

JUNE 9, 1965

Herald of Holiness

"IN THE POWER OF THE SPIRIT"

Official Organ
of the Church of
the Nazarene



Mount Rushmore
South Dakota District
Church of the Nazarene



THE CHURCH:

Giving and Receiving



IT WAS during the morning worship. The ushers stood with bowed heads in front of the altar as the pastor prayed before receiving the tithes and offerings.

After the prayer we listened to beautiful organ music as the ushers moved up the aisles. The collection plates were passed along the rows of people. I watched as they placed their tithe envelopes and money in the plates.

This was a meaningful part of the service. The laymen who believed in the church were affirming that faith in worship as they invested their earnings in its work. Without their support the church could not carry on its assignment for God.

People were worshiping by bringing their tithes into His storehouse to be



*General
Superintendent
Lewis*

used in God's work. They were saying, "Thank You," to the Lord for health, strength, and the benefits so freely given by Him.

They were expressing their appreci-

ation to the Lord for the church, the gospel, the altar of prayer, the entire Church.

These Christians were participating in one of the greatest events of the week. They were investing in the welfare of their children, their neighbors, our nation. They were saying through their giving, "We want this church with the gospel, which has meant so much to us, to continue to minister to men."

These were wise people who were laying up treasures in heaven. They were obeying God and had joy in obedience.

The plate was now coming along my row. I placed my tithe envelope in it and handed it on to the next one. I felt the inner glow of God's commendation as the organ played. I had made my week's best investment. I was content.

It is good we have an opportunity given us by our church to return to God that which is His as the offering plate comes by. It is our opportunity in time to invest in eternity.

It is a faith-strengthening act as we place of our earthly goods where our souls receive spiritual light, life, and nourishment.

Thank God and our church for this wonderful way whereby we might partake in the gospel outreach and in its blessing by investing our tithes and offerings.

Evangelistic Passion

By Evangelist MORRIS CHALFANT

We cannot do today's work with yesterday's tools and be in business tomorrow. These are the words of the president of a large steel company. I am 100 percent in agreement with this statement whether it be in producing steel for industry or in producing souls for Christ.

Even though I am a great believer in using the most up-to-date methods in the most aggressive way possible, yet I strongly believe there is one all-important requisite, which, when missing, does more to hinder our work than anything else. It is a passion for Christ, spiritual realities, and eternal verities. The attitude of complacency does more to hinder us than everything else combined. A strong political leader said, "A greater threat to our day than atheistic communism is our number one enemy, complacency."

The Early Church was born in an age of corruption when every moral law was violated without conscience. Its members had little wealth, no social prestige, and no help from Christian institutions. They were without privileges and advantages such as we have today. But they were possessed with a passion to save men.

We live in a day when emotionalism or deep feelings about religion are frowned upon. Yet one cannot read far into the New Testament without coming face to face with men and women whose lives were literally swallowed up in a passion which came into their lives as the result of being with Christ. No man ever has amounted to much or moved others to action on life's highest level unless he was possessed of a passion. A master of English literature, for instance, says that all high poetry has its source in passion.

The word "passion" may be defined as a "strong feeling or emotion by which the person is swayed." This word, of course, is often in bad company. When we look at Christ, we see passion at its highest. We read concerning Jesus: "When he saw the multitude, he was moved with compassion on them, because they fainted, and were scattered abroad, as sheep having no shepherd" (Matthew 9:36). When He looked out over the city of Jerusalem, He said: "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would

I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not" (Matthew 23:37). "When he saw the multitude, he was moved with compassion." Christ's own heart was stirred. He felt their sorrows; He bowed under their diseases; He was touched with the feeling of their infirmities.

This compassion was no superficial sympathy. It was not a passing sentimental feeling. It was certainly not the shallow pity that we often display. The temporary feeling of sorrow for one's neighbor will never suffice for God-given compassion. The dynamic of compassion demands that you feel the weight of your brother's sin, that you incur the wrath of his judgments, and that you bear the pain of his diseases.

The soul winner who is going to be successful must be able to understand the man to whom he is witnessing. This is impossible without first projecting oneself into the entire life and being of the one he would attempt to save. Compassion is a necessity for every soul winner.

A fashionable woman in Boston was approached by "Uncle" John Vassar, a stranger, who invited her to accept Christ as Saviour. When she told her husband what had happened he said indignantly, "Had I been here, I would have told him to go about his business." But strangely enough his wife replied, "If you had seen him, you would have thought he was about his business."

Why should we fear to speak to people about Christ and His great salvation? An enthusiastic Christian woman once used a peculiar method to shame her friends into greater activity for Christ. One day they found her standing in front of a wooden Indian which stood before a cigar store, testifying to her faith. When friends criticized her for what she had done, she retorted, "I would rather be a real Christian and talk religion to a wooden Indian than to be a wooden Christian who never talked religion to anyone." Most people like to talk about religion. Why be so afraid to witness for Christ?

How is the world to be won for Christ and His kingdom? Jesus said, "Go ye into all the world." Go where? "Into all the world." That may mean next door, the next block, or the next

row of seats as well as Africa or India. It may mean to speak to the person working at the next machine or bench or desk.

It is reported that General Booth once said to King Edward VII: "Your Majesty, some men's passion is gold, and some men's passion is fame; but my passion is souls."

Passion! That is the need. As ministers and laymen we need holy passion. We need a heavenly vision with all its accompanying passion. It was characteristic of the laity of the Early Church. We read in Acts 8:4, "They that were scattered abroad went every where preaching the word." If we twentieth-century Christians were called upon to face such scattering as this, what would the record be? Would it be, "They went everywhere, and—backslid"? Not so with those early New Testament Christians. They had the spirit of their Master, of whom it was said, "The zeal of thine house hath eaten me up" (John 2:17). Paul caught the same spirit. He said, "It is good to be zealously affected" (Galatians 4:18).

Oh, for a burning passion for souls!

Oh, for a pity that yearns!

Oh, for the love that loves unto death!

Oh, for the fire that burns!

Oh, for the pure prayer-power that prevails,

That pours itself out for the lost,

Victorious prayer in the Conqueror's name—

Oh, for a Pentecost!

Cost what it may of self-crucifixion,

So that Thy will be done;

Cost what it may of loneliness after,

Only so souls shall be won!

The Cover . . .

One of the scenic attractions in a very scenic state is Mount Rushmore in South Dakota, with its massive carvings of the faces of famous men in American history. The South Dakota District of the Church of the Nazarene is composed of 21 churches with a total membership of 586. Sunday school enrollment totals 1,277 with an average attendance each week of 739. The district last year raised \$96,213 in total giving, with \$12,025 for world evangelism and general interests. Rev. Albert O. Loeber is the district superintendent.

Teach me, oh, teach me in faith to prevail;

Let me Thy fellowship share;

Help me to fill up Thy sufferings below,

Breathing importunate prayer.

Needed: PRAYER

By A. W. WILLIAMS

Pastor, South Miami Heights Church, Florida

PAUL, writing to the Philippians, said that he prayed for them with joy (Philippians 1:4). Paul knew that there is a joy in Christian prayer, the joy of bringing to God those we love.

Durer's "Praying Hands" is a masterpiece. How beautiful they are! But more beautiful yet are the folded hands of a little child, or a babe in Christ, or a saintly grandmother who is talking with God the Father.

In his book, *No Common Task*, George Reindrop tells of a nurse who taught a man to use his hands in prayer. The patient's life was radically changed. All things became new. He was transformed into a man of joy. The nurse used a very simple system.

Each finger had its meaning. The thumb, being nearest the body, reminded her to pray for her family, closest friends, and loved ones. The index finger is the pointer, and reminded her to pray for all those who point the way, those who teach and guide us. The third and tallest finger reminded her to pray for the leaders, the higher-up people, in every sphere of life. The fourth finger, as any musician can tell you, is the weakest; and so it reminded the nurse to pray for the weak in spirit and body. The little finger is the smallest and most unimportant, and stood for self.

That is a simple, yet beautiful, design of prayer. There must always be satisfaction, peace, and deep joy in bringing our loved ones, and others, before the throne of our prayer-answering God.

The more praying we have, the better our world will be, the greater and stronger the forces against evil. Prayers do not ascend into a silent abyss, unheard and unheeded. They rise to the Father of prayers, and they live as long as God feels the heartbeat of His children.

Prayers shape the world. Silence the lips that utter them, and the prayers live on, continually shaping generation after generation, age after age. Prayers will outlive our universe.

God's heroes are decorated because they have logged hours of prayer, and have been guided by answered prayers.

The secret to leading men to God is prayer. We must not only speak them, but live by them. Lord, teach us how to pray. **Needed—prayer!**

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A Unique Church

By W. LEE GANN, District Superintendent, Hawaii



Aiea Church of the Nazarene, Aiea, Oahu, Hawaii

"CHIEF TAUALA raised the budgets this morning!" This was a sentence in a letter I received recently while in Kansas City attending the Superintendents' Conference.

The letter from my wife, Elsie, continued: "He walked to the front and faced the congregation with a notebook in his hand. He told the folk that the 'two-way budget' of \$250 had to be paid this month. He said the pastor would pay a certain amount, the assistant pastor was assigned an amount, and he told how much he would pay. He then said that Mrs. Gann, who was present, should also give a prescribed amount. After that he proceeded to call the name of each member of the congregation who is working and waited for him to come forth with his assessment. He didn't sit down until his goal was reached."

Then she said, "Tell the pastors on the mainland they could take a lesson from our Samoan chief!"

All of this refers to one of the most interesting churches on the Hawaii District, the Aiea Church of the Nazarene. Its entire congregation is made up of natives of American Samoa who have only recently come to Hawaii. None has been here more than a few years, some only a few months.

Upon our arriving in Hawaii a few months ago there was some talk as to the advisability of disbanding this group. Dissension had entered; the church had on occasions been used for practices incompatible with the standards of the Church of the Nazarene; and many were disappointed and discouraged.

After investigation and some private conferences



Chief Tauala on the left
Rev. Soliga Mamea on the right

it was felt that most of the difficulty had come from the lack of ability to understand our ways and even our language. As one explained, "We can understand enough English to work and trade. We can understand when a text in the Bible is announced and can turn and read it for ourselves in our Samoan Bible. But when you begin to 'make sermon' we cannot understand enough of your words to put it all together."

It was our feeling then that, as usually is the case, if God would give us a revival there most of our problems would find a way of solving themselves. The question then confronting me was how to make them understand when I would "make sermon."

We called the other churches on the district to pray for the revival. The foundation for my own faith was in the translating power of the Holy Ghost as experienced on the Day of Pentecost. I covenanted with God that I would break my vocabulary down to the best of my ability and trust in the Holy Spirit to enable me to communicate.

After the third service I began to feel that I was "getting through" to them and could see the Spirit doing His work. Several of the young people accepted the invitation as the meeting progressed. They understand much more of our language than do the older ones. Finally, on the last night during the invitation hymn, upon invitation by the pastor's wife, Chief Tauala came forward and knelt in prayer. In short order almost every one of the others, young and old alike, responded until the long altar, all the way across the church, was lined with Samoans, weeping and praying. Each one gave witness to the fact that he had accepted the Lord in either conversion or reclamation.

Immediately, as might be expected, the church took on new life and interest. Some onlookers, however, said they would wait and see if it was genuine. This revival was in November. In December, the leaders came to the pastor and said, "It is the custom of our people to drink on Christ-

mas Day. Since we have all been to the altar we do not feel we should, and lest we be tempted by our friends coming to our homes, we would like to spend the day at the church."

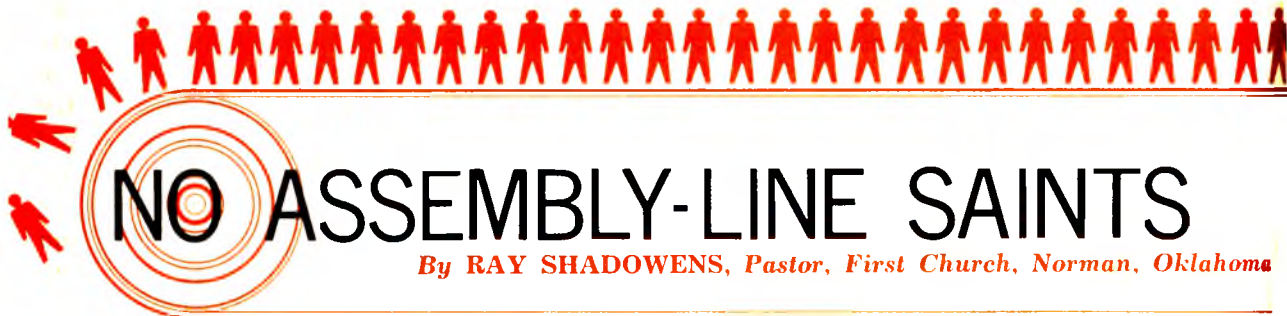
The pastor eagerly helped them make plans for Christmas. It was my privilege to speak for them at a worship service in the morning, have the fellowship and food at their "feast" at noon, and engage in recreational activities in the afternoon.

One thing after another has given evidence that God has truly wrought a work in the hearts of these good people, climaxed by the spontaneous raising of the "two-way budgets" in January. This, as you might know, refers to the district and general budgets. We believe we'll someday have a good, strong, self-supporting church among the Samoan people in Hawaii.

Oh, yes, they are still Samoans. We wouldn't

want them any other way! They still sit in typical Samoan fashion. They sing their songs in their own native language, as only Samoans can sing. Chief Tauala still directs the choir dressed in his lavalava and barefooted. However, they love the Lord and are striving to become what He would have them to be. The entire district was made to "sit up and take notice" recently when our District Bible Quiz contest was won by one of the Samoan girls from the Aiea Church.

We are now losing Rev. and Mrs. Joseph Sutherland, who have acted as supply pastors for the past year. Mrs. Gann and I will try to be their shepherd, assisted by the assistant pastor, Rev. Soliga Mamea, while attending to other responsibilities of the district. We request the earnest prayers of each reader for the Aiea Church and our entire district.



NO ASSEMBLY-LINE SAINTS

By RAY SHADOWENS, *Pastor, First Church, Norman, Oklahoma*

GREGORY MANTLE evidenced keen spiritual perception when he wrote, "Perhaps it is because we have attempted to make saints too quickly and easily that we have had in so many cases an experience that has been a disappointment to the possessor, to the onlooker and, above all, to God."

The Christian venture of faith is not an endless conveyor belt on which the initiate is placed at conversion and from which he inexorably comes off a mature, balanced, full-orbed saint. Contrary to what seems to be offered by some oversimplified systems, this is not the manner by which the Christian arrives at glorification.

There is a growing, and justified, concern in management-labor relations with the problems posed by increased automation. Automation will never be a serious threat to the process of turning out durable Christians. Pastors, evangelists, and missionaries need have no fear that they will awaken some morning to discover that some ingenious technological device has replaced them in the delicate operation of molding raw, unchristlike humans into showcase saints.

No hydraulic presses have yet been devised that would take the potential Christian stalwart at some early stage and stamp him with humility, dependability, and self-discipline. The seasoned virtues of magnanimity, simplicity, and courage cannot be

tacked onto some spiritual fledgling with an automatic welding machine. Generosity, obedience, and spiritual-mindedness are never mechanical additions waiting only to be polished to impress a morally indifferent society.

Let none suppose that this is an appeal for an extended spiritual infancy. "All the cradles are full," was the sagacious answer of one possessing rare insight when queried about the urgency of a revival. The presence of many who have had a prolonged spiritual retardation is an embarrassment to vital Christianity. The signs of approaching adulthood reflecting Christian maturity are, on the part of some, admittedly long overdue.

Some devotional instruction fails to reckon with the obvious fact that a cross section of evangelical Christians would reveal varying degrees of maturity. The fluidity of religious experience must never be lost sight of by those who hold forth the ideal of perfection and purity of intention. Mantle is not alone in protesting an accelerated program of saint-making which, unfortunately, results in the most unconvincing witness before an ever-increasingly secularized age.

The imagery of "growth," as applied to spiritual development, is always the one employed by New Testament writers, never a mechanical process. Out of richness that comes only of a seasoned maturity, Peter writes, "But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ" (II Peter 3:18).

IT MAKES A DIFFERENCE

When God Comes

By ARTHUR EVANS, JR., *Pastor, Frostburg, Maryland*

IT MAKES A DIFFERENCE when God comes!

Last Sunday night the weather was unusually hot, the crowd unusually small for our evening evangelistic service.

Just an average service tonight, I thought as I stepped upon the platform. But God chose otherwise.

From the opening congregational song the Spirit of God came upon the service in a very real way to bless the saint, to convict the sinner, and perhaps to show me that no service is "just average" if He is in it.

One old saint stood up to testify and said with tears streaming down his face, "I serve God because I love Him." One after another Christians arose to their feet and testified to the nearness of God. And God *was* near. His presence added special significance and deep meaning to every part of the service.

I preached a simple message from the fourth psalm, verse four: "Stand in awe, and sin not." When the invitation was given at the close of the message God put a soul burden upon the heart of a young woman who had been a Christian only a short time. As she prayed and pleaded with God for souls, in the power of the Spirit she pounded on the pew in front of her with clenched fists with the intensity of her soul burden and oblivious to those around her.

God answered that prayer. The atmosphere was electrified with the very pres-

ence of God as old-fashioned conviction came upon sinners. From all over the auditorium hardened sinners and backsliders of many years' standing began to make their way to the altar almost blinded by their tears. Children, teen-agers, and adults prayed through to definite victory.

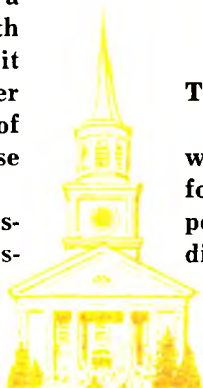
An ordinary church, an ordinary service, an ordinary preacher, but God came and lifted us out of the ordinary by His Spirit. Souls that we considered "hard cases" yielded easily under the mighty presence of the Holy Spirit. The altar became more than just a place of prayer or standard church furniture in the Church of the Nazarene. It became a meeting place for sinful men and a holy God. The truth of the word, "Not by might, nor by power, but by my spirit, saith the Lord of hosts" (Zechariah 4:6), was visibly demonstrated before us.

As we reluctantly left the church, the testimonies and shouts of victory still ringing in our ears, two lines of an old, almost forgotten poem came to mind, and have stayed with me since:

*The Holy Spirit in power came down
Upon the humble few,
Who worshipped in simplicity,
As He will always do.*

Thank God He still does!

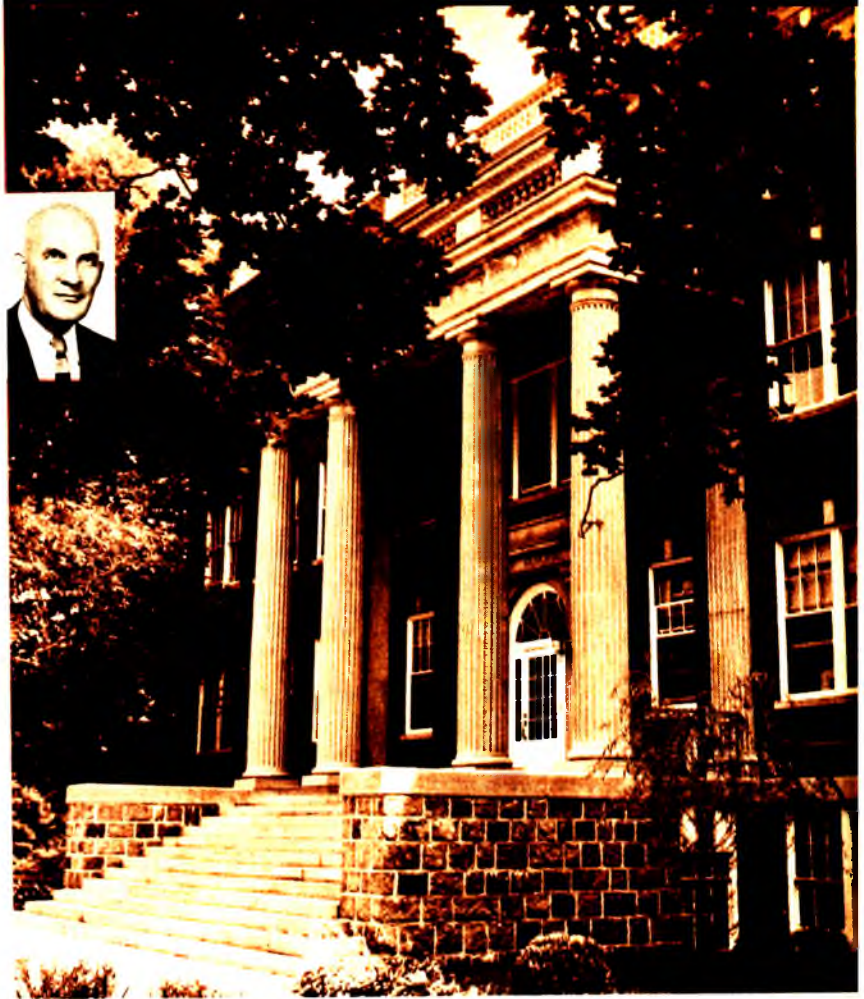
My prayer is that I as a preacher and we as a church will depend less on the efforts of human personality and more on the personality of the Holy Spirit. It makes a difference when God comes!



A Visit to Eastern Nazarene College

By **J. LYAL CALHOUN**

Director of the News Bureau



President Edward S. Mann and Fowler Administration Building

ON YOUR VISIT to Eastern Nazarene College you will stop just two city blocks from the blue waters of the Atlantic Ocean in the historic city of presidents—Quincy, Massachusetts. Here in the cradle of American liberty and American higher education, students of this Christian liberal arts college pursue their studies among cultural and intellectual stimuli second to none.

As you drive up to the Elm Avenue entrance of the college, you will see a complex of brick buildings in the colonial style spreading almost in a semicircle around the historic Quincy Mansion, the focal point of the campus on which Eastern Nazarene College was established in 1919.

Immediately before you stands the Fowler Administration Building. In this building, dedicated in 1930, are the offices of President Edward S.

Dean Emeritus Bertha Munro and Munro Hall



Mann and Dean Donald D. Starr, other administrative officers, and most of the faculty. Here also are many of the classrooms. The Nease Library, named in honor of Rev. Floyd W. Nease, sainted former president, is a recent addition, providing modern library facilities with some forty thousand volumes, as well as a spacious lecture hall and additional classroom space.

The next stop on our tour will be Munro Hall, with living quarters for 170 women. Originally built in 1926, it was the first visible evidence of the faith of the early prayer warriors who saw "a group of brick buildings, and they are ours." It was enlarged and modernized in 1945. This building is named in honor of Dean Emeritus Bertha Munro, whose vision and dedication over the years have been a "star to guide by." Her words, "There is no conflict between the best in education and the best in our Christian faith," express better than any other the ideal of Eastern Nazarene College; and no life exemplifies that ideal in daily practice better than hers.

Following the path that bends a little to the right beyond Munro Hall, you will see our newest women's dormitory, Spangenberg Hall. This lovely modern building, dedicated in 1961, is the social center of the campus. It is named for Miss Alice Spangenberg, beloved professor of English, whose wise teaching and warm interest in students have



Professor Alice Spangenberg and Spangenberg Hall

won her a place in the hearts of E.N.C. graduates around the world.

Leaving Spangenberg Hall by the front door, you will see directly ahead of you Memorial Hall, the dormitory for men, built originally in 1950 but with a bright new addition just completed this spring and named Shields Hall in honor of Dr. Fred J. Shields, pioneer president.



Dr. Fred J. Shields, pioneer college president, and Shields Hall

Before entering Memorial, however, you may wish to inquire about two other items of interest. Off to the right, near the boundary of the campus, a long, angling greenhouse is rising under the supervision of Professor Verner Babcock, whose untiring green thumb has, over the last twenty-five years, made the campus of Eastern Nazarene College one of the beauty spots of the area. To your left you will see the foundations of the new Student Center, current building project of the college. This lovely, more contemporary building is a dream coming true for present and future students of E.N.C. It will house new dining hall facilities, the bookstore, a snack bar, and the offices for all the student organizations, as well as a large auditorium.

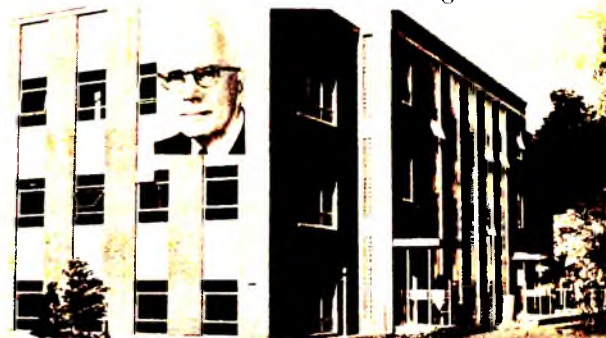
After a tour of Memorial, dedicated to the memory of E.N.C. servicemen, and perhaps a brief stop at the Dugout for a snack, you will be on the eastern perimeter of the campus. Here stand two of the frame buildings which still serve the college:

Student center, now under construction



Canterbury Hall, originally the chapel but now devoted to the work of the music department; and across the street, the gymnasium. Both of these buildings are scheduled to be replaced as soon as feasible. Behind the gym is the fine athletic field recently developed by the Alumni Association and named Alumni Field.

A sharp left turn along Wendell Avenue brings us to the Shrader Science Building, a modern,



Dr. James H. Shrader and Shrader Science Building

three-story brick building, dedicated in 1959 and named in honor of Dr. James H. Shrader. This building provides an adequate setting for a program of teaching and research that is rapidly building a reputation for the college in this area.

On the corner of Wendell and Elm Avenues stands the Wollaston Church of the Nazarene, the spiritual center of the campus. By unique arrangement, the church serves as the college chapel during the week; and her two ministers, Rev. Milton Poole and his associate, Rev. Bill Youngman, serve the student body as chaplains.

You may think that you have now seen Eastern Nazarene College, having marched around her walls and counted her towers, but the tour should not end here. If you would see all, you will have to come with me to Africa and welcome the new missionaries just arriving on the field. Meet a man once an alcoholic, who was miraculously saved and, after careful preparation, appointed at the age of forty-three to serve in Africa with his wife. At the first meeting of the E.N.C. Alumni Association there they will meet thirty fellow graduates.

You will have to come with me to the office of a research chemist in Ohio and join in a time of Bible reading and prayer with him and fellow employees who gather there at the lunch hour. We may stop at a home mission church in the Midwest and meet the dedicated Christian teacher whose influence in the public school has attracted many of her students to her Sunday school class and the church.

But there is no end. In hundreds of churches and mission stations around the world, in college classrooms, in medical centers and hospitals, in laboratories and business offices, and in strong, vital Christian homes around our nation—in all these places and others, you will see Eastern Nazarene College.

EDITORIALS

By W. T. PURKISER

The Vanishing Cross

Many observers of the modern religious scene have drawn attention to what has been called "the new shape" of religion in our day. With church membership rolls at an all-time high and the tone of public morals at nearly an all-time low, there is indeed a "new shape" in churchianity.

Lutheran Martin Marty points out, as an example, the new terms in which God is understood by modern man. God is no longer thought of as the holy, just, and exalted Sovereign of all. The modern view of God is difficult to describe, not because He is remote, but as Marty says, "because he is so near, cuddled up right next to us."

This "new" God, as Marty finds Him in the popular mind of our day, has three features. First, He is understandable and manageable. Heaven has been scaled down to earthly dimensions. There is little about the God many worship to strike the worshipper with awe and wonder.

Second, the new attitude toward God finds Him comforting. He offers a crown, but says nothing of yoke or cross. There is little in the present-day view of God to cause selfish man discomfort in His presence.

Third, people think of God, in Marty's vivid words, as "one of us, an American jolly good fellow." He is "a buddy, a chum, a good guy who is right next to us"—or at most, "the man upstairs."

Now all of this is full of terrible danger for our generation. One would not for a moment deny the nearness and availability of a Heavenly Father to those who trust and obey Him. The peril is that shallow and superficial notions of God inevitably lead to shallow and superficial religion.

Religion that demands little gives little. It is dreadfully possible, as E. Stanley Jones long ago pointed out, to become so inoculated with a mild form of Christianity as to be practically immune to the real thing.

Even where the concept of God is more orthodox and biblical, there is danger that the life be more conformed to personal desires than to biblical standards. Conformity to the culture in which we live, many times quite unconscious, is the creeping paralysis that unnerves the Christian for service.

Wallace Denton has written, "The subtle danger, it seems to me, lies in doing lip service to a concept of God that would lead to a profound religious experience and way of life, while acting on a con-

cept of God that is both an unchristian and an insignificant influence upon one's way of life."

SOMETHING OF ALL THIS has crept into holiness circles. For all our talk about world evangelism, there is little evidence of real sacrifice in the support of missions. At least our "sacrifice" doesn't seem to affect the cars we drive, the homes we live in, or the clothes we wear.

Somewhere along the way the cross has given place to the cushion. What we want is comfort, not a call to arms. For all that the cross is the symbol of our faith, we want that cross not at all as the secret of our lives.

There is little to be said for austerity for austerity's sake. There is much to be said for the denial of self in the interests of the work of God. "Plainness" and "simplicity" need to find expression in other areas of life than appearance.

In losing the cross from life we lose both the meaning and the joy of our faith. There is little drawing power in a religion of ease and success. There is tremendous attraction in the way of the cross. Edgar P. Dickie put it in memorable lines:

*"Three things there are," said one,
"That miracles are—
Dawn and the setting sun
And a falling star."*

*"Two things there be," he said,
"Beyond man's quest:
The white peace of the dead,
And a heart at rest."*

*"One thing only," he cried,
"Draws all men still—
A stark cross standing wide
On a windy hill."**

One of the mysteries of human life is the transforming power of the Cross. As James Hinton has said, "In worthy joy, there is an element of pain. The only happiness God can bestow bears martyrdom within."

This is the meaning of the phrase "the glory of the cross." Paul's determination was to glory in (take joy, or find happiness in) nothing but the cross of Christ, whereby he was crucified unto the world, and the world unto him (Galatians 6:14).

When the cross vanishes, Christ disappears and only an empty form is left. However much man might seek an easier way, it is in the economy of

*Printed without copyright notice in Patrick, "The Rainbow and the Resurrection."

God that the only way to save life is to lose it. The way to the crown is still not the cushion but the cross.

God grant us to hear again the Voice across the centuries, "If any man will come after me, let him deny himself, and take up his cross, and follow me" (Matthew 16:24).

A Good Member

The owner of a very fine horse once came to Henry Ward Beecher, noted nineteenth-century American preacher, and said: "Mr. Beecher, I have a good family horse I want to sell you. He is a good saddle horse, a good buggy horse, and a good carriage horse. He works double with any other horse and on either side of the tongue. In short, he is a good all-around horse and a good team worker."

Mr. Beecher replied, "My friend, I can't buy your horse. But I would like to have him as a member of my church!"

Horses and church members may not seem to have much in common. But in at least one respect each church member should be like the horse described to Beecher. He should not only run well; he should also work well in harness. As a society of human beings, the church needs those who can be good members of a team.

Many can give a good solo performance who fail miserably in the chorus. The solos are needed and are very important. But they are not enough, and they are not worth much unless backed up by a good and harmonious group.

Teamwork is more than complex organization. In fact, organization may become so cumbersome it actually interferes with what it is intended to do. The story is told that, when his assistant reported that they couldn't make headway against Christianity, Satan replied, "Then *organize* it!"

Effectiveness in teamwork means willingness both to accept responsibility and to delegate it. One man described his church as a very willing church. He said, "A few are willing to work, and the rest

***"The Church of Jesus Christ should know periodic springtimes. Dry times will come. Winter may send the chilling frost. But the God of Eternal Spring will send the renewing showers of grace to the soul, so that the grass turns green, the birds sing, the flowers bloom, and the trees and fields bear abundant harvest. . . . However clearly we may have been born of the Spirit and baptized with the Spirit, we still need renewings of the Spirit."*—John E. Riley.**

are willing to let them." But no church can truly succeed on less than the full potential of its membership.

The *Wesleyan Youth* carried a feature which proposed five tests for Christians. Each stresses something important in what goes to make a good member. They are:

"The Weather Test. Am I a 'fair weather' Christian? No church can long survive if rain or snow keeps the members away.

"The Worship Test. Am I faithful in attending the worship services of my church? Is my loyalty what it should be?

"The Work Test. Am I willing to work for my church? Can my church count on me to visit, teach, or usher as needed?

"The Wallet Test. Am I regular in my contributions to my church? Closed pocketbooks soon result in a closed church.

"The Worry Test. Do I worry about items that should be committed into the care of God, or am I a confident Christian?"

"A timid church in a tortured world" can never make a mark for God on its generation. Less than our individual and collective best is not enough in our day. It is no good to put a lukewarm Christianity up against a flaming infidelity. If it is bad to have outsiders say, "You are mad," it is worse to have them say, "You are dead."

As someone put it, "The Lord's Supper is not a banquet for those who have arrived, but a picnic lunch for an army on the march. Every Christian is a minister."

In sorry contrast with the ideal is the surmise of Roland Leavell that of the reported number of church members in the world today:

Five percent do not exist.

Ten percent cannot be located.

Twenty percent never pray.

Twenty-five percent never read the Bible.

Thirty percent never attend church services.

Forty percent never give to any cause.

Fifty percent never go to Sunday school.

Sixty percent never go to church on Sunday night.

Seventy percent never give to missions.

Eighty percent never go to prayer meeting.

Ninety percent never have family worship.

Ninety-five percent never win a soul to Christ.

Nor should we throw off on "the church" without recalling that "the church" is the collective reflection of our individual lives. What we are, "the church" is. As we become better and more effective members, "the church" becomes a better and more effective power in the community.

Let it be our desire to work well in harness as well as to run well in a race, to work double as well as alone, and to be good team workers. This is what it takes to be good members.

THE CHURCH AT WORK

FOR CHRISTIAN ACTION

Significant work is being done each year in a number of Institutes of Scientific Studies for the Prevention of Alcoholism. Several of these institutes are held each summer in the United States, one on the West Coast and one in the East.

I would heartily recommend these institutes. Each will have a distinguished faculty. There will be outstanding lectures by specialists in their field, practical workshops conducted by leading scientists, important seminars under the direction of prominent educators, and interesting field trips under the auspices of hospital authorities, traffic department officials, domestic and criminal court judges. Undergraduate or graduate credit is also available.

The institutes this summer will be held as follows:

July 5-16, 1965 (Western Institute)
Loma Linda University
Loma Linda, California
August 9-20, 1965 (Eastern Institute)
Mars Hill College
Mars Hill, North Carolina

A limited number of scholarships for these institutes are available on a first-come, first-served basis. Any pastor or other Christian leader who may be interested in attending either of these institutes may obtain further information by writing the National Committee for the Prevention of Alcoholism, 6830 Laurel Street, N.W., Washington, D.C. 20012.

If you are interested, write today for an official application form. These two weeks will be a high point in your summer activities and will be rewarding in both information and inspiration.

EARL C. WOLF, *Secretary*
Committee for Christian Action

WORLD MISSIONS

E. S. PHILLIPS, *Secretary*

Haitian Nazarenes Do It Again

By ELVIN DEVORE, *Haiti*

Not every new missionary has the thrill and privilege of preaching to an audience of over 5,000 people in his first few months on the field. I shall never forget Easter Sunday, 1965, when 5,218 people attended the Avenue Dessaline Church of the Nazarene for a great Sunday school rally. The scene was surpassing description.

When you combine a praying, fasting, and enthusiastic congregation and

pastor with an almighty, risen Christ in a needy society, God is going to perform miracles. It was no accident or coincidence that so many people came. Weeks before, the vision of the pastor, Joseph Simon, began to change into prayer and plans. He remembered what God had helped them do before. Last Easter, 3,849 people attended his Sunday school contest. On November 22, 3,229 people came for a great Sunday school rally. Every Sunday morning and evening the 40'-by-65' Avenue Dessaline Church is filled; and this is the largest church building we have in Haiti.

Our printing press had printed 20,000 song booklets to be distributed throughout the district for Easter Sunday. We also printed Easter service invitations for the people of our churches to distribute. By Tuesday, Joseph Simon's congregation had given out 4,000 invitations and a special last-minute run of 4,000 invitations was printed.

To have the service inside the church building was out of the question. By Saturday night dirt had been hauled in to form a raised platform. Tall posts were set up all over the church yard with canvas, bedspreads, and tablecloths stretched high in the air to give shade. Not all were fortunate to find shade even then.

You may wonder how an accurate count could possibly be made with such a crowd. A very ingenious idea was conceived to count the people. Six thousand plain slips of paper were cut. Since the entire church yard is surrounded by a high wall, all the people had to come through the two church-yard gates. Ushers were stationed at the gates to give each person one of these slips of paper. Then after the service the remaining number of slips of paper were counted to determine the number present.

A crowd such as this is a great inspiration to everyone. But greater than this is the interest with which this multitude listened to an Easter program that brought tears to eyes, and a message declaring that Christ is risen. No one seemed anxious to leave before the service was over at 12:30.

The greatest moment came when, after the audience was dismissed, hungry souls came forward, sought and found the risen Christ.

Easter in Praia

By JESSIE EADES
Cape Verde Islands

On Thursday, the first of April, we had an excellent service. Our pastor challenged our people, inspiring them

to do and dare great things for God, basing his exhortation on an acrostic derived from the word *Pascoa* (Easter).

The following is a translation:

We Can!

We can advance!

We can sacrifice!

We can invite!

We can pray!

We can reach!

and all this *We Can Do* "through CHRIST which strengtheneth us." Glory!

He set the following goals: 1,500 to 2,000 people in our Sunday school in the Maud Chapman Memorial Church in Praia. The Easter offering totaled \$280. These were certainly staggering and fantastic goals for a national church, and meant hard work, much prayer, and the utmost sacrifice from all. But we believed God!

We wish you could have been around this way just to feel the excitement and to hear the different, amusing expressions, from the juniors up, as to how they were going to invite others, and what they planned to do, so as to give a good offering. There is no doubt the atmosphere was charged and the main subject was not "two men in a capsule" but *PASCOA* in the Nazarene church! We could hardly wait until Sunday, the eighteenth!

Moving Missionaries

Miss Ruth Miller has arrived home on furlough from Nicaragua. We do not have a home address as yet.

Rev. and Mrs. William Bromley have a new mailing address: It is:

Rev. William Bromley
c/o Tabibuga Free Bag
via Mount Hagen, W.H.D.
New Guinea

DISTRICT ACTIVITIES

Northwestern Illinois

District:

New Church at Belvidere

An opening revival was held March 28 through April 4 in the new parsonage-chapel built on an acre of land located on Highway 20, east of the city of Belvidere, by the district superintendent. Area churches of the zone furnished special music each night. The attendance was very good.

At the close of the meeting a new church was organized with eight fine adults and some teen-agers, with prospects for more. Duane Yoessel, recent graduate of the Nazarene Theological Seminary, was appointed pastor.

The Chrysler Corporation is building

a new plant at Belvidere and is to employ at least five thousand. Nazarenes who are to be employed there and are moving in, please get in touch with the pastor, Rev. Duane Yoessel, Rt. 3, Box 217-E, Belvidere, Illinois.—LYLE E. ECKLEY, *District Superintendent*.

Washington District Assembly

The eighth Washington District Assembly was held at Baltimore (Maryland) First Church, May 5 and 6, with Dr. V. H. Lewis presiding with grace and efficiency.

Dr. E. E. Grosse, who is serving on an extended call, gave his sixteenth report as district superintendent. A love offering was presented to Dr. and Mrs. Grosse as a token of appreciation for another year of faithful service.

Reports showed 280 members received on profession of faith, a total of \$83,380 raised for all purposes, and the General Budget overpaid by \$2,381, making the Washington District a "10 percent" district.

The inspiring message by Dr. Lewis on the Holy Spirit on Thursday evening encouraged the hearts of all those present, and brought the assembly to a fitting close.—MILTON E. CLARK, *Reporter*.



Above: Seminary President L. T. Corlett (left) and Publishing House Representative George Rice discuss various age-group displays at the bookstand during the eighth annual V.B.S. seminary workshop held recently in the General Board building. Below, left: "This V.B.S. business just tires me out," little Paul Wayne Chambers seems to say as he rests his head on his mother's shoulder during the V.B.S. workshop. His mother is Mrs. Gene Chambers, pastor's wife at Warrensburg, Missouri. Below, right: Miss Mary Latham counsels with interested V.B.S. directors at the recent workshop at International Center. Visitors browsed through samples of merchandise and lesson materials for each age-group which were displayed.

THE LOCAL CHURCHES

WAGONER, OKLAHOMA—Our recent revival was truly the greatest visitation of the Holy Spirit this church has known. Evangelist Emma Irick preached Bible holiness with the special anointing of God, and seeming insurmountable problems have been solved by the power of God. The Holy Spirit took over in the altar services also, and seekers prayed through in the old-fashioned way, with both spiritual and physical healings. Surely Sister Irick was God's instrument in this revival to give all of us a deeper devotion to God and His work. Rev. Bill Hess is our pastor.—EVA E. SEAL, *Reporter*.

WICKES, ARKANSAS—The Holy Spirit came close and searching in our recent revival under the good preaching of Evangelist J. W. McGuffey, and God met the needs of seekers at the altar. Souls were saved, believers sanctified, and Christians were built up in the faith. Brother McGuffey carries a burden, prays and preaches under the anointing of the Spirit. The last service was one of real victory with five at the altar. Brother McGuffey was given a call to return next year.—*Reporter*.

MALDEN, MISSOURI—Rev. C. W. Roach and family came here to First Church in June of 1963. Since that time the church has grown in almost every department, people have been praying through in their homes and we have had some wonderful altar services at the church. During the first year the church made a gain of about two thousand dollars. We have now purchased a church bus, which is helping to bring people in for Sunday school and church. The church has given Pastor Roach a four-year recall, and an increase in salary of \$17.50 per week.—OPAL MOSLEY, *Secretary*.

150 Attend V.B.S. Workshop

More than 150 persons from the Kansas City area interested in vacation Bible school attended the eighth annual Nazarene Theological Seminary V.B.S. workshop held recently in the General Board building at International Center.

Miss Mary Latham, V.B.S. curriculum

WAURIKA, OKLAHOMA—On May 2 this church closed one of the best revivals in recent years. Rev. Howard Tripp was the evangelist, and Mr. Wayne Sledge the singer. God blessed in giving thirty-five seekers at the altar who prayed through in the old-fashioned way.—DAVID J. VASCOE, *Pastor*.

Evangelist W. M. Hodge reports: "On May 2 we closed a wonderful revival with Pastor L. P. Jordan and people at New Carlisle, Ohio. God blessed in giving seventy-three at the altar seeking Him for conversion or entire sanctification. We had a baptismal service on Sunday afternoon, also were given a call to return next year. Write me at my home address, Science Hill, Kentucky."

director, taught the seminary class on vacation Bible school, and directed the one-night workshop in which students counselled with visitors on various phases of the 1965 curriculum.

Seminary President L. T. Corlett and Church Schools Secretary Kenneth S. Rice presented certificates to the eighteen seminary students and wives taking the course.

MOORE, OKLAHOMA—The blessing of God is upon us here under the godly leadership of Pastor Jack L. Woolman. He has been given a unanimous recall vote for another year. On Sunday, May 2, we opened our new addition of classrooms, valued at \$11,500, but actually costing \$8,000. Our Sunday school average, now over one hundred, is the highest in the history of the church; all budgets are paid in full; and we are a "10 percent" church. We are showing a 15 percent gain in membership for the year. We thank God for His blessings.—MRS. HARVEY GOSS, *Reporter*.

ASHDOWN, ARKANSAS—This church recently closed a good revival with Evangelist J. W. McGuffey. Much prayer

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"SHOWERS of BLESSING"
Program Schedule

- June 13—"Both Black and White, Dark and Bright Count," by Russell V. DeLong
 June 20—"Twentieth Anniversary of 'Showers of Blessing,'" by Russell V. DeLong
 June 27—"The Call Supreme and Sublime," by Russell V. DeLong

.....

preceded the meeting, and Brother McGuffey preached with the anointing of the Holy Spirit. A good spirit prevailed, people were blessed and encouraged, and there were several seekers at the altar. The revival spirit continues, with two seekers at the altar on Sunday following the close of the revival. Under the good leadership of Pastor Jewell Honca we are trusting God for greater things.—Reporter.

Evangelists Dick and Lucille Law report God's special blessings in recent revivals: "Pastor LeJeune said it was the greatest breakthrough in almost ten years at the Charlotte (Plaza), North Carolina, church; nearly eighty seekers, and a fine family added to the church membership. With Pastor Brown at Lexington (Kenwick), Kentucky, the Lord came in special blessing on the first Sunday morning, giving twenty seekers at the altar without any preaching; nearly ninety seekers during the






meeting, and a fine class added to the membership following the revival. With Pastor C. E. McCracken and people at the Lafayette church, new records were made: 607 in Sunday school, over \$130 in the Sunday school offering, and more than \$1,000 in the Easter offering. God gave nearly ninety seekers in this meeting. We give God the praise."

Rev. Orville W. Rees reports: "During our four months in Florida we had the privilege of working with Rev. H. E. Darnell in the Victory Holiness Camp near Palmetto, where God gave us a gracious time. Then we conducted a meeting with Pastor Allen of our Palmetto church. At the request of District Superintendent Knight we went to Wauchula, where we labored as pastor-evangelist for two months. Everywhere we found a wonderful people and full cooperation. I am now back in Indianapolis, ready to answer any calls as they may fit into our schedule. Write me, 5440 Rosslyn Avenue, Indianapolis, Indiana 46220."

FLUSHING, NEW YORK—First Church recently had a very successful revival campaign with Rev. Neal Hutchinson, who preached with unction and the definite needs of the church in mind. God touched the hearts of the people and there were about twenty-five definite

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seekers. Brother Hutchinson is an able preacher and a talented clarinet player. God answered prayer and gave a revival. We appreciated Brother Hutchinson's ministry and the response of our people. Help us pray that this church may have a strong witness for God in this New York City area.—MERWYN D. GRAY, Pastor.

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BIBLE COLLEGE OFFERING

September 12, 1965

WHY should 400,000 Nazarenes give \$200,000 on September 12 to establish a Nazarene Bible school? Because we have literally thousands of laymen and ministers, young and not-so-young, who have been unable to complete high school or college in preparation for Christian service. The Bible school will help us to train this vast human potential and put them into the harness for a more effective service in God's harvest in these last days.

Fletcher Spruce
 Member, Board of Control

MCPHERSON, KANSAS—This church recently experienced a special outpouring of God's Spirit in our revival with Evangelist Carl Kruse and wife. All who came appreciated the forceful, biblical preaching of Brother Kruse, and the felt-o-graph lessons presented by Mrs. Kruse were enjoyed by young and old alike. Also the solos and song leading of Mrs. Kruse were much appreciated. Twenty-seven different seekers found victory in God at the altar of prayer. Average attendance was eighty, with more than one hundred in the Sunday services. The revival spirit continues in our midst. We have accepted a good recall vote for our fifth year with these fine people.—RALPH E. SHAFER, *Pastor*.

TOLEDO (OREGON), OHIO—First Church has recently enjoyed two of the best revivals during our nearly six years of ministry here. Evangelist Paul Stewart was with us in a two-Sunday campaign, and souls sought God in almost every service. In a meeting with Rev. W. D. Phillips we saw the greatest reaping of new people ever. Seventy were present in our young people's class on Easter Sunday; 34 of them sought God in this revival, and 26 of these were "brand-new" seekers. God gave victory—parents were reclaimed, backsliders made restitution, and believers were sanctified. Our Sunday school average for April was 335, and our school led the district in Easter attendance. We are happy serving God, on a four-year recall at present.—J. G. WELLS, *Pastor*.

THE BIBLE LESSON

By BRIAN L. FARMER

Topic for June 13:

Solomon's Opportunity

SCRIPTURE: I Kings 1-3 (Printed: I Kings 2:1-4; 3:5-9)

GOLDEN TEXT: *Be thou strong . . . and shew thyself a man; and keep the charge of the Lord thy God, to walk in his ways, to keep his statutes, and his commandments, and his judgments, and his testimonies* (I Kings 2:2-3).

Solomon had it made!

It has been said that genius is 10 percent ability and 90 percent hard work. Now Solomon had the advantages all right. His home was the best. He had early learned to fear God, his health was good, and his mind was sound—in all, a ten-talent man. It was as though his good fortune had landed him at the foot of all the ladders on the board of life. Still, he had to climb them if his opportunities were to be grasped.

Happily, this he did. He did so by having sense enough to put his advantages to work for him, and by having humility enough to recognize that, though the world was at his feet, he was not God. Indeed, there were some things which he clearly understood he could not do and would not be able to do apart from God's help. He confessed, "I am but a little child; I know not how to go out or come in" (I Kings 3:7).

In these circumstances it is so as the Lord Jesus Christ said, that he that hath



General Superintendent Samuel Young breaks ground for the new Nazarene hospital in New Guinea. The nurses in the foreground are Mrs. Helen Bolerjack, left; and Mrs. Margaret Bromley, right. Construction of the hospital is being supervised by Mr. Kenneth Dodd of Newport, Oregon. Dr. and Mrs. Dudley Powers are scheduled to go to New Guinea this fall to have charge of the hospital. A denominational "special" of \$213,000 is financing the construction.

shall be given even "more abundance" (Matthew 13:12).

So many of us are so much less than we might be. The words of David quoted in our text, "Shew thyself a man," might well come as a stirring challenge to all of us. It is so easy to indolently settle for being a whole lot less than we might be. We may not all have the advantages of Solomon, although in some ways our advantages are much greater, we having received a fuller revelation of God in Christ; yet we all have some opportunities out of which, if we would, we could make capital.

What if you "showed yourself a man"

in your situation? Far from letting your environment be your prison, how about stepping on it and using it to lift yourself up and out? God has no intention that we should be the victims of confining circumstances; nor does He will that we be the basking beneficiaries of fate's favors. Up and out is His way.

Opportunists may cling to the collar of history and ride on its back wherever it goes, but men of true destiny seize it by the throat and drive it Godward.

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



Dr. Mendell Taylor, dean of Nazarene Theological Seminary, speaking at the first Nazarene Easter Sunday morning service held in Jerusalem at the Garden Tomb. Dr. Taylor stands just before the open door of the empty tomb. Dr. Taylor stands just before the open door of the empty tomb. Missionaries Don DePasquale, Berge Najarian, and Ivan Lathrop also took part in the service. Several hundred people from many denominations and all parts of the world attended. The official photographer, widely known throughout Jordan, was converted as a result of the service and later made public testimony to his saving faith in Christ.

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Fourteen Northwest Nazarene College ministerial students, and their faculty sponsor, Alan Rodda, along with Seminary President L. T. Corlett, pause during their tour near the new rotary lithographic press at the Nazarene Publishing House. The group also visited the International Center during their trip to Kansas City as guests of the Nazarene Theological Seminary. Some of these students will be continuing their ministerial training at the seminary in Kansas City next fall.

Directories

GENERAL SUPERINTENDENTS

Office: 6401 The Paseo
 Kansas City, Missouri 64131

HARDY C. POWERS:

District Assembly Schedule	
South Dakota	June 23 and 24
North Dakota	July 1 and 2
Michigan	July 14 and 16
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	
Nebraska	June 24 and 25
Southwestern Ohio	July 7 and 8
Northwestern Ohio	July 14 and 15
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	
Nevada-Utah	June 16 and 17
Albany	June 23 and 24
Canada Atlantic	July 1 and 2
Central Ohio	July 14 and 16
Eastern Kentucky	July 21 and 22
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	
Maine	June 16 and 17
New England	June 23 and 24
West Virginia	July 1 to 3
Chicago Central	July 8 and 9
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	
Northeast Oklahoma	June 16 and 17
Canada Central	June 24 and 25
Eastern Michigan	July 14 and 15
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	
Northeastern Indiana	June 30 and July 1
Oregon Pacific	July 7 to 9
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

MAINE, June 16 and 17, at church, 176 Sawyer St., South Portland, Maine. Pastor A. B. Sampson. General Superintendent Benner. (N.W.M.S. convention, June 14-15.)

NEVADA-UTAH, June 16 and 17, at First Church, 129 North 14th, Las Vegas, Nevada. Pastor Carl J. Friesen. General Superintendent Young. (S.S. convention, June 14; N.W.M.S. convention, June 16; N.Y.P.S. convention, June 18.)

NORTHEAST OKLAHOMA, June 16 and 17, at the church, South Park & Lincoln, Sapulpa, Oklahoma. Pastor E. H. Sanders. General Superintendent Lewis. (N.Y.P.S. convention, June 14; N.W.M.S. convention, June 14-15.)

ALBANY, June 23 and 24, at the District Center, White Church Road, Brooktondale, New York. Pastor Marion Walchly. General Superintendent Young. (N.W.M.S. convention, June 25; N.Y.P.S. convention, June 26.)

NEW ENGLAND, June 23 and 24, at the church, 37 E. Elm Avenue, Wollaston, Massachusetts. Pastor Milton Poole. General Superintendent Benner. (N.W.M.S. convention, June 21-22.)

SOUTH DAKOTA, June 23 and 24, at the church, 714 S. Minnesota, Mitchell, South Dakota. Pastor James Raun. General Superintendent Powers.

(N.W.M.S. convention, June 22; S.S. convention, June 23; N.Y.P.S. convention, June 25.)

CANADA CENTRAL, June 24 and 25, at the Camp Tabernacle, Route 2, Pefferlaw, Ontario, Canada. Pastor J. H. MacGregor, General Superintendent Lewis. (N.W.M.S. convention, June 26.)

NEBRASKA, June 24 and 25, at First Methodist Church, Kearney, Nebraska. Entertaining pastor, Rev. C. B. Johnson, 2510 Avenue "A," Kearney, Nebraska. General Superintendent Williamson. (N.W.M.S. convention, June 21-22; N.Y.P.S. convention, June 23.)

CANADA ATLANTIC, July 1 and 2, at the church, Lower Main Street, Oxford, Nova Scotia, Canada. Pastor D. R. Morrison. General Superintendent Young. (N.W.M.S. convention, June 29-30; S.S. convention, July 3.)

NORTH DAKOTA, July 1 and 2, at the campgrounds, Sawyer, North Dakota. Pastor W. R. Cannon. General Superintendent Powers. (N.Y.P.S. convention, June 28-29; S.S. convention, June 29; N.W.M.S. convention, June 30.)

WEST VIRGINIA, July 1 to 3, at the campground tabernacle, Summersville, West Virginia. General Superintendent Berner. (N.W.M.S. convention, June 28-29; N.Y.P.S. convention, June 29-30; S.S. convention, June 30.)

Nazarene Camps

June 21 to 27, Nebraska District, at the campgrounds, Southeast Kearney, Nebraska. Workers: Dr. G. B. Williamson, Dr. Leslie Parrott, Professor James T. Bohi, Dr. E. S. Phillips, Rev. B. Edgar Johnson. Dr. Whitcomb Harding, district superintendent.

June 26 to July 4, Albany District, at the District Center, Brooktondale, New York (eight miles north of Ithaca, Rt. 79, then 330 to White Church Road). Workers: Dr. Samuel Young, Rev. Paul Drjala, Rev. Charles Hastings Smith, Dr. Wm. Greathouse, Rev. Danny Steele. Rev. Kenneth Pearsall, district superintendent.

June 27 to July 4, Alabama District, at the District Campgrounds, State Hi-way 96 West, Millport, Alabama. Workers: Dr. Mendell Taylor, Professor Ron Lush, Barbara Chaney, and Renda Brumbelee. Rev. Reeford Chaney, district superintendent.

June 28 to July 4, South Carolina District, at Nazarene Campgrounds, near Batesburg, South Carolina, on Route 391. Workers: Dr. T. W. Willingham, Dr. Edward Lawlor, and the Dee Rushings. Dr. Otto Stucki, district superintendent.

July 1 to 11, Hendersonville Nazarene Camp, Upward and Orchard Road, Hendersonville, North Carolina. Workers: Rev. Ralph Sexton, Dr. Lloyd B. Byron, Wally and Ginger Laxson, Rev. W. H.ENTRY.

July 2 to 11, New England District, at Nazarene Campgrounds, Francis Street on Route 28 (fifteen miles north of Boston), North Reading, Massachusetts. Workers: Rev. Charles Hastings Smith, Dr. James McGraw, Professor DeVerne H. Mullen, Mrs. Mildred Maybury, Rev. James E. Baker, Rev. Fletcher Spruce, district superintendent.

July 9 to 19, Canada Central District, at Clarksburg Camp, Clarksburg, Ontario, Canada. Workers: Rev. Herman L. G. Smith, Rev. Warren Rogers and family, Rev. J. H. MacGregor, Miss Mary Wallace. Rev. Bruce T. Taylor, district superintendent.

July 11 to 18, Oregon Pacific District, at the District Center, twelve miles southeast of Portland, Oregon (Hollow S.E. 82nd Avenue to Lake Road). Workers: Dr. George Coulter, Dr. W. T. Purkiser, Rev. J. C. Crabtree, Rev. James E. Kratz and family, Singer Paul W. McNutt, Mr. and Mrs. Joe Hughes. Dr. W. D. McGraw, district superintendent.

July 12 to 18, Maine District, Campgrounds, Route 24, Richmond, Maine. Workers: Rev. Charles Hastings Smith, Professor and Mrs. Kenneth Masterman, Rev. and Mrs. R. Fletcher Tink. Rev. Joshua C. Wagner, district superintendent.

July 16 to 25, Central Ohio, at Nazarene Campground, 2738 Morse Road, Columbus, Ohio. Workers: Dr. Orville Jenkins, Rev. H. G. Purkiser, Rev. Gene Clark Singer James Cook, The Melody Aires, Rev. W. E. Zimmerman, Mrs. H. C. Little. Dr. H. S. Galloway, district superintendent.

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

Announcements

RECOMMENDATION

I wish to recommend Rev. John W. Swearingen, who has been our fine pastor at Peoria First Church, and is now entering the evangelistic field. Previously he was field secretary at Olivet Nazarene College for nine years. He has been a faithful booster of the entire program of our church and will give any

church a wise, mature, spiritual, and helpful ministry. Write him, 1623 N. Bigelow Street, Peoria, Illinois—Lyle E. Eckley, Superintendent of Northwestern Illinois District.

BORN

—to Rev. and Mrs. W. Gene Hansen of Pixley, California, a son, Ryan Walter, on April 28.

—to Rev. M. Clifford and Shirley Carlson of Wausau, Wisconsin, a daughter, Colleen Joy, on April 22.

—to Chalmer and Rosetta (Brown) Wiegman of Bethany, Oklahoma, a daughter, Donya Louise, on March 30.

—to Rev. Howard and Charlyne (Hatcher) Doerle of Zanesville, Ohio, a son, Matthew Wesley, on March 26.

SPECIAL PRAYER IS REQUESTED

by a lady in California for healing, for the conversion and healing of a friend (the family about to separate); that a man may have his eyes opened to the need of being born again; that his mother, now past seventy, may be saved before it is too late, and his father healed and drawn closer to God;

by a Nazarene reader in Idaho that the Lord will undertake in a special and definite way "about an obnoxious situation in the place of my employment."



LEFT PHOTO: With General Superintendents Williamson (left, seated) and Lewis in the foreground, Dr. E. S. Phillips (standing, left) world missions secretary, receives a check in the amount of \$23,036.12 from Dr. J. Wesley Mieras, Publications Board chairman. The check represented 80 percent of the Publishing House "tithe" for 1964. **RIGHT PHOTO:** Dr. Orville Jenkins, (right) home missions secretary, receives from Dr. J. Wesley Mieras 20 percent of the Publishing House "tithe" for 1964 in the form of a check in the amount of \$5,759.03.

H.P.H. Takes \$28,000 to Mission Departments

At a recent luncheon meeting in Kansas City, Dr. J. Wesley Mieras, Publications Board chairman and a Los Angeles attorney, presented to World and Home Mission departments checks totalling \$28,795.15, which represent a tithe of the net proceeds in 1964 of the Nazarene Publishing House.

Dr. E. S. Phillips, World Missions secretary, received a \$23,036.12 check for his department. Home Missions, represented by Secretary Orville Jenkins, received \$5,759.03. The Board of General Superintendents had suggested the 80-20 percent division.

"We believe in tithing," said M. A. (Bud) Lunn, Publishing House manager. "And while all of the proceeds eventually are returned to the work of the church, we want this to represent our interest in world evangelization."

At the meeting also were four general superintendents, Dr. G. B. William-

son, Dr. Hardy C. Powers, Dr. V. H. Lewis, and Dr. George Coulter. General Superintendents Hugh C. Benner and Samuel Young were away from Kansas City.

Members of the Publications Board were also present. They include two district superintendents: Dr. Harvey S. Galloway, Columbus, Ohio; and Rev. Eugene Stowe, Fresno, California; two pastors: Rev. Milo Arnold, Richland, Washington; and Rev. Thomas Hermon, Little Rock, Arkansas; two college presidents: Dr. E. S. Mann, Eastern Wollaston, Massachusetts; and Dr. William Greathouse, Trevecca, Nashville, Tennessee; and two laymen: J. Wesley Mieras; and Harlan Heinmiller, General Motors executive from Detroit, Michigan. Leonard Spangenburg, Waban, Massachusetts, with Roger Babson, Inc., an investment advisory group, was unable to attend.

Also present were twenty-eight members of the Publishing House staff and Rev. O. Joe Olson, Nazarene Information Service.

LATE NEWS

cept the church at Blountstown, Florida.



of the
Religious World

Governor Hatfield at Dedication of Sunday School Union

PHILADELPHIA (EP)—Governor Mark O. Hatfield of Oregon dedicated the completely modernized national offices here of the American Sunday School Union.

In a brief address, he emphasized that teaching moral and spiritual principles is the primary responsibility of the family and of the church school, and not the public school.

With materialism so prevalent and "so many" unchurched, the Sunday school must be generously supported and its outreach advanced, he said, because the Church of tomorrow depends upon the Sunday schools of today. As a parent of three children under six years of age, Governor Hatfield suggested that children should be enrolled by the time they are four or five, for they are then "entering the age of inquiry, and able to raise profound questions and truths."

Report from Eastern Congo

WHEATON, ILL. (MNS)—"Courageous Congolese Christians continue to carry on their work for God despite threatening, lack of money and supplies, and ever-present danger of civil war," says an April news report of the Conservative Baptist Foreign Mission Society.

At the request of the American consulate and because of increased pressure due to the closing of the Uganda-Congo border, the CBFMS missionary staff has been reduced. Missionaries still present are living in nearby Rwanda and traveling into the Congo to work with Congolese Christians and continue the monitor's school at Goma.

The Congolese government troops are occupying much of the mission station at Mushweshwe, but the believers continue to meet regularly for services in school classrooms. A dispensary continues in operation at Mushweshwe, supervised by Luka, an African nurse.

Schools open and close, depending on the political situation. When there is peace, the students come because they are eager to learn. The Bible school at Ruanguba continues with twenty-two students, taught by three Congolese teachers.

"Sermons from Science" Pavilion at World's Fair

Surrounded by all the pageantry of opening day at the New York World's Fair, the "Sermons from Science" pavilion reopened for its second year of evangelistic ministry of "reaching the

world at the Fair."

While outside colorful parades, blue balloons, and cannon salutes signaled the start of the Fair itself, in the quiet of the "Sermons from Science" auditorium, just prior to its first performance, a brief but moving service was held to rededicate the pavilion's staff and ministry to the glory of God. Even as Rev. Stephen F. Olford, nationally known radio and television pastor, challenged the pavilion's staff with the evangelistic opportunity of the Fair, long lines of people already were forming at the entrance to the building in anticipation of its opening viewing.

Scores Universalism As Undermining Missions

MINNEAPOLIS, MINN. (MNS)—A leader in Protestant missionary work, Rev. Louis L. King, director of all overseas ministries of the Christian and Missionary Alliance, charged that there is a "growing and wide acceptance of the theory of universalism" in some Christian churches which "cannot help but blunt evangelistic effort and destroy the urgency of preaching to the lost." Such teaching, he said, "can have only an adverse effect upon the missionary program and its impetus."

Mr. King was in Minneapolis with other C&MA leaders for the organization's annual international meeting at the Hotel Leamington (May 12 to 17). The Christian and Missionary Alliance has 881 missionaries serving in 24 countries.

In a charge to the more than one hundred missionaries on furlough who were at the meeting, Mr. King called for "a continuing quality of genuine, compassionate concern for those who have never believed nor heard the Gospel."

"The Voice of the Andes" Has Hydroelectric Power

QUITO, ECUADOR (MNS)—After five years of work, the hydroelectric project of gospel radio station HCJB, The Voice of the Andes, has been completed here and the station is operating on power produced high in the Andes at Papallacta and carried 38 kilometers on power lines to the transmitters at Pifo near here. At one point the power line crosses a 14,000-foot divide where snow blizzards hampered the constructing of the line.

The hydro plant was purchased from the Municipal Power Company at Seattle, Washington, and transferred to its new home high in the Andes to become one of the highest power plants in the world.

The 2,000-kilowatt plant will enable HCJB to increase its broadcast power to reach an even greater world audience. And the "lost village" of Papallacta, high on the mountain headwaters of the Amazon and near neighbor of the plant, will enjoy its benefits.

Death of James R. McGraw

James R. McGraw, twenty-six, son of Professor and Mrs. James McGraw of the Nazarene Theological Seminary, and nephew of Dr. W. D. McGraw, superintendent of the Oregon-Pacific District, died in a Kansas City hospital May 19 after an extended illness.

The funeral was held May 21 at Kansas City First Church, with Rev. C. Wm. Ellwanger, pastor, in charge.

Ahead in Switzerland

The Board of General Superintendents has voted to proceed with plans for the Nazarene Bible School to be established in Switzerland. Dr. G. B. Williamson said the board is "leaning" toward the purchase of property at Montreux, east of Lausanne. He said the church probably will invest between \$75,000 and \$100,000 in the program.

Instruction at the Bible school will be in English. The school will serve primarily the Nazarene work in Scandinavia, Denmark, West Germany, and Italy. A principal and an assistant will be appointed by the general superintendents next January, Dr. Williamson believes.

Dr. Oscar J. Finch, former president of Pasadena College, has been on a special assignment for the general superintendents, inspecting properties available for the school in Switzerland.—N.I.S.

Expiration Dates to Shift On Some Herald Subscriptions

For some *Herald of Holiness* subscribers, the expiration date of their subscriptions will be changed to bring them in line with the campaign month on their district.

Any refunds are being returned to the local church for distribution.

With these changes, the subscription expiration dates will agree with others in the local church, as well as the district. Prior to each church's campaign, the local campaign manager will receive through his church a list of subscribers' names and addresses in his church. After getting renewals, and encouraging those who do not already subscribe to do so, he will return the list with address corrections, new subscriptions, and renewal fees to the Publishing House.

The new program is designed to speed up the process of getting new subscriptions into effect.

From the Field

Rev. Wallace Bell, Sr., has resigned the pastorate of the Gordonsville Church, Gordonsville, Tennessee, to ac-



Thankful

I AM THANKFUL for Christ, the Saviour of the world, and for His great love He gives me day by day. He helps me in all my temptations with His great power.

I am thankful for His enduring power that never fades away, but sustains me till the end. I am thankful for saving grace that He gives me, day by day, and His great love.

I am thankful for the determination that He gives me to fight every battle with His great power, so I can make heaven my home. When everything seems to go wrong, and my soul is in distress, just then the light breaks in and I receive a new touch from love divine, and I make it through with zeal and glorious victory.

I find Him so dear and so sweet that I never get through thanking Him for His great love. He is so precious to me and so tenderhearted that I can feel the healing touch of His finger on my heart as He rolls all my burdens away.

I am so thankful for His sanctifying power—that He cleanses me within and sends me on rejoicing.
—Ben Wedel, Owasso, Oklahoma.

Plumb Line

WE HAVE BEEN USING a plumb line for the setting of our walls at the church construction site. The line is a fine, thin cord to which is attached a heavy, leaded weight. This weight, being pulled down by gravity, gives a perpendicular line by which we line the walls and partitions of the church to make certain they are straight.

It is a very simple, yet a most accurate, device used many times by builders.

Likewise there is a spiritual Plumb Line by which each one of us may measure his life. This Plumb Line is God's Word, and the plumb bob is God's law. By taking a careful reading from these we may determine our spiritual status. If at any time we are out of line, we should ask the Holy Spirit to help us to make right anything that is not harmonized with God's standard.

Here is a measurement that is always consistent and is always accurate. It is not affected by the

temperament of people, nor by the judgments of man. God's Word and His standards are the same at all times. We should make certain our

lives are plumb with God's will.—
J. Wilmer Lambert, Pastor of Edendale Church, Castro Valley, California.

the Answer corner

Conducted by W. T. PURKISER, Editor

Would you please explain the thirty-seventh chapter of Ezekiel? We talk of people going to heaven, and here it talks of all the tribes of Israel being joined together in their own land and David being king over them forever—here on earth.

This chapter has probably been made the basis for more poor eschatology than almost any other in the Old Testament. Eschatology is the doctrine of last things, or the eternal state.

I am completely satisfied with Adam Clarke's interpretation of it:

"Under the emblem of the open valley being thickly strewn with very dry bones is represented the hopeless state of the Jews when dispersed throughout the provinces of the Chaldean empire. But God, contrary to every human probability, restores these bones to life, thereby prefiguring the restoration of that people from the Babylonish cap-

tivity, and their resettlement in the land of their forefathers, 1-14.

"The prophet then makes an easy and elegant transition to the blessedness of the people of God under the domination of heathen and anti-christian rulers, but shall be collected together into one visible kingdom, and constitute but one flock under one Shepherd, 15-28."

The final culmination of the promise is found in II Peter 3:10-13 and Revelation 21:1-22:7.

Judges 16:28 does not seem to me to be a real prayer of penitence. If not, did God answer? If He did, does it mean that Samson did make it through to heaven?

Judges 16:28 reads, "And Samson called unto the Lord, and said, O Lord God, remember me, I pray thee, and strengthen me. I pray thee, only this once, O God, that I may be at once avenged of the Philistines for my two eyes."

From the fact that God honored Samson's faith (Judges 16:29-30; Hebrews 11:32), I would hope he made it

through.

Actually, of course, we should not judge Old Testament personalities on the basis of New Testament light. The kind of prayer and faith which might have served for Samson will not necessarily do for us who live in the full light of the death and resurrection of Christ.

Should the pastor of the church make it his business to check the books to determine if individual members do or do not pay the tithe when it would appear that giving is below par?

I find two schools of thought on the subject. Some pastors feel that, since stewardship is so closely related to the spiritual well-being of the Christian, they should know when their people are failing along this line just as they should know when they are failing in witnessing, prayer, or personal devotion.

Others take the position that they can preach with greater objectivity and im-

partiality if they do not know. When they preach on stewardship, they are preaching to the entire congregation and not (even subconsciously) at any particular persons.

My own sympathy would go with the latter point of view, although, since I tithe, I wouldn't object to anyone checking the books. Uncle Sam certainly does it at income tax time.

Why do people stand and sit on our church altars? To me, this is one of the most horrible things. I know there is no virtue in the altar, but stop to think of the many souls who have wept their way to Jesus there. These same people would not stand on the piano bench, and there is so much more respect for the altar in our churches. I feel like there are others who have the same feeling about this as I do.

There probably are. Perhaps your question will help us all to be more careful.

I guess sometimes we have confused our liberty in Christ with what is really

license for the flesh.

Most of us can probably do better in our whole attitude toward the house of God as represented by our local churches.

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