

AUGUST 19, 1964

# *Herald of Holiness*

"IN THE POWER OF THE SPIRIT"

Official Organ  
of the Church of  
the Nazarene



**Iolani Palace  
Honolulu**  
*Hawaii District  
Church of the Nazarene*

# COMMITMENT FOR TODAY

TO the Church of the Nazarene, which preaches holiness of heart with a complete consecration to God, commitment is not new.

It was therefore fitting and proper that at the recent General Assembly a commitment be made. In fact, in a very real sense the entire assembly was our church declaring itself ready to carry out its commitment for evangelism in this quadrennium.

The program and the promotion of the N.Y.P.S., N.F.M.S., and Church Schools were directed toward soul-winning efforts of the church. The General Assembly amplified this in its sessions.

The thousands of people present in each session and service showed their eagerness again and again to accept the challenge as they responded with fervent amens, and at times, hearty applause.

*Two thousand* ministers publicly committed themselves to lead out in these months ahead of us. They pledged to spend one day from 8:00 a.m. to 4:00 p.m. in fasting and prayer. The day of August 7 or 21 was suggested.

Ministers, we still have the twenty-first



*General  
Superintendent  
Lewis*

in which to do this if the seventh was not favorable. We also invite every minister who was not present in that great crowd to join us. If the twenty-first of this month is not acceptable, any day in August will be fine.

In this prayer time the pastors of the church are praying for the anointing of God so that "in the power of the Spirit" they might lead their churches forward in soul winning. The evangelists are seeking the special guidance of our Lord and a mighty outpouring of the Holy Spirit on them and their revival campaigns.

We are on our knees before God, searching our own hearts and beseeching God, who has called us to preach, to come upon His servants and our church in mighty evangelistic power. May it be so!

From this intensive prayer period our ministers march into the fulfillment of our commitment as we preach through September, October, November, and December at least seven out of every ten sermons on some phase of holiness, and give an altar call every Sunday service, also make 500 pastoral visits this fall (if evangelists, 20 visits every campaign).

But this is not all—for 6,000 laymen stood in solemn commitment to God and in pledge to their ministers that they are going "all out" for souls and let the church have first demand on their ransomed powers.

So together we pledged, and God was pleased, for His presence was very real in the great auditorium.

The time of declaration is past. Now is marching time. The quadrennium is here. We are in it now. The harvest season is upon us. Church of the Nazarene, this is the time for action!

So great the commitment!  
So tremendous the challenge!  
So mighty our God!  
So responsive our church!

Vast may the harvest be!  
Mighty its impact on all!  
The evangelizing church!  
"In the power of the Spirit!"  
Doing God's work among men!



# Guidelines to Holy Living

*Be holy in every department of your lives (1 Peter 1:15)*

EVERY TRUE CHRISTIAN desires to live a holy life before God and his fellowmen. There are some things that are clearly right and some things that are clearly wrong. With these a true Christian has no difficulty. But it is in the gray area of non-essentials that our problems arise, and this is where honest, sincere Christians must "agree to disagree agreeably."

Tolerance must not be blind but it must be patient. Art and ethics are similar in that the problem in each consists in knowing where to draw the line. The Apostle Paul gives us some "guidelines" to follow in his Epistles to the Romans, chapter 14.

## 1. Don't Major on Minor Issues (verses 2, 5)

Notice the burning issues of contention—food and holy days. One party said, "You must be a vegetarian and eat no meat." The other responded, "There's nothing wrong with eating meat." In giving thanks over his steak, the meat-eater gives God glory, just as the vegetarian does who asks a blessing over his salad.

Liberty, of course, does not mean license, but in the area of minor issues of conscience we must be charitable with one another. "Let every man be fully persuaded in his own mind," says Paul (verse 5). Richard Baxter, eminent Puritan divine of the seventeenth century, puts it well:

*In essentials unity,  
In nonessentials liberty,  
In all things charity.*

## 2. Let God Be the Judge (verses 3-4, 10, 13)

We have a big task trying to keep ourselves straight. As Gypsy Smith once said to one of his outspoken critics, "If you will go home and keep your own backyard clean, that will keep you busy the rest of your life." An old Sioux Indian prayer reads, "Great Spirit, help me never to judge another until I have walked in his moccasins for two weeks."

We are not to judge because our knowledge is imperfect. We don't know all the facts. What we see is only the outward deed, but God sees the inner motive of the heart. As someone has put it:

\*From THE NEW TESTAMENT IN MODERN ENGLISH, © J. B. Phillips, 1958. Used by permission of the Macmillan Company.

*Judge not. The workings of his brain  
And of his heart thou canst not see.  
What looks to thy eyes a stain,  
In God's pure light a scar may be  
Brought home from some well-worn battlefield  
Where thou wouldst only faint and yield.*

We are also not to judge because of the command of our Saviour: "Judge not, that ye be not judged. For with what judgment ye judge, ye shall be judged" (Matthew 7:1-2). Dr. Chapman used to say, "The person who is closest to the Lord is usually hard on himself and easy on others, but the one who is losing out spiritually tends to be hard on others and easy on himself."

## 3. The Strong Should Help the Weak (verses 14-16)

We are to be steppingstones and not stumbling blocks to others. The stronger, more mature Christian may need to forego some of his rights and liberties for the sake of his brother's spiritual welfare. Our lives should be governed by the principle of love and concern for others.

If the essence of sin is selfishness, the essence of true holiness is Christlike love. When Voltaire, the French skeptic, was asked if he had ever met anyone who reminded him of Christ, he paused for a moment and then soberly replied, "I once met Fletcher of Madeley"—the theologian of the early Methodist movement and one of the most saintly persons who ever lived.

While we must avoid the extremes of doing as we please and being in bondage to everyone, love has a way of helping us maintain the proper balance, so that we do not run roughshod over our brother, nor do we live in complete bondage to him. "Freedom is not the right to do as we please, but the power to do as we ought."

## 4. Relationships Are More Basic than Rules (verses 17-19)

"The kingdom of God is not meat and drink [not a matter primarily of rules and regulations]; but righteousness, and peace, and joy in the Holy Ghost" (v. 17).

Righteousness is right relations to God, others, self, and things. Peace is the fruit of righteousness, or the inner quality of soul resulting from right relations. Joy is the overflowing love that follows

**By WILLIAM STRICKLAND**

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from righteousness and peace. "For he that *in these things* serveth Christ is acceptable to God, and approved of men" (v. 18).

The Holy Spirit creates an atmosphere in which people with different points of view exercise true Christian tolerance and understanding. As Edwin Markham wrote:

*He drew a circle that shut me out—  
Heretic, rebel, a thing to flout;  
But Love and I had the wit to win;  
We drew a circle that took him in.*

#### 5. Guard Carefully Your Influence (verses 7, 21)

We are to be like the blind man who when seen with a lantern at night was asked, "Why do you need a lantern when you are blind?" "Oh, I don't need it, but I use it so others won't stumble over me."

The Apostle Paul says, "Let . . . no man put a stumblingblock . . . in his brother's way" (v. 13). There are people who are watching our lives every day in the office, the shop, the factory, or wherever we may be. We must not betray the trust and confidence that others have placed in us. May we let our lights shine that others may not stumble because of us.

#### 6. Be True to Yourself at Any Cost (verses 22-23)

No man can go against his *God-given* convictions and not suffer condemnation. While our convictions are not to be a measuring stick by which we measure others, we cannot disregard them as if they were unimportant.

"Whatsoever is not of faith is sin," says Paul (verse 23). If there is doubt, don't go against your own self-accepted ideals of conduct. Let the touchstone of the holy life be a living faith, which not only tests conduct but shows the right way.

Remember the standard given to John Wesley by his mother: "Whatsoever weakens your reason, impairs the tenderness of your conscience, obscures your sense of God, or takes off the relish of spiritual things, whatever increases the authority of your body over mind, that thing for you is *sin*."

If we will follow Paul's "guidelines to holy living," it will make for peace and harmony both in our personal lives and in our churches.

*The Divine Presence speaks to us, not only in death, but in life. We may be washing dishes, riding along the highway, performing some task, and not be consciously thinking about Him. But on an ordinary day He sometimes breaks in upon our common tasks to remind us He is with us, like a human friend who has stopped in to say hello.—Alice Spangenberg*

# A Short Walk with Jeremiah

By Evangelist PAUL MARTIN

YOU see so many things when you walk with Jeremiah. His tear-filled eyes seem to enlighten what might otherwise be passed unnoticed. And oddly enough, many of these things are worse than junk-broken cisterns, marred pottery, a decayed girdle, the flooding Jordan, burnt bellows, spoiled figs, waterless wells, a crowded birdcage, and eggs that will not hatch.

Yet there are some feelings and thoughts that come as you walk. Right away you feel the trouble that Jeremiah sees. You are impressed by this sensitive soul whose heart aches at the failure and shallowness around him.

One can read character often by what bothers

## The Cover . . .

**Iolani Palace in Honolulu, Hawaii, is the only royal palace in the United States. The palace was built as a residence for the rulers when Hawaii was a monarchy, and became the seat of government when Hawaii became a republic. Now the legislature of the fiftieth state meets here. A new statehouse is planned, after which the building will become a museum. The Church of the Nazarene is relatively new in Hawaii. There are 11 churches, with 528 members, 896 enrolled in Sunday school, and an average Sunday school attendance of 794. Rev. W. Lee Gann is the district superintendent.**



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a person. This often makes a thoughtful man, a troubled man. He sees things a little differently—people as broken dishes, as spoiled fruit. Their gay play-acting doesn't fool him. His eyes have been touched somehow and he can really see.

It will do us good to walk with a man like this. For he is our hope in the plague of "doublethink." This strange word, from the mind of George Orwell, is the ability to hold contradictory thoughts—to know deeply, yet to disbelieve. It is the disease of self-deception. It is the greatest plague of our time. This fearful thing is seen in the church—knowing, yet not knowing—seeing, yet not seeing.

But perhaps we need more, much more than teasing. We need to begin right where we are and take some steps God's way. We must dare to confess our prayerlessness and begin to pray more! It is just as simple as that. We must admit our slavery to dollars and gadgets, and give more (much more) to God and His kingdom. We must take a good look at our double salaries, double standards, double chins, and do more than joke. Let's walk with men, now and then, who cry. Let us listen to their shouts of alarm. God walks with weeping men.

Then I asked this question: Would I dare be a Jeremiah? It would take a lot of doing. It is so much easier to see the pleasant, to dodge the issue, to compromise, to laugh and play. Across his natural inclinations—gentle in nature, yielding, tenderhearted—he stands a pillar of iron in a quaking day. He loved people, but became lonely—yes, was counted among the traitors as though in league with the enemy. He did not hide his anxiety. He would run—he would be washed away in his tears. But he stood—by God's strength, a brazen wall.

Certainly, this is the way it must be. God needs humble hearts for this work—friendly, loving people, who have long settled the pull of self-righteousness, and have turned from the temptation to play "trial!"—desperate souls who have tarried till His eyes see through them, and His heart breaks in them.

It isn't the self-called religious policeman, the self-sustained standards surveyor who will bring the lazy to work, or the straying to the right path. It is "he that goeth forth and weepeth, bearing precious seed." It is the tender heart, with open hands, and ready feet, and iron will, that bear the message of the King!

## "It's ME, O Lord!"

By BRIAN L. FARMER, Pastor, Bristol, England

THE FIRST STEP in being rid of the carnal mind is to recognize its existence. The second step is to recognize its existence in *me*.

Neither of these two steps comes as readily as one might suppose. Inbred sin is a universal disease of the soul, and because it is so common it is often overlooked in the quest for the cause of human disturbances. But its prevalence does not make it normal. It is an alien factor introduced into human life at the time of the Fall. And even among those who understand this truth, there are many who are slow to admit that it is this that lies at the root of their *personal* spiritual problems. They find it extremely difficult to make the sincere prayer, "Create in *me* a clean heart."

The fact is that *personal* prayer, *personal* penitence, *personal* surrender, *personal* faith are all necessary if I am to know a *personal* deliverance from the wrong within. The people at Pentecost would tell me this, and so would Paul and Luther and Wesley, and all the other Christians who have a real testimony about this matter.

Yet who is going to make this kind of application to God if he is unconvinced of his need: his need of deliverance, cleansing, power?

There are many hindrances to this conviction

which come all too readily to the Christian who is spiritually shallow. His conscience is not particularly keen; he is insensitive to some of his sins. Bad temper is rationalized to be righteous indignation, stubbornness and obstinacy to be determination, selfish pride to be his rights to which he is entitled! Faulty relationships with others are glossed over with, "I have to keep him in his place," or, "I thought it best for him to give him a piece of my mind." Best for *him*, indeed!

The prejudiced reasoning also works overtime in another direction when a person silences any voice of conviction by thinking that he does more for the kingdom of God than do some Christians, or that his prayerlessness is temporary and due to the fact that he has been so busy of late.

My reader, if over a period of time you have been lulled into a lethargy like this, be determined to snap out of it *now!* At this very moment! Satan is ever so happy to keep you jogging along in semi-conscious defeat!

Here's how:

In all honesty contemplate Christ in contrast to your own heart and life. It was when Isaiah "saw also the Lord . . . high and lifted up" that he received a true insight into the state of his own soul.



Isaiah had seen more comforting sights previously—they aided his excuses. It was not a comforting sight he needed, but a saving sight which would bring stinging conviction.

*Eternal Light, Eternal Light,  
How pure the soul must be,  
When placed within Thy searching sight  
It shrinks not, but with calm delight,  
Can live, and look on Thee!*

Under the burning gaze of God, Isaiah saw himself as undone and unclean, and this in itself was a victory.

Fall on your knees before God. Ask Him to search your heart and to show it to you as it really is. It will hurt and break and melt your pride, but it is the only way to spiritual victory. See Christ

“high and lifted up” until His concern contrasts with your attitude of “couldn’t care less,” His kindness with your harshness, His sympathy with your hardheartedness, His passion with your apathy His love with your uncharitableness, His purity with your uncleanness. Compare with Christ and see your own petty prides, jealousies, and hatreds as black as pitch.

You will not then thank God that you are not as others are. You will know emotionally as well as intellectually that you too are infected with the spiritual disease common to all humanity. “Woe is me!” you will cry. “It’s me, it’s me, it’s me, O Lord, standing in the need of prayer!”

To come to this self-knowledge, which is not common among men, is a long step on the road to sanctification.

# SOUL EROSION

*By R. E. MANER, Pastor, Radnor Church, Nashville, Tennessee*

FEW THINGS are more tragic than soil which has been destroyed by erosion. Fields once fruitful and fertile can, over a relatively short period, be reduced to gullies and ditches. If the owner, through ignorance and indifference, allows his land to be neglected or abused, he pays a fearful price.

The tragedy of soil erosion is surpassed, however, by *soul erosion*. The worth of the land may be destroyed for our lifetime by erosion, but soul erosion can destroy the worth of the soul forever. These two kinds of erosion have a remarkable similarity. Both have the same tragic conclusion.

*Both soil erosion and soul erosion are usually gradual.* While erosion can happen quickly, it usually occurs over a period of years. Likewise, we may not notice what is happening in our hearts. Gradually the topsoil of productivity is washed away, leaving the bare rocks of criticism and bitterness. The workable attitude of former years is replaced by an unyielding spirit. Teachableness is replaced by a set of habits which know no improvement. Growth becomes impossible. The leanness of the soul is covered by the briars of self-righteousness. The soul becomes worthless. But it happens gradually and the owner seems unaware.

*Both soil erosion and soul erosion are usually caused by negligence or indifference.* In an effort to gain the largest profit possible immediately, some owners allow all the timber to be cut. They will plow the hillside improperly with no thought for the future. Soil erosion is the price they pay.

Men do that with their souls as well as their soil. Little things do not matter, we are told. Prayer meeting can be neglected if it becomes inconvenient. The family altar and private devotions can be

omitted when other things seem more important. The standards of the church can be ignored if the immediate profit of the business is in jeopardy. Expedience can become our “golden rule.”

We may be able to get away with a hundred little shortcuts that we have discovered. But what do our souls look like when we compare them with the persons we used to be? Do we not see signs of erosion, leanness, ugliness, and worthlessness?

*Soul erosion, like soil erosion, sometimes goes beyond restoration.* In my own native Georgia, I have seen thousands of acres, once white with cotton, now lying fallow and unused. The land was farmed to death. The farmers took all from the soil and made no effort to replace the minerals. The result, in many cases, is a poverty belt. The more progressive people have moved to better land.

One cannot but wonder how many times the great Husbandman has had to abandon the eroded soul, turning rather to other vineyards where the keepers are more diligent. Great men have been set aside by God when they became worthless. They struggle on, eking out an existence, in some barren field.

We all know promising young people, with great talent and ability, who seemed destined for the top. But many levelled off and started down long before they reached their zenith. How many laymen could have gone to places of leadership and prominence in the church, but God set them aside because they allowed life to erode the soul?

Soil erosion does not destroy the land, only its usefulness. Soul erosion *may* not bar our entrance to heaven if checked in time, but it will hinder or destroy our usefulness. Beware of erosion!

# "Heralding" the Witness

By VERA CLAY, Retired Nazarene Elder, Burlington, Vermont

MRS. BROWN (no, that is not her real name, but she is a very real person) was a faithful Christian and member of the Church of the Nazarene in Boonville (and that is not the name of the city, either, but it is a real place with an aggressive Church of the Nazarene). Mrs. Brown taught a Sunday school class, held office in the N.F.M.S., and was active in many other places of church service.

Economic circumstances made it imperative that this good lady work to supplement her husband's salary. She was a willing worker and a happy homemaker. But there was one feature concerning her position in the local shop that disturbed Mrs. Brown. She was not able to participate in some of the projects in the church. Her time was consumed with the church responsibilities she had, her work, and the housekeeping, which she felt was not a duty but a privilege.

Visitation was almost out of the question for this sister who was burdened for the people in her city and wanted to see her church grow. Now the church was going on the special project of distributing the *Herald of Holiness*, and she realized she could not take part. How could she do her part? She could give copies of the *Herald* to those who worked in the shop with her. But would that do any good? She knew, because she had contacted them, that they were of a greatly different faith. But it was the best she could do, and she remembered the promise about God's Word not returning void.

So Mrs. Brown gave a copy of the *Herald* to the friendly little Catholic girl who worked near her. Mrs. Brown had been so kind and friendly that the girl accepted the paper, though she took it home and threw it in with a pile of other magazines. It was forgotten for a few days until a neighbor called one evening. The girl produced the *Herald*, saying to the neighbor friend, an older woman, "You like to read and I do not read much, but I had a paper given me which I think is on the subject you would be interested in. I do not want it and you may have it."

Mrs. Jones (no, that is not her name either) took

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*"Giving of time, talents, and possessions is not the goal of stewardship; the goal is Christian living. The giving is an evidence of the living."*  
—Selected.

.....

the *Herald* home and read it all. It was a joy to her heart, for years before when living in the country she had been a member of a spiritual church of another denomination. She wanted to get some more of the same papers. So she inquired of the donor where she could get some. She was told that the pastor of Mrs. Brown's church sold them.

Mrs. Jones contacted the pastor and said she would like to buy more of this reading. She was freely supplied with several copies of the paper and invited to church. She did attend the church with her husband. There they found what their hungry hearts had longed for.

There is a sequel to this true story. Today the Joneses are faithful members of Boonville Church of the Nazarene, working faithfully for God and the church, holding offices in the congregation.

Does it pay to give out *Heralds*? Does it pay to "sow beside all waters"? It has been said that many *Heralds* given out are thrown away. This may be true. Thank God for the ones that are not thrown away. It is profitable to have a dedication of the *Heralds* before we start to distribute them. When we do our best in faith, believing, our God is able to use a Catholic to help us get the message out!

So far as could be learned, no one was used in a greater degree than Mrs. Brown in that particular distribution project and we may well say, "She hath done what she could."

There are places where papers and magazines may be left for public use. Many laundromats have reading tables where anyone may leave material, and much of that which is left is not of a desirable type.

I was waiting in a bus terminal in a distant city for a bus connection. There was a rack there for the use of those who cared to avail themselves of it to place reading matter. I was looking for something to read and I found papers from various cults but nothing of a spiritual nature. I regretted that I was traveling light, so had no contribution to leave. There were two Nazarene churches in the area and I hoped someone would see the lack and supply it.

In another city I visited the public library. To my delight I saw our church had supplied our publications. To my further great joy I noted that *Conquest* was nearly worn out and showed evidence of being greatly appreciated. May we not only "give attendance to reading" but be diligent in getting it out for others to read.

# To the Brink of **E**TERNITY and Back

By **PLEAIS HAMPTON**  
with **DOROTHY HAMPTON**

Nazarene Pastors, First Church  
Jackson, Tennessee

ON NOVEMBER 21, 1956, I wavered on the brink of eternity.

That day my wife and I arrived near Warm Springs, Georgia, to begin a revival at the Harmony Church of the Nazarene.

I parked our thirty-five-foot (eight-thousand-pound) mobile home behind the church. While I was stationing leveling jacks beneath the trailer front, the central jack slipped off its block and sank full length into the earth. I was pinned beneath a huge iron beam, which struck me under my right arm. The weight got heavier and tighter. My bones cracked and, like lightning, pain ripped through me. I screamed!

Why must I bid farewell to all that I hold dear to myself so early in life? I wondered. I was twenty-seven at the time.

It seemed a voice said, "You've lived your life well. What do you fear?"

With that, I accepted death and became unconscious.

My wife got help quickly. Rev. W. P. Colvin (the Harmony pastor) and Johnny Barrentine brought jacks and boards. Cautiously they raised the side of the trailer and Mrs. Colvin and my wife dragged me out.

In the car, my wife sat beside me while Brother Colvin sped toward the Thomaston hospital forty miles away.

As I struggled to regain consciousness, my wife pleaded, "Please, God, don't let him die."

And Brother Colvin prayed, "Lord, don't let the devil kill him."

Just before we reached the hospital I became conscious briefly. I was dizzy and smelled and tasted blood, but saw none. Pain cut through me like knives.

Crouching over me, my wife said, "Pleais, what doctors do you want?"

We knew some doctors in that city (I'd pastored there), so I told her whom to call.

At the hospital, Negro orderlies lifted me onto a stretcher and whisked me into the emergency room.

Dorothy, frightfully pale and sobbing, followed.

A nurse checked my pulse and blood pressure, popped a couple of shots into my arms, and called the doctors. They arrived shortly.

Still on the stretcher, I was wheeled into the X-ray room. On the cold, hard X-ray table, as I blinked and fought for consciousness, I heard bits of conversation:

"This fellow's hurt bad. We need to read these X rays at once."

"A trailer fell on him! How'd he survive?"

"Yes. She sure looks shook up."

"Yes. I said the maternity floor—all the space we have now."

There, in the midst of pitiless, bawling newborns, I had this experience:

Soon Dorothy came in and said, "Honey, the doctor says that you have some internal bleeding, a broken shoulder, broken ribs, and possibly a spinal injury. And he says he'll have to operate and use pins to put the bones back together. You'll be in the hospital at least three weeks and out of the ministry three months."

Gloom surrounded me. But, though weak, giddy, and pierced with intense pain, I reminded myself of God's greatness. I said, "Is there anything too difficult for God?" I reminded myself of the times I'd prayed for the sick and read to them from James 5:15, "And the prayer of faith shall save the sick, . . ." God healed others, why not me?

The night was a blurred nightmare of pills, shots, pain, and voices.

But finally morning dawned.

My wife had sat by me all night. She said, "Do you feel *any* better?"

"No. My back is literally killing me," I replied.

But, despite pain, I repeatedly quoted James 5:15. I believed (still believe) a man should practice what he preaches.

During the day some minister friends visited me and prayed for me.

By night I'd reached a peak of "expectancy" in believing. Still, nothing happened. I wondered why, but I waited on the Lord.

The next morning things happened! I turned over for the first time since the accident. I reasoned, If I can turn over, why not sit up? With childlike faith I believed, and I sat up!

Dorothy walked in. I thought she'd faint. She rushed to me and said, "What are you doing?" Her voice vibrated with excitement.

"What am I doing? I'm sitting up. And I'm going to get up—right now."

She said, "You know you haven't had those bones fixed back together yet. And your back is



injured, and you're bleeding inside, and . . ."

I pushed the covers back, stepped down, slid my feet into my slippers, put on my robe and—yes, I walked!

In the hall, the nurses stood speechless and gazed. I rejoiced!

Later that day, when the doctor dismissed me, he remarked, "Well, I always say you can't keep a good man down."

I preached that night, twice each day the following week, and continued revivals as scheduled.

Two years later, when we adopted Berry, it was necessary to have chest X rays. My report read: ". . . the lung fields are clear and the heart is normal in size and shape. *The bony structures show no abnormality.*"

Yes, the prayer of faith does save the sick! I'm proof!

By MARVIN L. BUELL, *Margarita, Canal Zone*

# Consecration

## . . . invitation to friendship

MY STRUGGLE over consecration suddenly ended one day when I realized, by the aid of the Spirit, that Christ did not want what I had, but He desired me, my complete confidence and friendship.

I write this with the prayer that it may assist some struggling soul, who has been over the treadmill of consecration again and again and yet has found no lasting peace.

Jesus said to me: "Son, remember those two or three times in your life when you endeavored to establish a real friendship with someone and you were not successful? Recall how you visited and confided, sharing your dreams and your plans, and also revealing your sorrows and disappointments?"

"In fact, at first you were so happy to have someone with whom you could share these aspects of your life, you did not realize something was very wrong. But gradually it became evident that this sharing was not mutual, but was a one-way road. Perhaps the other person had enjoyed your fellowship and many times had actually tried to draw you out so that you would discuss your ambitions. He had been 'friendly' but he had never become a 'real friend.' And because of this, your overtures ceased, not because you no longer desired this friendship, but the other had erected a barrier which you had been unable to surmount, the barrier of a locked heart. He had refused to take you into his confidence and give of himself."

Then Jesus said: "Son, I have not treated you as a servant, but I have regarded you as a friend. Through My Word, I have revealed to you the

hopes, the dreams, the aspirations, and the love that the Father and I have and still share with you. We have shared with you our future plans for the world and for the Church. Yes, we have exposed our very heart to you and have told you everything needful for your safety and happiness.

"There have been times when you needed assistance and you came and we gave. You have many times enjoyed our fellowship, and your heart has been made glad by all our plans.

"But a barricade remains and you have refused to allow us to share your plans and dreams and joys. Somehow you have had the misconception that we wanted to change everything and make you unhappy. You secretly felt that we desired to take what you possessed. But you have been deceived; we have desired only to share your life with you."

In that moment I saw the barrier and cried, "Oh, come in, Jesus, and share my plans. Share my joys and hopes, my burdens and sorrows, and assist and direct me in all my decisions." And He accepted the invitation.

Since that day we have had many happy hours. He has been there to rejoice with me over the blessings of life. In decisions I have asked Him what He thought, and He has given me His opinion born of infinite wisdom; and He has never been wrong. Also, He has told me that no doubt out ahead we will have to stand by some open graves together and weep, but then not to fear for He is "the resurrection, and the life." Yes, our relationship grows more wonderful each day and He tells me there is no end in sight. Praise His name!

"Henceforth I call you not servants; for the servant knoweth not what his Lord doeth: but I have called you friends; for all things that I have heard of my Father I have made known unto you" (John 15:15).

**Lay up for yourselves treasures in heaven . . . for where your treasure is, there will your heart be also (Matthew 6:20-21).**

# SOMEONE



*is watching you!*

**By MARLENE M. SWAIM**

Nazarene Laywoman, Ontario, California

HAVE YOU EVER had the experience of sensing someone's eyes were upon you? Or had the strange feeling you were being watched by someone, when you knew that you were alone?

Perhaps you have had the experience of being engaged in some surreptitious activity, thinking you were unobserved, only to discover to your discomfiture that someone had been watching all the time!

Although you may not always be aware of it, if you profess Christianity you *are* being watched.

There is the older saint who watches you prayerfully, rejoicing in each victory and sign of growth, ready to encourage and lift if you should stumble.

There is the new Christian, perhaps a young person, who may become discouraged and disillusioned by a failure or inconsistency on your part.

There is your family, the people who know better than anyone else how well your profession meets the wear and tear of daily living.

And then there are the unsaved friends, neighbors, or fellow workers, who perhaps watch most closely of all. It may seem at times that they want you to fail, and are waiting to pounce in cynical satisfaction upon the slightest inconsistency. Many non-Christians will use any real or imagined failure on your part as an excuse for not becoming a Christian themselves.

And you may be sure they set a high standard for you! Your unsaved neighbor may be a "spiritual illiterate" in matters of theology and doctrine, but he will probably have a very good idea of how a true Christian acts and lives. In fact, you might be surprised to find that his standard is higher than your own!

Yours may be the only Christian influence that unsaved friend will ever have cross his path. Perhaps he seems indifferent or even hostile to spiritual matters, but secretly he may be desperately longing

to see a Spirit-filled Christian successfully living a holy life. If he sees the power of Christ in your life, keeping you victorious from day to day, he will have hope for his own soul; but if you fail to live up to your profession, he may lose that hope and never seek Christ for himself.

What a tremendous responsibility God has given us! How sobering it is to realize that the fate of someone's soul may depend on our faithfulness in daily Christian living! How careful we must be, and how much we need the help and guidance of the Holy Spirit!

Christian, your life may be the only picture of Christ your unsaved friend may ever see. Is it a distorted image, or is Christ being seen "in all His wondrous beauty" by that "someone" who is watching you?

## It Was THE HAND OF GOD!

**By DOYLE SANDERS**

*Former Nazarene Layman*

THIS IS A STORY of the serious illness of a small boy, a loving family, and faith in God.

It began in November of 1963 in the small town of Sanger, California, when Gregory Malone was ordered taken to the Valley Children's Hospital and Guidance Clinic in Fresno, California, for diagnosis. The diagnosis was made and the illness was said to be infectious encephalitis, a form of sleeping sickness.

After several weeks of observation and care, Gregory was transferred to the Fresno County Hospital, where more studies were made and other doctors diagnosed the case as probable infectious encephalitis. It was during Gregory's stay in the Fresno County Hospital that the local Church of the Nazarene in Sanger became aware of this family and its sorrow. The church joined together in prayer in behalf of Gregory Malone.

After several weeks of careful scrutiny in the Fresno County Hospital, Mrs. Malone was called into the office of the doctor who was in charge of Gregory. There she was told that little Gregory Malone would be "a vegetable until he died, as this sickness had affected his brain tissues." It looked as though all hope was now gone. There seemed to be no light anywhere.

Upon arriving home that night around 10:00 p.m., Mrs. Malone called the pastor of the Sanger church. As we knelt together in the living room of the Malones' home, we put Gregory in the hands of God and left him there.

Mrs. Malone's prayer was that if she could just see a little improvement each day she would be satisfied. Gregory was brought home a few days later instead of being transferred to the mentally retarded hospital in Porterville, California, as was the wish of the doctors in the Fresno County Hospital.

Almost immediately Gregory was on the road to recovery. Just a few days after that prayer of consecration in the living room of a home, Gregory Malone pulled a tube from his nose through which he was being fed, crawled to the sink, drank water—and was on the road to rapid rehabilitation.

In March of 1964, Gregory returned to school, a little behind the rest of the class, but fast on the road to complete recovery.

"It was a miracle," exclaimed Mrs. Malone. The neighbors, schoolmates, teachers, and most of all, the doctors, were completely astounded.

One doctor said, "We diagnosed the case wrong."

Another said, "It was the hand of God."

Yes, miracles still happen where there is faith in

*"Isaiah saw God (c. 6). God's blinding glory—and the shocking recognition of man's sinfulness, as he stood before Him, crumpled all that was left of Isaiah. He realized there was only one source of hope. Then it was that he was forgiven and cleansed and made acceptable to God. He became God's—God's, to be spent by God. He could no more tell God how to spend him than a coin could cry out to its owner the way it wishes to be spent. There was resolute surrender and a recognition of God's ownership, so that when God presented a need, Isaiah said, 'Spend me.'"—Hilda Lee Cox.*

the ever-loving, everlasting, all-powerful God. It was a mother's love, a family's ties, and faith in God that brought about this miracle for little Gregory Malone.

# CHRISTIAN LOVE

By Evangelist BUFORD BATTIN

LOVE is the Christian religion in a nutshell. Love is the earmark of the child of God. No man knew Jesus better and loved Him more than the Apostle John. The Gospel of John and his three Epistles are saturated with love. John taught that to know God is to demonstrate love: "Beloved, let us love one another: for love is of God; and every one that loveth is born of God, and knoweth God. He that loveth not knoweth not God; for God is love" (I John 4:7-8). In this chapter, John uses the term love twenty-five times.

God is Love. All that God does is prompted by love. All the laws of God are based on love. The Pharisees took counsel one day how they might entangle Jesus in His teaching. One of them which was a lawyer asked Him the question, "Master, which is the great commandment in the law?" (Matthew 22:36) This was a subtle scheme to get Jesus to place one commandment at the top of the list, to state which should be second, third, and on to the one of least importance of the ten. This would compel Jesus to classify sins.

Without a moment's hesitation Jesus answered by summarizing the four commandments on the first table of the Decalogue, which all relate to man in his relationship to God. Jesus said, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment" (vv. 37-38).

Jesus anticipated the next question which was almost certain to come from the lips of the Pharisee. Not waiting for the question to be presented, He summarized the six commandments contained on the second table, all of which have to do with our relationship with people. Jesus did not say this was of less importance than the first, but He said, "And the second is like unto it, Thou shalt love thy neighbour as thyself. On these two commandments hang all the law and the prophets" (vv. 39-40).

Jesus taught that love must be expressed both vertically and horizontally. The sum of all moral obligations and the essence of all divine law are expressed in one word, "love." Just before going away, Jesus said, "If ye love me, keep my commandments" (John 14:15).

Paul was aware of problems in the church at Corinth. In his first letter to the Corinthians he devoted an entire chapter to love. In his conclusion he said, "In a word, there are three things that last for ever: faith, hope, and love; but the greatest of them all is love" (I Corinthians 13:13, N.E.B.\*).

Love is the only certain solution to church problems. Love will restore broken fellowship. Love will heal the bruises of a shattered home and enrich family life. To sow love will be to reap a lovely harvest. The greatest of all is love.

\*"The New English Bible," © The Delegates of the Oxford University Press and the Syndics of the Cambridge University Press, 1961.



# EDITORIALS

By W. T. PURKISER

## How About That Yoke?

One of the great symbols of Scripture is the yoke. To those who live in a mechanical age, this may seem remote and far away. For its first meaning is the neckpiece or bar used to harness animals together and to the plow or cart they are to pull. It was an easy step from there to apply it to any tie or any burden one might bear. Consider then the yokes life lays upon us, as they are sketched in the Bible.

FIRST, THERE IS *the yoke of sin*. In Lamentations 1:14, the prophet speaks of "the yoke of my transgressions." When God delivered Israel from bondage in Egypt, He said: "I am the Lord your God, which brought you forth out of the land of Egypt, that ye should not be their bondmen; and I have broken the bands of your yoke, and made you go upright" (Leviticus 26:13).

This is a revealing insight into the real nature of sin. The world in its blindness looks upon sin as a privilege and its "pleasure" as a right. The Bible shows sin for what it is, a galling bondage and an intolerable load.

The sparkling cup has its bitter dregs. The attractive rose masks a poisonous thorn. The bright lights are a front for dark despair. "The way of transgressors is hard." Only God can break the bands of sin's yoke, and lift us from the posture of animals to the uprightness with which the children of God are made to walk.

Then, there is *the yoke of divine judgment*. Moses warned his people that, if they would not serve the Lord their God with joyfulness and gladness of heart, then they should serve their enemies in hunger and thirst, in nakedness and in want—"and he shall put a yoke of iron upon thy neck, until he have destroyed thee" (Deuteronomy 28:47-48).

To the natural results of sin is added the judgment of God. Sin brings with it the wrath of God. A holy and a loving God could act in no other way than to punish and finally to banish completely that which destroys those He loves and seeks to save.

Wrath and love are not opposites. They are two sides to the holiness of a Heavenly Father who must hate evil because evil is destructive of those for whom He gave His only begotten Son.

AGAIN, THERE IS *the yoke of discipleship*. Jesus said, "Come unto me, all ye that labour and are heavy laden, and I will give you rest. Take my

yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light" (Matthew 11:28-30).

Really, our choice is not whether to wear a yoke or not. Our choice is *which* yoke we shall wear—whether the bitter yoke of sin, or the yoke of Christ, the meek and lowly in heart. His yoke is easy and His burden light, not because He does not ask much, but because He gives so much more than He asks. His challenges are great, but they seem light because He shares the yoke and takes the heavy end.

The Word of God warns against the "unequal" yoke: "Be not unequally yoked together with unbelievers" (II Corinthians 6:14). To be "unequally yoked" means to be yoked with those of a different character. There can be no fellowship between righteousness and unrighteousness. There is no communion of light with darkness. There is no unity between Christ and Satan. The believer can have no real identification with the infidel, and there is no alliance between the temple of God and idols.

Christ is the Lord of all of life, and for the Christian His will must govern every relationship. He was the "friend of publicans and sinners," but His friendship was a giving rather than a getting bond. There are only pain and heartache for those who seek fulfillment of life on the human plane outside the "household of faith."

ANOTHER YOKE Christians must seek to avoid is *the yoke of self-righteous legalism*. When men of Pharisaic background would have compelled converted Gentiles to subscribe to the ceremonial Mosaic law, Peter challenged them with the words: "Now therefore why tempt ye God, to put a yoke upon the neck of the disciples, which neither our fathers nor we were able to bear?" (Acts 15:10) In the same context Paul said, "Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage" (Galatians 5:1).

While the particular issues of meat and drink, holy days, and the seventh-day Sabbath are for most of us closed issues (Colossians 2:16-17), we still need to be reminded that it is "not by works of righteousness which we have done, but according to his mercy he saved us" (Titus 3:5).

It is very easy to slip into a smug self-righteousness, and unconscious "holier-than-thou" attitude which ignores the biblical fact that, after we have

done *all* that has been commanded us, we are still unprofitable servants, still dependent on the grace of God.

THERE IS NOT ONLY the yoke of discipleship to be borne; there is also a *yoke of discipline*. "It is good for a man that he bear the yoke in his youth," said God's prophet of old (Lamentations 3:27).

This is a secret many believers need desperately to learn. There is a discipline of self essential to the holy life. God's plan for His children is eradication of the sinful and carnal, and discipline and direction of the human. Paul said, "But I keep under my body, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a castaway" (I Corinthians 9:27).

Finally, there is *the yoke of service*, of which we read in Philippians 4:3, "And I entreat thee also, true yoke-fellow, help those women which laboured with me in the gospel, with Clement also, and with other my fellowlabourers, whose names are in the book of life."

We are not only yoked to Christ in discipleship; we are also yoked with our fellow Christians in service. John Wesley quoted an unnamed friend who said to him, "The Bible knows nothing of solitary religion." We are born into a family when we become children of God, and we have the obligations of family membership in His house. We have our faith because others shared with us; and we keep it as we share with others.

A man tells of listening to his youngest daughter, age nine, pray—asking for blessings for everyone, her mother, father, sisters, neighbors, and teacher. Then she started on her own request list. Suddenly there was a pause, and in a small, meek voice she said, "And now, dear God, is there anything I can do for You?" This is a missing note in much of our praying today. But "What wilt thou have me to do?" is the kind of prayer that belongs with the yoke of service.

How about that yoke? Have you let God break the yoke of sin and judgment? Have you stayed out of the unequal yoke and the yoke of bondage? Have you taken Christ's yoke, and the yoke of discipline and service? The old-fashioned yoke that harnessed the beast of burden has been relegated to the museum. But the spiritual yokes men wear in the atomic age are just as real as ever.

## Invitation to Union

The Quadrennial Address of the Board of General Superintendents at the General Assembly in June was prepared by Dr. Hugh C. Benner in collaboration with the other general superintendents and was delivered by Dr. Benner.

It has been printed in an attractive booklet, and is available to all members and friends of the Church of the Nazarene through the Nazarene Publishing House for the nominal cost of twenty-

five cents per copy—and much less in quantities. It reviews the work of the past four years, and the challenge of the next four.

Among many significant features of the address was its forthright statement on ecumenicity and the movements of our day toward church union. Dr. Benner declared:

"While we believe in scriptural ecumenicity among those 'of like precious faith,' the popular ecumenical movement, with its apparent ideal of 'togetherness at any price,' thus far has failed in its utopianism to manifest any significant spiritual gains, producing unions that have little more to commend them than larger total membership statistics. To the spiritually minded, the final *reductio ad absurdum* of this trend is the effort to 'de-protestantize' Protestantism to the point where a union with Roman Catholicism is envisioned."

The Church of the Nazarene stands completely outside the workings and strivings of what has come to be called "the ecumenical movement." We see in it few if any genuine spiritual advantages, and some real dangers. There is little reason to hope that a super-colossal Protestant church organization would be any less likely to dominate and attempt to force into line those not included in its system than its Roman prototype has been whenever such has been possible for it.

BUT DR. BENNER did not stop at this point. He continued with a ringing call to "proclaim without apology and in the anointing of the Spirit 'the glorious gospel of Christ,' the redemptive 'good news' that in Him there is justification for every sinner, and cleansing of the heart for every Christian believer. External conditions can never defeat a Spirit-filled, courageous, aggressive, self-denying church!

"As we contemplate the prosecution of this divine mission," the address continues, "we thank God that we do not stand alone, for we recognize that many other groups are committed to the cause of scriptural holiness. We cherish their fellowship and assure them of our prayers for their continued success. We further reaffirm our willingness, at any appropriate time, to engage in explorations and discussions which may lead toward a closer cooperation in service and the possibility of eventual organic union."

It is to be hoped that this statement does not go unnoticed, among either ourselves or our friends. We do not consider our "separation" as sinful. We do not believe that true Christianity in general or holiness in particular is the exclusive property of any one church. We therefore think there may be some advantages in the existence of more than one holiness denomination.

Nor do we feel that all who fight for God and righteousness must belong to the same branch of the service. That unification is popular does not

necessarily make it either right or necessary.

We have long known that those who are filled with the Holy Spirit do not necessarily agree on matters of method or details of emphasis. We recognize that men as devout as Barnabas and Paul might find it better to go separate ways for a time, although Paul later gladly acknowledged that Mark had proved himself fully (Acts 15:37; II Timothy 4:11). Even before that, we find no evidence that Paul called Barnabas a backslidden compromiser, or that Barnabas labelled Paul a narrow-minded bigot.

ON THE OTHER HAND there would be some real advantages to be gained if the holiness churches did work more closely together and might eventually be brought into organic union. It is not chief-

ly a matter of size. It is chiefly a matter of effectiveness and service.

Much duplication of effort could be avoided, not only in the local churches and communities, but also in education and the publishing fields. There is little disposition now for us to regard ourselves in competition with each other, but what little there might be would be offset by closer relationships.

At least, let us keep it clear that the latchstring is always on the outside. Nor is it to be a one-way street. We should not leave all the courting to others. And certainly we should carefully avoid anything that would build barriers against those who share our ideals and our faith. We are quite sincere in this invitation to union.

## THE CHURCH AT WORK

### EVANGELISM

**EDWARD LAWLOR, Secretary**

Evangelistic Honor Roll Certificates were awarded to the following pastors, whose churches received the required number of members by profession of faith:

ARIZONA: *J. Burcham*, Apache Junction—*D. Horton*, Paradise Valley—*T. Goble*, Globe—*S. Childress*, Scottsdale—*J. Cullumber*, Tucson Mt. View—*D. Harvey*, Tolleson—*P. Hipple*, Willcox—*G. Psaute*, Mesa—*C. Henderson*, Orangewood—*B. Stillion*, Phoenix Westdale—*A. Tosti*, Prescott—*J. Price*, Tucson Catalina Vista—*H. Russell*, Yuma First—*F. Reedy*, Glendale—*M. Morford*, Tucson First—*C. Vanderpool*, Phoenix Eastside—*P. Downey*, Phoenix First.

CANADA PACIFIC: *L. Welker*, Chilliwack.

CANADA WEST: *W. Bahan*, Calgary 17th Avenue—*N. Wiggins*, Dapp.

IDAHO-ORIGON: *F. Cummings*, Boise Hillview—*E. Davis*, Rupert—*R. James*, Boise Euclid—*M. Laws*, Ontario—*O. Barnhouse*, Nampa Franklin Road.

LOS ANGELES: *J. Wadley, Jr.*, Atascadero—*F. Rutz*, Baldwin Park—*H. Early*, Bishop—*L. Sorenson*, Covina—*E. Green*, Del Mar Avenue—*E. McDowell*, Fairgrove—*N. Dirkse*, Glendale First—*E. Rotz*, Granada Hills—*H. Glass*, Inglewood—*M. Decker*, La Crescenta—*D. Rotz*, Lompoc—*G. Nees*, Los Angeles First—*E. Munger*, Los Angeles Glassell Park—*H. Bonner*, Los Angeles Highland Park—*H. James*, Mojave—*J. Ballew*, Monrovia First—*J. Williams*, Montebello—*D. Lewis*, Monterey Park—*T. Conner*, Montrose—*F. Dabney*, New Cuyama—*L. Mansveld*, Panorama City—*L. Walker*, Pasadena Bethel—*G. Taylorson*, Pas-

adena Bresee—*O. Burlison*, Ridgecrest—*R. Ireland, Sr.*, Santa Barbara Trinity—*C. Cowles*, Santa Maria—*R. Totten*, South San Gabriel—*E. Mieras*, Thousand Oaks—*T. Gillespie*, Westchester—*J. Smith*, Maria Highlands.

MAINE: *K. Smith*, Bingham—*C. Teal*, Eliot—*G. Teague*, Fairfield—*K. Retter*, Livermore Falls—*C. Newbert*, Millinocket—*E. Cramer*, Strong—*W. Crevoiserat*, Westpoint.

NEVADA-UTAH: *R. Moore*, Henderson, Nev.—*F. Butler*, Kaysville, Utah—*Mrs. R. Sherwood*, Reno First.

NEW MEXICO: *D. McClafflin*, Alamogordo—*A. Maule*, Albuquerque First—*E. Sams*, Albuquerque, Sandia—*P. Burkhardt*, Carlsbad Church Street—*J. Perryman, Jr.*, Clovis Fairview—*H. Morris*, El Paso First.

NORTHEASTERN INDIANA: *H. Richardson*, Chesterfield—*L. Adams*, Elkhart Grace—*L. Yeatts*, Farmland—*C. Hurry*, Lunn—*D. Ault*, Marion First—*N. Anderson*, Marion Lincoln Blvd.—*L. Linder*, Mayke—*J. Brock*, Monroeville—*M. Bright*, Muncie Forest Park—*C. Leth*, No. Manchester—*C. Russell*, Peru Oakdale—*E. Howell*, Riverhaven—*J. Brillhart*, Shipshewana—*J. Secor*, Syracuse.

NORTHERN CALIFORNIA: *S. Nutt*, Antioch—*W. Lambert*, Castio Valley Edenville—*J. Ferguson*, El Sobrante—*V. Wilcox*, Eureka First—*L. Satter*, Livermore—*E. Watson*, Oakland Bethel—*M. Anderson*, Oakland First—*J. Metcalfe*, Redway—*E. Garrison*, Salinas—*D. Jenkins*, San Jose Cambrian Park—*P. Heav-*

*er*, San Leandro—*N. Clift*, Watsonville—*W. Hubbard*, Santa Cruz—*T. Rosenau*, Willow Creek.

NORTH DAKOTA: *D. Figg*, Bismarck—*J. Winterberg*, Fessenden.

SOUTHERN CALIFORNIA: *M. Morford*, Anaheim First—*E. Spruill*, Apple Valley—*P. Buby*, Artesia—*L. Johnston*, Bell—*F. Rayborn*, Bellflower—*J. Millard*, Bloomington—*P. Benefiel*, Brea—*W. Stone*, Buena Park—*R. Moore*, Colton—*W. Devore*, Compton Trinity—*E. Coble*, Costa Mesa—*C. Ashley*, Escondido First—*E. Smith*, Fullerton—*E. Murphey*, Garden Grove—*L. George*, Highland—*W. McGuire*, Lakewood—*P. Gilliland*, Long Beach First—*J. McIntosh*, Long Beach West—*M. McCandless*, Midway City—*H. Lewis*, Norco—*H. Thomas*, Ontario—*B. Strauser*, Placentia—*A. Hayes*, Pomona First—*B. Burch*, Riverside Arl.—*O. King*, San Bernardino East—*H. Burton*, San Diego University Avenue—*B. Gebhart*, San Pedro—*D. Shaw*, Spring Valley—*R. Kornegay*, Torrance—*C. Stepp*, Twentynine Palms—*D. Presson*, Wilmington.

SOUTH DAKOTA: *D. Belzer*, Aberdeen—*G. Dayton*, Pierre—*A. Hands*, Rapid City—*J. Ranum*, Mitchell—*C. Schardein*, Sioux Falls.

SOUTHWESTERN OHIO: *R. Allen*, Aberdeen—*J. Hurles*, Batavia—*G. Curtis*, Brookville—*L. Stewart*, Cincinnati Calvary—*G. Brees*, Dayton Central—*M. Wickline*, Dayton Daytonview—*G. Moorman*, Dayton Northridge—*M. Dewey*, Fairfield—*C. Preston*, Harrison—*F. Bar-*

1st Day  
of  
Each Month

50 Holy Watchnights  
1964-68

6:00 p.m.  
to  
midnight  
LOCAL TIME

TUESDAY, SEPTEMBER 1



ber, Miamisburg—R. Blanchard, Milford—E. McKinney, Pisgah—A. Wilson, Trenton—B. Modesitt, Williamsburg—R. Omer, Wilmington.

WEST VIRGINIA: R. Ostendorf, Campbells Creek—J. Hay, Chas. Loudendale—J. Hancock, Dunbar—J. Hadlock, Elkins—L. Provanse, Follansbee—L. Calhoun, Lizemore—R. Whiteman, New Martinsville—W. Beaver, Newell Glendale—C. Arbaugh, Peterstown—D. Peters, Philippi—R. Burdette, Pineville—H. Wilcox, Pt. Pleasant—G. Thaxton, Seth—K. Foust, So. Chas. First—H. Ruwyan, So. Chas. Grace—J. Hamby, Spencer—P. Taylor, Vienna—F. Cutright, Weaver—F. Bowman, Williamstown.

## GENERAL INTERESTS

### Crusade in Mexico

On Sunday, July 12, the first crusade of the Nazarene Evangelistic Ambassadors in the North Mexico District came to a close in Monterrey, Nuevo León, México. What follows is a summary of this campaign, in which Dr. W. C. Fisher was the evangelist.

**PREPARATION.** From the beginning of the year, the North Mexico District accepted enthusiastically the visit of the Ambassadors, aiming to win at least 250 new converts for the churches of Monterrey.

Preliminary services were held as well as prayer meetings, and ten thousand circulars were printed and distributed. The churches of Monterrey were successful in securing a fine meeting place with a seating capacity of 600 persons, and then they undertook to obtain the permits, equipment, and personnel for the Crusade.

The Ambassadors arrived on July 1, and they divided themselves in three groups to visit the local churches. Even before the crusade started, around fifty new souls had found the Lord.

**THE CRUSADE.** The first service started on Sunday, July 5, at 7:00 p.m. with utmost order and surprising enthusiasm. The services included the special songs of the Ambassadors, the theme of the Nazarene Young People's Society for the new quadrennium, a combined choir and instrumental numbers—all this directed in Spanish by Professor Ray Moore.

The short but truth-filled messages of Dr. Fisher and the participation of the local pastors resulted in altars lined with people seeking salvation. The services were gloriously fruitful and unforgettable. The Ambassadors not only sang, but also testified, prayed, and visited homes of unsaved people during the ten days of the crusade.

The highlight of this campaign was the service on Sunday, July 12, which began with the first showing in Spanish of the film "From Darkness to Light," and ended with three altar services. In the first, more than fifty new souls united with other believers to ask for salvation or sanctification; in the second, young people moved by the Holy Spirit went to the altar to be saved while others were giving their testi-

monies; and in the third, when a call was given for those who had been saved in the campaign to move to the front for a final prayer. It was an unforgettable, glorious, majestic, and happy moment. Although this report is being written twenty-four hours after this event, the writer still feels the impact of this great rally day.

**RESULTS.** Results will be seen in a larger attendance in the services, greater zeal among the members, a rapid growth in numbers, and without doubt in the joy of a radiant spiritual experience. The unity of the churches and the spirit of the campaign were excellent; and although we met in a social center, the services were strictly the style of the Church of the Nazarene, with the purpose of benefiting the Northern District and thus provided a launching pad for the evangelistic drive of this quadrennium among the Latin-American people.

Many thanks to the Department of Foreign Missions and to the general Nazarene Young People's Society for the accomplishment of this project in Mexico, and to the Board of General Superintendents for their vision and sense of mission in wanting to emphasize evangelism "In the Power of the Spirit."

HONORATO T. REZA

Director, Spanish Department

## DISTRICT ACTIVITIES

### Telegram

**Columbus, Ohio—The twenty-first annual assembly of the Central Ohio District closed July 22 in a spirit of victory and optimism, with Dr. G. B. Williamson at his best as the presiding officer. Good gains reported, highlighted by a record \$220,000 paid to general interests, with \$189,308 going to General Budget and missionary specials, making Central Ohio a 10.5 percent district. Dr. and Mrs. Harvey S. Galloway loved greatly as district leaders. We accept the challenge of the future with a more intensive home mission program, and all-out support of the "March to a Million" program of the Church Schools. Grove City was awarded the "Small Church Achievement" plaque, while Upper Sandusky and Hanging Rock were runners-up. Charles D. Acheson, Kenneth D. Ellis, Elton W. House, and E. Donald King elected to eldership in the church—Paul K. Hayman, Reporter.**

## THE LOCAL CHURCHES

### God Honored Our Faith

Conditions were not ideal, but we grew anyway. With much faith in God the East Oakland Church (California) came to a major decision of relocating in Castro Valley, six miles away. A buyer was found for the church building, and construction was to begin May 1, which was also the date for giving possession of the old property to the new buyers.

Having sold the church out from un-

## "SHOWERS of BLESSING" Program Schedule

August 23—"Fifty Percent Wise, Fifty Percent Foolish," by Russell V. DeLong

August 30—"What I Believe Most," by Russell V. DeLong

September 6—"Gifts and Graces" by Russell V. DeLong

•••••  
beneath ourselves, our people took courage and packed the church belongings for storage. With the Bible in our hands, the songbooks and offering plates in the car trunk, we went into temporary quarters for worship. The mortuary was made alive on Sunday mornings with the enthusiasm of Sunday school children and the singing of the gospel hymns and songs.

The Legion Hall was pressed into use for Sunday evening services. While the odor was not pleasant as we entered the building, we turned it into a place of inspiration and spiritual victory, and the aroma of God's sweet presence filled the air. Benches were made altars and God met with us in a very wonderful way.

People found us and we began to grow. Eighteen new people joined the church in the mortuary surroundings. We did not always have space to push caskets out of the Sunday school rooms. We learned to share our facilities. Also our finances increased \$100 per Sunday immediately upon our move to the new community. While we could not explain it all, we knew that God was approving our vision and that He was going before us.

For seven months we worked, building the house of God. Dedicated men and women united together, and with a beautiful spirit of cooperation the entire operation of the church was strengthened. What we feared might be difficult days proved to be a blessed time. On December 1, 1963, Dr. E. E. Zachary preached and dedicated, and Dr. D. I. Vanderpool prayed and blessed. When we sang, giving God the glory for "great things He hath done," our cups were full and our eyes were moist. (Sanctuary entrance is pictured on page 19.)

There was no logical explanation for what had taken place except that God was in this venture of faith. At the end of one year the church had taken in forty-three members, had increased \$8,000 in finance, and gained much altitude in faith. Our church is no longer the same. From these almost impossible circumstances came a challenge that has transformed our faith and opened a whole new community to us.—J. WILMER LAMBERT, Pastor.

—  
PITTSBURGH, PENNSYLVANIA—The week of May 11 through 17 was a great time in the history of Lincoln Place Church, marking our sixtieth anniversary. Ser-

vices were conducted each evening with three of the former pastors being present to preach—Rev. John Andree of Warren, Rev. Russell E. Lewis of Oil City, and Rev. Charles Collar of Monongahela, Pennsylvania. District Superintendent R. B. Acheson brought a challenging message in the afternoon and evening of the closing day, with the pastor preaching on Sunday morning. We were blessed by the singing of Professor Paul Qualls, a spirit of liberty prevailed, and souls sought and found help from God in the services. Lincoln Place Church has been a constant supporter of the entire church program, and this is the thirteenth consecutive year the church has given 10 percent or more for general interests. The pastor has two years to serve on an extended call.—LUTHER L. PIERCE, *Pastor.*

Revs. Harold J. and Mae Willis write: "For the past two and one-half years we have pastored our church in Terra Bella, California, during which time we supervised and built an educational unit. Also a new organ was purchased for the sanctuary, and a choir and instrumental group organized. We have spent nine years in the pastorate and

fourteen in evangelistic work, and now are returning to the field of evangelism. We are both elders, carry the full program of music and preaching, and Mrs. Willis has Scene-o-felt pictures for the children's and youth work. We travel with a house trailer. We are now working out our slate for the fall of '64 and on through 1966. Contact us, c/o our Publishing House, P.O. Box 527, Kansas City, Missouri 64141."

SAN ANGELO, TEXAS—Since coming here to Trinity Church in June we have seen the Sunday school nearly double in attendance, and fourteen members have been added to the church roll. We found a fine group of people who have a vision for the work. The pastor's salary has been doubled, and the church board has recommended that a remodeling project be started to complete the Sunday school annex. We came here from the church in Fallon, Nevada, where we loved and appreciated the people. God leads, and we are happy to follow.—LAWRENCE ASPEN, *Pastor.*

Evangelist John W. Harrold reports: "The past year has been a good one with many victories. It has been a joy to labor with our good pastors and people. This month I am entering my twentieth year in the work, and give God praise for personal victory and His blessings upon my ministry. I have an open date for February 17 to 28, 1965. Write me at my new address, 409 14th Street, Rochelle, Illinois."

of getting careless. One of our furloughed missionaries said: "We're not afraid you'll fail to give to the General Budget, and let us down in support, but we are afraid you will fail to pray."

God not only put it on Moses' heart to charge the people about faithfulness in their devotional lives, but the writer of the Hebrews in the New Testament says, "Take heed, . . . lest . . ." and this is followed by some more "lest's."

As Christians today we are challenged to turn our thoughts daily to God. We are to practice disciplined living, and to develop resistance to secular appeals. Ours is a "goodly heritage." We need to develop ourselves in strict obedience to God's Word and Spirit. Jesus has made every provision for our overcoming the world and the flesh and the devil. In the Phillips translation of II Corinthians 6:9 we have: "Never far from death, yet here we are alive." And a little further, "always 'going through' yet never 'going under.'" Halford Luccock says, "The Christian's preposition is *through*, not *under*."

God's call is to faithfulness. The reward in the last day will be to those who answered:

*I'll take the way with the Lord's anointed few.*

*I'm going through, Jesus. I'm going through.*

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

## Announcements

### RECOMMENDATIONS

Rev. and Mrs. Paul Mayfield are entering the field of evangelism after several years of pastoring on our district. Previously they travelled for many years as a successful evangelistic team. They are well qualified as preacher, singers, and musicians, and already they have a good state. I commend them to all of our people. Address them, c/o our Publishing House, P.O. Box 527, Kansas City, Missouri 64141.—Fried J. Hawk, Superintendent of Michigan District.

It gives me pleasure to recommend Rev. and Mrs. Fred Hughes as able evangelists. They are both excellent evangelistic preachers, singers, and musicians, and carry a burden for the work of the church.—Fletcher Spruce, Superintendent of New England District.

### WEDDING BELLS

Miss Evelyn Louise McGuire of Junction City, Kansas, and Chaplain Wm. K. Brock, captain, U.S. Army, of Pleasant Lake, Indiana, were united in marriage on July 11 at the Main Post Chapel, Fort Riley, Kansas, with Rev. O. A. McGuire, father of the bride, officiating, assisted by Colonel Lonnie Knight, post chaplain of Fort Riley.

Miss Carol June Tupper of South Portland, Maine, and Kenneth James Morrison of Irwin, Pennsylvania, were united in marriage on June 20 in the South Portland Church of the Nazarene with Rev. H. Blair Ward officiating.

Naomi R. Atkinson of Midland, Michigan, and Donald C. Wolpe of Denver, Colorado, were united in marriage on June 12 at Midland First Church of the Nazarene with Rev. Frank E. Cook of Denver officiating, assisted by Rev. Ezra W. Hendley of Lansing and Gerald E. Greenlee of Denver.

### BORN

to Gordon and Ilene (Tuplin) Morehead of Rampa, Idaho, a son, Michael Dean, on July 15.

to Gerald and Carla (Harris) Schmidt of Oakridge, Oregon, a son, Gregory Alan, on July 8.

to Rev. and Mrs. Richard W. Jarvis of Birdsboro, Pennsylvania, a daughter, Elizabeth Ruth, on June 15.

### SPECIAL PRAYER IS REQUESTED

by a young Nazarene mother in California for her new baby daughter, who has a serious heart murmur;

by a Christian friend in Kansas, for an important and urgent unspoken request.

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## THE BIBLE LESSON

By NELSON G. MINK

Topic for August 23

A New Call for Faithfulness (Temperance)

SCRIPTURE: Deuteronomy 1: 6-11 (Printed: Deuteronomy 6:4-17)

GOLDEN TEXT: *Take heed to yourselves, that your heart be not deceived, and ye turn aside, and serve other gods, and worship them (Deuteronomy 11: 16).*

The Hebrew people, of whom we have been studying, are about to undergo a change in their habits. From the life of wandering in the wilderness they are about to settle down and get accustomed to village life. They are going to face temptations from their neighbors. They will be exposed to various forms of idolatry and false religions. Did they find something at their own altar of prayer that will hold them steady? Is there One greater within them than all the forces that are without?

Sometimes we are tempted to place so much emphasis on getting started out right that we fail to underscore the need to keep pressing on. A new gospel song I heard recently keeps ringing in my ears—it emphasizes the thought that it's not "the first mile" which is so important, but rather "the last mile, when day is done" and then we shall "see Jesus."

The Bible has a great deal to say about habits of devotion, and the dangers

## Directories

### GENERAL SUPERINTENDENTS

Office: 6401 The Paseo  
Kansas City, Missouri 64131

#### HARDY C. POWERS Assembly Schedule

South Carolina ..... September 9 and 10  
North Carolina ..... September 16 and 17  
New York ..... September 25 and 26

#### G. B. WILLIAMSON Assembly Schedule

Indianapolis ..... August 26 and 27  
Georgia ..... September 10 and 11

#### SAMUEL YOUNG Assembly Schedule

Kansas City ..... August 26 and 27  
Southwest Oklahoma ..... September 10 and 11

#### HUGH C. BENNER Assembly Schedule

Missouri ..... August 27 and 28  
Joplin ..... September 16 and 17

#### V. H. LEWIS Assembly Schedule

Louisiana ..... August 26 and 27  
South Arkansas ..... September 16 and 17

#### GEORGE COULTER Assembly Schedule

Southeast Oklahoma ..... September 9 and 10  
North Arkansas ..... September 23 and 24

## Assembly Information

**INDIANAPOLIS**, August 26 and 27, at the District Campgrounds, Route 1, Camby Road, Camby, Indiana (12 miles south of Indianapolis). General Superintendent Williamson. Pastor W. A. Burton. (N.Y.P.S. convention, August 24; N.F.M.S. convention, August 25.)

**KANSAS CITY**, August 26 and 27, at Central Church, 609 North 18th St., Kansas City, Kansas. Pastor Allen B. Miller. General Superintendent Young. (N.Y.P.S. convention, August 24; S.S. convention, August 24; N.F.M.S. convention, August 25.)

**LOUISIANA**, August 26 and 27, at the District Center Alexandria, Louisiana. Pastor Don Peal, 170 S. Henry St., Pineville. General Superintendent Lewis. (S.S. convention, August 24; N.F.M.S. convention, August 25.)

**MISSOURI**, August 27 and 28, at Pinecrest Camp, Fredericktown, Missouri. Write Dr. E. D. Simpson, Box 349, Fredericktown, Missouri. General Superintendent Benner. (N.Y.P.S. convention, August 24; S.S. convention, August 25; N.F.M.S. convention, August 25-26.)

**SOUTH CAROLINA**, September 9 and 10, at First Church, 401 Catawba Ave., Columbia, South Carolina. Pastor F. I. Harris. General Superintendent Powers. (N.Y.P.S. convention, September 7; N.F.M.S. convention, September 8.)

**SOUTHEAST OKLAHOMA**, September 9 and 10, at the church, 11th and Market St., Shawnee, Oklahoma. General Superintendent Coulter. (N.Y.P.S. convention, September 7; N.F.M.S. convention, September 8.)

**GEORGIA**, September 10 and 11, at First Church, corner Reynolds at "J" Brunswick, Georgia. Pastor Carl N. Hall. General Superintendent Williamson. (N.Y.P.S. convention, September 7; S.S. convention, September 7; N.F.M.S. convention, September 8.)

**SOUTHWEST OKLAHOMA**, September 10 and 11, at First Baptist Church, Elk City, Oklahoma. Rev. Talmadge Johnson, 816 W. Sixth (P.O. Box 816), Elk City, entertaining pastor. General Superintendent Young. (N.F.M.S. convention, September 8-9.)

## Nazarene Camps

August 17 to 23, Abilene District Camp, at Camp Arrowhead, ten miles northeast of Glen Rose, Texas, on Highway 67. Workers: Rev. Jimmie Dobson, Rev. Glen Jones, Rev. Wallace White, and Paul Skiles. Rev. Raymond Hurn, district superintendent. For information write W. E. Rhodes, 5220 West Freeway, Fort Worth, Texas 76107.

August 23 to 30, Idaho-Oregon District Camp at District Campgrounds, Nampa, Idaho. Workers: Dr. D. I. Vanderpool, Dr. Filwood Sanner, Professor Paul McNutt. Rev. I. F. Younger, district superintendent, P.O. Box 31, Nampa, Idaho.

August 24 to 30, Tabor Nazarene Camp, Tabor, Iowa. Workers: Dr. W. T. Johnson, Rev. Forrest McCullough, Professor and Mrs. James Main. For information write Rev. Irving Mitchell, Tabor, Iowa.

August 28 to September 6, New York District Camp, at District Campgrounds, Groveville Park, Beacon, New York. Workers: Dr. Edward Lawlor, Rev. Fred Thomas, Singer James T. Bohi, Marjorie Goslaw, George Whetstone. Rev. Robert Goslaw, district superintendent, 1115 Woodrow Road, Staten Island, New York 10312.

# the Answer corner

Conducted by W. T. PURKISER, Editor

**A widow in our church took her automobile to a repair shop and was charged a large sum. She couldn't use the car after she got it back, and had to take it to another place to have the needed attention. There they told her she could by law force the fraudulent mechanic to give satisfaction and recover the money she paid. This she decided not to do, thinking it would not be Christian. I told her she could have proceeded through the court and still have had a clear conscience. Do you agree with the advice I gave her?**

Yes. Paul condemns the Corinthians for taking disagreements among themselves into the courts (1 Corinthians 6: 1-8). But the point here is "brother goeth to law with brother, and that before the unbelievers" (v. 6).

It is no favor to an unscrupulous operator to let him get by with his fraud. In fact, it would be a service to him to make it clear that he cannot get by with such methods.

**When Jesus said, "Whosoever believeth in him should not perish, but have eternal life," and, "He that believeth on him is not condemned" (John 3:15, 18), does the word "believeth" cover everything one must do to become a Christian, such as faith, repentance, walking in the light, etc.? What kind of belief do the devils have when James 2:19 says, "The devils also believe, and tremble"?**

To "believe in" or "believe on" means to commit oneself to in complete obedience and trust. It therefore includes repentance and walking in the light. No one can commit himself to Christ in complete obedience and trust and not turn away from sin and walk in the light.

William Barclay has given one of the finest definitions of this kind of saving faith: "Faith is complete trust and complete surrender to Jesus Christ. It is the total acceptance of all that He said, of all that He offered, and of all that He is. It is the approach

to God in complete confidence that all that Jesus said and taught about God is true, and that we can rest our souls in it."

The belief of the demons is defined in the first part of James 2:19 as belief "that there is one God." There is thus an eternity of difference between *belief in* and *belief that*. *Belief that* indicates mental acceptance, the recognition of truth, knowledge about God. Even the demons know there is a God and that He is just. They therefore shudder—and are demons still.

**Are the answers in "The Answer Corner" to be considered as your personal opinion or as a statement of policy of the general Church of the Nazarene?**

The answers in "The Answer Corner" are to be considered as my personal opinion and not as statements of policy for the Church of the Nazarene. The only voices authorized to speak for the entire Church of the Nazarene are the General Assembly, the General Board, and the Board of General Superintendents as they interpret the *Manual*.

The same would be true of opinions expressed in signed articles in the *Herald of Holiness* or in the editorials.

It is expected, of course, that the editor will be sympathetic with the policies, positions, and principles of the general church. Should he conspicuously fail at this point, the church would be expected to choose a different

editor.

Since this is a somewhat personal question, I might give a somewhat personal answer and say that I am a member of the Church of the Nazarene by conviction and not by convenience. I know no other church that seems to me more scriptural in its doctrines or standards. I express them, not as a matter of duty, but from personal conviction.

In this process I cannot claim infallibility. I make mistakes, and when I do there are many kind friends who point them out. The only thing I can plead is. They are honest mistakes and I hope not too frequent.

**Can we subtract the amount of money sent to Kansas City for General Budget and approved missions specials from the amount raised for all purposes in order to determine whether we are a "10 percent" church?**

No. The "10 percent" goal is figured on the total raised for all purposes, and

this includes amounts sent for General Budget and missions specials.



**Dr. L. S. Oliver has resigned as superintendent of the Alabama District, effective September 1. He was elected to succeed Dr. Harold Daniels in the Illinois District.**

**With strong support of the District Advisory Board and with approval of the Board of General Superintendents, Rev. Reeford Chaney, district secretary and pastor at Mobile First Church, has been appointed as superintendent of the Alabama District.**

**G. B. WILLIAMSON**

## **Pasadena President Retires**

The Board of Trustees of Pasadena College accepted the resignation of Dr. Oscar J. Finch as president of the college with reluctance and deep regret.



Dr. Finch had previously presented his resignation last June. The board asked him to reconsider and to remain with the college.

However, following subsequent medical reports concerning his injuries received from—and complications since—the accident of March 2, 1964, in which the life of Mrs. Finch was taken, Dr. Finch renewed his request for release from the service as our college president.

The Board of Trustees voted unanimously to express their deep appreciation to Dr. Finch for his decisive leadership during the past four years and their warm personal feelings of friendship and high esteem.

A committee was authorized to plan an appropriate public recognition of Dr. Finch for his valuable leadership and outstanding contribution to Pasadena College.—*P.C. News Bureau.*

## **Victories in Coban Campaign**

Dr. Honorato Reza, serving as director of the Nazarene Evangelistic Am-

bassadors Team One, reports outstanding results in the second campaign the team held in Coban, Guatemala, with Dr. C. William Fisher as evangelist and Professor Ray Moore in charge of the music.

Attendance ran over 200 in the morning services, and 600 at night. The evening services were carried by radio to remote portions of the country. Many converts were added to the church, and others were reclaimed and sanctified.

A feature particularly appreciated in the campaign was the 100-voice choir led by Professor Ray Moore.

## **Dr. Hamlin Stricken**

Word has been received by the Department of Foreign Missions that Dr. Howard Hamlin, medical missionary in Swaziland, Africa, has been stricken ill with hepatitis, an acute infection of the liver.

Dr. Hamlin will probably be incapacitated for at least six weeks, and unable to take on a full load for several weeks more. The Department requests prayer for Dr. Hamlin and the other members of the medical staff as they carry on without his skilled help.

## **General Assembly Prayers Answered**

Special prayer was requested for San Diego Nazarene Mr. Dee Partain during the General Assembly in Portland last June. Partain had suffered a cerebral hemorrhage the week before, and underwent two brain operations in quick succession. His brother, Rev. Roy Partain, and pastor, Rev. Marvin Hartzler, were called to San Diego from Portland at the opening of the General Assembly.

Mr. Partain has made remarkable recovery, and is convalescing at home. The prognosis is now complete recovery, although a total convalescence is expected to take about two months.

Gladys Wolfe, local church secretary, reports that "God certainly performed a miracle in his case. Even the doctors are confounded at the amazing recovery he has made. It has been a tremendous testimony to the grace and power of God."

## **Rev. Milton Harrington to Portland Church**

Returning to the States from a term as pastor of the Ancon Church of the Nazarene in the Panama Canal Zone, Rev. Milton Harrington has accepted the pastorate of the Mountain View Church of the Nazarene, Portland, Oregon.

## **1964 Increases Noted**

With 37 percent of the districts reporting their statistics for the assembly year ending in 1964, General Secretary B. Edgar Johnson reports an increase in church membership of 2.64 percent.

Sunday school enrollment rose by 2.22 percent, and average Sunday school at-

tendance was up 2.39 percent.

N.Y.P.S. membership showed a 3.46 percent gain, with the N.F.M.S. membership up 5.66 percent.

Total giving for all purposes increased by 8.46 percent, with a per capita giving to date of \$170.14 as compared with the 1963 annual figure of \$166.01.



*of the Religious World*

## **TASS Says Khrushchev Tells Africa to Expel Missionaries**

Moscow (EP)—TASS, Soviet news agency, says that Soviet Premier Nikita Khrushchev has called on all African nations to expel Christian missionaries.

TASS reported that in a speech at Aswan, Egypt, Khrushchev declared that ousting missionaries would guarantee the national progress and national rebirth of all African peoples. He said that missionaries are the agents of former imperialistic nations, which are using them in an attempt to reconquer their lost colonies.

## **National Sunday School Convention to Meet in Portland**

The nineteenth annual National Sunday School Convention, scheduled for Portland, Oregon, October 7, 8, 9, is expected to draw ten thousand people from over the United States and Canada as well as several foreign countries. Representatives will be in attendance from more than fifty Protestant denominations at the conclave, which will feature eight major sessions utilizing the facilities of Portland's Memorial Coliseum.

## **African Church Marks Decade of Growth**

Lagos, Nigeria (EP)—One of Africa's younger Protestant churches is marking its tenth anniversary with celebrations which point up its phenomenal growth.

When the Association of Evangelical Churches of West Africa was formed in 1954, it had 400 churches with 50,000 members. Now there are 900 churches and more than 300,000 members served by 650 pastors and evangelists.

The Church's missionary arm—the African Missionary Society—has eighty-five missionaries in the West African area.

Ten years ago the Sudan Interior Mission, conscious of the need for its churches in Africa to be independent and responsible for their own affairs, encouraged formation of the new church organization.

E.C.W.A. is theologically conservative and strongly evangelical. It has a congregational-type structure with individual autonomy for the churches, but a General Assembly coordinates activities.





1 Mrs. William Goddard, left, has been Sunday school superintendent of the Port Alberni (British Columbia) Church of the Nazarene for sixteen years. As a result of earning top honors in the pre-Easter Sunday school contest on the Canada Pacific District, Mrs. Goddard and Pastor Bruce M. Fleming (right) were sent to the Church Schools Convention in Portland in June. The cup was awarded for being the all-around school in the district during the year. The plaque is the Award of Merit given the church as the outstanding small church on the district.



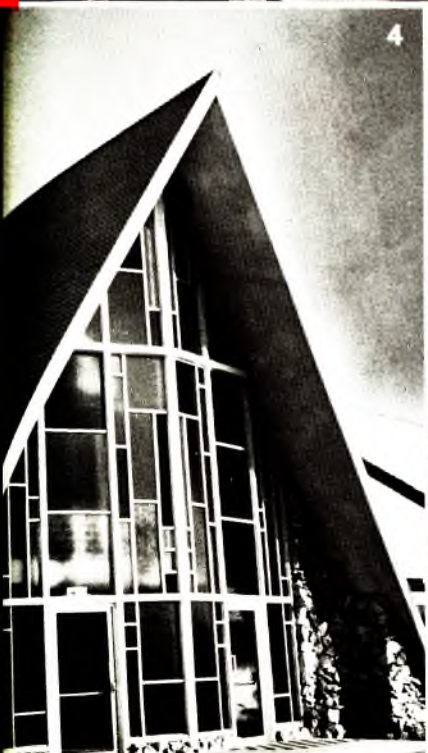
2 The prize-winning float in its class in the Portland Rose Parade this year was sponsored jointly by the General Assembly Publicity Committee, the Nazarene Publishing House, and the West Coast districts of the church. Following the parade theme, "Between the Bookends," the Nazarene float featured the Bible as the Book of Books. Ten young people in national costumes were seated around a revolving world. Approximately 90,000 Esther Reid daisies and other flowers were used on the float, which was made by Publishing House Artist Dave Lawlor. The float was constructed by Harold Richards of Portland Central, whose members did most of the work, supervised by Dr. and Mrs. J. H. Mayfield of Northwest Nazarene College.

3 Left to right, Arch Edwards, Publishing House production superintendent; Mrs. Es-



# News in Picture

selstyn and Dr. William Esselstyn; and Dr. Norman Miller, Publishing House executive administrator, watch lithograph technician Don Small as he prepares a negative. Dr. Esselstyn is superintendent of the missionary work in Africa and visited the Nazarene Publishing House while on a brief stay in Kansas City.



4 The entrance of the Edendale Church of the Nazarene, Castro Valley, California. The sanctuary seats 300, and educational facilities house 26 classes. Plans were drawn by Rev. George Schriber. Pastor J. Wilmer Lambert served as contractor, and the people of the congregation did a major portion of the work. The \$300,000 project was completed at a cost of \$158,000. The church was formerly located in East Oakland. See the report in The Church at Work: The Local Churches.



5 An old-fashioned baptismal service was held on the afternoon of Pentecost Sunday by the Church of the Nazarene in Wauseon, Ohio, closing out an unusual revival conducted by Evangelist Ralph Haines. Pastor Olive Harrison and Mr. Haines are baptizing Miss Barbara Raker, one of thirteen to receive baptism on the occasion. Five new members were received into the church, with more preparing for church membership.



# THE REAL ISSUE IN 1964



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