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Herald of HOLINESS

EVANGELISM FIRST 1964-1964

Official Organ of the Church of the Nazarene

Right to your mailbox every week!

Fall Herald *campaigns:* *See page 10-A*



August 14, 1963

AN ALTAR THOU SHALT MAKE

"An altar . . . thou shalt make unto me, and shalt sacrifice thereon. . . . I will come unto thee, and I will bless thee" (Exodus 20:24).

"And another angel came and stood at the altar, having a golden censer; and there was given unto him much incense, that he should offer it with the prayers of all saints upon the golden altar which was before the throne" (Revelation 8:3).

FROM NOAH AND ABRAHAM to Revelation we read of altars. Sometimes they were articles of great beauty and splendor. At other times they were humble and insignificant in size. Sometimes they occupied the prominent place



General Superintendent Lewis

in a beautiful edifice and on occasion they were in humble surroundings—a home, or the open field.

But they were all important. And there is no evidence that the large and costly altar gained the attention of God more than the few stones placed by careful and reverent hands.

It was not the height or breadth of the altar, but the quality of sincerity and worship in the heart of the altar maker that was the big factor.

There is an altar in a humble little church. It was simply made by the hands of some kind laborer. It stretches across the front of the auditorium and does double duty as the front of the platform. But I know it is a wonderful altar. It qualified as much as the altar God commanded to be made. For there I knelt and there He met with me and lo, my sins were forgiven. At that altar life began for me.

There have been other altars here and there along the way. Some in churches, some in the privacy of a room, and some in the solitude of the great outdoors. But they were meaningful and essential along life's way.

What wonderful pieces of furniture—altars! Even in their severe plainness they are beautiful because of what happens there as we seek His favor and blessings.

May they always be until we see Him face to face.

Altar of wood or stone!
Thou hallowed place,
thou gateway to life,
servant of my soul,
thou ending of sin and glorious beginning
of everlasting life and peace.

Altar of repentance and consecration!
Thou approach to God,
thou steppingstone to higher heights;
signboard pointing to salvation
Thou portal of redemption,
I bend my knee at thy side.

Altar of my heart,
thou keeper of my secrets,
thou place of my travail,
humbling, awesome, worshipful;
thou assistant of my praying,
As I lift my soul in worship and petition.

Altar of God for man,
thou shalt timeless be,
thou waiting tool of the soul,
ministering ever to a needy world,
thou ally of the Christian
as he travels on to the everlasting throne!

A Satisfied Heart

By **HAROLD M. SANNER**, *Pastor, First Church, Medford, Oregon*

TO AIM to be happy is a popular pursuit, but even to think one might be holy is quite unpopular. However, happiness and holiness go together. Jesus said, "Blessed [or happy] are the pure in heart" (Matthew 5:8). Sin mars happiness. Holiness produces it.

Holiness is basic to the satisfied heart and for this reason certainly desirable. It is also the desire and requirement of God, which is more important. His Word states in I Peter 1:16, "Be ye holy; for I am holy." But the wonderful thing about God's attitude is that His love meets His requirements.

The provision for man's holiness is clearly set forth. In his natural state man is powerless to make himself holy. Here he inevitably follows a law of life. It is found in the plant and animal kingdom. When things are left untended they retrogress rather than progress. A beautiful garden will not accidentally come into existence. It must have care or it will be overrun with weeds and the plants will not flourish. So man tendeth to evil and not to good.

The law, the conscience, the will, environment, and natural inclinations are all powerless to bring to holiness. Paul declared in Romans 7: "I delight in the law of God after the inward man: but I see another law in my members, . . . bringing me into captivity to the law of sin" (vv. 22-23). Man in himself has not the ability to overcome sin that dwells in him. It is like a dreaded disease, which only the able physician can successfully cure. Thank God we have a Physician with a cure!

How shall we describe God's provision for our spiritual healing? "O the depth of the riches both of the wisdom and knowledge of God!" (Romans 11:33) Out of the depths of God's wisdom and love came the plan to save man fully from his sin. Jesus Christ, God's Son, became our Representative.

This idea of representation is seen all through the Old Testament. The sacrifice represented the sacrificer. The eldest son represented the family. Israel represented mankind. At last the fulfillment of this representation was embodied in Christ. He who knew no sin was made sin for us. He who because of His position and virtue should have escaped the Cross and death embraced them for us.

Think of Christ's significant words in John 12: 27-32, a mixture of sadness and joy: "Father, save me from this hour: but for this cause came I unto this hour. . . . Now is the judgment of this world: now shall the prince of this world be cast out. And I, if I be lifted up from the earth, will draw all men unto me." He dedicated himself to this task in prayer—"for their sakes I sanctify myself"—and carried out the prayer on Calvary. Wonder of wonders, the provision of God is personalized! "Jesus also, that he might sanctify the people with his own blood, suffered without the gate" (Hebrews 13:12). Now all Christians may cry—

"The cleansing stream, I see, I see!
I plunge and, oh, it cleanseth me!"

The requirements for man's holiness are plainly revealed. All through the New Testament we have appeals to accept these wonderful provisions of the Saviour. Did not Jesus cry, "Come unto me, all ye that labour and are heavy laden, and I will give you rest" (Matthew 11:28)? Did not Paul declare, "Yield your members servants to righteousness unto holiness" (Romans 6:19)? And after offering the earnest plea for the sanctification of the Thessalonians, did not Paul add, "Faithful is he that calleth you, who also will do it" (Thessalonians 5:24)? Obviously, the answer to each of these interrogations is in the affirmative.

How can I have a holy heart and thus a truly satisfied heart? How else but by yielding my all to the sanctifying Saviour? How else but "looking unto Jesus the author and finisher of our faith" (Hebrews 12:2)? Is there something I can do? Nought but have a yielded and believing heart.

. . . Simply to Thy cross I cling.

Really, the requirement is to accept the provision! Will we not believe?

In the ancient days of Israel the people could not approach God as we do. They came to a mountain, Sinai, that trembled with thunder, flashes of lightning, and a long trumpet blast. It was a fearful sight. But now we come "unto mount

Sion, . . . church of the firstborn, . . . to God the judge of all, . . . and to Jesus the mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than that of Abel (Hebrews 12:18-24).

Come to this Mountain of Grace! At the end of your consecration, by simple and yet sincere faith, your heart will be cleansed and the Holy Spirit will come in to abide. You will testify unequivocally to a satisfied heart!

THE HEART OF MAN

. . . who can know it?

By THOMAS REID, *Lake Worth, Florida*

***The heart is deceitful above all things, and desperately wicked: who can know it?* (Jeremiah 17:9)**

MAN has spanned great distances in order to know. Each year he probes millions of miles deeper into the black infinity that surrounds him. By means of satellites, telescopes, and listening devices he reaches farther into the void. With the telescope he observes, analyzes, and predicts; and not content that any realm of existence remain unsearched, he even proves into the "miniature universes" of the atom, determined to know! Yet, with all his findings, man himself remains the greatest mystery of all.

The uncovering of man's inner life and nature has led many psychologists to the "window-ledge," so "unnatural" was the nature they encountered. Beneath the "sugar-coated goodness" of society there lay an inner life unbelievably deceitful.

To the Psalmist and his day this unruly nature was indeed a reality. Men "imagine deceits all the day long," he writes (Psalms 38:12). Christ, several hundred years later, pointed immediately to the source of man's problems when he said: "From within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders, thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness: all these evil things come from within, and defile the man" (Mark 7:21-23).

Like its father, the carnal nature goes forth seeking what it may devour. Working through the senses, the physical body, and the vain imaginations of men, it denies or manipulates the truth for its own end. This subtle nature, both contradictory and irrational, "is not subject to the law of God, neither indeed can be." Of those, bound by its power, Jesus said they have eyes that do not see and ears that do not hear.

Such an innate corruption, selfish and demanding, develops its own code of ethics and morality. It struggles against experience, training, and education. Time cannot change it.

However the Bible declares that God, who searches the heart of man, can both renew and cleanse man's inner life. The heart of man can be made pure and perfect in love. Man's problem is an old one; so is the remedy. Deceitful hearts can be changed and men can know it!

Acceptance

The Great Physician heals our bodies' pains,
He mends our broken hearts down through the years;
He is our great Psychiatrist as well,
If we can only see Him through our tears.

He can restore our faith, our hope, our peace,
If we embrace His will with grateful heart,
In resignation to His every wish—
Rebellion only tears our lives apart.

By **KATHERINE BEVIS**

The Cover . . .

"Anything in the mail today?" "Yes, the HERALD!" It comes every week for less than the cost of a postage stamp. For twenty districts this fall (whose campaign managers are introduced for you on page 10-A) little "Miss Herald" will be encouraging every church home to subscribe again to the periodical that provides you and your family with news about the church, and inspiration for Christian living. Plan now to subscribe when your local campaign is in progress. For districts whose HERALD campaigns were held during the spring, check pages 10-B, -C, and -D for a list of each church and pastor on these districts reaching its goal.

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Drop It or Make a Point of It?

By W. T. DOUGHARTY
Pastor, First Church, Lufkin, Texas

THE WRITER of the Book of Hebrews states, "We are not of them who draw back" (Hebrews 10:39). Over fifty years ago the Church of the Nazarene started upon a course of pressing the doctrine and experience of Christian perfection. Today we face the question, "Will we continue on this course or will we draw back?"

John Wesley once wrote, "I find almost all our preachers in every circuit are done with Christian perfection. They say they believe it, but never preach it; or once in a quarter. What is to be done? Shall we drop it or make a point of it?"

This is a question which faces us. Shall we drop it or make a point of it? Shall we draw back or press on? Perfection is not a popular doctrine. In preaching it and professing it we are open to misunderstanding, to the charge of self-righteousness. What shall our course be?

What are the arguments for dropping it?

(1) *Some profess it who do not demonstrate it.* This hurts. No one should lightly cast away his confidence. But no one should profess this experience who does not possess it. Nothing is gained by such a profession and much harm is done.

(2) *Much unwise preaching has been done on the subject.* Wesley in a letter to Miss Furley in 1762 explains: "I want you to be all love. This is the perfection I believe and teach. And this perfection is consistent with a thousand nervous disorders, which that high strained perfection is not. Indeed my judgment is, that in this case particularly to overdo is to undo; and that to set perfection too high is the most effectual way to driving it out of the world."

(3) *Some who do not profess seem to be more zealous than those who do.* Admittedly, this is a damaging charge.

However, as a case for dropping the doctrine all three arguments are weak. In the first place, we answer that there are many who profess regeneration who do not give much evidence of it in their lives. Yet it is difficult to find anyone who would seriously advocate that we stop preaching on the new birth. In answer to the second charge, that of unwise preaching on the subject, we would say that this is true of practically every Bible doctrine. If we were to carry this argument to its logical conclusion, there would be very little preaching at all on any subject. And finally, in answering the third charge that those who do not profess the experience frequently are more zealous than those who do, we would remind that the Bible speaks of a zeal which is "not according to knowledge" (Romans 10:12). There are many emotions, including fear, which stimulate zeal.

Certainly we should be careful to know that we possess what we profess. We should make sure that our preaching is consistent with scripture and human experience, and our zeal born of love should be as strong as that which issues from fear or pride. These arguments may serve as warnings but they are hardly sufficient to discount the doctrine and experience of perfect love.

On the other hand, what are the arguments for making a point of perfection?

(1) *The Scriptures certainly make a point of it.* Genesis 17:1 reads, "And when Abram was ninety years old and nine, the Lord appeared to Abram, and said unto him, I am the Almighty God; walk before me, and be thou perfect." The words of Jesus are, "Be ye therefore perfect, even as your Father which is in heaven is perfect" (Matthew 5:48). Paul states that, "All scripture is given . . . that the man of God may be perfect" (II Timothy 3:16-17), and the ministry in all its forms is "for the perfecting of the saints" (Ephesians 4:11-12). As Dr. David Miles Dawson says in his book, *More Power to the Preacher*, "One honestly cannot deny the New Testament teaching of Christian Perfection and Practical Holiness."

(2) Another argument for making a point of it is the testimony of the saints. Space here will not allow lengthy personal testimonies. Suffice it to say that the godliest people from New Testament times until the present, men like John and Charles Wesley, Samuel Logan Brengle, and Uncle Bud

Robinson, women like Madam Guyon and Phoebe Palmer, did not hesitate to preach and testify to perfect love.

(3) And then there is the argument of human need. A quick glance at the newspaper headlines should be enough to convince a thoughtful person that the crying need of the world is love.

Now the writer realizes that the arguments are academic. There is really no question as to whether or not the Church of the Nazarene in the forseeable future will continue to make a point of Christian perfection. The question is what our attitude will be. Will we mention it hesitantly, defensively, infrequently? Or will we be militant in our approach?

Wesley wrote to a Miss Chapman in 1773, "You can never speak too strongly or explicitly upon the head of Christian Perfection. If you speak only faintly and indirectly, none will be offended, and none profited. But if you speak out, although some will probably be angry, yet others will soon find the power of God unto salvation." Our message is holiness, Christian perfection. Let us declare it, sanely, humbly, experientially, but militantly. *Let's make a point of it!*

In Good Faith

By RUSSELL METCALFE
Pastor, Butler, N.J.

LIVING FAITH in Jesus Christ that brings about a new relationship with Almighty God also finds expression in a changed attitude and relationship to all of mankind. The child of God literally lives "in good faith" with all men everywhere.

Practical aspects of this changed relationship to man are many. Possibly most important is that *faith believes the best about people.*

Now this does not mean that faith is blind to obvious sin, or that the Christian in any way condones or overlooks known sin in any area. But it does mean that faith leans to the side of trusting in the integrity of a person in question, especially if that person is of the household of faith. Hearsay evidence is firmly refused. Inconsistencies or apparent failures are held without judgment where possible until facts or true motives are known.

I know of a man who became involved in serious trouble, the nature of which was private. To this day I do not know all the details; but unfortunately, his trouble was not kept as private as the nature of the problem, and soon the man was being criticized and censured far and near. But my heart responded to the love that was evident in the words I heard one of his former pastors say: "Mr. ——— always showed a Christlike spirit. Until I hear from his own lips that he has gone back on God, I shall refuse to believe what is said about him!"

Such Christian faith would serve to steady a shaken brother; or if he had fallen, prove a help back to a victorious experience.

Another practical aspect of Christian faith in human relationships is the fact that *faith responds to sincerity in service.*

No matter how humble the sermon, or how trite the testimony, or how barren, musically, the special song, the true child of faith responds "in good faith" to the spirit of the service. This does not mean that good homiletics, fresh expression, or harmony and sweetness in singing are not important or appreciated; but it does mean that the Christian puts the emphasis on the spirit, where it belongs in worship.

I think of those men and women who were the godly faculty members of the Christian college I attended. Though great in reputation, and deservedly respected as authors and scholars, they were the most appreciative and responsive men and women in the college church. Whether the music was provided by a trained college choir or by a prayer meeting duet; whether the testimony was by a college freshman or a Ph.D., the response was the same. Although a musician, I learned absolutely to refuse to be a music critic in church; although a student minister, I learned to appreciate a masterful sermon, but to listen with an open heart and obedient will for the voice of God in a sermon lacking some fine points.

A third aspect of changed relationships to mankind is that *faith can go on enjoying victory even though the intellect does not fully understand a particular problem.*

The Christian simply is disposed to go God's way, and the way His people go, even though he cannot fully understand why at the time. Especially is this true in the realm of standards and rules and guides of conduct.

A new convert often honestly cannot see the wisdom in our church's rules against worldly amusements, for example. "Why not pick out the 'good movies'?" "What's wrong with a *school* dance?" "Why ban the lodges?" But if true faith has been exercised for a real transformation into a new creature in Christ, the natural expression of that faith is one of willingness to conform to the standards of God's people, and a desire to emulate all that is Christlike in them.

It may not be entirely clear just why a thing is right or wrong, but the safe course, and the course

of Christian faith in human relationships, is to live "in good faith" by the accepted standards, while praying earnestly for God to make these standards personal and vital. In this way faith keeps the Christian always on the safe side of questionable issues.

This same aspect of faith comes in beautifully whenever the Word of God is called in question. Even mature Christians are astounded at the exploits of science, and these, coupled with widespread unbelief, serve to test the faith of every thinking child of God. Here the human relationship brings challenge from unbelieving men to us to scrap God and His Word in the light of their new achievements and discoveries.

Once again we may find we are over our heads. We cannot explain away science or understand atheistic advancement. But our faith holds us steady in the certainty of our relationship to God; and so long as He is real, and His Word satisfies our hearts, a few tons of metal orbiting our planet cannot obscure the face of the God who fills the heavens. And so long as all these best minds of men have never been able to prove false a single sentence of God's Word, a thousand volumes of discovered truth, taken out of context to prove the Bible false, cannot shake the trusting child of God.

As Paget Wilkes said in *The Dynamic of Faith*, faith is a mystery, a seed, a principle, a conviction, a work, and a fight! But best of all, faith is climaxed when it becomes a rest! There is a rest of faith even in the realm of human living.

HOME AND FAMILY LIFE FEATURE

Through the Eyes of a Child

By CAROLYN LUNN, *Nazarene Laywoman, Leawood, Kansas*



"WE NEVER KNOW the love of a parent until we become parents ourselves." These words flashed before my mind's eye when you stood before me—a troubled, searching look in your eye and a defeated droop to your shoulders. My heart ached with tenderness for you! You, my daughter, needed me desperately at that moment.

I had never fully realized before my responsibility and commitment to God concerning you. Suddenly you were no longer a babe interested only in receiving a small caress, having a story read aloud, or the satisfaction of the moment's hunger. You had need to be treated as an individual whose desires, energies, and values were struggling to take shape and assert themselves.

You were not quite at ease. Conflicting impulses, restlessness, and other bewildering feelings were reflected in the lines of your body and the expressions of your face. You needed me to help and I—I needed strength, wisdom, and understanding.

Your problem was serious. It revealed a trait in you that unless correctly guided now would affect your whole future. We talked and prayed together. You arose with a gleam in your eye, a set of the shoulders, that told me you were going to be the overcomer. Maybe not in a minute, but now you believed you could do it.

How did I feel? I was thankful that God had helped me in this moment. But I was realistic enough to know that never again must I be caught so unaware and unprepared.

An outstanding Christian mother said that in relationships with her son she had learned to look ahead. She anticipated each problem with prayer for guidance and wisdom from the Lord. She didn't wait until the moment came to frantically seek an answer. She was prepared. Could this be my answer?

My prayer life needs revamping. My goals need to be clear. I have already experienced some of the battles and trials you will face. Some of the temptations which will cross your path have dogged my step. Perhaps I can anticipate these things and the Lord will meet our needs.

What are my goals? Where should my values be? Think about them with me:

1. To develop an effectual prayer life. Have a definite time and not just haphazard moments. Learn not only to petition and give praise, but also to be still and listen. God wants to speak to my heart and reveal His will.

2. To cultivate the presence of the Holy Spirit. Life can be an adventure in love, devotion, and selflessness.

3. To live as consistently as possible in my personal Christian life. You will know me better than others. It must be real!

4. To demonstrate that a smile and a sense of humor make many problems regain their proper perspective.

5. To guard my lips. A critical, faultfinding spirit has no place in my heart. Your mind records

everything I say and forms a lasting impression.

6. Help you to learn to depend on God as your Source of strength. Teach you to search the Scriptures to help you find His will. Your faith must be your own—not merely a reflection of mine.

7. May I not clasp you too closely and deprive you of the privilege of making decisions. Your decisions in life will be so important.

Thank you, my child. Through your eyes I have seen a picture of myself. May that image more clearly reflect the Master!



By **CARL L. WOOTEN**
Pastor, Wooster, Ohio

WHY didn't the sun rise again this morning? For days it has not risen. The reason that I know it has not risen is because I have not seen it; therefore I will not believe.

Another reason why I will not believe that the sun has been rising each morning is because a member of our church went to his family doctor and the doctor told him that he needed a vitamin supplement since he was not deriving the proper help from the sun. The doctor said that in the wintertime we derive a certain amount of help from the shining of the sun, but since the sun was not shining, then we were not receiving the proper amount of help. Therefore the sun has not been shining.

Sounds skeptical, doesn't it? But it is no more skeptical than some people saying that they do not believe that Christ can save or sanctify because they do not see it in the Bible and they do not feel it. How many people have missed many a blessing, and many have missed heaven, because they could not see or feel; therefore they would not believe!

As a young man at the age of twenty I sought God at an altar of prayer. My family was not a church family, and I knew hardly anything about God or the Bible. My heart was convicted and I wanted to become a Christian, but I wanted to see or feel. However, neither seeing or feeling came to my heart.

After having sought God for two nights at an altar of prayer, through the instruction of some wise and godly laymen I came to a place where I could believe and saw that I must believe; and when I did believe, Jesus came in saving power and forgave me of my sins. There came a feeling of assurance that Christ had done the work.

Why? Why do we have to see and why do we have to feel, and why are we so prone to wait until we are able to see or feel before we believe? John Wesley said, "I have continually testified in private and in public, that we are sanctified as well as justified by faith, and indeed, the one of those great truths does exceedingly illustrate the other. Exactly as we are justified by faith, so we are sanctified by faith. Faith is the condition and the only condition of sanctification, exactly as it is of justification."

Why is it so hard for us to believe? Why is it so difficult for us to lift our eyes above the clouds and our faith above the wall of doubt? Above the clouds the sun is shining.

It is said that one day a minister was walking with a troubled man who expressed his doubt as to the goodness of God, and he said, "I do not know what I shall do with all this worry and trouble." At the same moment the preacher saw a cow looking over a stone wall. "Do you know," he asked, "why that cow is looking over the wall?"

"No," said the man who was worried.

The answer was, "The cow is looking over the wall because she cannot see through it. That is what you must do with your wall of trouble. Look over it and avoid it."

And this is what we must do. We must try to keep our heads above the walls of doubts and fears, and trust in the God who hears and the God who answers prayer. Though not seen, though not heard, yet God is on His throne, and somewhere above the clouds of the earth there is a God who sits on His throne and who hears and answers prayer.

"If Ye Love Me, . . ."

John 14:15

"If ye love me, . . ." Oh, what implication
My Lord has hidden in these tender words!
It seems I hear them now in meditation,
And hearing them, my soul is strangely stirred!
"If ye love Me, child, keep My commandments.
This is the key to victory and peace,
That opens wide the door of heaven's treasure,
And grants to you My holy, quiet release."

"If ye love me, . . ." O my gentle Saviour!
(How I love Thee, only Thou dost know!)
May no taint of self impede the measure
Of Thy Holy Spirit's gracious flow!
May no other truths, however sacred,
E'er obscure this salient fact from me,
That the measure of my keeping Thy commandments
Is the actual measure of my love for Thee!

By **FRANCES B. ERICKSON**

The Highways and Byways



By **GRANT SWANK, JR.**
Student, Nazarene Theological Seminary, Kansas City, Missouri

WHAT IS the position of the Church of the Nazarene in social issues? First of all, we are aware of our place in the denominational spectrum. We are known as fundamentalists (in the most balanced sense, hopefully) or evangelicals. Consequently we are naturally concerned about the individual and his salvation, about the development of one's inner self (spiritual growth), and not only stress "being saved," but also experiencing a deeper relationship with God in the holy life.

Because of such an emphasis, we have our critics. We are criticized for "manicuring our souls" to the neglect of those about us; for being so concerned about heaven's streets of gold that we have forgotten earth's alleyways; for being ingrown rather than outgoing; for being piously critical of "the world" but doing very little to change it; for appearing holier-than-thou while actually not realizing our own incompleteness. These are representatives of the perennial attacks against us.

We react by stating that it is naive to say that we have no social concerns. We do have. However they are not usually the most popular ones. We are concerned in that, growing out of the interest for the spiritual welfare of the individual, we have stated prohibitions in regard to smoking, dancing, the theater, drinking, and gambling, all of which not only involve the individual, but to varying degrees the individual in relation to other individuals (society) and the harmful influences of such evils on society at large. Consequently, for one to state that we have no social emphasis is naivete; our emphasis, however, is not of the popular nature to make headlines.

However, in addition to the "don'ts" listed above, there are numerous "do's" which must be realized in order to focus a clearer picture. We as a denomination are justly proud that we are engaged along with other evangelical groups in social activity that, unfortunately, frequently goes unheralded. For instance, recognize that in the slum areas of the cities more times than not the mission outpost is run by an evangelical.

Recognize that long before the idea of the Peace Corps there were evangelical missionaries going on a person-to-person mission. Although such missionaries have frequently been caricatured as merely agents of Western culture propaganda, or merely concerned about a native's soul while forgetting the implications of the cultural milieu, such is not true. Just recently I heard of a concrete example in which a chief of an African tribe asked the missionaries to multiply their stations because the gospel emphasis was seemingly the last means of defense in the war against Communist infiltration. Today's missionary is not unaware of the threatening inroads of "isms" and cultural perversions. He is instead desperately socially concerned in order that the individuals about him might continue to live in a cultural atmosphere conducive to Christian growth and propagation.

Recognize that the evangelicals are largely interested in the redemption of society via Bible distribution through such agencies as the Gideons and the American Bible Society.

***"It is better to be saved by a lighthouse than by a lifeboat."*—Kunsch.**

Recognize that numerous evangelicals are supporting orphans, especially in other countries, by sending prescribed amounts of money each month through agencies organized specifically for this purpose.

Recognize that it was the evangelical (Pietist) August Francke who, while the rationalists were spinning their philosophical thread, was busy organizing an orphanage and training missionaries for service. Here we realize a representative example that the evangelicals all along have not infrequently lived to contradict the stereotype which says an evangelical emphasis is necessarily socially sterile.

Nevertheless we have been dubbed as being provincial and overly anxious about spiritual introspection—looking inward rather than outward as well. Possibly there has been some justification for this stereotype. If so, we should take notice. No doubt, due to numerous causes, we have been negligent in regard to some noticeable weaknesses. Therefore, to state the evident question: What can we do? We can—

1. Make our standards to be crusades. Our de-

nominational standards have become merely prerequisites for individual church membership, rather than being crusades for holiness in society.

2. Rid ourselves of the idea that to be separate from "the world" means necessarily to have absolutely no communication with "the world." We must communicate if we are to have any influence. Communication does not necessarily mean amalgamation.

3. Realize that though politics may be "dirty" in some quarters, yet Jesus himself mingled with sinners in order to clean up the inside of the cup. What would politics do without such men as J. Edgar Hoover?

4. Realize that we should quit hedging on some of the more current social issues, as for example, racism, and speak out concerning the gospel of holy love in the midst of pockets of hate.

5. Realize that the non-evangelical social concern frequently goes no further than church bingo parties, rummage sales, or strawberry festivals.

Our emphasis must continue to remain strong on the salvation of the sinner and the sanctification of believers; but to see the sinner *or* the redeemed apart from his family, neighborhood, town, and country is not to see the whole of him.

HOLINESS Merchandise



By **LETTA J. YOUNG**

TODAY, a personable young lady knocked at my door. With a smile, she greeted me, asked about my family, and then began to speak of world conditions and "the way to peace with God." She turned to portion after portion in her *New World Translation* . . . and I wondered.

Do we Nazarenes have the same zeal to go from door to door and charm people into listening to the saving story of our blessed Saviour? Do we know our beloved King James Version so well that we can talk of timely and interesting subjects, quoting many scripture passages, leading up to a decision for Christ?

My earnest caller began to climax her talk at my door and produced a supplement to her already "convincing" lead-in. Before my eyes she held the magazine with the startling title *Awake* . . . and I wondered. Are we wide *awake* enough to see the soul needs of our neighbors, acquaintances, and relatives? Have we ever shown the *Herald of Holiness* to one person?

She promised "peace"; we as Christians know what perfect peace is. She promised "the way everlasting"; we are on that way, for we know Him who *is* the Way . . . and I wondered. Are we as good witnesses for our Lord as she was for her mistaken belief?

She told me of the church composed of the Jehovah's Witnesses and explained that there were no divisions among them and that their unity was blessed by a continual increase in numbers . . . and I wondered. I thought of all the petty differences that often divide those of us who are believers and members of the church, and I knew those petty differences for what they really are—wiles of the devil to leave us defeated in our efforts effectively to win others for Him.

My caller graciously and smilingly accepted my statement without argument that I had something much better. I thought of the verse, "And her merchandise and her hire shall be holiness to the Lord: it shall not be treasured nor laid up; for her merchandise shall be for them that dwell before the Lord, to eat sufficiently, and for durable clothing" (Isaiah 23:18).

Salvation and holiness are not things to be "treasured nor laid up" but they are *merchandise.* Merchandise is something to be put out on the shelf for all to see. It is to be peddled. It is to be bartered in a blessed exchange for sin and misery for those who are soul-hungry and destitute.

As my caller left my door this morning, my prayer was that we as Christians—yes, we as Nazarenes—may search our hearts before the Lord and have poured into our spirits the kind of zeal and earnestness that this lady had. Why let her and many like her peddle a false doctrine to hungry hearts when we have in our possession the merchandise of "holiness to the Lord"? Let us neither treasure it nor lay it up but show it as merchandise should be displayed, that "when he shall appear, we may have confidence, and not be ashamed before him at his coming" (I John 2:28).

***"I know you have been made* alive *by the Spirit, Paul would say; but have you been made* adequate *by the Spirit? The very same Holy Spirit who infuses life imparts power."*—Paul S. Rees.**











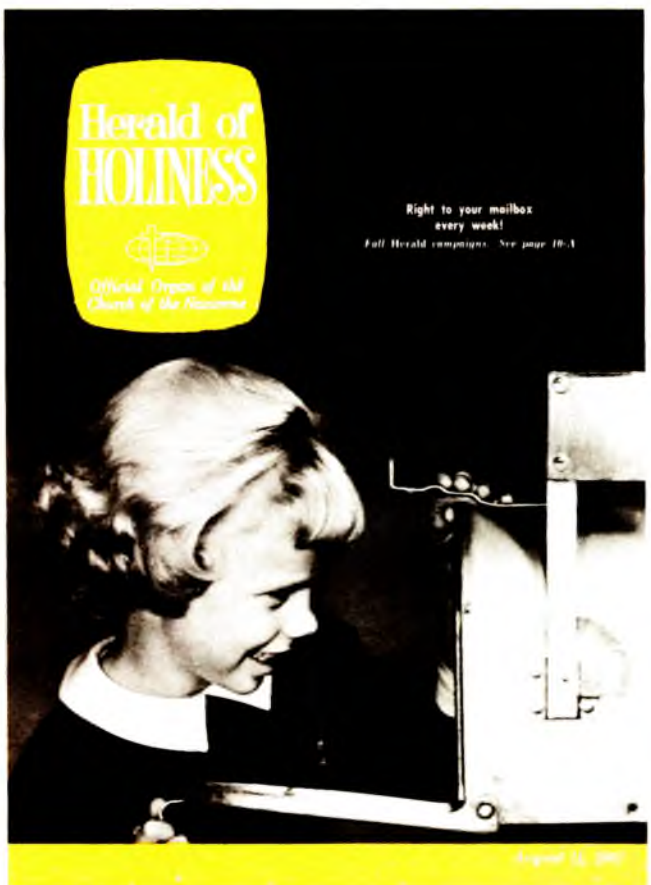














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Also having spring campaigns were Canada West, North Arkansas, and Southern California districts, for which we do not have reports.

EDITORIALS

By W. T. PURKISER

The Gifts and Graces of the Spirit

There is a tremendous revival of interest among Christian people in our day in the gifts of the Spirit. In as far as it is Biblical, this is all to the good. But with attention to the gifts of the Spirit there must be concern for the graces of the Spirit or the result is a pitiful parody of the Christian life.

The Apostle Paul gives two major lists of the gifts and the graces of the Spirit. There are nine in each list. The gifts are named in I Corinthians 12:8-10. They are:

"The word of wisdom" ("the gift of wise speech")

"The word of knowledge" ("power to put the deepest knowledge into words")

"Faith" (in the sense of achieving faith)

"The gifts of healing"

"The working of miracles"

"Prophecy" ("speaking forth the mind and counsel of God")

"Discerning of spirits" ("ability to discriminate in spiritual matters")

"Divers kinds of tongues" ("speech in different tongues")

"The interpretation of tongues" ("the power to interpret the tongues")

The graces of the Spirit, on the other hand, are presented as the ninefold fruit of the Spirit in Galatians 5:22-23. These are: "love, joy, peace, longsuffering, gentleness [kindness], goodness, faith [faithfulness], meekness, temperance [self-control]: against such there is no law."

THERE IS a sense in which both lists of gifts and of graces present a "trio of trinities," or three groups of three each. There are the gifts and graces which come particularly from the inner life of the Christian: the gifts of wisdom, knowledge, and faith; and the graces of love, joy, and peace.

Then there are those which relate particularly to others, in service and in personal relationships: the gifts of healing, miracles, and prophecy; and the graces of long-suffering, kindness, and goodness.

Finally there are gifts and graces which have to do with the individual circumstances of life: discernment, tongues, and the interpretation of tongues; and faithfulness, meekness, and self-control.

It is true, there are other lists of gifts. Later on in I Corinthians 12:28-30, Paul adds as among the gifts the apostolic office, teaching, "helps" ("ability to help others"), and "governments" ("power to guide"). A very different list is given in Romans 12:6-8 in which there is no mention of miracles, healing, or tongues, and in which are added "ministry" (serving), exhortation, giving, and showing mercy.

IT IS IMPORTANT to see that there is a major difference between the possession of the gifts and the possession of the fruit of the Spirit. Paul insists three times that spiritual gifts are distributed differently to different people in the Church according to the will of God and for profit or advantage to the Kingdom. "Now there are diversities of gifts, but the same Spirit. And there are differences of administrations, but the same Lord. And there are diversities of operations, but it is the same God which worketh all in all. But the manifestation of the Spirit is given to every man to profit withal. For *to one* is given by the Spirit the word of wisdom; *to another* the word of knowledge . . . *to another* . . . *to another* . . . But all these worketh that one and the selfsame Spirit, dividing to every man severally [differently] as he will" (I Corinthians 12:4-11).

Again in a series of rhetorical questions in verses 29-30, Paul asks: "Are all apostles? are all prophets? are all teachers? are all workers of miracles? have all the gifts of healing? do all speak with tongues?

do all interpret?" The obvious answer in each case is, "No." Some gifts are even better than others and Christians are to desire the best (v. 31).

In Romans 12:6, the Apostle says, "Having then gifts differing according to the grace that is given to us, . . . ," once more stressing the point that the gifts of the Spirit are different in each Christian life.

In complete contrast to this is the fact that the list of graces is given in the singular: "The *fruit* of the Spirit *is* . . . ," not, "The fruits of the Spirit are . . ." This means that the same qualities of Christlikeness are to be found in all in whom the Spirit's fruit appears. In fact, from what the New Testament says about God's kind of love, it may well be said that the other eight graces are really manifestations of love in the varied relationships and functions of life.

God does not give love to one man, joy to another, peace to a third, long-suffering to still another. All the graces are essential to the reality of any.

ANOTHER important point about the gifts is found in both I Corinthians 12 and Romans 12. The gifts are varied, and are distributed differently. Not all in any company are to have (or even to seek) the same gift. The gifts are like the individual members of the physical body—foot, hand, ear, nose, head. Yet with all its variety in the use of its members, the body is one. The very variety of the members is intended to increase the unity of the whole.

Further, one member (gift) of the body cannot exalt itself above the others, nor should one person think of himself as inferior or "second class" because he does not have the gift of some other. "If the foot shall say, Because I am not the hand, I am not of the body; is it therefore not of the body? And if the ear shall say, Because I am not the eye, I am not of the body; is it therefore not of the body? If the whole body were an eye, where were the hearing? If the whole were hearing, where were the smelling? But now hath God set the members everyone of them in the body, as it hath pleased him" (I Corinthians 12:15-18).

Actually, of course, only one of the gifts caused any problem in Corinth, and this was the gift of tongues or languages (I Corinthians 14). Whether this gift was the same as at Pentecost when known languages were spoken or whether it was a form of ecstatic utterance without meaning to men unless interpreted through a parallel gift of the Spirit, the instructions Paul gives are clear.

This gift is for personal use, and therefore inferior to speaking to others for edification, exhortation, and comfort (vv. 1-22). It is never to be used publicly without translation, and never more than three persons are so to speak in a gathering (vv. 23-28). All is to be done with Christian consideration and not in confusion (vv. 29-33). And it is for men alone; for while women were permitted to pray and prophesy in the church (Acts 2:17; 21:9; I Corinthians 11:5), they were absolutely forbidden to speak in tongues in the church (I Corinthians 14:34-35, taken in context).

THERE IS SOMETHING about spiritual gifts which makes them appealing to the human mind. It is always easy to slip into the attitude which prizes the gifts more than the graces of the Spirit. Paul warns against this in no uncertain terms: "But covet earnestly the best gifts:" he says, "and yet shew I unto you a more excellent way. Though I speak with the tongues of men and of angels, and have not . . . [love], I am become as sounding brass, or a tinkling cymbal. . . .

"[Love] suffereth long, and is kind; . . . [love] envieth not; . . . [love] vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil; rejoiceth not in iniquity, but rejoiceth in the truth; beareth all things, believeth all things, hopeth all things, endureth all things.

". . . [Love] never faileth: but whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away. . . .

"And now abideth faith, hope, . . . [love], these three; but the greatest of these is . . . [love]" (I Corinthians 12:31—13:13).

Then I Can Worship

Lord, help me live so close to Thee
That everything that I may see
May be perceived with loving eyes;
As selfishness and envy dies,
And is replaced by mercy sweet,
Then I can worship at Thy feet.

Oh, I would love my fellow man
And strive to serve the best I can;
Then I can love Thee most of all
And know that Thou wilt hear my call.
Endue with love Thou canst impart;
Then I can worship in my heart.

I would search out my heart each day
And seek Thy will to guide my way.
May my petitions never be
Lacking in praises unto Thee.
Because for sin Thou didst atone,
I love to worship at Thy throne.

By **PEARL B. McKinney**

THE CHURCH AT WORK

HOME MISSIONS

ROY SMEE, *Secretary*

Small Church Achievement Winner

The Sunnyland Church in Washington, Illinois, was about ready to fold up. After six years, the membership was only twenty, mostly women and children. The church had no parsonage and its building was small. The district superintendent, Dr. Lyle E. Eckley (Northwestern Illinois), secured a young man with faith and determination as pastor of the church. In one year the church underwent a remarkable change.

"'Shining Lights on Sunday Nights' proved to be the push the church needed," writes the pastor, Rev. Robert Vincent. "Through this we were able to see a move toward a revival spirit that was with us most of the year, climaxed this past spring in a great revival. New people were reached and new families won to the Lord and the church. We were able to see young families come into the church together."

During the year the church doubled its membership, receiving 7 by transfer and 13 on profession of faith. The sanctuary was remodeled, increasing the capacity by 50 per cent. A Sunday school annex was built and a good house was purchased for the congregation's first parsonage. The membership increase was reflected in greatly increased attendance, with the Sunday school averaging 122 the last four months of the year, and over 100 in the Sunday morning service.

On the basis of this excellent record the members of the Department of Home Missions chose the Washington Sunnyland Church as one of the ten representative churches from the most outstanding small churches chosen by the various districts for the 1961-62 assembly year.

Reports are now coming in for the 1962-63 year. Another ten representative churches will be chosen and reported in the *Herald of Holiness*.

David Perkins Recovers

Prayer was requested for David Perkins, son of Rev. and Mrs. Floyd Perkins, of Nazarene Bible College in South Africa. The doctors finally diagnosed his case as typhoid fever. He was in isolation for two weeks. After some additional time in the hospital he was able to return home. The Perkinses feel that God definitely touched his body and appreciate all who prayed in his behalf.



The Sunday school staff of the Sunnyland Church, Washington, Illinois. The pastor, Rev. Robert Vincent, is at the far left.



6 months – 33 churches

New Youth Camp in New Zealand

Early this year twenty acres of land was purchased for a youth camp in New Zealand. It is only a half mile from the sea and twenty-five miles from downtown Auckland.

New Churches in South Africa

Dr. Charles H. Strickland has organized two new churches this year on the South African (European) District. One is at Welkom, Orange Free State, Republic of South Africa, in the heart of the new gold fields. This area is growing rapidly as an industrial center. Rev. Peter McBride is pastor of the new church.

The second church is at East London, in the Cape Province of the Republic. This is one of the oldest towns in South Africa and an important shipping port on the coast about seven hundred miles southeast of Johannesburg.

FOREIGN MISSIONS

GEORGE COULTER, *Secretary*

New Guinea Is Beautiful

New Guinea is beautiful. We have loved it from the minute we landed. We had a good trip from the States and appreciate all the Department of Foreign Missions did in making the arrangements for our travel. We would like to thank you for the wonderful way the church takes care of its missionaries.

We have tried to make ourselves useful during this period of adjustment as new missionaries in a new land. Wallace White has been initiating me into the various tasks of a missionary a little at a time. My main task so far has been that of driver boy. This morning I discovered that one of the tasks of a missionary is that of surveying. I have spent the entire morning tramping through tall grass, bamboo, and jungle undergrowth, wading streams in my

bare feet, and trying to communicate in my limited pidgin English, in order to survey and mark an additional piece of land that the New Guinea residents have given to us to enlarge our station at Tuan, where we are located. Missionary life is certainly varied and exciting to say the least.—LEE EBY, *New Guinea.*

God Answers Prayer for Mrs. Copelin

Bible school began July 1 and I am happy to report that I received renewed strength from the Lord just the week before. The improvement physically seemed almost unbelievable. I am now off all medicines and looking forward to teaching again. How grateful I am to the Lord for His goodness and mercy to me! We greatly appreciate your prayers on behalf of Carolyn and me.—ERNA COPELIN, *Philippines.*

Bible School Graduation in Argentina

By **DOROTHY AHLEMAN**

Argentina

We had a fine class of eight graduates in November who used caps and gowns here for the first time and who were happy as they marched under palm branches which the other students held in the form of an arch as they marched down the aisle of our Terrero church building. We have graduated twelve students the past two years, but the Lord has been good in giving us new students to replace them in the Bible school and we have a good group studying this year. We do covet your prayers for a real outpouring upon us.

Dr. Cochran has just returned from northern and western Argentina, where he was in an annual evangelistic tour with Donald Davis as special singer and Rev. Lester Johnston as evangelist. We have seen some five hundred souls seeking the Lord during Brother Johnston's visit to us, for which we are thankful.

Moving Missionaries

Rev. William Vaughters' home address is 950 E. Sunshine Drive, San Antonio 28, Texas.

Rev. and Mrs. Marshall Griffith have left language school for Nicaragua. Their address there is Apartado 387, Rivas, Nicaragua, Central America.

Rev. and Mrs. Elward Green have transferred to British Honduras, where he will superintend the field. Their address there is: P.O. Box 175, Belize, British Honduras, Central America.

Rev. and Mrs. Maurice Hall are opening new work in Southern Rhodesia. Their address is: P.O. Box 8264, Causeway, Salisbury, Southern Rhodesia, Central Africa.

Rev. and Mrs. Dale Sievers have returned to Nicaragua from furlough. Their address is: Apartado 302, Managua, D.N., Nicaragua.

Rev. and Mrs. Jack Riley have not moved. They are still in Johannesburg. Their address is 951 Brabazon, Mondeor, Johannesburg, Republic of South Africa.

Rev. Prescott Beals has returned from British Honduras to retire from missionary service. He will be serving as visitation minister at Walla Walla, Washington. His address: 701 Hobson St., Walla Walla, Washington.

Rev. and Mrs. Leon C. Osborn have returned from Taiwan for retirement. They will be living in Cleveland, Ohio. No address as yet.

Miss Sylvia Schriber is now at Apartado 387, Rivas, Nicaragua, Central America, for her first term of service.

Rev. and Mrs. William Fowler have gone to Trinidad following their furlough. Their address is: P.O. Box 444, Port of Spain, Trinidad, West Indies.

Rev. and Mrs. Earl Morgan are on furlough from Lebanon. Their address is: c/o Mr. George Dodd, 1631 Wells, Port Huron, Michigan.

Rev. and Mrs. John W. Anderson, Sr., are on furlough from India. Their furlough address is 206 Grant Street, Warren, Pennsylvania.

DISTRICT ACTIVITIES

Ministers' Retreat at Eastern Nazarene College

The twelfth annual ministers' retreat was held on the campus of Eastern Nazarene College, June 4 to 6, with 250 preachers and their wives in attendance.

Dr. John E. Riley, president of Northwest Nazarene College, and Mrs. Riley were the featured speakers, and Dr. James Forrester, president of Gordon College, served as consultant on pastoral counseling.

This twelfth retreat marked the end of three quadrenniums during which retreats have been held as a service by the college to the ministers and evangelists of the Eastern Educational Zone.

Dr. Riley's subject was "The Nazarene Minister," and Mrs. Riley spoke to the ladies present on "A Light in the Parsonage." Retreats will not be held next year due to the convening of the General Assembly.—*Reporter.*

Argentine District Holiness Convention Assembly and Conventions

From February 25 through March 8, pastors and lay delegates gathered in from different parts of the Republic of Argentina to our Central Church in Buenos Aires for a holiness convention followed by the district assembly and conventions.

Rev. Lester Johnston, evangelist for Latin America, was the special speaker during the holiness convention. There was an excellent response to his ministry with crowds as high as 500, and with 155 seekers.

Eighty-three delegates took part in the business sessions, under the capable leadership of District Superintendent John A. Cochran. The various officers reported a year of wholesome progress in each department and a wonderful spirit of love, harmony, and unity prevailed between nationals and missionaries. Several who have observed the progress of the church through the years said this was the greatest district assembly in the history of our work here.

During one of the night services, in response to a challenge for youth to consecrate themselves as full-time Christian workers, twenty-three young people presented themselves at the altar, professing a definite call to Christian service. Another twenty responded, expressing their willingness to enter full-time service if God made clear His call to them.—DON CRENSHAW, *Reporter.*

THE LOCAL CHURCHES

NOTICE: To assist in faster handling of news, reporters to the *Herald* are asked to limit reports as follows: local church and evangelists' reports, under 100 words; district activities, not more than 200 words. As far as possible, reports should be typed double spaced and sent promptly by airmail.

On September 15, this year, First Church in Miami, Florida, is planning to celebrate the Golden Anniversary of the organization of the first Church of the Nazarene on the Florida District—September 16, 1913. They wish to make this a time of praise and thanksgiving for God's blessings upon the work across the years. Those interested in details may write the secretary, Mrs. Leone House, 2501 N.W. Seventh St., Miami 35, Florida.

Macedonia, Ohio—Recently we closed a one-week revival meeting with Evangelist W. F. Miller, which included a morning service (spiritual clinic) for those working evenings, and the regular evening services. Average attendance was thirty in the morning and fifty in the evening. God blessed and souls were saved and several sanctified. On the closing Sunday we broke our previous Sunday school record, with 109 present. The Easter offering was $300 with 88 in Sunday school, and 95 in the morning worship service. Sixteen new members were received, including 6 teen-agers. Plans are now being made for a new church on eight acres purchased near our present property.—J. L. MCCLUNG, *Pastor.*

Osgood, Indiana—Recently we enjoyed one of the greatest revivals this church has ever had. God gave victory to many souls, and also healed the sick. We give thanks first to God, and second to our good evangelist, Rev. Dwight Steininger. We appreciated his wonderful messages, and also he is a good chalk artist. The church was crowded almost every night during the meeting.—RONALD FREELAND, *Pastor.*

Evangelist Earl L. Sprowls reports: "This has been a fruitful year in the evangelistic field, as I have been privileged to work with twenty-one pastors. I have some open dates for 1964, May 1 through June 7, and would like to slate this time in Washington, Oregon, California, or the central west or northwest states. Write me, 1317 Lakeview Avenue, Battle Creek, Michigan."

Topeka, Kansas—Another milestone was marked when Fairlawn (formerly Auburndale) Church moved into its beautiful new building, culminating a year of praying, planning, building and sacrificing on the part of pastor and people. The brick-faced structure stands in the center of a seven and one-half-acre tract, recently purchased; the sanctuary will seat approximately 325. On the site is a lovely parsonage and a small chapel. The new church has attracted considerable community interest, and under the inspired leadership of our beloved pastor, Rev. Richard S. Schumann, to whom we recently extended a unanimous recall, the work moves forward.—RUTH W. CROOKS, *Reporter.*

Pastor John L. Parry writes, "After twelve years as pastor of our church in Hanover, Pennsylvania, I have resigned to accept the unanimous call to Salisbury, Maryland. God helped us at Hanover to see growth and improvement in every way, and we close a happy twelve-year pastorate in a community of gracious members and friends."

Champaign, Illinois—West Side Church recently closed a great revival with Evangelist George P. Woodward as the special worker. Our little sanctuary was crowded each night, and many bowed at the altar seeking Christ as Saviour. We are now making plans for a building program to enable us to win more souls for Christ.—ROY F. YATES, *Pastor.*

Phillipsburg, Kansas—In May our church had a wonderful revival with Evangelist Jimmie Allen. God met with us in a special way, several souls were at the altar, and others were revived spiritually. In a great closing service, about thirty people gathered at the altar, pledging with the pastor to spend at least one hour a week in personal soul winning for the church and the Kingdom. We give God praise for His blessings.—JIM HAMILTON, *Pastor.*

Fergus Falls, Minnesota—Recently our church had a very enjoyable and profitable revival with Evangelist Harold Glaze. His ministry was greatly appreciated, and a fine spirit prevailed throughout the meeting. On open house and visitors' day we broke all previous attendance records with 198 on time in Sunday school. We have accepted a unanimous call to remain as pastor.—HERBERT E. LILEY, *Pastor.*

Sullivan, Indiana—Recently First Church enjoyed one of the best revivals in some time, with Evangelists C. C. and Flora Chatfield as the special workers. The preaching was outstanding, God's Spirit was manifest in the services, and a number of people found victory at the altar of prayer. Some of these were individuals for whom the church had been praying, and we are still seeing results from this revival.—HOWARD SEWELL, *Pastor.*

Aroma Park, Illinois—Our church has been "sparked" with new spirit and vision as the result of a successful revival in May in which the Lord marvelously answered prayer. We appreciated the practical holiness messages of Evangelist John Harrold. God blessed in giving more than fifty victories with people saved, sanctified, revived, and healed. Brother Harrold was given a unanimous call by the church board for another meeting.—J. R. JARNAGIN, *Pastor.*

Reading, Pennsylvania—Under the good and capable leadership of Pastor Arthur M. Fallon, this past assembly year has been one of the best ever for Calvary Church. Church membership showed a net gain of eighteen; our Sunday school showed an increase; the spirit of co-operation and enthusiasm of the people has been excellent, and God's Spirit has been manifest in our services. Financially, it has been our best year, including that of being a "10 per cent" church. Our radio program, "Echoes from Calvary," has proved to be a real blessing and is attracting new friends to our services. —MRS. RUSSELL S. CANNELL, *Secretary.*

Rev. Fred G. and Lucile Stockton write: "After spending a little more than two years in getting work started at Fort Stockton, Texas, we are now located at 717 N. Sixth Street, Carlsbad, New Mexico. Wife and I each have an evangelist's commission and plan to work to help our smaller churches have revivals and double their Sunday schools, by visitation and children's work. No church too small!"

Evangelist C. T. Corbett writes, "Due to a building program and other changes, I have two choice open dates for this fall. Write me, Box 215, Kankakee, Illinois."

THE BIBLE LESSON

By HARVEY J. S. BLANEY

Topic for August 18:

People of the Covenant

SCRIPTURE: Genesis 15—20 (Printed: Genesis 17:1-8)

GOLDEN TEXT: *For thou art an holy people unto the Lord thy God: the Lord thy God hath chosen thee to be a special people unto himself, above all people that are upon the face of the earth* (Deuteronomy 7:6).

Central to the faith of Israel in the Old Testament is the covenant relationship which this people had with God. While covenants between God and both Noah and Abraham are recorded in *Genesis*, the covenant relationship of the nation to God was established by Moses at Sinai. This covenant was fourfold: God was to be the King of Israel; Israel was to be the people of God; the Torah (book of law) was to be the nation's constitution; and Palestine was to be its land. It is interesting to note that modern Israel is interested only in the second and fourth points. The Torah is not its constitution nor is God recognized as its King. The nation lays claim to a destiny under God and claims Palestine as its rightful possession. But the Jewish people have ceased to be the people of God even under the provisions of the Mosaic covenant.

Israel's original covenant relationship with God was believed to be a blood relationship. Life came from God and life was in the blood. It was prohibited to eat blood of slain animals. Cain violated the fundamental code of Israel when he slew Abel. This emphasis upon the blood demanded strict racial purity—intermarrying with heathen people was forbidden. This resulted in a spirit of exclusiveness and in a strong sense of nationalism. Thus exile—to be separated from land and Temple, which were held under covenant—was the worst kind of punishment.

It was Jeremiah, when the last remnant of Israel was on the verge of Babylonian captivity, who envisioned a new covenant between God and His people. "After those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people" (see Jeremiah 31:31-40).

The people of the covenant today are those who embrace this new covenant, envisioned by Jeremiah and established by Jesus Christ through His death (Hebrews 8:6-13). Christians are the true people of the covenant. To them have the promises of God been given and in them will those promises be fulfilled. Through the church will God's final triumph in the world be achieved.

The old covenant people, Israel, are not forgotten of God and will be included in the new covenant according to their faith and obedience (Romans 9). But the Israel of God for the future and for end-time expectations is the Church. All (and only) those who accept the terms of God's new covenant as set forth in the New Testament are in reality the "covenant people of God."

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.

"SHOWERS of BLESSING" Program Schedule

August 18—"The Life Beyond," *by Dallas Baggett*

August 25—"Blessings in Disguise," *by Dallas Baggett (featuring music by Northwest Nazarene College)*

September 1—"God's Will for You," *by Dallas Baggett*

SUNDAY SCHOOL ATTENDANCE REPORT

	April May June 1962	April May June 1963	Increase
Group 1 (16,000—8,000)			
N.E. Indiana	11,353	12,029	676
S.W. Ohio	9,822	10,476	654
S. California	14,696	15,278	582
S.W. Indiana	10,022	10,557	535
Pittsburgh	9,158	9,585	427
Los Angeles	10,918	11,204	286
Michigan	9,928	10,200	272
Illinois	9,419	9,610	191
Florida	10,929	11,094	165
Akron	13,074	13,229	155
Oregon Pacific	8,599	8,719	120
Kansas	8,661	8,689	28
Indianapolis	10,149	10,025	-124
Central Ohio	16,321	16,172	-149
West Virginia	12,578	12,071	-507
Eastern Michigan*	9,601	9,601	
N. California	16,540	6,389	-66
Cen. California		5,250	
Sacramento		4,835	
Group 2, (8,000-5,500)			
Washington	5,908	6,527	619
Philadelphia	6,250	6,674	424
N.W. Oklahoma	5,948	6,250	302
Chicago Central	6,962	7,216	254
Iowa	6,797	7,038	241
Idaho-Oregon	5,965	6,175	210
S.W. Oklahoma	5,952	6,145	193
Tennessee	7,925	8,007	82
Colorado	7,127	7,204	77
Georgia	6,388	6,445	57
N.W. Indiana	6,642	6,692	50
N.W. Ohio	6,364	6,362	-2
Northwest	7,669	7,653	-16
N.W. Illinois	6,288	6,211	-77
Wash. Pacific	7,556	7,460	-96
Missouri	7,424	7,296	-128
Alabama	7,883	7,653	-230
Abilene*	6,535	6,535	
Kentucky*	6,128	6,128	
Group 3 (5,500-3,000)			
E. Kentucky	5,281	5,653	372
Maine	3,725	4,037	312
Kansas City	5,388	5,698	310
Albany	3,991	4,264	273
N.E. Oklahoma	4,297	4,425	128
South Carolina	4 848	4,945	97
San Antonio	3,716	3,797	81
New England	4,566	4,628	62
Virginia	4,147	4,181	34
Houston	3,891	3,917	26
Joplin	4,751	4,765	14
Canada West	4,725	4,712	-13
Arizona	4,566	4,540	-26
New Mexico	3,646	3,613	-33
North Arkansas	3,871	3,806	-65
North Carolina	4,047	3,915	-132
Louisiana	3,260	3,122	-138
Dallas	4,844	4,644	-200
East Tennessee	5,813	5,355	-458
South Arkansas	4,249	3,787	-462
S.E. Oklahoma*	3,836	3,836	
Group 4 (3,000-0)			
Gulf Central	807	1,006	199
Australia	856	971	115
Nevada-Utah	1,025	1,112	87
N. Am. Indian	1,416	1,466	50
Canada Central	3,021	3,065	44
Rocky Mountain	2,500	2,542	42
Br. Isles South	2,623	2,651	28
South Dakota	700	712	12
Canada Atlantic	1,247	1,258	11
Wisconsin	2,782	2,780	-2
Canada Pacific	1,387	1,374	-13
North Dakota	1,563	1,546	-17
New York	2,362	2,294	-68
Nebraska	2,817	2,690	-127
Minnesota	2,386	2,207	-179
Mississippi	3,170	2,958	-212
Alaska*	867	867	
Br. Isles North*	1,696	1,696	
Hawaii*	1,021	1,021	
Totals	445,183	450,540	5,357

Since no reports were received from these districts for the second quarter of this year, we are listing the figure used for second quarter of 1962.

K. S. RICE
Executive Secretary

Deaths

ALBERT BALL, age eighty-seven, of Fitchburg, Massachusetts, died April 7 in a Fitchburg hospital. Born in Exeter, Devonshire, England, August 6, 1875, he came to Fitchburg in 1895 and resided there until his death. He helped to build the Fitchburg Church of the Nazarene and was a charter member; served as Sunday school superintendent, class leader, and church treasurer. He was a man of God with a righteous influence; he was loved and appreciated by all who knew him. He is survived by two daughters, Mrs. Hedley Bray and Mrs. Chester Larrabee, both of Fitchburg. Funeral service was conducted by his pastor, Rev. Charles J. Washburn, assisted by Rev. Curtis L. Stanley, former pastor. Burial was at Forest Hill Cemetery, Fitchburg.

MRS. HATTIE M. GUNTER BLACKMON, wife of the pastor of the Ft. Myers, Florida, church, died April 30. Her suffering was of the intense and prolonged kind. Being paralyzed from the hips down and suffering from muscular spasms, it was hard for her to read and write; but despite this she wrote thousands of letters, sent out thousands of tracts, and won many souls to Christ. She continued to read her Bible, by the use of a magnifying glass. She is survived by her husband, four sisters, and three brothers. The memorial service, attended by hundreds of people and more than thirty Nazarene ministers of the Florida District, was conducted by Rev. J. Donald Freese, pastor of Bradenton First Church, assisted by Rev. J. V. Frederick, Jr., and Rev. E. J. Singletary. Funeral service was held in First Church, Winnsboro, South Carolina, under the direction of Rev. E. N. Gunter, pastor, with Dr. John L. Knight, district superintendent of Florida, bringing the message.

BART W. BROWN, age ninety, of Garden Grove, Iowa, died June 9, 1963. He is survived by two brothers and several nieces and nephews. Funeral service was conducted by Rev. L. L. Watters, Nazarene pastor at Leon, Iowa, with burial in the Garden Grove cemetery.

MRS. SUSAN MAE IMEL, charter member of the Ford, Kansas, Church of the Nazarene, died July 2, 1963. Even though she was nearing eighty-nine years of age, she had been faithful in attending Sunday school and morning services so long as her health permitted. Funeral service was conducted in the Ford church by Rev. A. C. Tunnel, retired minister and friend of the family, assisted by the present pastor, Mrs. Oscar Bennecke.

JAMES D. DALLAS was born in Vilonia, Arkansas, July 10, 1893, and died May 9, 1963, in Bethany, Oklahoma. He was united in marriage to Margaret Fisher on May 25, 1914; to this union were born two sons and one daughter. He was a very faithful worker in Bethany First Church of the Nazarene, having served over forty years as church usher, and in various other capacities. Funeral service was held in Bethany First Church with his pastor, Dr. E. S. Phillips, officiating, assisted by Dr. A. S. London and Rev. Frank McConnell.

LESTER M. WARE, faithful member of First Church of the Nazarene in Walla Walla, Washington, died on May 16 at the age of forty-seven. He was an active church member, having served as a Sunday school teacher, member of the church board for a number of years, and sustained a very active interest in the building program of the church. He is survived by his wife, Mildred; a son, Daniel, age ten; and a daughter, Caroline, age thirteen. Interment was at Mountain View Cemetery, Walla, Walla, with Rev. D. R. Peterman, minister, officiating.

MRS. LILLIAN SMITH, a faithful and loyal member of the Danville, Kentucky, Church of the Nazarene, died March 19, 1963. She was a wonderful Christian character. Although in failing health for many years, she was faithful to Christ and her church. Before coming to Danville she was a member of our church in Chicago, Illinois. She is survived by a daughter, Mrs. Melvin Everhill; and two sisters, Mrs. Ime Meyer and Mrs. John McBreem. Funeral service was conducted by Rev. Carmon G. Sloan, pastor of Danville First Church.

ARCHIE ACKERMAN was born July 21, 1891, in Brookfield Township, near Gagetown, and died from the hospital in Cass City, Michigan, June 10, 1963. On October 19, 1926, he was united in marriage to Abbie Whidden. To this union were born two sons and two daughters. He was converted early in life and united with the Church of the Nazarene, of which he has been a faithful member for many years. He is survived by his wife and four children. Funeral service was conducted in the Gagetown Church of the Nazarene by Rev. L. A. Wilson, with burial in the Elmwood cemetery.

JOE GREEN was born September 20, 1885, and died March 16, 1963, in Bethany, Oklahoma. He was born in Palaski County, Tennessee, later moved to Texas, and was united in marriage to Gladys Parmer at Voss, Texas, on August 27, 1911. Converted at the age of thirty-three, sanctified one year later, he had been a member of the Church of the Nazarene for more than forty years. He was very active in church work until the last few years, serving as Sunday school superintendent and a member of the church board. Funeral service was conducted in Bethany First Church of the Nazarene with Dr. Elwood Tame officiating, assisted by Rev. Frank McConnell. Burial was in the Bethany cemetery.

MORRIL CLARK, of Minneapolis, Minesota, was born February 7, 1902, in Staples, Minnesota. After being converted in northern Michigan, the family returned to Minnesota and united with First Church of the Nazarene in Minneapolis. Mr. Clark was active in the organization of the Camden Park Church, but because of failing health, he and his wife moved back to First Church area, where he was a member at the time of his death. He is survived by his widow, Rozella; two sons, Kenneth and John, and a daughter, Donna Mae. All of the children are active in their respective churches—a testimony to the godly life and influence of their father. He is also survived by two brothers, Earl and Glen; and two sisters, Mrs. E. N. Oster and Mrs. Edward J. Johnson. Funeral service was conducted by his pastor, Rev. Robert E. Harding, assisted by his brother-in-law, Rev. Edward J. Johnson.

Announcements

RECOMMENDATION

Rev. Miss Ellen Rowan, pastor of our Oregon, Missouri, church for the past four years, is entering the field of evangelism, following our district assembly (August 28-29). Miss Rowan is a nice singer and a good preacher of the Word. She has conducted some good revivals on our district, and I heartily recommend her to our people and churches. She may be contacted at P.O. Box 456, Oregon, Missouri, or c/o our Publishing House.—Orville W. Jenkins, Superintendent of Kansas City District.

WEDDING BELLS

Barbara R. Hayes of Johnson City, New York, and Raymond E. Baltz of Niles, Ohio, were united in marriage on July 13 at the Oakdale Pilgrim Holiness Church in Johnson City with Rev. G. Lindley Adams, pastor, officiating, assisted by Rev. Lonnie A. Baltz, father of the groom.

Judith Nail of Carson, Washington, and Lewis Stokes of Portland, Oregon, were united in marriage on July 4 at the Church of the Nazarene in Carson with the pastor, Rev. Merritt M. Mockler, officiating.

Roberta M. Hunter of South Bend, Indiana, and James E. Hale of Waukesha, Wisconsin, were united in marriage on June 23 at First Church of the Nazarene in Mishawaka with Rev. H. B. Hughes, pastor, officiating, assisted by Rev. Joseph Britton of Carbon, Indiana.

Miss Geraldine Marie Foster of Marshall, and John Orville Sykes of St. Louis, Missouri, were united in marriage on June 22 in the Rainbow Boulevard Church of the Nazarene in Kansas City, Kansas, with Rev. James A. Weeks of Cincinnati, Ohio, officiating, assisted by Rev. Paul Lloyd of Marshall.

Donna Madden of Sioux City, Iowa, and Darrell Wallingford of Altamont, Kansas, were united in marriage on June 22 at Penn. Avenue Church of the Nazarene in Oklahoma City, Oklahoma, with Rev. Paul Madden, father of the bride, officiating, assisted by Rev. Marvin Powers.

In a double ceremony, on June 22, at the North Nampa Church of the Nazarene, Nampa, Idaho, Miss Sharon Lea Hampton and Mr. Kenneth Loen, and Miss Mary Linda Hampton and Mr. Thomas Taylor, were united in marriage, with Rev. Harold L. Hampton, father of the brides, officiating, assisted by Rev. Marion Kemper.

Carolyn Joyce Cook of Columbus, and Ronald A. McMaster of Woodville, Ohio, were united in marriage on June 8 at Columbus, Ohio.

BORN

—to Robert and Deanna (Whipp) Brown of Kemptown, Maryland, a daughter, Robyn Marie, on June 29.

—to Rev. Eugene and Peggy (Carson) King of Goodlettsville, Tennessee, a son, Randall Eugene, on June 27.

SPECIAL PRAYER IS REQUESTED

—by a reader in Ohio "for healing and help in a chronic condition, and for a closer walk with God";

—by a Christian lady, past eighty years of age, in a nursing home in Tennessee, for "help in my body and strength from Him to be a blessing here, that I may bring forth fruit in my old age";

—by a Christian lady in North Dakota for her healing, the salvation of her family, also for an urgent unspoken request;

—by a Christian lady in Texas, that her husband, like the prodigal, may soon return home and help in the rearing of their five children for Christ.

Directories

GENERAL SUPERINTENDENTS
Office, 6401 The Paseo
Kansas City, Missouri 64131

District Assembly Schedules for 1963

HARDY C. POWERS:
Minnesota.....August 27 and 28
Joplin.....September 19 and 20
North Arkansas.....September 25 and 26

G. B. WILLIAMSON:
Tennessee.....August 21 and 22
Louisiana.....August 28 and 29

SAMUEL YOUNG:
Northwest Indiana.....August 21 and 22
South Carolina.....September 11 and 12
New York.....September 27 and 28

D. I. VANDERPOOL:
Southeast Oklahoma.....September 4 and 5
South Arkansas.....September 18 and 19

HUGH C. BENNER:
Houston.....August 21 and 22
Georgia.....September 11 and 12
North Carolina.....September 18 and 19
Southwest Oklahoma.....September 25 and 26

V. H. LEWIS:
Indianapolis.....August 21 and 22
Kansas City.....August 28 and 29

District Assembly Information

HOUSTON, August 21 and 22, at First Church, 46 Waugh Drive, Houston 7, Texas. Rev. Hugh B. Dean, pastor. General Superintendent Benner. (N.F.M.S. convention, August 19-20.)

INDIANAPOLIS, August 21 and 22, at the District Campgrounds, Route 1, Camby, Indiana (ten miles south of Indianapolis on Highway 67). Rev. W. A. Burton, pastor. General Superintendent Lewis. (N.Y.P.S. convention, August 19; N.F.M.S. convention, August 20.)

TENNESSEE, August 21 and 22, at First Church, 1026 Washington St., Clarksville, Tennessee. Rev. C. W. Galloway, pastor. General Superintendent Williamson. (S.S. convention, August 19; N.F.M.S. convention, August 20.)

NORTHWEST INDIANA, August 21 and 22, at the Indiana University Extension, Convention Hall, 3400 Broadway, Gary, Indiana. Rev. Harold Latham, 130 East 49th, Gary, entertaining pastor. General Superintendent Young. (N.F.M.S. convention, August 19; N.Y.P.S. convention, August 23.)

MINNESOTA, August 27 and 28, at the Lake Koronis Assembly Grounds, Paynesville, Minnesota (two miles southwest of Paynesville on Lake Koronis). General Superintendent Powers. (S.S. convention, August 29; N.F.M.S. convention, August 30, N.Y.P.S. convention, August 31.)

KANSAS CITY, August 28 and 29, at First Church of the Nazarene, 6401 Rockhill Road, Kansas City, Missouri. Rev. C. Wm. Ellwanger, pastor. General Superintendent Lewis. (N.Y.P.S. convention, August 26; N.F.M.S. convention, August 27.)

LOUISIANA, August 28 and 29, at the District Center, Highway 71, Pineville, Louisiana. Rev. Don Peal, 1705 Henry St., Pineville, pastor. General Superintendent Williamson. (S.S. convention, August 26; N.F.M.S. convention, August 27.)

Nazarene Camp Meetings

August 9 to 18, Eastern Kentucky District Camp (Mt. Hope Nazarene Camp) on State Road 156 between Routes 11 and 32 in Fleming County, about seven miles south of Flemingsburg, Kentucky. Workers: Dr. Paul C. Updike, Rev. Dallas Baggett, Mr. and Mrs. Boyce Pierce. For information write to the district superintendent, Dr. D. S. Somerville, 2717 Iroquois Ave., Ashland, Kentucky.

August 12 to 18, Abilene District Camp, at Camp Arrowhead, ten miles northeast of Glen Rose, Texas (follow Highway 67 to Camp Arrowhead sign, north on Farm-to-Market-Road 199 to campground). Workers: Dr. Edward Lawlor, Dr. Orville Jenkins, Dr. Evelyn Ramsey, Professor James Bohi. Rev. Raymond W. Hurn, district superintendent. For information write the camp manager, Rev. D. M. Duke, 1665 Southern, Witchita Falls, Texas.

August 19 to 25, Tabor Camp, sponsored by Iowa District, at Tabor, Iowa (southwest part of Iowa). Workers: Dr. R. V. DeLong and Dr. Wm. McGuire, evangelists. Dr. Gene E. Phillips, district superintendent, 1102 Grand Ave., West Des Moines, Iowa.

August 20 to 27, Idaho-Oregon District Camp, at the District Campgrounds, Nampa, Idaho. Workers: Dr. D. I. Vanderpool and Dick and Dorothy Edwards. Rev. I. F. Younger, district superintendent, Box 89, Nampa, Idaho.

the Answer corner

Conducted by **W. T. PURKISER,** *Editor*

We have a lady in our church who is always referring to our pastor and his wife by their first names. I happen to know they don't appreciate it, but don't know exactly what to do about it. She even calls our missionaries by their first names, although she does not know them personally. This is quite a trial to me.

Apparently your fellow church member is a "name dropper." She probably gains a feeling of being "in" by the use of the given names. Unless personally and closely acquainted, it would certainly be better to respect the office and use the family name—and even with close personal acquaintances when talking to others about them.

Perhaps you could get better acquainted with the lady whose practice bothers you, and when you are sure of your friendship and can do it tactfully, talk with her about the matter. In any case, don't let it irritate you to the point of causing strain.

What were the names of the two thieves who were crucified with Jesus? I will appreciate your telling me, or tell me where these names can be found.

The names are known only from tradition. The penitent thief is called Dismas, Dysmas, or Desmas. The one who was impenitent to the last is known as Gesmas.

Is it wrong for members of the Church of the Nazarene to belong to a "secret pal" club?

If you mean the arrangement where members of a group (say a missionary society) are paired off anonymously to remember each other's birthdays or for small gifts at Christmas, I can't see anything *wrong* with it. In a large group it may help to increase fellowship among the members. Just see that the tail doesn't get so large that it wags the dog. Sometimes the incidentals take more time and interest than the main purpose of the organization.

Can you give me any information about "Christian Science"? Is their doctrine right?

The easy answer is to say that Christian Science is neither Christian nor science. It is the outgrowth of the teachings of Mrs. Mary Baker Eddy in Boston between the years 1879 when "The Church of Christ (Scientist)" was founded and 1910, when Mrs. Eddy died. The basic teaching is that God is All. God is good, and good is mind. Therefore nothing is matter; and death, evil, sin, and disease are but illusions of "mortal mind."

Judged from the standpoint of historic and orthodox Christianity, this teaching is utterly false. As has been pointed out, it denies "the personality of God, the reality of the Incarnation, the gospel of redemption as symbolized by the Cross, the reality of sin and the need for a Saviour."

There is an unusually fine brief statement in *The Church's Ministry of Healing*, published by the Church of England: "In matters of doctrine, however, Christian Science is in clear conflict with the Christian Gospel as we have received it. This is seen in its doctrine of God: God is all and man's spirit is part of God. This is Pantheism, the blurring of any distinction between the Creator and the creation. Again, it renders any doctrine of the Incarnation impossible: those who teach that the body is unreal cannot logically, and do not in fact, believe that the eternal Son of God took human flesh and lived in the body. Again, Christian Science has no belief in Christ's Atonement, for it considers evil and sin to be unreal fabrications of men's minds needing for their conquest, not the sacrifice of Christ, penitence and forgiveness, but the knowledge which Christian Science claims to impart. Moreover, since pain and death are believed to be unreal, Christian Science cannot hold that Jesus Christ actually died: and it follows that it has no belief in the bodily resurrection of our Lord. When it is added that the coming of the Holy Spirit is equated with the foundation of Christian Science, enough will have been said to show that Christian Science is not Christian in the commonly accepted sense of that word."

I commend to you the chapter on "Why I Am Not a Christian Scientist" in the book by Evangelist C. William Fisher, *Why I Am a Nazarene*. (Cloth; 128 pages, $1.50; order from Nazarene Publishing House.)

LATE NEWS

By **O. JOE OLSON**, *Director, N.I.S.*

Plans for Evangelism

PASTORS AND THEIR church boards are completing plans for the four-months Nazarene emphasis upon evangelism starting in September with the theme, "Contact to Win!"

Hundreds of Nazarene churches will make distribution of the special laymen's issue of the *Herald of Holiness* in September a community survey program. September and October will be revival months in many churches.

The distribution of marked copies of the Gospel of John will come in November. The N.Y.P.S. will be responsible for handing out 500,000 copies, visiting prisons and hospitals and other places, November 1-6. The major distribution by churches will be November 7-17. The goal is to give two million copies.

Missionary Workshop

About fifty Nazarene missionaries home on furloughs will take part in a workshop in the new religion building (air-conditioned) at Bethany Nazarene College, August 28-30. Three of the principal subjects that will be covered are: deputation techniques, missionary department policy, and development of the national church. Dr. George Coulter, department secretary, will be in charge.

Grateful for Prayers

Dr. Paul Updike, superintendent of Northeastern Indiana District, reported that his wife, Mrs. Updike, who had major surgery July 12, was progressing extremely well.

"We want to thank our Nazarene friends for their prayers and all the beautiful flowers," Dr. Updike said. "They tell us that Mrs. Updike has received more flowers than any patient they can recall. The doctors are not too hopeful about the extreme malignancy, but God is answering prayer."

Mrs. Updike is at the General Hospital in Marion, Indiana. The family home is at 840 Kem Road, Marion.

Good Camp Meetings

The South Carolina District, of which Dr. Otto Stucki is leader, recently closed an excellent camp schedule. Camp meeting was "the best ever" with 740 present at the peak service. Junior girls' camp had 93; junior boys', 87; and youth camp, 106. "The meetings made a significant contribution to the spiritual welfare of our people," Dr. Stucki said.

Music Conferences

The dates for two additional Nazarene Church Music Institutes have been announced following the splendid music conference held July 24-26 at Olivet Nazarene College, Kankakee, Illinois, where 135 persons registered and a capacity audience attended the public program. Professor Curtis Brady was the Olivet co-ordinator. Dr. Hugh C. Benner, general superintendent, spoke.

Trevecca Nazarene College, Nashville, will be host to a music institute October 30–November 1. A state-wide meeting is scheduled at Orlando, Florida, November 1-6.

New Bethany Degree

Beginning in September, Bethany Nazarene College will offer a one-year graduate program leading to the M.A. degree in religion. Majority of the courses will be in the new Religion Building. Dean C. Harold Ripper says the Bethany graduate program is designed "to enrich and strengthen the preaching ministry."

Golden Anniversary

First Church of the Nazarene in Lincoln, Nebraska, celebrated its fiftieth anniversary with special services and messages by Dr. G. B. Williamson, general superintendent, on Sunday, July 21. The pastor, Rev. W. E. Heizer, was in charge. First Church Nazarenes have helped to start two other Nazarene churches in Lincoln.

Doctorate in Chemistry

The many Nazarene friends of Rev. and Mrs. Clifton Norell of First Church in Lima, Ohio, rejoice in the recent graduation of their son, John Norell, twenty-five, from Purdue University, where he received a doctorate degree in organic chemistry. He has won a fellowship which will take him to Munich, Germany, for further study.

Both father and son are alumni of Bethany Nazarene College. John Norell's wife, Mrs. Beverly Norell, also is a Bethany grad. Norell, Sr., has been a Nazarene elder since 1942. The younger Norells will go to Germany this month.

E.N.C. Man Honored

New president of the Massachusetts Association of Nonprofit Schools and Colleges is Paul F. Wells, business manager of E.N.C. He previously had been treasurer and vice-president of the organization, which represents 113 colleges.

Walks and Shrubbery

Concrete walks are scheduled to be poured at the new General Board building next month, and shrubbery will be planted in late September and early October to get ready for the formal opening of the building on Friday, October 25.

NEWS *of the Religious World*

Wesleyan Methodist Leaders Re-elected

FAIRMOUNT, IND. (EP)—Delegates to the thirty-first quadrennial General Conference of the Wesleyan Methodist Church of America re-elected two of its three general superintendents and named a successor to Dr. R. D. Reisdorph, Lake Central area superintendent, who is retiring after fifty years' service to the church.

The Conference re-elected Dr. B. H. Phaup as general superintendent of the Atlantic area and Dr. Harold K. Sheets, Western area. Rev. Virgil Mitchell, to take office August 15, will succeed Dr. Reisdorph.

Also re-elected were Dr. George E. Failing, Marion, Indiana, editor of the official church publication, the *Wesleyan Methodist;* and the Rev. Carl Beaver of Lafayette, Indiana, General Conference secretary.

Reports to the convention included a treasurer's statement listing average per capita giving in the denomination at $265, one of the highest among Protestant bodies.

Plans Atheist Colony

BALTIMORE, MD. (EP)—Mrs. Madalyn J. Murray, an avowed atheist who started legal proceedings resulting in the Supreme Court banning devotional prayers and Bible reading in public schools, announced here she would establish an atheistic colony near Stockton, Kansas.

She said an organization called Other Americans, Inc., has been created under Maryland state laws to operate the colony. It will include, she said, a university, radio station, printing press, home for the aged, and information center.

Purpose of the colony, Mrs. Murray stated, would be "to promote and advance the philosophy of materialism by whatever means the Board of Directors may determine."

She added the colony will be set up on 160 acres which is expected to be donated by Carl Brown of Stockton, former Kansas legislator and a director of Other Americans.

World Baptist Membership

WASHINGTON, D.C. (EP)—Membership in Baptist church bodies of 115 countries now totals 25,198,025—a gain of 888,187 over a year ago—it was reported here by the *Baptist World*, official publication of the Baptist World Alliance.

Most of the increases, it said, were registered in the U.S. The Southern Baptist Convention gained 215,000 members for a total of 10,193,052, making it the largest Protestant denomination.







News in Picture





1 *This picture and the next, view moving day into the new General Board Building at the International Center of the Church of the Nazarene in Kansas City. Members of the Publishing House maintenance staff are bringing furnishings across the three-story lobby up to the* Herald of Holiness *office on the third floor, while Building Manager Harper Cole walks in the direction of the camera position.*

2 *The interior of the* Herald *office at the height of the move. Workmen put together steel shelves with Editor W. T. Purkiser looking on, while Office Editor Velma Knight turns to greet Bob Boucher who carries in another box of books. The office of the* Herald *is the only office to move from the printing plant location at 2923 Troost Avenue. Other occupants of the building moved from the present Headquarters Building.*

3 *To accomplish orderly moving and minimum work interruption, the editorial departments of Church Schools, N.Y.P.S., C.S.T., and the Spanish Department packed their materials in boxes all carefully numbered. These were then taken to the new offices after the close of the working day on Friday, and put in the location indicated by the numbers.*

4,5 *The new Nazarene Publishing House of South Africa now is in operation, printing and distributing holiness literature in seven languages of southern Africa. Funds from both the Foreign and Home Missions departments of the General Board helped to make possible the modern building and equipment located in Florida, Transvaal. The new plant was dedicated May 22. Additional pictures of the plant and employees are scheduled for the October issue of the* Other Sheep, *monthly missionary magazine.*

3 New Record Releases

filling your home and heart with inspiring music



THE PSALM SINGER

PAUL McNUTT ***with Harp, Violin, Viola, Cello, Vibraharp, Piano, Organ***

In his travels across the country as a song evangelist, Paul McNutt has become known as "The Psalm Singer." In keeping with this title, one side is devoted to the singing of four familiar psalms.

The other side offers five of the newer songs by Buddy Lawson, Floyd Hawkins, and two of Kathryn Blackburn Peck's poems beautifully set to music by Dr. Hugh C. Benner.

Includes: NO OTHER NAME ● THE FATHER'S LOVE ● I SPEAK THE NAME OF JESUS ● LET THY MANTLE FALL ON ME ● THE LORD WILL PROVIDE ● HE IS SO GREAT ● NINETY-FIRST PSALM ● BY THE WATERS OF BABYLON (Psalms 137) ● CREATE IN ME A CLEAN HEART (Psalms 51) ● THE LORD'S PRAYER ● THE LORD IS MY LIGHT (Psalms 27)

L-301 **$3.98**



PAUL ORJALA PLAYS

You've heard him in person as he's traveled across the country in the interest of missions—now you can bring some of his thrilling music right into your own home.

Every listening moment will prove to be an inspiration as Paul Orjala plays his own unique arrangements of: PRAISE HIM! PRAISE HIM! ● WHEN I SURVEY ● HIS EYE IS ON THE SPARROW ● COME, THOU FOUNT ● JESUS, I COME ● WHAT A FRIEND.

Three additional features include a dual recording of "NEAR THE CROSS" and "SAVED, SAVED!" giving the effect of an organ-piano duet; a solo "IS THERE A STREAM?" composed by Paul Orjala and sung by Ray Moore; and the duet "GOD IS IN EVERY TOMORROW" sung by Betty Bowes and Ray Moore.

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. . . an invitation to sing along with the* PAUL MICKELSON *Choir

LORIN WHITNEY ***at the organ***
CHARLES MAGNUSON ***at the piano***

Music by Mrs. C. H. Morris, Haldor Lillenas, Floyd Hawkins has become very much a part of our Christian heritage. Now Paul Mickelson has taken some of their most loved numbers, added his own brilliant touch in special arrangements to offer an album of sacred choral music yet unmatched in the religious music field today.

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AND IN ADDITION, *you receive a complete songbook of these choir arrangements.*

L-1018 **$3.98**
L-2018S (Stereo) **$4.98**



CHOIR SING!

A songbook to go with the "Choir Sing!" record

Once you have heard the beautiful numbers on this recording (see description above) you'll want to use them in your own choir.

Here they are—Paul Mickelson's own vocal arrangements in print, ready to sing. Songs are presented in same order as on record. Choir directors will find this of particular assistance in correct interpretation. *32 pages.*

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All high-fidelity recordings produced by experienced technicians on the finest equipment available. 33 1/3-rpm. 12-inch.

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NOTE: Prices slightly higher in Canada.

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