

Herald of HOLINESS



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A NEW BEGINNING

JESUS is described in the Bible as the Author of our salvation. But He not only affords our redemption; He is our best Teacher concerning the purpose and meaning of it. He taught clearly the need of a thorough change in man in order to live pleasing to God. Those who deny this change have never had a good look at their own hearts; neither have they looked seriously at the holiness of God nor listened to God's description of sin-cursed man.

Throughout all of His teaching Jesus showed that it was the inner nature of man that needed a change and that the corruption of man was total in depth and breadth. He suggested that the key to temptation and to sin was to be found in this view. He insisted that murder has its true source in hate, and adultery has its rise in evil desires that were first of all entertained in the mind. Jesus always implied that humanity's need was universal—no exceptions. He insisted to Nicodemus, the trained churchman, "Ye must be born again."

The change that is demanded is radical—penetrating—and one that cannot be accomplished by man himself. John the Baptist also described Jesus' cure in the same thorough terms. He observed, "The ax is laid unto the root of the trees." He, too, insisted that tinkering or patchwork would not do.

In the richest sense, to become a Christian means a new day, a new order; it is a time of beginning again. The standard is

to restore man to the moral image of God. This leads to a second epochal crisis, one as clear as, but distinct from, conversion. There is a conflict of interest even within the Christian. There is a principle of evil warring against the will of God. God's answer is in the personal, fiery cleansing of the incoming Holy Spirit. But His entrance is conditioned on obedient faith that makes the atoning death of our Lord the groundwork for our trust.

The life that follows our deliverance is one of constant, daily trust. The Christian of our day may identify himself readily with an ancient confession, "It is of the Lord's mercies that we are not consumed, because his compassions fail not. They are new every morning; great is thy faithfulness" (Lamentations 3:22-23). The sanctified Christian does not hesitate to confess that his strength comes from God, received by faith, even moment by moment, but not on a precarious basis. The source is sure, unailing.

Even in the brief glimpses into the life beyond afforded him by the Spirit of God the Christian has strong hope and no easiness. Heaven is the land of final promise, prepared by God himself. It is a land

General
Superintendent
Young



of beginning again where righteousness reigns and sin is forever barred. Earth's pains and woes and evil are gone. The Lamb of Calvary's suffering is now the unquestioned Ruler and His scepter is of enduring righteousness. All the citizens of that country have been redeemed and their songs are pure and triumphant. Even now their hearts sing gladly:

*There's a land that is fairer than day,
And by faith we can see it afar;
For the Father waits over the way,
To prepare us a dwelling place there.*

*To our bountiful Father above
We will offer our tribute of praise,
For the glorious gift of His love
And the blessings that hallow our days.*

EDITORIALS

By W. T. PURKISER

At Year's End

How does it stand with us at year's end? Apart from mere sentiment, the close of one year and the beginning of another is a good time to pause, to look back, and to look ahead.

1962 HAS BEEN another year of strife and tension on the international scene. Clouds of war have more than once covered the sun. "Distress of nations" and "men's hearts failing them for fear" have even shaken the faith of some of God's people to the extent that they have forgotten what Jesus said in this connection: "When these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh" (Luke 21:25-28).

Within the United States, major crime has increased, racial strife has broken out in riot and murder, juvenile delinquency has moved up another frightening degree, and problems of economic adjustment continue to mount. Even more serious is a loss of moral sturdiness and commitment to right at any cost. As Dr. Paul S. Rees expressed it recently:

"... We live in a society that rates success above conscience, puts payola ahead of principle, exalts status above servanthood, honors appetite above restraint, applauds the highjinks of the herd above the integrity of the minority."

YET WITHAL, God has been good to the Church of the Nazarene. During 1962, membership in the Church of the Nazarene in "the home base" rose to a total of 335,005. Of this number, 22,595 have joined by profession of faith during this one year. Add to this, 1,639 received from other denominations, and the total of "brand-new" Nazarenes reported during 1962 is 24,234. The net increase stands at 8,135.

During the year, Nazarene per capita giving has risen \$3.62 to a total of \$145.78 for all purposes per member. One thrilling part of this financial record is the Easter Offering for world evangelism, which totaled \$1,266,920, the largest special offering in our history by over \$70,000.

AND WHAT of the future? As bright as the promises of God. But this is no time for retrenchment, for smug self-satisfaction. This is the time to gird on the armor a little tighter, and go out to holy war against sin and carnality under the

banner of "Holiness unto the Lord." "When the enemy shall come in like a flood, the spirit of the Lord shall lift up a standard against him" (Isaiah 59:19).

The Glory and the Pressure

We have heard the statement: "It used to be said, 'Keep the glory down.' Now it is, 'Keep the pressure on.'"

Sometimes this remark is made by those interested in keeping the glory down. When this is the case, I am 110 per cent for it. More often, however, it seems to be quoted by those who want to escape the pressure. At any rate, it presents an interesting study in contrasts.

ONE WAY to get things done is to keep the pressure on. Most of us will do about as much as we have to, and not a great deal more. This carries over into our spiritual lives. It seems to take the persistent nudging of superintendents, pastors, and leaders to keep us moving along. Dr. H. Orton Wiley used to quote the verse, "The wicked flee when no man pursueth," and add with a chuckle, "But they make much better time when someone gets after them." And this seems to apply not only to the wicked but to the righteous as well.

It's always a bit of a puzzle why good people will do more to win a contest than they will to win souls. Of course, part of the reason is that the contest translates into terms of the here and now, in a clearly defined challenge, an ideal which we otherwise heartily approve but which somehow seems indefinite and vague and therefore easily put off until tomorrow. And the contest, with its precise goals, its plainly marked objectives, and its measurable results keeps the pressure on.

The "pressure" has the merit that it directs and channels a zeal which might otherwise so diffuse and dissipate itself as to be virtually powerless. The gentle rays of sunlight spread over the earth with a mild warmth. But when those rays are concentrated through a magnifying glass into one glowing spot, they burn with tremendous heat.

BUT UNLESS a genuine enthusiasm for the cause grips us, we tend to resent pressure even when it is in the direction of doing what we acknowledge we ought to do. As a college administrator, I talked with a young man who seemed to have a strong aversion for chapel attendance. He said, "I really don't mind going to chapel. I just don't want to

The Cover . . .

Sunrise through storm clouds over the Sea of Galilee in the Holy Land is a symbol of the beginning of a new year in our troubled world. The rising of the sun means the renewal of both opportunity and challenge. The beginning of the new year reminds us both of our unfinished task and the urgency of the hour. Let us put our hands in the hand of God and walk out to face the future unafraid.

be told that I have to go." He has much company.

Of course there is no law which says that it must be one or the other. The "pressure" represents the plans and programs which are so much a part of living and working together. The glory stands for the burning passion and glowing zeal which puts life and fire and real satisfaction into what otherwise may quickly become drudgery and dragging heels.

REALLY, WE NEED BOTH. If we had to choose, we should certainly choose the glory. But it need not be "either . . . or." It can be "both . . . and." As Stephen Winward said, "The devil's pastime is the creation of false antitheses." The machinery must have the power of the steam or it is worthless. And the steam needs the machinery to get itself translated into power at the place where the power is needed.

To be sure, some have been tempted to substitute the pressure for the glory, and to suppose that pressure alone will get the job done. And it is the glory that is most apt to depart, lost by neglect and default. But it does not have to be so. Our first concern may well be to create the conditions in which the radiant glory of the Lord may shine through. We need only to remember that destroying the machinery will not of itself create the power, and resisting the "pressure" will not guarantee the glory.

Editorial Note . . .

The last of the expositions of the International Bible Lessons prepared by Dr. Arnold Airhart appears in today's *Herald of Holiness*. We have greatly appreciated Dr. Airhart's clear and comprehensive discussions of the heart of each lesson.

Throughout the calendar year 1963, the lesson comments will be written by Dr. Harvey J. S. Blancy, professor of religion and chairman of the graduate division of theological studies at Eastern Nazarene College. Teachers of Sunday school classes and students alike will profit from this column in the *Herald* as a supplement to the splendid materials supplied by the Church Schools Department.

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A NEW YEAR DAWNS!

*A new year dawns, and in the eastern sky
We see the signs of Christ's return;
Behold, His promised coming draweth nigh!
But while He tarries, may we yearn
To see lost souls brought safely to the fold,
That ere this year shall pass away,
And opportunity decay—
The whitened fields may yield their sheaves of gold!*

By PEARL BURNSIDE MCKINNEY





Strong Winds in British Honduras

General Superintendent
Williamson

IT WAS an interesting experience to be in British Honduras on October 31, the first anniversary of Hurricane Hattie. Everyone talked of that visitation of one year ago. A religious service was conducted in a public square to commemorate the death of near five hundred people.

In conversation, if not on official documents, everything is dated before and after Hattie. The capital city of Belize was most seriously damaged. The buildings of frame construction were not well reinforced. The path of the storm shifted suddenly toward Belize; therefore little notice was given of the approaching peril. Missionary Beals sent his loved ones out to safety in his car, but in heroic spirit stayed in the city to boost the morale of its stricken people.

Belize is built on the low, flat shores of the sea. It was thus an almost helpless object of destruction. In the wake of the havoc by the hurricane came torrential rains to flood the city with sullen waters and leave a deposit of silt eight to ten feet deep. Few buildings were left standing, and those which were, suffered damage either by the wind or water.

Damage to our Nazarene buildings was heavy. One faithful layman lost his father, and his body has not been found. Other families suffered losses. Reconstruction has gone forward but there are areas which are still grim reminders of the historic visit of Hattie.

Another strong wind is blowing with gale force in British Honduras. This quiet and almost com-

placent colony of 90,000 population embracing an area 200 miles long by 100 miles wide is caught in the pressure of the winds of nationalism which now sweep across the face of the whole earth. Its social and economic problems are staggering. Its resources are extremely limited. There are no known deposits of ore, oil, or coal. It has but one deep-water port, which is undeveloped. Agriculture offers the greatest source of income. It produces sugar cane but has no refineries. Rice grows in restricted areas. Bananas and citrus fruit are in limited production. Cattle do well but they are few in number.

Sixty-five per cent of the population are of Creole origin. The rest are Spanish or Indian. Six languages are in use. English is understood almost universally. Along the borders of Mexico, Guatemala, and Honduras, Spanish is used more commonly. Three Indian dialects are found—Carrib, Kekchi, and Mayan.

Some of the people support the claim of Guatemala to British Honduras. Another group believe loyalty to Britain to be the wiser policy. But no doubt a great majority are calling for independence, which will probably be granted within the next two years. It seems no country in the world, however small, isolated, poor, or defenseless, is satisfied with less than full autonomy.

What the future holds beyond independence none can see. But toward that goal all are now pressing with urgent demand.

This cry for independence and self-determination is heard in the church also. It multiplies and complicates the problems of administration. Just how to plan for the future is not always clear. But one thing is perfectly clear: we are under mandate of God to preach the gospel to every creature. Whatever their color, race, social ideals, economic status, or political philosophy, men need Christ—the only satisfaction for their spiritual hunger. He is the Bread of Life for all people. We who know Him are obligated to make Him known to all who have not heard.

Negative holiness is the beginner's holiness. It is what the law was to St. Paul, "the school-master. Christ is the end. To love Him and serve Him out of a cleansed heart with the bursting fullness of perfect love is the real holiness bought on the Cross (Hebrews 13:12). We must never, no, never, lay aside our clean, holy living. The moment we do that we will backslide. We must not exult in our clean, holy living; the moment we do that we will become dead fossils. Fossils are great historic values but vital, living organisms must reproduce like kind and populate heaven with happy saints.—Lawrence B. Hicks.

WHEN MISSILES MENACE

By PERSHING PARKER

Editor, *Common Sense*

TODAY the morning headlines brought more reminders of the tensions which divide the world. The threat of war remains with us day by day. The same people who said last year, "Every time I hear a plane I think it might be Cuban bombers," will now be saying, "Every time I hear a noise I am afraid it is a Cuban missile." Others will continue to moan, "I don't know what the world is coming to." Others will say with stronger conviction than ever, "The end is almost here. The Lord will return any day now."

Now we do live in such a world that only an ostrich with his head in the sand could possibly refuse to admit that there is great cause for concern. The combination of man's depravity and ingenuity could, almost overnight, make things so bad that the Almighty would step in to end it all. Many who are familiar with Bible prophecy assure us that Christ could come at any time.

Even if judgment day is not yet upon us, it could well be that our nation, indeed all Western nations, are about to be chastised for their fumbling and disobedience. That we are a nation of churches does not make us angels to be contrasted to some sort of Soviet demon. America has sins enough so that a national catastrophe would not be a denial of the justice of God.

However, after all this is granted, we need to remind ourselves that there is great danger in overemphasizing the dark side of current events and ignoring certain Bible truths about how God works in the world. When it is repeatedly announced that Christ is returning very, very soon, the temptation grows to shirk some of our God-given tasks. Some of the Thessalonian Christians to whom Paul wrote had the idea that they did not have to earn a living any more in view of the Lord's expected return.

Today the temptation is to despair of making the influence of the gospel felt in the world or of making our country any better, to feel that evil has the upper hand so far as this world is concerned, and to sigh that all we as Christians can hope to do is to snatch hastily whomever we can as brands from the burning. Fear of what may

soon happen, even if Christ tarries, can sap our spirits and hinder our efforts for the Lord. The temptation to fear and despair must be resisted.

The time of judgment for the world or for our nation is not necessarily upon us. God does not always deal with us according to our deserving. Rather, He acts with grace and mercy. The Bible tells us that God postpones the day of judgment because of His mercy. "The Lord is not slack concerning his promise, as some men count slackness; but is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance" (II Peter 3:9). This tells us that God suspends judgment as long as He sees good possibilities for the salvation of men.

It is crucial for us to realize that it is we ourselves who hold the door open for further mercy or slam it shut. Our attitude makes a great difference. God told Abraham that He would not destroy Sodom if ten righteous men could be found there. God didn't promise this to reward any good folk left in that city. They could have escaped with Lot. But if there were ten God-fearing men left, there was hope for that city! Some good might be accomplished there after all. Alas, there were not ten left.

Both Jesus and Paul predicted a great falling away from God before universal judgment falls upon the earth (Matthew 24:12; II Thessalonians 2:3). If Peter is correct (II Peter 3:9) when he says that God is more interested in the salvation of souls than in the display of judgment, then it would seem that as long as the Church of Jesus Christ is making a real difference in the life of a nation or of the world God will permit it to go on.

Suppose we give in to despair? Suppose we retreat in the face of all that opposes truth and righteousness by conceding victory to Satan and laying plans for nothing more than small raids against the foe to salvage what little we can? Suppose we become fearful in the face of what *might* happen? We will be weakening the effectiveness of the Church, thus hastening the day of judgment. We will be cheating our neighbors and loved ones of the strong influence for good that the Church can have upon a nation and upon the world.

We will be acting like Elijah when, discouraged and bitter, he went into the wilderness and requested of God that he be allowed to die. God still had work for him to do! Who knows what glorious victories may yet await the Christian Church if it does not retreat into pessimism! We cannot live day by day with the attitude that evil is just about to overwhelm us.

When the seriousness of world affairs weighs heavily upon us, there is an alternative to the attitude which says, "Well, it won't be long now." In the first place, we can follow Abraham's example and pray. We can pray for peace and justice. We can pray for world leaders and the assemblies

that guide the affairs of men.

Paul tells us to pray for all that are in authority. He gives us a very interesting reason: ". . . that we may lead a quiet and peaceable life in all godliness and honesty. For this is good and acceptable in the sight of God our Saviour; who will have all men to be saved, and to come unto the knowledge of the truth" (I Timothy 2:1-4). Paul wants rulers remembered in prayer so that the work of the Church may continue in peace, so that all may be reached with the gospel!

In the second place, we can follow Elijah's example when, after hearing the still, small voice of God, he continued in his place of service. We can resolve before God to do a better job of causing the leaven of the gospel to influence our nation and our world in the hope that the forces which work for destruction will be forced to retreat.

In the third place, we can realize with Peter that whenever Christ does come He wants to find us "without spot, and blameless" (II Peter 3:14), which means we must continue hard at work for

the kingdom of God.

In the dark days of 1940 it appeared that the end was in sight for Great Britain. Germany had conquered the continent of Europe, pushed the defeated British army into the sea, and launched a devastating air attack on London itself. One man refused to concede defeat; and he refused to allow the English to give up hope. He promised resistance, and he promised victory. What if Winston Churchill had lost heart? The history of the world would be far different today.

Each Christian has his private ideas about the meaning of current events. But let all Christians guard against a paralyzing pessimism and a defeatist attitude of surrender to Satan. Let us accept the challenge which the times thrust upon us. Let us pray for the vision and dedication we need to be channels through which the grace of God can flow to our needy generation. Let us allow the grim possibilities of our age to stir us up and to create within us a strong determination to do a better job of bringing God's will to pass on earth.

LOYALTY in SERVICE



by
**GLENN I.
LORD**
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MANY OF US have often read the name Robert E. Lee. Few ever stop to think of him in any other connection than the southern general in the Civil War. Here was a man who served the South out of loyalty to her people.

Lee had freed his own slaves before the war clouds of that conflict ever appeared on the horizon. He believed secession to be pure revolution, yet he led the secessionist army. He could not bear to think of being a part of an army that would go against his beloved state, his cherished friends, and his loved ones. He served a cause he did not believe in because he felt he owed his southland his service. He served from loyalty alone.

Many there are in all circles of life who might wish to rise to heights of loyalty like a Robert E. Lee but have neither the character nor the moral fiber to do so. The disciples of Jesus displayed a common attitude after the rich young ruler had left the Lord.

They were amazed that one so blessed with worldly possessions was not given a place in Jesus' kingdom. Immediately questions filled their minds: "Behold, we have forsaken all, and followed thee; what shall we have therefore?" (Matthew 19:27) We might translate this question into

modern language to read, "What is in it for me?"

Robert E. Lee's type of service is much more worthy. For after the war he remained in the South to become president of the very small Washington University (now Washington and Lee), where he might teach the blessedness of peace to the young men who had followed him into battle. However the attitude of the disciples, as found in their question, is more prominent.

The Apostle Paul could keep a joyful attitude when he was stoned, beaten, shipwrecked, and suffered many other perils. He counted it a joy to be worthy to suffer for Christ. Was he some other breed of Christian that he enjoyed this kind of victory? No, but he did look beyond the present and his attitude was right. Stranger even than his joy in suffering for Christ, Paul also rejoiced in suffering for his converts that they in turn might be stronger in the faith. Perhaps Paul's attitude was one of seeking service and finding places to serve in many different ways.

Jesus instructed His disciples that to be great was to take the position of least honor or attention.

He set an example for them when He "took a towel" and washed their feet. Or consider the time Jesus found it necessary to cross social and racial barriers and entered the despised land of the Samaritans. He did it to serve and to save a lost soul.

In one place Jesus gave instruction concerning the giving of a cup of cold water. To us a cup of cold water is nothing special. In that day a cup of good water was a rarity, and cold water almost unheard of. When the person was willing to go so far as to give cold water, he would also be the one to see needs hidden down inside. Perhaps there are those around who need an encouraging word, a prayer lifted in their behalf, or even a friendly smile or handshake. A cup of cold water isn't much, but it is a testimony that someone cares.

We cannot be hard on the disciples for their astonishment when the rich young ruler left Jesus. To them he was the embodiment of success and blessing, and they thought here was one who would surely make it into God's kingdom. In that day, as in ours, there were two classes of people—the rich and those who wanted to be rich. Suddenly Jesus spoke words which show forever that

discipline and character are requirements in seeking, not the material things of the world, but the spiritual. Here was what the disciples missed and, unfortunately, so do many Christians today. The supreme goal of life ought to be Christ whether or not we are blessed with prosperity, popularity, or position.

The steadfast faith required of the disciples teaches another lesson we need to learn. The little chameleon can change his color to suit the surroundings. How about our faith? Is it grounded securely or does it vacillate, without any great disturbance to us, if the conditions require a "quick switch"?

There have been many who have been saved out of homes and conditions in which they have faced great opposition because of their faith, and they have stood unwavering. Has God saved them better than others? No, and neither do they recall the self-denial necessary for them to enter the Kingdom. Their faith is more precious than anything and no sacrifice seems too great to obtain it or to keep it. We need to forget the trials and self-denials of the past and look forward to the accomplishments of the future. Let us go onward in loyalty to service for Christ!

HOME AND FAMILY LIFE FEATURE

David and Son, Ltd.

By ALBERT J. LOWN, *Pastor, Paisley, Scotland*

THE RELATIONSHIP of David and Absalom could have been one of the most attractive father-and-son partnerships in royal history, sacred or secular. Because both were limited—the father by *sentiment* and the son by *sin*—the tragedy of their lives can be measured only by the unforgettable words of the bereaved and stricken father: "O my son Absalom, my son, my son Absalom! would God I had died for thee, O Absalom, my son, my son!"

David's lament has been shared by heartbroken parents in every generation as they have witnessed the end of their hopes and plans for the most promising of their children. The Word of God is indeed true to life's experience: "A foolish son is a grief to his father, and bitterness to her that bare him" (Proverbs 17:25).

And the contrast between parents who have been men and women after God's own heart and children who could have been sons and daughters after their parents' hearts is often perplexing and challenging to both reason and faith; a grievous cross and a daily heartbreak to the consecrated, praying home; the inexpressible woe of the manse or parsonage.

Instances of foolish Absaloms who have disgraced a family's good name and squandered the heritage that godly parents have given by faith and sacrifice are, alas, many. But in this case it would take the pen of a Dickens and the dramatic power of Shakespeare to describe the fatal limitations that cursed two lives, shattered a family, and plunged a nation into civil war.

Apparently Absalom was

A Son Without Limitations

"Like father, like son," was certainly true in physical attraction and charm. The teen-age David, ruddy, a lad with fine eyes and of a handsome appearance, was reproduced in the mature manhood of his son. And, like sister, too. Absalom's sister, Tamar, was so beautiful that her half brother, Amnon, violated the law of God and every code of family honor to accomplish his covetous, incestuous design. Absalom's daughter, born after four sons had died in infancy, possessed the beauty of both her father and aunt. Outstanding for his good looks, even in David's line, Absalom was a charmer of both men and women—truly, an Adonis.

Beauty was not merely skin-deep in the life of this favored son. Possessing also the gifts of mind and social grace needed by a destined ruler of men, this born leader was genuinely fitted and sincerely ambitious for the role of kingship.

It is a good thing for youth to be ambitious. As the glory of a woman is her hair, of age its wisdom, and of a prince his justice, so, affirms the Book, the glory of youth is its God-given strength. Energy and drive, vision and the desire to go places are the birthright of youth: to "mount up with wings as eagles," its natural element. It is hard for eager, questing youth to bear with the "squares" and their stern, insistent emphasis upon duty, patience, covenants, and responsibilities. The policy of peaceful change and acceptance of the *status quo* is anathema to ambitious Absaloms.

It is here, in youth's morning glory, its strength, that its greatest peril lies. At this strongest point the devil makes his age-long, subtle, threefold appeal. To the tireless, gifted body he offers the lust of the flesh; to the eager mind, the lust of the eyes; and to the craving soul, the pride of life. In life's golden days, Eden's triple temptation is always repeated. And, yielding to the tempter, Absalom, the crown prince who was the apple of his father's eye, became

A Son with Fatal Limitations

With so much to achieve his ambitions—good looks, graces and gifts, popularity and key friendships in high places—Absalom fell from the heights of promise to pollution's depths; solely because his life and powers were undermined and overthrown by the evils that menace and seek to master young lives in every generation. In the prime of life he came to needless, premature death.

The prizes that physical appearance can give—and so much the more today—were given first place in heart and life, the most pleasing and the most deadly form of idolatry. The annual polling of his hair was made a public spectacle.

It is not necessary to go to such lengths of personal vanity to be guilty of the same folly. When physical indulgence rules the desires, and the supreme aim of life is to receive—at any price—the favor and applause of the world, such covetousness is idolatry fatal in its consequences. Absalom died, suspended by his head from the bough of an oak tree, a victim of vanity. Isaac Watts was wise in the school of life when he avowed in sacred song:

All the vain things that charm me most,

I sacrifice them to His blood.

Far better to sacrifice vain things than be sacrificed to them.

Iniquity followed hard on the heels of idolatry: for with wrong things given first place in life, Absalom was willing to use any means, however vile, to gain his own ends. A supposed feast of reconciliation with his estranged brother, Amnon,

was used to murder the unsuspecting guest; the field of Joab was set on fire to gain the attention of David's right-hand general; after usurping the throne by an armed uprising, Absalom, the self-appointed avenger of his seduced sister's honor, made the breach between his deposed father and himself complete by a shameful, public alliance with the royal concubines. When naked self, silken or carnal, reigns in the heart, every sin can follow in the life.

Hypocrisy will not be slow to take its place among idolatry's wretched brood. Plotting to overthrow his trusting father's throne, Absalom screened his black treachery by professing that his presence at the center of conspiracy, Hebron, was for the purpose of fulfilling a special vow unto the Lord! Hypocrisy combined with idolatry and iniquity to blight this promising life. The young prince of Israel died as a felon, in a tragic, speedy, Old Testament "crucifixion" at the hands of the pursuing Joab. Sin had paid its wages.

That premature, cruel death could have been avoided if the weaknesses of early life had been curbed and disciplined by

A Loving but Limited Father

No one can doubt David's love for his erring favorite. "Would God I had died for thee!" was the anguished lament of despairing grief. But the father who would have given his life for his wayward son did not give the elementary discipline needed in vital years. Where Absalom was concerned love was indeed blind, sentimentally and woefully weak. Allowances were made, discipline and chastisement relaxed to an unwise and unjust degree. Of parental nurture there was abundance: of admonition, fitful spasms—literally, Absalom was allowed enough rope to hang himself, his father's indulgence weaving the fatal rope.

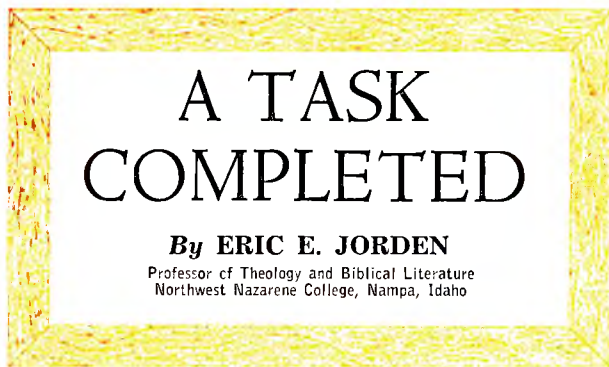
After his murder of Amnon had horrified the nation, the favorite was treated with greater leniency than anyone else would have received; the death penalty was remitted and a sentence of banishment imposed; but even this was partially lifted and for two years Absalom lived in Jerusalem, half-forgiven, half-banished, without sight or audience of the king. His most despicable action, the usurping of the throne and his murderous pursuit of his father, was regarded in a pitying light: "Deal gently . . . with the young man," was David's pathetic, unheeded plea.

Absalom died, horribly, reaping what self-will and sin had sown, but kingly duty had to yield to personal grief over the traitor's untimely death. Seemingly unmindful of the relief brought to the nation by the ending of civil war, of the sacrifices made by old friends and brave men for his cause, David plunged into a hysteria of grief and, as a recluse, disdained food and sleep—to such an insane, futile degree that the veteran Joab confronted his sovereign with the very real possibility

that he would lose also his kingdom. Love's indulgence, even in grief, allowed sentiment unduly to sway conduct and relationships.

If need arose there are many parents who would die for their children; some have done so in taking the first impact of an accident, by the gift of a vital organ of the body, or in sacrificing a last, precious morsel of food. Our hearts are moved by the record of those who "being evil, know how to give good gifts" (even life itself) for their children's sake. But it is a greater thing to live for one's children in the love that does not spare reproof or chastisement when the child's welfare is at stake.

"As many as I love, I rebuke and chasten," saith the Lord (Revelation 3:19). Wise, human correction by the "fathers of our flesh" becomes, in Hebrews twelve, an illustration of God's correction of His children's spirits, with adult holiness in view. Likewise divine love sets the pattern for parental love—love that suffers, entreats, and endures, but is not sloppy and sentimental and weak; love that is stern and strong and severe and virile, as occasion demands. The impossible wish of self-accusing grief, "O my son Absalom, . . . would God I had died for thee!" need never have been expressed if love of New Testament character had been exercised in the living relationship of father and son.



I have finished the work which thou gavest me to do (John 17:4).

THESE WORDS are a part of Christ's high priestly prayer. They were spoken just prior to the supreme sacrifice. They show, in essence, the consciousness of a task completed.

God the Father had witnessed His approval of the Son on several occasions. At the opening of Christ's ministry, He had spoken at the baptism (Matthew 3:17). At the Transfiguration, His voice of approbation was heard in a cloud (Matthew 17:5).

But Christ had also an inner witness to His life and work. He was conscious that in three brief years he had fulfilled the mission given Him. This consciousness of a task completed was threefold.

It is expressed *first* in verse 4: "I have glorified thee on the earth." In His ministry, Christ did not

draw attention to himself. Rather, He sought to have men glorify the Father. "My doctrine is not mine," He stated, "but his that sent me. If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself. *He that speaketh of himself seeketh his own glory: but he that seeketh his glory that sent him, the same is true, and no unrighteousness is in him*" (John 7:16-18).

This desire to have God the Father glorified is seen in Christ's words to the healed Gadarene: "Return to thine own house, and shew how great things God hath done unto thee" (Luke 8:39). His great works of healing resulted in God being glorified (see Matthew 9:8; 15:30-31). We may say, then, that Christ glorified God in His *doing*.

This is the challenge to His followers. Paul states the ideal this way: "Whether therefore ye eat, or drink, or *whatsoever ye do, do all* to the glory of God" (I Corinthians 10:31).

The awareness of a task completed is seen also in verse 6: "I have manifested thy name unto the men which thou gavest me out of the world." God's name reveals His *nature*. Elohim, for example, means "the strong One," and El Shaddai, "the all-sufficient One."

In associating himself with God, Christ revealed Him as "Father." "He that hath seen me hath seen the Father," He told Philip (John 14:9). The character of the Father is expressed as being essentially love. This is implied in John 17:26: "And I have declared unto them thy name, and will declare it: that the love wherewith thou hast loved me may be in them, and I in them." In His *own* love to the disciples, Christ revealed the love of the Father: "As the Father hath loved me, so have I loved you: continue ye in my love" (John 15:9). Christ manifested God's name (His nature) in His *living*, in His day-by-day relationships with His disciples. We need ask but one pertinent, personal question, *Do we?*

The consciousness of a task completed is seen, *thirdly*, in verse 8: "I have given unto them the words which thou gavest me; and they have received them, and have known surely that I came out from thee, and they have believed that thou didst send me." Christ never claimed the words He spoke as His. "The word which ye hear is not mine, but the Father's which sent me" (John 14:24). This is why those words were "spirit, and . . . life" (John 6:63). They came right from the heart and mind of God himself.

Christ, then, had received a message from God the Father for men on earth. This message He transmitted to His disciples, so that they in turn could and would pass it on to others.

Accepting the message resulted in two things: first, the disciples had accepted Christ as the Son of God; secondly, their transformed lives had made them "hated" by the world.

They were now no more of the world than Christ was (John 17:14). Christ could see the effectiveness of His *giving* the message He had received. He was assured in His own heart that He had fulfilled that part of His mission.

Though the disciples accepted the message Christ brought, and it changed their lives, in accepting it there came the responsibility to share it: "Go ye into all the world, and preach the gospel to every creature" (Mark 16:15). Their responsibility is likewise ours. It was our founder, Dr. P. F. Bresec, who said that we are to give the gospel "to every man in the same measure as we have received it." We cannot have the inner assurance of a task completed until we have "given the gospel" by going ourselves or helping to send others with it to faraway places, and by witness-

ing to all we meet as to its transforming, satisfying power.

A task completed! Christ's earthly ministry was short, judged by the normal span of service. In three short years He "finished the work" that God the Father gave Him to do. He had glorified God in His *doing*; He had manifested God's name (nature) in His *living*; He had transmitted God's message in His *giving* it faithfully to His disciples.

Our ministry of service will probably be longer than Christ's. Irrespective of length, however, there can be no greater satisfaction than to know, as He did, that we have glorified God in all our *doing*, shown His great love in all our *living*, and transmitted His message of salvation by *giving* the gospel to others in the same measure as we have received it.

III. Assurance and Holiness

By T. CRICHTON MITCHELL, *Pastor, Thomas Memorial Church, London, England*

Rev. Charles Wesley was born on December 18, 1707—255 years ago this year. In recognition of this date, the "Herald" presents a series of three articles on "The Witness of the Spirit in the Hymns of Charles Wesley."

A VERY GREAT DEAL has been written about the personal witness of John Wesley, and in a lesser degree about Charles Wesley's witness (or lack of it), to entire sanctification. A great many writers have taken in hand to show that no such witness was made by either of the brothers. Dr. R. S. Nicholson, writing in the *Asbury Seminary* for January, 1952, pithily and pointedly sums up the strange position of the critics, especially those who criticize John:

"One of the bishops quoted as affirming that Wesley did not profess the personal experience of Christian perfection bases his position on Wesley's not saying so in the exact words of a forthright claim. But the bishop took the position that one's profession to be perfect would be positive proof that he was not perfect. By that line of reasoning one might expect him to concede that Wesley possessed the experience but modestly refrained from professing it lest he be accused of boasting. But instead he feels that he did not have it, or he would have professed it; although his reasoning would be that if he professed it that would have proved that he did not have it."

In his *Plain Account of Christian Perfection*, Question 16 is, "But how do you know that you are sanctified, saved from your inbred corruption?" and Wesley's answer is:

"I can know it no otherwise than I know that

I am justified. 'Hereby know we that we are of God' in either sense 'by the Spirit that he hath given us' . . . As when we were justified the Spirit bore witness with our Spirit, that our sins were forgiven; so, when we were sanctified, he bore witness, that they were taken away."

But there is a strong link between John's prose witness (and the above is but one glimpse of it) and the poetry of Charles. Late in life, when asked for his personal witness to entire sanctification, John gave his considered answer in the words of Charles:

*Jesus confirm my heart's desire
To work and speak and think for Thee;
Still let me guard the holy fire
And still stir up Thy gift in me.
Ready for all Thy perfect will,
My acts of faith and love repeat,
Till death Thy endless mercies seal
And make the sacrifice complete.*

The Wesley brothers had their differences when it came to defining Christian perfection—John declaring that Charles set it so high "as to effectually renounce it"; Charles declaring that a perfection requiring qualification was a rather strange sort of perfection! Nevertheless down deep solid unities meet. To each of the brothers the justified Christian is called to sanctification entire and complete; called to inward and outward holiness, the removal of the inbred corruption of the na-

ture, and to the fullness of love made perfect.

"By perfection," says John, "I mean the humble, gentle, patient love of God and man ruling all the tempers, words, and actions, the whole heart by the whole life. . . . I mean loving God with all our heart and our neighbour as ourselves, I pin all its opposers down to this definition of it." With that set the definition of Charles:

*A heart in ev'ry tho't renewed,
And full of love divine;
Perfect, and right, and pure, and good:
A copy, Lord, of Thine.*

The desire for this we see in the hymns; indeed in scores of them:

*Come, O my God, the promise seal;
This mountain, sin, remove;
Now in my waiting soul reveal
The virtue of Thy love.*

The possibility of this we likewise see:

*Let others hug their chains;
For sin, and Satan, plead;
And say, from sin's remains
They never shall be freed.
Rejoice in hope, rejoice with me,
We shall from all our sins be free.*

The basis of such a hope is there also:

*The Word of God is sure,
And never can remove;
We shall in heart be pure
And perfected in love,
Rejoice in hope, rejoice with me,
We shall from all our sins be free.*

The expectation of realizing this hope likewise we find:

*What is our calling's glorious hope
But inward holiness?
For this to Jesus I look up;
I calmly wait for this.*

*I wait till He shall touch me clean,
Shall life and power impart,
Give me the faith that casts out sin,
And purifies the heart.*

*When Jesus makes my heart His home,
My sin shall all depart;
And lo! He saith, "I quickly come,
To fill and rule thy heart!"*

*Be it according to Thy word;
Redeem me from all sin.
My heart would now receive Thee, Lord;
Come in, my Lord, come in!*

The appropriating faith and exultant witness are here too:

*Saviour, to Thee my soul looks up,
My present Saviour, Thou;*

*In all the confidence of hope
I claim this blessing, now.*

*'Tis done! Thou dost this moment save,
With full salvation bless;
Redemption through Thy blood I have,
And spotless love and peace.*

To Charles Wesley, the sanctified life is marked by the hunger for more and more and yet more of the heaven of love in his heart. As John put it, "Indeed, what is it more or less than humble, gentle, patient love! . . . and so I advise you to read frequently and meditate upon the 13th chapter of the first epistle to the Corinthians. There is the true picture of Christian perfection."

*Love divine, all loves excelling,
Joy of heaven, to earth come down;
Fix in us Thy humble dwelling,
All Thy faithful mercies crown!*

*Changed from gloiy into glory,
Till in heaven we take our place,
Till we cast our crowns before Thee,
Lost in wonder, love, and praise!*

But one thing more: Charles Wesley has an equally earnest interest in the "renewed mind" as in the "renewed heart." He prays for "all the mind that was in Christ," an emphasis and prayer strangely lacking in modern holiness preaching.

*Plant and root and fix in me
All the mind that was in Thee;
Settled peace I then shall find;
Jesus' is a quiet mind.*

And in a searching and beautiful hymn of nine stanzas he expounds, analyzes, and seeks "the mind that was in Christ," each verse presenting a new facet of that mind. It is, according to Charles Wesley, a quiet mind; a gentle mind; a patient mind; a noble mind; a spotless mind; a loving mind; a thankful mind; a constant mind; a perfect mind.

*I shall fully be restored
To the image of my Lord;
Witnessing to all mankind,
Jesus' is a perfect mind.*

And just to remind us of the free spirit of this troubadour of God, who, like St. Francis, "had three cheers in his heart for Jesus," take his humorous tilt at those who denied the possibility of a deep enjoyment of personal assurance:

*Wherefore from us depart
And to each other tell,
We cannot on our heart
The written pardon feel;
A stranger to the Living Bread,
Ye may beguile and cheat;
But us you never can persuade
That honey is not sweet!*

THE CHURCH AT WORK

GENERAL STATISTICS for 1962

Church of the Nazarene

CHURCHES

United States	4,509	
British Commonwealth	285	
Other World Areas*	9	
Total (Domestic)		4,803
Net Gain	28	
Churches on Foreign Mission Fields ..	957	
Main Stations and Outstations on		
Foreign Mission Fields	1,125	

CHURCH MEMBERS

United States	323,491	
British Commonwealth	11,289	
Other World Areas*	225	
Total (Domestic)		335,005
Net Gain (2.49 Per Cent)	8,135	
Foreign Mission Fields		
(Full and Probationary)		58,997

MINISTERS

Ordained Ministers	6,212	
Licensed Ministers	1,821	
Missionaries (Under Department of		
Foreign Missions)	438	
Native Workers on Foreign		
Mission Fields	1,800	

CHURCH PROPERTY

Value of Church Property (Local) ..	\$187,115,018	
Value of Parsonages (Local)	38,963,083	
Total (Local)	\$226,078,101	
Value of Parsonages (District)	1,664,833	
Value of District Centers	5,679,571	
Value Other District Property	1,346,590	
Total (District)	\$ 8,690,997	
Value of Headquarters Property	1,530,000	
Value of Nazarene Publishing House	979,317	
Total (General)	\$ 2,529,347	
Value of Educational Institutions	16,705,101	
Value of Property on Foreign		
Mission Fields	9,157,283	
Grand Total (All Property)	\$263,160,929	
Indebtedness on Church and		
Parsonage Property (Local)	52,920,728	
Indebtedness on All Property		
(District)	1,763,560	
Indebtedness on Educational		
Institutions	4,831,612	
Total Indebtedness on All Property	\$ 59,515,930	

CHURCH FINANCES

Paid Local Interests	\$ 40,676,519	
Increase	\$1,922,206	
Paid District Interests	3,761,851	
Increase	161,132	
Paid General Interests	5,067,014	
Increase	300,028	
Total Paid All Purposes	\$ 49,505,441	
Increase	\$2,383,366	

PER CAPITA GIVING

Local Interests	\$ 121.42
District Interests	11.23
General Interests	15.13
All Purposes	\$ 147.78

ANALYSIS OF GRAND TOTAL

Paid by the Church	\$ 42,164,526
Paid by the Church School	3,292,133
Paid by the N.Y.P.S.	582,820
Paid by the N.F.M.S.	3,202,483
Paid Supplemental	263,482

SUNDAY SCHOOL

Number of Sunday Schools	4,730
Increase	41
Number of Branch Sunday Schools ..	106
Increase	11
Enrollment:	
Active Members	574,414
Officers and Teachers	60,675
Cradle Roll Members	54,510
Home Department Members	13,012
Branch Schools	3,502
Total (Domestic)	706,133
Increase	3,868
Average Weekly Attendance	
(Including Branch)	427,118
Increase	3,578
Number on Foreign Mission Fields ..	1,741
Enrollment on Foreign Mission Fields	101,996
Attendance on Foreign Mission Fields	71,121

VACATION BIBLE SCHOOL

Number of V.B.S.'s	2,831
Increase	99
Membership (Inc. OIL & Teach.) ..	279,563
Increase	13,695
Number on Foreign Mission Fields ..	487
Membership on Foreign Mission	
Fields	30,474

NAZARENE YOUNG PEOPLE'S SOCIETY

Number of Societies	3,892
Increase	99
Membership:	
Junior Fellowship	43,363
Teen Fellowship	40,803
Young Adult Fellowship	51,639
Total	138,805
Increase	6,018
Number on Foreign Mission Fields ..	605
Membership on Foreign Mission	
Fields	14,925

NAZARENE FOREIGN MISSIONARY SOCIETY

Number of Societies	4,415
Increase	75
Membership:	
Junior Members	38,518
Active Members	160,877
Associate Members	16,698
Total	216,093
Increase	10,127
Number on Foreign Mission Fields ..	997
Membership on Foreign Mission	
Fields	27,061
Members Prayer and Fasting League:	
Domestic	154,610
Foreign Mission Fields	13,997

* Canal Zone, West Germany, Samoa, and Bermuda.

S. T. LUDWIG, General Secretary



Telegram . . .

Indianapolis, Indiana—Rev. J. W. Short, former district superintendent, who recently underwent surgery, is now convalescing at his home, R.R. 3, Greenfield, Indiana.—Luther Cantwell, Superintendent of Indianapolis District.

Rev. Robert H. Scott writes that he has resigned as pastor of First Church in Fresno, to accept a call to First Church in Santa Ana, California.

Rev. and Mrs. O. O. Ireland, 40 Grant Avenue, Pittsburgh 2, Pennsylvania, will celebrate their golden wedding anniversary on December 28. Both Mr. and Mrs. Ireland were ordained by Dr. R. T. Williams in 1929, and pastored the following churches on the Pittsburgh District: Butler, California; Waltersburg, Johnstown, Greenville, Beaver Falls, and Bellevue, retiring from active pastoring in 1958. They have a son, John, in El Paso, Texas; a daughter, Mrs. Charles F. Smith, of Bellevue; three granddaughters; and two great-grandchildren. A family dinner is being planned for noon, and open house from 2:00 to 10:00 p.m. They will be happy to have their friends share this occasion with them.

Pastor H. Ralph Davis sends word from San Diego, California: "Just closed great revival with Evangelists Jarrette and Dell Aycock, who were at their best. Had eighty-two seekers, good crowds every night, receiving fourteen members, eleven by profession of faith."

Word has been received from District Superintendent R. C. Gunstream of New Mexico: "Rev. J. S. Collins, retired elder, died November 13. His wife, Effie, survives. The home address is 3016 Mackland Drive, Albuquerque, New Mexico."

Rev. Charles W. Powell writes that, after pastoring the Lealman Church in St. Petersburg for eleven months, he has resigned to accept the call to the Riverland Church in Fort Lauderdale, Florida.

On November 11, Mr. and Mrs. Thomas J. Cook celebrated their golden wedding anniversary at their home, 2 E. Texas Street, Henderson, Nevada. "Tom" and "Fern," as they are affectionately called, were converted and joined the Church of the Nazarene at Casper, Wyoming, over thirty years ago. They have been active in the church

ever since, being charter members of both the Las Vegas and Henderson, Nevada, Nazarene churches. Six children were born to this union of 1912: four sons—Joseph Merle; Harley Ruggles; Marvin Elmer, a Nazarene minister; Robert Samuel; and two daughters—Mrs. Jean C. Ray, and Mrs. Dorothy Dickey, Nazarene minister's wife. They also have fifteen grandchildren and one great-grandchild. Although the day was overshadowed by the fact that Mr. Cook was in the hospital with pneumonia, God answered prayer and he is now on the road to recovery. The sons and daughters, relatives and friends, present for the celebration, presented "Dad and Mom" Cook with a "money tree."

Mr. and Mrs. Harry Sukraw of Maxwell, Nebraska, celebrated their golden wedding anniversary on November 18 with open house at their home. About 165 friends and relatives came to bring good wishes to them, and the church presented them with a large plate-glass mirror. Mr. and Mrs. Sukraw are the parents of six children: Alice Wilson, Margaret Wade, Quinten, Ilene Miller, and Harold, and Paul. They have been members of the Church of the Nazarene for forty-seven years, and at present are members of the church in North Platte.

EVANGELISM

EDWARD LAWLOR, Secretary

1963—Won to Win

New Year's greetings from the executive secretary and staff of the Department of Evangelism. We pray that 1963 will be a year of personal soul winning for you. During this last year of the "Evangelism First" quadrennium, personal evangelism will be featured under the caption "Won to Win." Yes, we are won—won to win another soul to Christ.

Evangelistic Honor Roll

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

GROUP	MEMBERSHIP	GAIN REQUIRED	Church	Pastor	Membership at Last Assembly	Gain
I	1-24	4	Jasper	R. Archer	7	5
II	25-74	8	Butler	D. George	23	8
III	75-149	12	Aurora	R. Geren	35	10
IV	150-299	18	Granby	C. Roach	35	10
V	300 and above	25	Joplin Calvary	J. Roberts	38	12

Springfield Central	L. Paris	39	9
Cherryvale	F. DeBoard	56	11
Iola	W. Baker	137	14
Carthage	W. Paris	286	23

1960-64—Evangelism First

KANSAS CITY			
K.C. Bethel Glen	C. Shaver	26	9
K.C. Shawnee	C. Kinzler	35	8
K.C. Southwood	H. Cole	36	17
St. Joseph Northside	R. Emrich	37	17
K.C. Highland Crest	C. Fulton	43	15
Osawatimie	N. MacPherson	46	10
K.C. Trinity	R. Crew	70	19
Ottawa	R. Edwards	73	9
Topeka Auburndale	R. Schuman	104	13
K.C. Lakeview	E. Reep	135	12
K.C. St. Paul's	P. McGrady	186	24
K.C. First	C. Ellwanger	600	32

1963—Year of Personal Evangelism

NORTHWESTERN ILLINOIS			
Walnut	R. Prior	6	10
Peru	M. Johnson	14	7
East Peoria	R. Noland	16	5
Smithfield	N. Chandler	19	4
Sunnyland	R. Vincent	20	13
Rockfalls	R. Nickels	29	8
Wyoming	L. Williams	31	9
Dixon	R. Gibson	40	15
Peoria Forest Hill	W. Smith	44	11
El Paso	T. Young	48	10
Galesburg First	F. Pounds	65	9
Rockford Parkside	R. Clark	95	12
Rock Island First	D. Tyler	141	14
Peoria First	J. Swearingen	143	19
Bloomington	K. Bottles	173	26
Pekin First	J. Morsch	199	21

Won to Win!

TENNESSEE			
Spring Hill	F. Stephens	0	18
Memphis Berclair	T. Lane	20	4
Elmore	B. Atkisson	21	6
Nashville Benson	W. Strickland	23	5
Portland	R. Chason	29	10
Fulton	T. Daggett	40	8
Clarksville Park Lane	O. Donegan	52	8
Joelton	J. Craig	54	10
Memphis Whitehaven	J. Shockley	57	9
Tipton County	D. Patten	67	16
Columbia Grace	H. Oliver	92	12

Have you ever won a soul to Christ?

WISCONSIN			
Portage	S. Fry	4	4
Appleton	R. Keith	7	5
Eau Claire	R. Fowler	47	21
Mattoon	J. Thornton	60	8
Menomonie	M. Donaldson	64	8
Madison	E. Pannier	86	12
Racine Taylor	H. Frye	136	14

"Follow me, and I will make you fishers of men."

FOREIGN MISSIONS

GEORGE COULTER, Secretary

Back Home in Africa

By MARJORIE PEEL
Republic of South Africa

It hardly seems possible that four weeks ago today I was still in America. The night I spent on the plane was really short. The sun came up at 3:00 a.m. according to New York time. It seemed like a miracle to be carried so swiftly across the great Atlantic. As soon as the plane landed in Dakar, I hurried outside to put my feet down on the soil of Africa once more. But it was a long day, with four other "ups and downs," before midnight put us down once more, this time into Johannesburg. Several of my fellow missionaries braved the winter weather, and the late hour, to welcome me back to Africa. Elmer and Mary Schmelzenbach had come down from Arthurseat, and the very next morning hurried me off towards home.

I arrived home at Arthurseat at 6:30 p.m. on July 26, tired out from three days of traveling, but very happy to be

back. I am so very thankful to the Lord for traveling mercies through the air, o'er land and sea! One week later, my things were unpacked, my suitcase was stored away on top of the closet, and I was sleeping in my own bed in my own house; and furlough seemed almost like a dream in the long-ago past. I am constantly reminded of it, however, as different people greet me for the first time and welcome me back to Africa. I have been trying hard to catch up on the year's happenings, and to take my place once more in the wonderful family of missionaries in Africa.

The second week I was here, the Transvaal Bible Conference convened at Arthurscat. Besides having services all day, Mary Schmelzenbach and I entertained about twenty missionaries. We had a wonderful Bible Conference, with about seventy national workers present. God blessed the messages of Rev. Armond Doll in a special way to all of our hearts.

The next week the Arthurscat local church had scheduled a revival. Each morning I went with the women to a different kraal for prayers. Then we went off in two or three directions to visit in each kraal and invite people to the revival. We visited 130 kraals in all. Yesterday our Sunday school was up by about fifty people, and the closing day of the revival was a blessing to all of our hearts. Last night about sixty young people came and prayed their hearts out to God. Most of them are boarding students attending the government school, and we trust that we may cast a real and lasting influence over their lives while they are here.

Vacation Time

By FAIRY COCHLIN
Republic of South Africa

I had a lovely holiday recently over in Portuguese East. The first week I had revival services with our Portuguese church. God came on us and many received help at an altar of prayer, while some new ones began to seek for the first time. The rest of the time was spent at our station in Gaza. It was lovely to see old friends again.

We opened our little church at Scotia the first of June and followed it with a very good revival. It isn't a brick building, but it is nice, and we appreciate it. There is only about one hundred dollars' debt left on it. The people have worked and given, and it will be all theirs in a few years. Some others have helped a bit on it and we are most grateful.

We have three boys in elementary school learning to read and write so that they may go on to Bible school and prepare for the ministry. They are nearly twenty years old. Can you imagine yourself starting school at that age? They have real courage. Pray for them.

Progress on Sin-el-fil Project

By DONALD REED, Lebanon

Our Sin-el-fil project is coming along very nicely. We dedicated the church part on the fourteenth of October. The Armenian parsonage will be finished about Christmas. The people here have given over two thousand dollars on the project in the last five months.

THE N.Y.P.S.

PAUL SKILIS, Secretary

While a part of the nation is chilling under a blanket of snow, a few camping reports are in order.

The N.Y.P.S. is responsible for the following areas of camping: Junior High Camps, Youth Camps or Institutes, and Young Adult Retreats. If you have not yet returned the report blank for your district's N.Y.P.S. camps, please do so at once.

Hawaii District Youth Camps

One hundred seventy young people, pastors, and counselors registered for the Hawaii District camp held on the island of Oahu at Camp Puu Kahea, August 20-25. District President Solomon Kekoa presided over the "best youth camp ever." Rev. and Mrs. Jarrell Garsce from American Samoa were the special guests and speaker for the camp.

Aloha from the N.Y.P.S. in Hawaii.

Minnesota Married Couples' Retreat

It was Minnesota's fourth annual couples' retreat. Lake Koronis was the location, September 29-30 the date. Forty-nine couples responded to the invitation for fellowship, fun, and devotion. District Superintendent Roy F. Stevens brought messages on "The Spirit-filled Life." All agreed that young adult retreats are a *must* in the district N.Y.P.S. program.

.....

A letter of interest to Edith Lantz, editor of *Aldersgate Teen Topics*:

"... Thank you so much for the excellent job you are doing with Aldersgate Teen Topics... We are having our choir loft full of teenagers every Sunday night. I don't know whether it is N.T.F. that is filling the choir or the choir that is helping N.T.F. but we are finally seeing the light of day relative to the tremendous task of winning these grand teens for Christ."

Sincerely yours,

J. REYNAL RUSSELL, Pastor
Woodward, Oklahoma

Canada Atlantic Institute

The weatherman was far from cooperative for this Canadian institute. However, rain didn't dampen the enthusiasm of the seventy young people gath-

ered at Pugwash, Nova Scotia, August 6 to 13. Campers and workers were blessed by the ministry of District President Owen Underwood. Institute Director Walter Wilcox is to be congratulated for his leadership.

South Arkansas Youth Camp

Camp Clearfork, Hot Springs, Arkansas, was the scene of the annual institute of the South Arkansas District N.Y.P.S. Rev. Wallace Renegar, pastor of Hot Springs Richard Street Church, was used of the Spirit in his presentations. The camp staff is to be thanked, along with District President Tom Hermon.

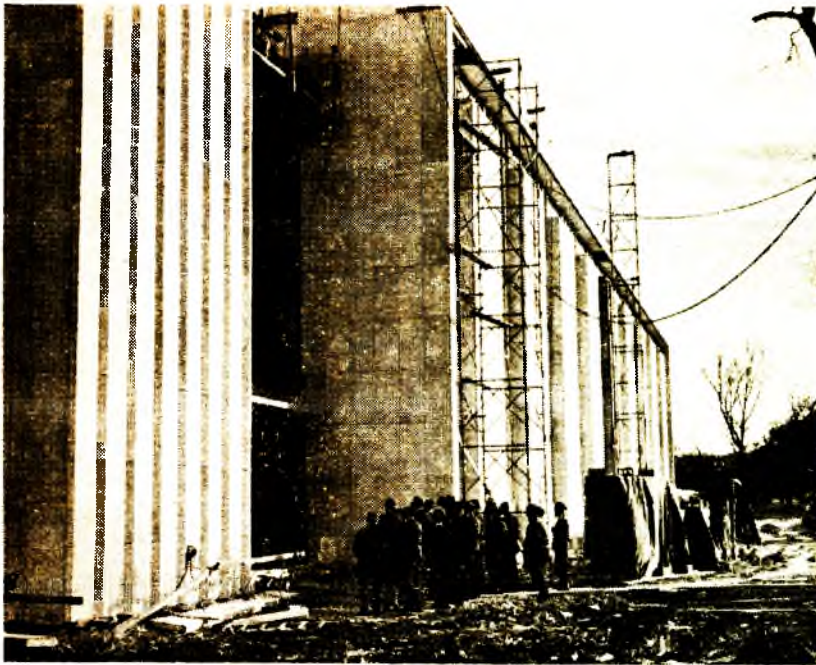
THE LOCAL CHURCHES

Louisville, Kentucky—The Lynnhurst Church recently had a revival with Rev. Fred Carby as the evangelist. He preached each night with the power and glory of God that uplifted the saints and brought conviction to the unsaved. God blessed and gave souls praying through to victory. A good revival spirit prevails in the church as a result of this revival, and we look forward to having Brother Carby return in the fall of '63. —C. S. GREENE, Pastor.

Bunola, Pennsylvania—In our recent ten-day revival meeting with the Passmore Evangelistic Party, God was present in an unusual way and gave many victories. The attendance was the best of any meeting since we came here, and on the closing night we could not get all the people who came into the auditorium. We averaged 111 in the night services, with 203 people present on the last night. Our people really worked. God gave a number of good victories at the altar of prayer. Finances came easily. We appreciate the Passmores, including Archie's wife, June, who fits into the party in a wonderful way. God honored their spirit and ministry in our midst. The church treated us well in caring for the workers, in bringing in food and giving a generous purse of money. We give God praise for all He has wrought in our midst.—GLENN W. EAGLE, Pastor.

Gleason, Tennessee—In the beginning of our recent meeting it seemed difficult, but on Thursday night we had an outpouring of the Holy Spirit and the entire church was blessed. On Friday night two souls prayed through to God. We began the meeting with our regular singspiration on Sunday, which brought in a number of visitors, and God moved in upon the service with souls getting blessed. This is a small community, and we thank God for His help and blessing. We appreciated the workers, Rev. Craig Wyant and Rev. and Mrs. Kenneth Sprunger, and their beautiful spirit. They were a blessing to our midst.—E. O. CARTER, Pastor.

Rev. Charles C. Haselwood writes: "For the past six and one-half years I have pastored our church in Lancaster.



GENERAL INTERESTS

Copper Box Ceremony

As a testimony to posterity of faith in God and His plan, a sealed copper box containing a Bible and various church publications was placed in the cornerstone of the new General Board building of the Church of the Nazarene in Kansas City.

The ceremony on Friday, November 23, was attended by seven of the eight members of the Department of Publication of the General Board, by some other church leaders, and by thirty executives of the Nazarene Publishing House, which is giving the new structure to the denomination.

Members of the Department of Publication were in Kansas City in connection with the fiftieth anniversary year of the Publishing House, and they reviewed its over-all operation including plans for relocation and its gift of the General Board building.

In brisk but sunny, autumn weather the group stood about the open northwest portal of the three-story building as the brief ceremony took place.

Dr. S. T. Ludwig, general secretary, listed the articles that had been placed

in the box which he handed to Dr. J. Wesley Mieras, Pasadena, California, chairman of the Publication Department, who then placed it in the cornerstone.

Dr. Hardy C. Powers, the general superintendent who is sponsor to the Publishing House, praised the leaders of the Publishing House for "their vision of the total task of the church."

"As beautiful and functional as this structure undoubtedly will be," Dr. Powers said, "it will stand only as the symbol of something more substantial—of our faith in God and in Jesus Christ as a Saviour who can save all men from all sin."

Dr. Powers also spoke briefly at a luncheon preceding the cornerstone ceremony when he admonished Nazarenes to keep their balance, their cohesiveness, and their drive toward the heavenly goal.

"In our day it seems that some Protestant denominations are nearly falling over one another in their haste to abandon the ancient landmarks in favor of the ecumenical approach," he said.

"This is not true of the Church of the Nazarene, however, and our people are determined to press on in the will of God. We believe in our calling to

propagate scriptural holiness, and we are united in an endeavor to do so at any cost."

Dr. Powers pointed out that, as far as publishing books and material in the holiness field, "this has been pretty much turned over to the Church of the Nazarene."

"The Publishing House is doing a great work and it has a great work to do," Dr. Powers said. "For no church is a great church until it is a reading church."

Mr. M. A. (Bud) Lunn, manager of the Publishing House, was host at the luncheon and master of ceremonies. He introduced all the executives attending and called upon Dr. Norman Miller, new executive administrator, to introduce a new song written for the publishing house program by Rev. Floyd Hawkins, music editor.

Dr. Miller sang the song entitled "Doers of the Word," and then led the group in singing it. The words are:

DOERS OF THE WORD

To the whole world, by the printed page,

*We send the gospel of our Lord,
To the whole world, by the printed page,*

For we are "doers of the Word."

The fruit of labor with pens and presses

The wondrous message that heaven blesses,

To the whole world, by the printed page;

*Eternal is the rich reward!
Eternal is the rich reward!*

(Copyright, 1962; by Nazarene Publishing House)

The copper box in the cornerstone contained:

A copy of the Bible, 1960 Nazarene Manual, church hymnal, copies of the *Herald of Holiness* and the *Other Sheep*, a copy of *Doers of the Word*, Publishing House brochure, and a copy of the current broadcasting station log for "Showers of Blessing."

Members of the Publication Department present were: Harlan H. Heinmiller, Detroit; Willis Brown, Brush, Colorado; L. W. Durkee, Akron, Ohio; Dr. Howard H. Hamlin, Chicago; Kenneth I. Olsen, Newmarket, Ontario, Canada; Dr. Harvey S. Galloway, Columbus, Ohio; and Dr. Mieras.

Ray Moore led the group in singing the Doxology at the conclusion of the ceremony at the cornerstone.—N.I.S.

Kentucky. I have now resigned to enter the field of full-time evangelism. My wife sings and is also a pianist and organist. She will travel with me if and when desired. After January 10, I shall be glad to go anywhere as the Lord may lead. Write me, Summersville, Kentucky."

Wren, Ohio—Recently our church closed an excellent revival with Rev. and Mrs. Laston Dennis as the special workers. Brother Dennis preached each evening with the anointing of the Lord, and the songs and readings of Sister Dennis were very moving. On the clos-

ing Sunday night there was no preaching. God came on the scene and many of our young people were sanctified. We appreciated the ministry of these fine workers, and our church feels this was one of our best revivals.—Mrs. Joseph Dorson, Reporter.

Somerset, Pennsylvania—Our church recently enjoyed a wonderful revival with Evangelist W. F. Miller. His tender spirit and his great love for souls endeared him to the people. The church was helped, and many souls found definite victory in God at the altar of prayer. The revival spirit con-

tinues. Also the church has taken a forward step in providing for the pastor's family an excellent parsonage property. It is now nearly eight years since we came as pastor, and we appreciate these good people. They are some of the best of God's children, spiritual and sacrificial. It is a joy to be pastor here.—GEORGE EMMITT, Pastor.

Harrington, Washington—In November we had a one-week revival with Rev. and Mrs. L. R. Sturtevant as the special workers. God's blessings were upon the services. On Saturday night we had a wonderful missionary service,

as Brother Sturtevant told of his experiences in Africa. He is a great Bible preacher, and the Christians were uplifted and souls saved as the result of his ministry with us.—FLOYD H. YOUNG, *Pastor*.

Cherokee, Oklahoma—Recently our church closed a good revival with Rev. H. A. and Helen Casey as the evangelistic workers. There were no barren altar services, with a total of fifty-two seekers bowing at the altar of prayer. Finances came easily. Our church was helped and revitalized by the ministry of Brother and Sister Casey. Recently we purchased a three-bedroom residence for a parsonage, and plan to use the old parsonage as a Sunday school annex. God is blessing our services.—W. I. POTELT, *Pastor*.

Evangelist Earl L. Sprowls reports: "During this new assembly year God has been blessing in our meetings. At Cadillac, Michigan, with Pastor Forrest Stoll and his line people, many of the folks were helped as they sought God at the altar. We will return there in '63. We had a very fruitful revival at Alpena, Michigan, with Pastor Fulton. Many folks found victory and some new people were reached. In some of our revivals we have worked with the Ray Overholt Trio, full-time song evangelists. Their Spirit-anointed singing is a blessing to hearts. The Overholts and I would be glad to slate revivals with our churches in the Midwest, or as the Lord may lead; we are now slating into 1963-64. Write me, 1317 Lakeview Avenue, Battle Creek, Michigan."

turity in character, and evidenced by the practical rightness of our conduct. Christian beliefs will issue in growth in grace and discipleship.

Disciple is the original name for believer. It was at Antioch that the disciples were first called Christians. Disciples are learners. They are always growing in their understanding of the truth, and they are always growing in spiritual insights by which they apply this truth to daily conduct (read Ephesians 4:11-16).

The purpose of this growth goes beyond the spiritual adulthood which is descriptive of the experience of perfect love or Christian holiness. It aims at spiritual maturity, or the fully developed manhood of the Christian who possesses Christ to the limits of his capacity (Ephesians 4:11-13).

Disciples are, for this reason, believers under discipline. Jesus laid down rather stringent requirements for those who would be His disciples. Full, continued commitment to the will of the Master is the standard. Progress toward Christian maturity will be made through disciplined living. It is the indispensable climate in which believers grow in the grace of God.

A pattern of conduct will follow. Sincerity in all things will replace falsehood. Anger will be purged of its uncontrolled, selfish, and malicious forms so that it will never become harbored resentment. Hard work and generosity will take the place of dishonesty. Speech will tend to build up rather than tear down. All actions and attitudes that grieve the Holy Spirit will give way to a pattern of kindness, graciousness, and sensitivity to the needs of others. To emulate Christ will be the heart's desire (Ephesians 4:25-32).

And finally, the supreme act of the true disciple will be to make disciples of others (Matthew 28:19).

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Deaths

REV. MRS. PEARL HAMEL

Minerva Pearl Good Hamel was born March 23, 1900, at Tecumseh, Nebraska, and died August 25, 1962, in San Leandro, California. She was converted when about eight years of age. She studied for the ministry and nurse's training at Northwest Nazarene College, Nampa, Idaho. She was responsible for the beginning and organization of the Church of the Nazarene in Carrington, North Dakota, in 1938, and served as pastor until 1945. In 1939 she was united in marriage to Joseph Hamel. From 1945 to 1947, Mrs. Hamel served as college nurse at Pasadena College; and in 1947 accepted the pastorate of Elmhurst Church, Oakland, California (later to be known as the San Leandro Church). She served ably in this capacity until 1950, when she was called once again to serve as a supervisor of women at Pasadena College. Due to ill health she resigned her duties there in 1957, serving as pastor of the Niles church, 1959 through 1961. Mrs. Hamel preached her first sermon at the age of fourteen, and was ordained as a Nazarene elder in 1944. She was vitally interested in the souls of men and loved the work of the ministry. Funeral service was held at the Church of the Nazarene in Velva, North Dakota, with Rev. Harry Taplin and Rev. R. J. Ramsey officiating. Burial was in Willis Township Cemetery, Sawyer, North Dakota.

REV. CLINTON E. SIMMS

Clinton E. Simms, age ninety, a retired Nazarene elder, died unexpectedly on Sunday morning, September 30, in Glencoe, Ohio, where he had made his home for many years. For many years Brother Simms traveled with his late wife and

daughter, conducting evangelistic services. In his late years he was assistant pastor at the church in Powhatan Point, Ohio. Just one week before his death he spoke on the radio, giving a glowing testimony for the Lord. He was born March 27, 1872, at Duffy, Ohio. His wife, Viola B. Simms, died in 1961. He is survived by a daughter, Rev. Vera L. Simms, and a son, Ellsworth W. Simms. Funeral service was conducted by Rev. Charles Taylor of the Bellaire church, and Rev. Floyd Wycoff of Shadyside, with burial at the Glencoe cemetery.

A. E. HAWKINS was born at Center, Alabama, July 31, 1876, and died October 4, 1962, in Thaxton, Mississippi. He was converted in 1896, and years later sanctified wholly. He was united in marriage to Miss Tiney Hooker on December 6, 1906. A few years later when the first Church of the Nazarene was organized on the Mississippi District, he united with the Mount Peniel Church, Thaxton. He loved his church and his pastor and was ever loyal in service and support with his tithes and offerings. He was taken seriously ill in August and continued to grow weaker; he died at the age of eighty-six. He left a beautiful testimony. Funeral service was held at Thaxton, with Rev. N. O. Nabors officiating, assisted by Rev. George T. Robison and Rev. W. C. Klausner. Burial was in Thaxton cemetery.

MISS HESTER GLOVER was born December 16, 1876, near Blakesburg, Iowa, and died October 19, 1962, in Nampa, Idaho. She had lived in Nampa since 1938. She was converted at an early age and later sanctified. For many years she had been a member of First Church of the Nazarene in Nampa. She was a deaconess, and served faithfully in many tasks in the church. She is survived by one brother, Ira Glover, of Ottumwa, Iowa. Funeral service was held in Nampa with her pastor, Rev. Earl Lee, and the district superintendent, Rev. I. F. Younger, officiating. Burial was in Nampa, Idaho.

RONNIE D. LEWIS was born December 26, 1942, at Dodson, Texas, and died May 5, 1962, in Amarillo, Texas, from injuries sustained in a car accident. He was nineteen years old, and had lived all his life in Harmon County. He had been a member of the Dodson Church of the Nazarene since he was eight years old, and was a devoted Christian. He is survived by his parents, Arnice and Inez (Green) Lewis; and grandparents, Mr. and Mrs. Oscar Green and Mrs. Mae Lewis. Funeral service was conducted by his pastor, Rev. Howard Lester, assisted by Rev. Jack Bowman of Hollis, Oklahoma. Interment was in Fairmount Cemetery.

UTHER A. ROGERS was born September 11, 1895, in Tennessee, and died suddenly on October 15, 1962, at Redding, California. He was converted in 1932 at Newberg, Oregon, and lived a consistent Christian life. He is survived by one brother and two sisters; his wife, Ethyl; three sons, Earl, Clarence, and Paul; and three daughters, Alma Rogers, Melva Moline, and Dorothy Pittman.

Announcements

BORN

—to Rev. and Mrs. Edward Humber of Buffalo Lake, Minnesota, a son, Edward Allen, on November 15.

—to Rev. C. Neil and Ina (Niccum) Strait of East Alton, Illinois, a son, Philip Ryan, on November 6.

SPECIAL PRAYER IS REQUESTED

—by a reader in Indiana that she may "really get a hold on God again. I went away from His sight and things look so dark; seems like I can never get back";

—by an eighty-year-old reader in Pennsylvania who suffers intensely;

—by a young wife in Illinois that her husband will let the Lord have full control of his life—she has wonderful opportunities—that life may be more bearable for the family;

—by a Nazarene lady in Florida for her husband, who is dying of an incurable lung disease—so very much needs God and salvation—she was only recently sanctified and needs God to help her and their seven children.

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"SHOWERS of BLESSING" Program Schedule

December 30—"Fresh Pages—Indelible Ink," by *Wilson R. Lanpher*

January 6—"The Disappointed Christian," by *Lloyd B. Byron*

January 13—"If Deliverance Delays," by *Lloyd B. Byron*

THE BIBLE LESSON

By *ARNOLD E. AIRHART*

Topic for December 30:

Growth in Grace and Discipleship

SCRIPTURE: Matthew 28:19-20; Acts 16:9-10; Romans 1:14-17; I Corinthians 2:1-3; Ephesians 4:11-16, 25-32; Colossians 1:24-29 (Printed: Ephesians 4:11-16, 25-32)

GOLDEN TEXT: *Grow in grace and in the knowledge of our Lord and Saviour Jesus Christ (II Peter 3:18).*

This concluding lesson on Christian beliefs has to do with the end results of such beliefs upon the lives of Christians. The difference which our doctrines make in our lives ought to be mirrored in steady progress toward ma-

Bill Carle Dies

St. Louis, Mo. (EP)—Bill Carle, ambassador at large with the Teen World International of Los Angeles, died November 17, at fifty-seven, in St. Luke's Hospital here following a heart attack two weeks earlier.

The deep-voiced ex-broadway singer had been the first "daddy" for Fannie Brice's "Baby Snooks" radio show. For the past decade he had sung exclusively in religious concerts all over the world, testifying through song of his faith in Christ.

Dr. Roy McKeown, head of Youth for Christ in Los Angeles and president of Teen World International, arranged for a "Musical Memorial," in the Pasadena (Calif.) Civic Auditorium, November 26, at 7:30 p.m. following the singer's burial in the family plot in Hillside Cemetery, Columbus, Wisconsin.

Carle is survived by his wife, two daughters, a son, and three grandchildren, all of El Cajon, California.

Sees Reds Winning Broadcast War

CAPE TOWN, So. AFRICA (EP)—Atheistic Communists are winning the "battle of the airwaves" over Christian churches in South Africa.

This charge was made by Rev. A. J. Van Wyk to the Synod of the Dutch Reformed Mission church here. He said "Moscow Radio" broadcasts 975 hours of propaganda to Africa each week, while the "Voice of America" beams 618 hours of material weekly to the continent.

"Peking Radio," Van Wyk added, used a 200-kilowatt transmitter, while the strongest South African transmitter has a power of only 15 kilowatts.

He noted that "Vatican Radio" has two medium-wave and twenty-four short-wave transmitters carrying Catholic news throughout the world in twenty-nine different languages.

New N.S.S.A. President

Dr. Harold H. Etling was elected president of the National Sunday School Association at the National Convention in Denver.

Dr. Etling is Sunday School Board Director of the National Fellowship of Brethren Churches. He has held this position for nine years.

Twenty years of pastoral experience and numerous phases of Christian education have prepared Dr. Etling to lead N.S.S.A. in its march to revitalize America's Sunday schools.

Capital Crusade to Culminate Guatemala's Evangelism Effort

GUATEMALA CITY (MNS)—The largest and climactic campaign of Guatemala's year-long "Evangelism in Depth" effort began October 29 in the gigantic Olympic Gymnasium here. General Miguel Ydigoras Fuentes, president of Guatemala, participated in the opening service.

To an audience of more than ten thousand the President said: "The Government of Guatemala realizes that the great North American nation, where the

the **A**nswer corner

Conducted by W. T. PURKISER, Editor

At the district assembly they always give the number of votes cast for each person, but in our church we never know just what the vote is. Why can't we know the number of votes each receives?

No reason why not. It is probable that the pastor simply takes from the tellers' report the names of those elected. There could be some embarrassment to persons who did not happen to receive many votes in the local balloting, since some

people mistakenly regard a church election as a popularity contest. But as a member of the congregation, you have a perfect right to ask for the reading of the complete tellers' report.

When was Paul sanctified? Was it in Acts 9:17-18? And if so soon after his conversion, why does he say in Romans 7:14-15, "But I am carnal, sold under sin. For that which I do I allow not: for what I would, that do I not; but what I hate, that do I"?

We can be sure of one thing, that Paul *was* sanctified, whether we can know for sure just when it happened. For he testifies in Romans 8:2, "For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death"; and in I Thessalonians 2:10, "Ye are witnesses, and God also, how holily and justly and unblameably we behaved ourselves among you that believe."

I believe Acts 9:17-18 is the occasion of Paul's sanctification, although some feel that it was during the period in Arabia mentioned in Galatians 1:17-18. As to Romans 7, with the exception of the Calvinists, most New Testament scholars believe that this is the record of the struggles of an awakened man striving for righteousness under the law.

and not a typical Christian testimony at all. Paul is not particularly trying to give us his autobiography. His vivid use of the first person here is theological rather than historical. He is saying, "This is the way it is with us men while we are held in the grip of inner sin."

However, this must be said about Romans 7:14-21: The struggle pictured here finds an echo in the experience of the unsanctified person who strives for victory over the sinful impulses of his own heart by suppression and strength of will. What is needed is deliverance from the body of this death through Jesus Christ and the sanctifying lordship of the Holy Spirit. For this, we look to the eighth chapter of Romans.

My son was saved about seven years ago and joined the church. He has since married and has three darling little girls, the oldest five years old. His wife is a very consecrated Christian and is doing everything she can to help him. But he has very strong convictions about rearing his girls. He is so possessed with this that he cannot see he is doing wrong in his methods. He does not punish them for wrongdoing, but if one falls down and hurts herself and cries, he whips her until she stops crying. The baby, about two years old, accidentally turned over a glass of water, and he slapped her so hard he left every finger mark a bruise on her face. If any of the babies fails to obey him in every demand, he hits her so hard she cannot stand. I'm afraid for his marriage, for his wife can't see anything Christian in this. He talks continually about being above sin and having a holy and clean heart, but he will pick at his children until they cry, then he will whip them for crying. He has a bad temper and takes it out on his wife and children.

This is almost unbelievable. This young man needs help badly and quick, for he and his little family are heading for disaster. May I strongly urge that you get him a copy of Milo Arnold's book, *Parents Can Be Problems* (Nazarene Publishing House, \$1.50). It may help him to see that firm and consistent discipline is one thing; brutality is something entirely different.

Not knowing the man personally, I'm not sure how much of his problem is spiritual and how much is psychiatric. Such conduct is not normal for an unconverted person, much less one who knows the grace of God. Certainly one with a bad temper which he takes out on his wife and children is terribly deceived if he professes to have a clean heart.

evangelical religion prevails, has just saved the world from the threat of Communism. And in view of this far-reaching act, my government wishes to make

known once more its profound gratitude for the contribution of the United States of America toward the accomplishment of universal peace."



Elkhart, Indiana, First Church of the Nazarene has been relocated in a new development on the south side of the city, occupying an entire city block with four acres of land. Architect George Scheiber designed the building to fit the location. The church is constructed with laminated arches and beams, with brick and Indiana limestone on the exterior. The sanctuary seats 500, the chapel 175, and the first unit will house a Sunday school of 400. Dr. Williamson dedicated the new church, assisted by District Superintendent Paul Updike and the Orpheus Choir of Olivet Nazarene College. Rev. C. G. Schlosser is the pastor.



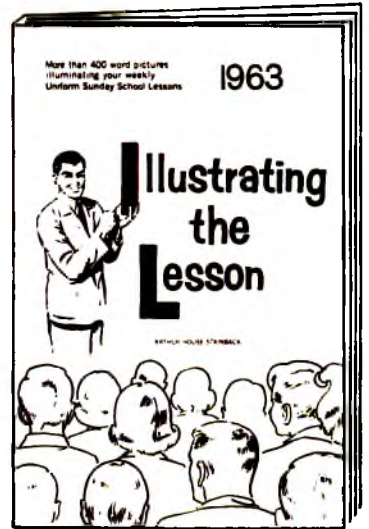
Part of the congregation of the first English Church of the Nazarene on the island of Okinawa, organized with twenty-three charter members. Missionary Doyle Shepherd organized the church in the Mashiki (Okinawan) church, and appointed T Sgt. Thomas L. Blaxton, an ordained minister of the East Tennessee District, as pastor. Composed of United States service personnel and their dependents, the members are enthused with the challenge of the several thousand English-speaking people on Okinawa. Left front is Sgt. Blaxton; Rev. Doyle Shepherd is at the extreme right.



Rev. Edward W. Levin was recently presented an illuminated parchment scroll in recognition of ten years as pastor of the Freeport, New York, Community Church of the Nazarene, and service to the community of Freeport. Mr. Levin, who stands to the right, is receiving the scroll from Rabbi Bernard Zlotowitz, vice-president of the Freeport Interfaith Clergy Council. Pastor Levin has served as president of the Nassau County Evangelical Ministers' Fellowship, the Freeport Community Council, and the interfaith group.

Approximately one hundred seventy-five people attended the dedication of the La Mirada Church of the Nazarene. The service was conducted by District Superintendent Nicholas A. Hull of the Southern California District, assisted by neighboring pastors. Especially challenging to the near-capacity crowd was the testimony of a born-again member of the City Planning Commission who welcomed the church to the community and urged Christians to take a more active part in civic affairs. Rev. Dean Kerns is the pastor.

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