Center for Japan's Truck Drivers

KAKOGAWA, JAPAN (EP)—A church-sponsored haven for truck drivers on the highway between Tokyo and Shimoseki has been opened here, some twenty miles from the industrial city of Kobe.

In addition to providing food, rest, and counseling facilities for truckmen, the project, called the Traffic Labor Welfare Center, will also encourage research on the cause and prevention of highway accidents.

Trucking companies and government officials have joined the United Church of Christ in Japan (Kyodan) and the National Christian Council in sponsoring the center. Churches in Holland, Germany, and Australia have contributed financially through the World Council of Churches' Division of Inter-Church Aid, Refugees and World Service.

The center consists of two new prefabricated buildings which house a restaurant, Japanese-style baths, beds for twenty-five drivers, an office, and counseling rooms.

India Bars Missionaries from Nagas

ERNAKULAM, INDIA (EP)—Foreign Christian missionaries have been ordered by the Indian government not to work among Nagas, the East India tribesmen who demand an independent state.

The announcement was made by Bishop Hubert Rosario of Dibrugarh, who said foreign missionaries are under formal orders not to preach among Nagas. His Roman Catholic diocese includes Nagaland, the state set up by the Indian government in 1963 as an answer to Naga demands.

Election of NHA Officers

DETROIT, MICH.—Dr. Paul L. Kindschi was elected president of the National Holiness Association at the recent convention held here.

Other officers elected included Bishop Myron F. Boyd, first vice-president; Dr. Kenneth E. Geiger, second vice-president, and Colonel Bramwell Tripp, third vice-president.

Also included in the report of the nominating committee were the following: Bishop C. B. Byers, recording secretary; Dr. Melvin Snyder, treasurer; Rev. Lawrence R. Neff, memoirist; Dr. Delbert R. Rose, historian; and Francis L. Smeed, legal advisor.

Pen

the **A**nswer corner

Conducted by W. T. PURKISER, Editor

Points

Act Your Age!



THERE THEY WERE—180 junior boys and girls, full of wiggles, squirms, and squeals! With the rustic cabins, pine trees, and dust it even smelled like boys' and girls' camp.

What a great time to be alive! As I stood watching the boys waving daddy long-legs in front of screaming girls, I could feel the vitality of youth seep back into my body. All of those youthful experiences, plans, and commitments flooded the screen of my memory. I had begun my Christian walk as a ten-year-old girl and felt the call of service as a teen-ager.

A sudden jolt brought me back to the present as I heard a distraught parent cry, "Johnny, act your age!" There came a corresponding cry in my own heart for all juniors to act their age. Jesus said, "Suffer the little children to come unto me, and forbid them not: for of such is the kingdom of God" (Mark 10:14).

In childhood an individual is at his closest natural position to God. Children have all the natural propensities for faith in God, His Son, Jesus, and the Holy Spirit. Miracles are not impossible to the faith of a child. Obedience to God is the natural outflow from the youth who finds salvation from sin. Mountains of doubt and fear are unknown to childlike faith. As my pastor-husband has said, "The youth of our church can finish the job before our older folks can convince them the task can't be done."

Our Master told us that adults must return to the faith and humility of a child in order to be pleasing in God's sight. "Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven. Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven" (Matthew 18:3-4).

Boys and girls, act your age! Exercise all of your God-given faith and love. "Let no man despise thy youth; but be thou an example of the believers" (I Timothy 4:12). Within that bundle of energy lies the seed of the gospel. May we water and nourish it well.—*Pauline Kuykendall, Wister, Oklahoma.*

"The Answer Corner" receives a great many more questions than it is possible to use in the "Herald of Holiness." But no question can be given consideration unless the name and address of the sender are included. Whatever would keep one from signing his name would make it unwise for the editor to attempt an answer. If a personal reply is desired, a self-addressed, stamped envelope may be included. Printed answers may take from four to six months to appear.

Can you tell me why church people are so unfriendly? The pastor says from the pulpit, "We are a friendly church," and yet I have not been to Sunday school for weeks due to sickness, and not one has come to call. My dear one has gone to be with the Lord, so I am lonely.

I will not make any excuses, and hope your question will call attention to the plight of others in the same situation.

As to yourself, I would suggest that you start toward a positive solution to the problem. Use your telephone to call others you know to be shut in, or

if you cannot call them, write to them.

If you do not know the names and addresses of such, call your pastor. He will be glad to have your help.

In doing something for others, you will find your own emptiness filled.

Does the Holy Spirit come into the heart when one is saved? What about the verse, "He is with you, and shall be in you"? If the Holy Spirit comes into the heart when one is saved, what happens in the experience of sanctification, as far as the Holy Spirit is concerned?

Conversion or regeneration is the work of the Holy Spirit (John 3:3, 7). "If any man have not the Spirit of Christ, he is none of his" (Romans 8:9). "As many as are led by the Spirit of God, they are the sons of God" (Romans 8:14).

"With you" and "in you" in John 14:17 must be interpreted dynamically rather than spatially, since Jesus said in the preceding verse that, when the Comforter should come, He would "abide with" the disciples forever.

In other words, it is not a question of the presence or absence of the Holy Spirit from the heart, since God cannot be excluded from any Christian heart. It is rather a question of what the Holy Spirit does in the heart.

A convert is born of the Spirit; a fully sanctified person is baptized with the Spirit. Unless we are to accuse our Lord

of indiscriminately confusing figures of speech (John 3:3 in comparison with Acts 1:5), we would have to admit that there is a difference between being born and being baptized, and that one is necessarily born before he can be baptized.

To be baptized with the Spirit is to be filled with the Spirit (Acts 1:5 and 2:4). Believers who are sealed with the Spirit (Ephesians 1:13) are commanded to be filled with the Spirit (Ephesians 5:18).

In conversion, the Holy Spirit implants the principle of spiritual life (Titus 3:5). In entire sanctification, He makes us free from "the law of sin and death" (Romans 7:23; 8:2). But it is all the gracious work of the Third Person of the Trinity, purchased by and provided in the death and resurrection of Christ (Romans 5:9; Hebrews 13:12) according to the will of God the Father (II Peter 3:9; I Thessalonians 4:3).

In John 1:9, if I understand it correctly, a second work is not recognized—in that "he is faithful and just to forgive us our sins, and to cleanse us from all righteousness," if we confess our sins. Just how do you make a second work out of that?

Verse 7 should explain it to you: "But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin."

Cleansing from all unrighteousness is not only conditioned upon the prior confession and forgiveness of sins; it is also conditioned upon "walking in the light." The New Testament makes it

clear that unbelievers do not walk in the light. They walk in darkness (John 8:12; 12:35; I John 2:9) until they receive Christ, the Light of life.

When you read the whole passage together, you see that we receive forgiveness of sins when we confess, and cleansing from all unrighteousness and from all sin as we walk in the light after our sins are forgiven.

NEW BOOKS

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the finest of holiness literature.



The Two Works of Divine Grace

By S. W. STRICKLAND

What does the Bible have to say about conversion and sanctification?

Rev. S. W. Strickland helps us seek the answer by turning directly to God's Word. The result is an informative study of the two works of grace as found in the Old Testament, the Gospels, Acts, Romans, Corinthians, Ephesians, Thessalonians, and the Petrine Letters. 76 pages, paper. \$1.00

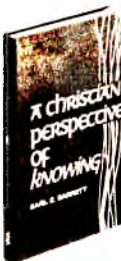


This Is Entire Sanctification

By ISMAEL E. AMAYA

As the title might well imply, this is a straightforward explanation of the doctrine and practice of holiness. It is brief, yet comprehensive, and well founded on scripture. Quotations from many leaders of the holiness movement give added support.

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A Christian Perspective of Knowing

By EARL E. BARRETT

Growing out of his own teaching experience and a long felt need for such a study, Dr. Barrett, a member of the Olivet Nazarene College faculty, sets out to establish the certainty of religious knowledge and the validity of personal, spiritual experience.

Scholarly and technical though this work may be, it maintains a warm spiritual tone providing



inspiration and food for thought. 224 pages, cloth board. \$4.95

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By W. T. PURKISER

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