

herald

OF HOLINESS

Church of the Nazarene

Busy Guatemala

(See "About the Cover," page 4.)



GUATEMALA'S placid Lake Atitlan



INDIAN mother rounds out a bit of dough



RECENTLY completed National Bank in Guatemala City



General Superintendent Lewis

A CHURCHMAN

The dictionary defines a churchman thus, "An adherent or devoted member of a church." The word "adherent" as used in the phrase means an attached, faithful member. The word "devoted" is interesting, for it means "consecrated to a purpose."

Certainly we understand that everyone who belongs to or attends church services is not thereby a "churchman." But such status is available for anyone. The church issues a call for more "churchmen"!

Surely devotion to the standards, beliefs, and purposes of the church would dignify and ennoble the life of anyone who pursues such worthy objectives. There are strength and peace of soul to be obtained from the church. These are essential to the good life. But these and other benefits, which the church offers through its gospel and functions, are not obtained from the margins, the sidelines, the backseat, and the casual contacts. They come to the person who realizes that in this glorious, Christ-centered institution there are rewards for devotion to it.

Young people, I submit to you, each one, that the state of "churchmanship" is worthy of your interest and life. It may seem to you as you survey the moving, worldly throng that it looks as if "they" do not think so. But they would if they could see you become a

"churchman" and live the strong life of the Christian.

For parents the recompense is great. What inheritance could even begin to compare to that given to children whose father is a "churchman" and whose mother is a "churchwoman"? Such a priceless concept of life and value are given during life as a bequest whose impact and worth never fades.

For those advanced further in years the call to churchmanship is the strongest voice of all. Here is the path of service still beckoning. Your contribution to life and humanity is undiminished through your church. The future in the hand of God is insured and strengthened through the service to Him of your church relationship and activity.

Yes, we need churchmen! This day of confusion calls for churchmen. Boys and girls need parents who are churchmen. Politics is desperate for churchmen. Business demands churchmen. Colleges could use churchmen. The professional fields challenge churchmen. The armed forces need churchmen. The Church invites churchmen. With churchmen, the Church is strong, the kingdom of God advances, evangelism is real, and the nation benefits.

What a need, a challenge, and a benefit!
Let us be churchmen for our Lord!

Vaccinated Christians



• **By Russell Metcalfe**
Poughkeepsie, New York

Have you been vaccinated? Probably not once, but several times! And with good reason, too. Preventive inoculation, discovered many years ago to control smallpox, has been used effectively to control many contagious diseases and save countless lives.

The principle behind vaccination, simply stated, is that dead or weakened bacteria introduced into the bloodstream cause the production of anti-bodies, which effectively immunize the body against strong and virile bacteria. A mild form of the disease prevents the real thing from ever taking place.

And this is wonderful! In the realm of medicine.

But carried over into spiritual areas, this same principle is one of Satan's most potent weapons. If he can introduce a mild form of godliness into the lives of men and women, and at the same time get them to deny the true power of godliness (II Timothy 3:5), he can usually "immunize" them from ever "catching" the real experience of radical conversion. In effect, Satan is in the business of making "vaccinated Christians."

Contrary to much popular opinion, Satan does not deplore "religion" nor does he despise respectability. He would much prefer to have his followers recognized as decent, prosperous, and upstanding citizens. In fact, skid-row types are definitely poor advertising for his purposes.

Just as long as you fail to meet God's conditions for being born again, the more religious you may be, the better Satan likes it. The margin by which you fail to get into heaven is not the important thing with him; a near-miss is as good as a mile, but more important, probably much more Satanically influential.

So the devil actually enjoys religion that encourages *self-righteousness*. He deplores the very mention of repentance for sin, and confession, restitution, justification by faith, adoption. He does not oppose the influence of religious leaders who peddle what might be known as the "side effects" of *faith*, so long as they stay away from the eternal heart-issues.

Such by-products of faith as freedom from harmful habits, or successful application of spiritual truths to promote prosperity of body and mind, or in material things, do not find strong opposition from Satan as long as they remain central, and eclipse salvation from sin and holiness of heart. Satan probably encourages *vague religious feelings*, and beautiful church services, so long as he can use them to keep people's minds off the vital problems that not only affect life in time, but have eternal destiny at stake.

How can you know if you are "vaccinated"? There is one sure way! Go to the Bible. God's way is rugged, and a challenge. But it is not hard to understand when you come to the Word with an attitude of openhearted faith. Have you confessed your sins? (I John 1:9) Have you been born again? (John 3:3, 7) Are you made new in Christ? (II Corinthians 5:17)

One verse that has been a yardstick to me is Romans 14:17: "For the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost." If you are in God's kingdom, you should find *righteousness*. Your sins have been honestly faced, confessed to God, and forgiven forever, and their power to control your life has been broken. Grace reigns where before sin was sovereign.

You should also have *peace*. This is a sure and certain witness that rebellion to God's rule has ceased. Surrender has brought pardon, and adoption into God's family.

And you should also have *joy* in the Holy Ghost. Just about the most attractive thing that real Christians have is this artesian well of joy that flows in spite of the pressures of a grim, strife-threatened, pagan modern world.

"Don't settle for a "faith" that doesn't get to the root of your deepest needs! If you don't have righteousness, peace, and joy in the Holy Ghost, be careful! When you get "religion," you want the real thing. Don't be one of Satan's "vaccinated Christians."

50 Years Ago

In the *Herald of Holiness*

Solemn Sham

We know no better name for much of what is done and said very often by officiating ministers on funeral occasions. It is sad to see how ministers will sometimes yield to the delicacies of the situation, and to avoid wounding the feelings of the bereaved and sorrowing friends and relatives of the deceased, will say and do things entirely out of harmony with the entire life and character and spirit of the deceased. . . .

No needless offense should be given the living. The lacerated feelings of the bereaved should be spared to the utmost degree, consistent with absolute truthfulness of statement and sincerity of motive. Neither by direct statement nor by innuendo, nor by reading of Scripture or of rubric, nor by the character of songs used should false impressions concerning the safety of one who died impenitent and in sin be made by a minister. . . .

We owe something to God in this matter, and nothing but absolute sincerity and truthfulness will be acceptable to Him. He can not look with anything but displeasure upon our preaching against sin vehemently, and then, when standing at the bier of a noted sinner, obliterating in our services all distinctions between saint and sinner, and preaching a guilty, unrepentant sinner into the realms of glory.—
B. F. Haynes, editor.

The Availin

Have you ever read the scripture, "The effectual fervent prayer of a righteous man availeth much" (James 5:16), and wondered if you could break "the faith barrier" and experience in your life that kind of prayer?

If you do not pray effectually, it may be that you are not now abiding in Christ. You may be doing the things you want to do and not living in obedience to His will. There may be certain selfish motives in your requests and even in the attitude of prayer itself. Prayers prayed in this context are certainly not fervent, nor effectual. And, too, there may be a lack of faith. Your praying may just be perfunctory, a daily habit, a work of your own energy.

In the matter of faith there is a secret we need to learn, and to learn well. No believer can exercise faith for anything that the Holy Spirit does not lead him to believe for. In other words, we cannot pray in faith for just anything.

We have been guilty many times of presuming God will answer prayer when we are praying only for what we want. We have gone ahead of the Holy Spirit.

The Apostle Paul in Romans 8:26 plainly states we do not know

what we should pray for. We in ourselves are not capable of knowing. We may work ourselves into thinking that a certain request is valid because of certain needs and

About the Cover . . .

More than 5 million people live in Guatemala, located between Mexico and Honduras. Also touching its borders are the smaller countries of British Honduras and El Salvador.

The Church of the Nazarene has eighty-one churches there, seventeen of which are self-supporting, and forty-nine which support themselves in part.

There are nearly twenty-five hundred Nazarenes in Guatemala, and seventy national workers.

The church maintains two primary and secondary schools there, and three Bible schools. Nearly nine hundred patients were treated in the two Nazarene dispensaries in Guatemala during 1966.

The church is also active in translating several languages which have never been formalized.

Rev. James Hudson, field superintendent, is among thirteen missionaries there.

—Managing Editor

Prayer

circumstances. But this is not the "lift off" for effectual, fervent praying.

Prayer to be fervent and full of faith must be the prayer of the Spirit in us. The Spirit himself, who knows fully the will of God, makes intercession for us with utterances that He only can make. And so it is very important that we are led of the Spirit in our praying. Then we can pray fervently knowing God is hearing. We can then come to God in confidence, knowing we have already received because we are praying in God's will.

I am now thinking of an instance in David's life just before he gave the throne over to his son Solomon (I Chronicles 28:2-3). He gathered his people together for his last address to them. He confessed to them that he had in his heart the desire to build the Temple. This had been his lifelong ambition. It was to have been the crowning achievement of his brilliant rule. He had already made plans to have the material brought to the building site.

David said, "As for me, I had in mine heart to build an house of rest for the ark of the covenant of the Lord, and for the footstool of our God, and had made ready for the building: but God said unto me, Thou shalt not build an house for my name . . ." This was David's desire, but God said no.

Many times we have had it in our minds to do this or that. But there had been an uneasy, restless feeling that it was really our own idea. We were afraid to pray about it because God might say

no. David was willing to listen to God's mind on the matter. And when God said no, David gave up what he had been wanting for such a long time.

When we give way to God's will, we can trust during these times of great discouragement until the answer comes. We then have the assurance of faith which says, "It shall be done!" No one can ever say after he has prayed in the Spirit for that which is God's will, "I trusted God, and He deceived me."

One of the strongest statements I know concerning faith is this: "If we believe not, yet he abideth faithful: he cannot deny himself" (II Timothy 2:13). I can't seem to fathom the depths of grace to be found in that truth. It is almost too much for the mind to grasp . . . "He abideth faithful." I can only stand upon this as truth and trust it with my whole weight. It is

God knows us so well that He can always call us by name. And that is something to stand up and sing about, or shout about, or cry about—to think that in this scheming, selfish world there is still someone, and that Someone the almighty, eternal God, who cares enough about us that He can call us by name. . . . He knows me, and bestows upon me dignity and a sense of worth by calling me by name and telling me that I am His, and He is mine.—
C. William Fisher.

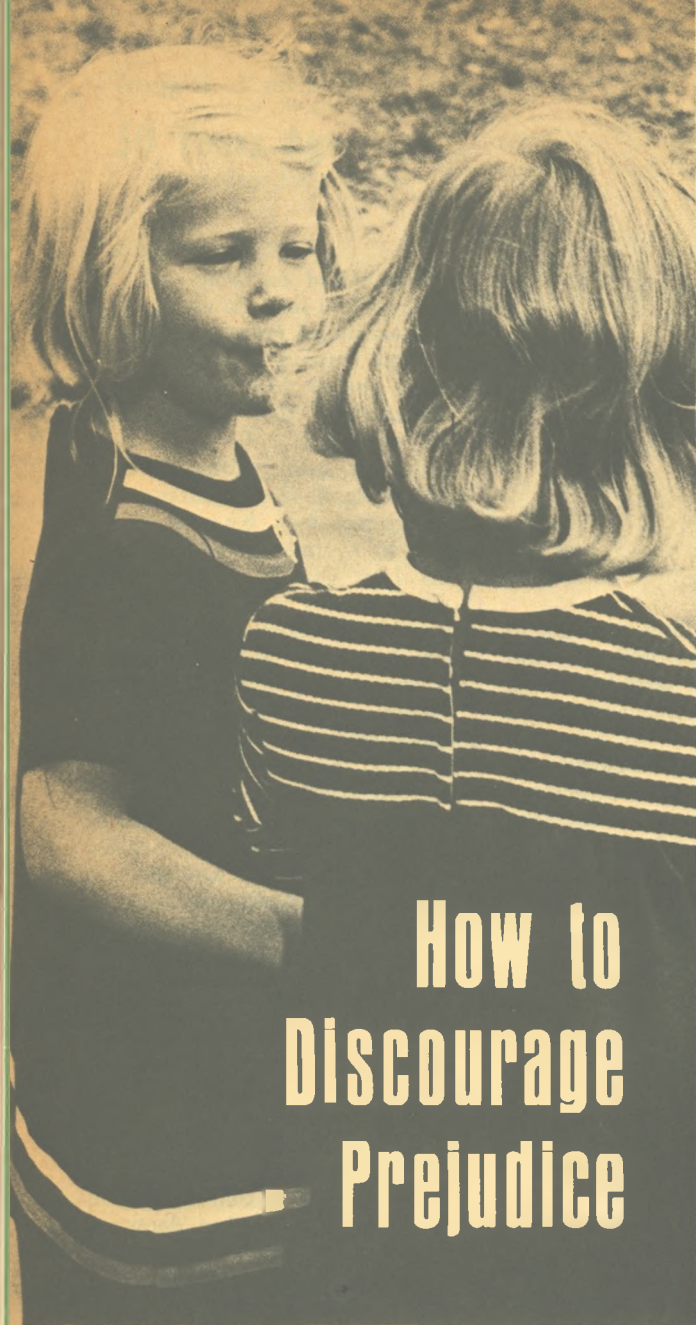
impossible for Him to deceive me when I operate within His will. "He cannot deny himself."

Faith means abandonment, abandoning everything else to stand on the promises of God alone. Restricting yourself to one thing and one alone: the will of God! How seldom we do this! We start well and then we let this desire or this opinion creep in to dissipate that total abandonment to the whole will of God.

We must detach ourselves *from*, so that we might abandon ourselves *to*. It must be done continuously. There must be that constant purging, cleansing of all that which would distract us from that abandonment.

It is not abandoning ourselves to this movement or that cause; to this person, this or that doctrine, nor even to the need of the world. It is simply abandoning ourselves to the will of God. I think Jesus touched upon this important element of faith when He laid down the rules of discipleship: "If any man come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple. And whosoever doth not bear his cross, and come after me, cannot be my disciple" (Luke 14:26-27).

When you come to the place where you love to do God's will and yearn to see His will brought about, there will be power and fervency in your praying. You will then understand what James really meant when he said, "The effectual fervent prayer of a righteous man availeth much."



How to Discourage Prejudice

PHOTO BY ELI FINER

• **By LaNelle Stiles**
Waynesburg, Pennsylvania

Isn't that a ——— church?" queried a voice from the back seat as we wended our way through the Saturday noon traffic in an unfamiliar town.

I glanced briefly at the sign and answered, "Yes, it is."

"Ugh, I hate 'em'" was the reply.

I was somewhat shaken by that response.

The child was six years old. She was a third-generation Nazarene, a regular attendant at church, Sunday school, prayer meeting, revivals,

and vacation Bible school. She had learned Bible verses, poems, gospel songs, and choruses. And somewhere she had learned hatred.

My first reaction was to remind the child that Jesus taught us to love, not to hate.

Thinking that perhaps the remark was a casual one and that *hate* was a much stronger word than she intended to use, I began to question her. I discovered that she had very decided opinions on the subject and even became argumentative when I attempted to persuade her that a kinder attitude would be more Christian, stubbornly insisting that "we believe better than they do."

At this point I had to agree. Each of us believes his church is best; otherwise we would join another. That is not the point. The thing that we must be concerned with is our attitude toward those who believe differently.

How easy it is to lose sight of the central message of Christianity—the message of love! "God is love." "Love one another." How simple, yet how difficult! Only the grace of God makes it possible to love others as Christ has loved us.

I do not believe that anyone in this child's home or church deliberately taught her to hate people of other religions. Prejudice is not taught so much as it is assimilated, absorbed from the attitudes of the people around us. The problem here was not what the child had been taught, but what she had *not* been taught. She had not been taught to love.

How does one teach love? It takes more than memorizing, "Love one another" or singing, "Red and yellow, black and white, they are precious in His sight." Love, like hatred and prejudice, is learned more by example than by precept.

If our attitudes and actions disprove our teachings, our words are in vain. In the words of a popular song, "What the world needs now is love." Nothing is emptier or more useless than religion without love. The message of love is the only one to which a lost world will respond.

This incident has another important implication. How much do parents know about what their children are thinking, the ideas they are forming, the sense of values they are developing? The parents of this child probably would have been shocked by her statement. How important it is that we take time to talk *with* (not *to*) our children in these days when there are so many ways in which they are being influenced by our society!

The economic and physical demands of rearing children are almost overwhelming, but no responsibility is more important than molding young minds as they develop the moral and spiritual values that will guide them through life.

Without Wax

• **By Fred Floyd**

Bethany, Oklahoma

A minister whose doctrinal positions differed from mine was placing great emphasis upon the necessity of adherence to his teachings to be assured of salvation. He stressed the insufficiency of sincerity; and used the illustration of the man who got on the wrong train and, in spite of his sincerity, was headed in the opposite direction from where he wanted to go.

This stimulated a bit of thinking. According to this man's thesis, I was "on the wrong train" regardless of my sincerity; and with no inclination to change trains there could be no prospect of salvation. *Sincere*, therefore became the important word.

Possibly because of shifts in the connotation of sincerity, the minister's use of the term may be justified. But if we go back to its origin we are told that it is from a Latin expression meaning "without wax."

An artisan might start making some choice item with what seemed to be an excellent piece of wood. After devoting many hours of labor, he would discover a wormhole in it. Looking back at the wasted hours, the temptation came to fill the hole with wax and cover up the defect. Many artisans yielded; but others discarded the less than perfect pieces and renewed their efforts on new material and branded their products as "*sincerus*" or "without wax."

Recognizing other connotations, *Webster's Collegiate Dictionary* defines sincere as "free of dissimulation"; "free from adulteration"; "marked by genuineness."

In Christian character development the "without wax" concept becomes extremely significant. It is included in Paul's test of discipleship when he insists that, "if any man have not the Spirit of Christ, he is none of his" (Romans 8:9)

Paul evidently discovered this truth out of the experiences which led to his conversion. This started with lessons in intellectual honesty which he had learned "at the feet of Gamaliel."

According to our popular usage of the term, Paul could be regarded as *sincere* when he was persecuting the Christians; but while engaged in this task, his self-righteousness suffered a severe shock when he had to observe the death of Stephen. He had to admit that Stephen's spirit was far superior to his own religious zeal. In spite of his efforts to reject it, he was forced to conclude that the martyr's spirit was "without wax" and to admit to himself (too often our most difficult task) that he as the persecutor was burdened with an enormous amount of "wax." He could not have a spirit of forgiveness toward those who insisted on being his enemies.

The struggle reached its consummation on the road to Damascus. Hereafter this was to be a major burden of his ministry. In his letter to the church at Rome he makes the *Spirit of Christ* his test of discipleship. In his first letter to the Corinthians he called it *love* and warned them against depending on even such worthy substitutes as philanthropy, talents, and martyrdom (I Corinthians 13:1-3). He urged the Thessalonians that God's will for them was their sanctification as an aid to their maintaining a condition of moral purity.

To be truly "without wax" is to be "pure in heart," as Christ expressed it, giving with it the promise that such "shall see God." In the letter to the Hebrews it is called *holiness* and is urged as an absolute necessity for right human relationships and "to see the Lord."

Scriptural terms, then, for this beautiful quality of character are "pure in heart," "sanctification," "love," "holiness," and "the Spirit of Christ." If, therefore, we can hold to its real meaning, sincerity is an essential qualification for a place in the kingdom of God. It is a high standard, but it is God's standard.



Is Your Face Your Testimony?

• **By Grant Swank, Sr.**
Park Forest, Illinois

THE EARLY FOLLOWERS of Jesus were first called Christians at Antioch. Of this Earl C. Wolf states, "The new name is of historical significance, for evidently the pagan city recognized a difference between Judaism and the new faith." Speaking of this historically significant fact, G. Campbell Morgan observed, "Antioch named these people by what Antioch saw in them."

This reminds me of an experience I had a few weeks ago while visiting a Church of the Nazarene in another city. In the morning service a fine Christian lady sang a song of gladness. She sang it beautifully—if I just hadn't watched her.

* * *

IN THE EVENING service a number of testimonies were given. All were of praise to God for His continuous blessings. These testimonies could have been a blessing to me—if I just hadn't watched those who testified.

One might categorize facial expressions into three types: the smile, the frown, and the natural, in-between look having neither smile nor frown. The lady who sang frowned during her entire song of gladness! The vertical lines in her forehead between her eyes were deep.

Every individual who testified had a most "serious" expression as he told of God's wonderful blessings. Not one smiled or even had the natural look! The vertical lines in their foreheads were also deep.

* * *

AS THESE INCIDENTS struck home to me—Christians singing and testifying to the glorious experience of Christ in their lives, with a continuous frown—I couldn't keep my finger from reaching up and touching the vertical lines between my eyes. As it did, this thought went through my mind, What if there were a "pagan" in the service who, not being acquainted with our ways and not taking such things as routine, were to see what I saw? Must he not say to himself, What strange people who say one thing but look another! I must be in the wrong place!

Mrs. H. S. Lehman once wrote:

*What you are speaks so loud
That the world can't hear what you say;
They're looking at your walk,
Not listening to your talk,
They're judging by your actions every
day.*

UNCOND

One of the most remarkable incidents of the war in South Africa at the close of the nineteenth century was the unconditional surrender of the great Boer leader, General Cronje, with 4,600 men, to the British general, Lord Roberts. This veteran warrior had suddenly thrown powerful forces across the Boer line of communication.

Cronje, seeing himself about to be surrounded, resolved to retreat. By a night march he secured a fair start, but his heavy train of wagons hindered his flight. The British were soon around him on every side.

The Boers took refuge in the banks of the Modder River, near Praedberg, at a point where the stream runs through a kind of glen. A desperate encounter then took place. The circle of besiegers drew closer and closer. More than a hundred British guns were now pouring a stream of death into the Boer trenches. This terrible fire ignited some of the ammunition wagons, which exploded with great noise. The losses of that devoted company will never be accurately known. They suffered severely.

Cronje had the opportunity to surrender and to save his force from annihilation, but he said he would "fight to the death." Days passed. The Dutch position was now desperate.

In the gray dawn of the twenty-seventh of February—the anniversary of a British defeat—the Boers saw that the British positions had been so advanced during the night that further resistance was now

UNCONDITIONAL SURRENDER

hopeless. Their commander accordingly went into the British camp to confer with Lord Roberts as to "terms of surrender."

The terms were at once made clear to him. The British general would have nothing but unconditional surrender. Cronje was asked what he had to say. He mused for a moment and then said, "Yes"—indicating that he and his force would yield unconditionally, laying down their arms of rebellion.

The captives were quite surprised at the kind of treatment they received. They had been suffering from pangs of hunger and the fear of impending destruction. Many were in terror as to what would happen when they fell into the hands of the British. But all was changed the moment they made an "unconditional surrender."

The hungry were fed, the wounded had their wounds dressed, and the terror-stricken were assured that they had nothing to fear. Many were glad they had surrendered and were happy to think their terrible suspense was at an end. All agreed that their condition in surrender was far better than they had expected it to be.

What a remarkable likeness we have here to the experience of those who have made an unconditional surrender to Jesus Christ! You are by nature and practice in rebellion against Him, and what He demands is an unconditional surrender. Failing this surrender, there is nothing to look forward

to but a "certain fearful looking for of judgment," with the lines of justice coming closer and closer every day, and the final offer of mercy soon to be withdrawn forever.

But the moment you surrender, as a rebel and helpless sinner, that

It's a Beautiful Day!

*It's a beautiful day! These are
the words*

*I heard at the edge of dawn.
And waking, I tried to fathom
out why*

*This inner glow and this
song*

*Enfolding me, lifting me, leaving
my cares*

*Like a mantle discarded and
torn?*

*Then I remembered! What
cause to rejoice!*

Why I am a sinner reborn!

*It's a beautiful day! Though
clouds may arise,*

*No Christian is ever alone.
Though "penniless, poor, and
rejected of men,"*

*We're heirs and joint-heirs
to a throne!*

*It's a beautiful day! Christ
dwelling within,*

*Let me walk with a con-
querer's tread,*

*Just doing His will! It's a
beautiful day!*

And—heaven is just ahead!

• By Alice Hansche Mortenson

moment you are received and justified, and fed and cared for. Your fears are driven away, for you see how perfectly Jesus accomplished the work of atonement for sin.

It is surely time that you lay down your weapons of rebellion and yield to the Lord Jesus Christ. These are simple terms: Believe and live. If you yield, all will change in a moment. You will be saved, cared for and instead of landing in prison, will be ushered into the "palace of the King."

More than a century ago, there was a missionary meeting in Richmond, Virginia. When the offering for missions was taken, the people, who had been deeply moved, gave generously and sacrificially. The offering plates were returned to the rear, and the ushers counted the money. In one of the offering plates they found a card on which was written one word, "MYSELF." It was signed, "John Lewis Shuck."

The card was immediately carried to the pastor, and with deep feeling he read it to the audience.

John Lewis Shuck had heard God's call, "Whom shall I send, and who will go for us?" And he had responded, "Here am I; send me" (Isaiah 6:8). He had given himself to go as a missionary. He was the first Baptist missionary to go to China.

The gift that God wants most from us is the gift of self: "I seek not yours, but you" (II Corinthians 12:14).

Are you ready to make an unconditional surrender?

Editorially Speaking

• By W. T. PURKISER

COASTING

Movement without power is possible on only one condition. To coast along beyond the point where the first momentum is lost can happen only if we go downhill.

There are laws of motion that will keep an automobile moving after it has run out of gasoline. And an auto may run a long way and even go faster than before if it is on the downgrade.

That there is a form of godliness which can be maintained after the power is lost is an obvious fact. Any kind of human action can become habitual and void of real meaning.

It is possible to keep going on past momentum. The motion may even continue for some time, and the pace may be even faster than before. The only thing is, the direction of one who is coasting is always down.

There is only one true source of power for Christian living. It is not in human enthusiasm, or habit, or pressures from circumstances or people. It is in the dynamic of the Holy Spirit that comes from the surrender of life at its deepest levels.

Never, be it said, is the Christian to use the Holy Spirit. Always the power comes as we seek to be used by Him.

It is the power of the Spirit that puts the "go" into the "gospel," and gives adequacy for the demands of the day. It is the Presence within who is greater than he that is in the world.

But the inner resources of the Spirit are available only on condition. That condition is the continued yielding of all areas of life to His sovereign control.

As it takes an utter surrender of self to receive the Spirit, it takes a persistent yielding of self to retain the Spirit. The heavenly Guest will not remain where His is not honored.

THERE IS, to be sure, a great deal of "do-it-yourself" religion in the world today. It depends upon human personality and fleshly endeavor. But it is not Christian, and its direction is always down.

Alexander Maclaren said years ago, "No man can do the Christian work of witnessing for and of Christ without that clothing with power. It was granted as an abiding gift on Pentecost. It needs perpetual renewal. We may all have it. Without

it, eloquence, learning, and all else, are but as sounding brass and a tinkling cymbal."

Someone has compared two attitudes toward the Holy Spirit with two kinds of radio receivers we have today. There is the battery-operated set that runs by itself, sometimes for hours, or days. But in the end, it always plays out. Then there is the "plug-in" radio, that operates as it is "plugged in" to the source of power.

God gives His Spirit on the "plug-in" principle, not on the battery principle. We live and function as Christians only so long as we are directly connected with the heavenly Dynamo.

If that connection is broken, we continue only by coasting. Prayer and Bible reading become mechanical. Church attendance becomes drudgery. Spiritual companionship loses its attraction. The drift is downward.

But we need not coast. There is power to keep us climbing. God is able—a little word from which someone has made a glorious acrostic:

A - lmighty

B - oundless

L - imitless

E - verlasting

God's power is in His Spirit, who, as William Barclay has eloquently said, is the One "who enables a man to meet four-square and erect the sorrows, the struggles, the burdens of this world, the Person who nerves the feeble for the battle and who makes the coward brave, the Person who gives us wise counsel and powerful help in the most difficult decisions of life."

DELAYED DECISION

One may delay a decision to the point that a decision has actually been made by default. Withholding a "Yes" is in effect giving a "No."

There is ground for fear that we are approaching such a point of default in many of our national decisions. The conflict in Viet Nam, rioting and civil disorder in our cities, the largest generation of young people ever, growing up outside the church and devoid of spiritual influences, all demand decisions that perplex and sometimes frighten us.

Really, it is an open question whether it is better to do nothing than to do what may turn out to have been the wrong thing. There are times

when just doing nothing is the same as doing the wrong thing.

Whatever the case in choices of national policy or social action, there are important applications of this principle in personal life. In the very nature of things, we have decisions to make that cannot be indefinitely put off.

The Gospel itself is a demand for decision. It calls upon us to say, "Yes," or, "No," but refusal to say, "Yes" quickly turns into an actual "No."

One of the amazing things about the Scripture is the weight it puts upon failure to do or be, as compared with deeds actually done. Men are ultimately lost or defeated more often for what they do not do than for what they do.

We see this in John's great statement of the purpose of Christ's coming into the world: "For God sent not his Son into the world to condemn the world; but that the world through him might be saved. He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God" (John 3:17-18). Condemnation rests on men because they do not respond in obedient faith to the offer of God's grace in Jesus Christ.

We see this in the description of the last great judgment, when the nations are to be arraigned before the Judge of all the earth. Those who are bidden to depart into everlasting fire prepared for the devil and his angels will be told that their condemnation came about because "... ye gave me no meat . . . ye gave me no drink . . . ye took me not in . . . ye clothed me not . . . ye visited me not . . . Inasmuch as ye did it not to one of the least of these, ye did it not to me" (Matthew 25: 41-46). The constant repetition of the negative makes the point with startling clarity.

There is the same demand for obedience in God's call to holiness and the will of God in our sanctification. That the Lord is patient with our ignorance and lack of spiritual understanding is too obvious to need statement.

Yet the moment always arrives when the issue is clear, too clear to be mistaken. Then withholding the "Yes" is actually saying, "No." A decision against the purpose of God is made by default.

One should never minimize the danger of acting in opposition to the Word of God. Sins of commission are deadly. "He that committeth sin is of the devil . . . Whosoever is born of God doth not commit sin" (I John 3:8-9).

But even more deadly is the danger of delayed obedience. "There's danger and death in delay." Sins of omission are no less fatal.

"He that saith, I know him, and keepeth not

his commandments, is a liar, and the truth is not in him" (I John 2:4).

NEW DIMENSIONS IN YOUTH WORK

One of the most encouraging features in the Church of the Nazarene is the scope and vision of its youth work. Since the "Brotherhood of St. Stephen" in the very earliest days of the church, one of the major strengths of the denomination has been its sympathy with and concern for the young.

Across the years, this concern has found expression in the youth departments of our church schools, the N.Y.P.S., Caravan, and Vacation Bible Schools, and the major and continuing interest in Christian higher education.

Some promising new directions in youth service have recently emerged over the church. They are different in expression, but alike in the fact that they are demanding, highly disciplined, and directed toward others. This is a wholesome development in an age whose most obvious youth symbol is the unwashed, undisciplined, and endlessly garrulous "hippie."

Illustrating these new dimensions, but not in any sense listing them all, are such groups as the home missions evangelistic teams that bear various names such as NET or IMPACT; choirs and instrumental groups such as Dee Freeborn's touring Christian Minstrels; church-building teams and service groups from different colleges and districts that have labored in Mexico and on American Indian reservations; community-service projects developed by student leaders in some of our colleges; the Nazarene Evangelistic Ambassadors; and most recently Y.A.M.C. (Youth Assistance Missionary Corps), whose members have worked abroad this summer under assignment from the Department of World Missions.

Projects and programs such as these use a wide range of abilities. They are carefully planned and given the best in leadership. They are all designed to give vitally needed service with no immediate personal return to those serving, apart from the most important satisfaction that comes from fulfilling a Christian mission.

In no sense are these activities subsidized vacations. They are costly in terms of time, effort, training, and actual financial expense to the young people who take part in them. They demand a great deal, and they find no lack of willing takers.

One thing is sure. Such projects are far more satisfying to the young people themselves than the amusement-centered, entertainment-oriented sort of activities some have thought to be the very acme of youth work.

Saved from Christian Science

Stanley Myers is a businessman in Akron, Ohio. A graduate of Akron University with a degree in electrical engineering, he formerly served as vice-president and sales manager of an industrial electrical sales and service company handling large motors and transformers. He is now owner of a corporation that refines oil in electrical transformers while they are still energized. He is a member of the Stow (Ohio) Alliance Fellowship Church, and is active in home Bible study groups and in training leaders for such groups.

I was a happy, prosperous, successful, and enthusiastic adherent of the Christian Science religion for thirty years. From the time I was eight years old I knew nothing of the teachings of any other religion nor of the Bible.

However my active interest and dedication to the cause of Christian Science did not reach its zenith until 1945, when I was in Germany with the United States Infantry. The proper term to use of my experience at that time is that I caught on fire. I read and studied every piece of Christian Science literature I could find, haunted the Christian Science reading rooms, and practiced all that I could apprehend of the doctrine. I was considered to be a "successful Christian Scientist," leading what I judged to be an "overcoming life" and demonstrating the doctrines of Mary Baker Eddy. Moreover I was greatly influenced by the exemplary lives of those wonderful people whom I could call my friends and who had the same zeal for Christian Science as I had.

At that time I had definite plans for the future. First, I wanted to be a class-taught student, then a practitioner on a full-time basis, a reader in a local church, first reader in the Mother Church in Boston, a lecturer and a teacher of Christian Science. I made out a time schedule and set about to reach these goals. I studied twenty to twenty-five hours a week, rising at 5:00 a.m. nearly every day and devoting much time to prayer and research.

I was elected the first reader of the Second Church of Christ Scientist in Akron, Ohio, when I was twenty-five years old. I declined at that time but was again elected three years later. I served on the board of directors as a vice-president and later as president. Joining with another young

man, I opened an office as a practitioner in Akron and was considered to be successful in this work. Having completed all my paper work, I was on the approved list to be a Christian Science wartime minister, and I had had the final interview with the manager of this activity. I was completely happy and felt no lack in my life. I was not looking for anything else.

At this time I met and married a girl who was not a Christian Scientist, but I hoped through my influence and her exposure to other Christian Science people to win her to my beliefs. She had no religious convictions that I could discern, though there was a tendency toward things religious.

Because neither of us profited from the services of the other's church, we finally found a common interest in home Bible studies conducted by laymen. Two things in this activity impressed me. First, I never heard a church denomination mentioned. Among those who came to hear what the Bible taught about various subjects were Jews and Catholics, even Hindu doctors. I was also impressed because the men who conducted the class could give the book, chapter, and verse that would answer any question I asked.

Before long I discovered that many of the questions that I could answer satisfactorily to myself out of my background in Christian Science were in direct conflict with the answers given from the Bible. While this rankled me, I really believed that I had the greater light on these particular subjects and that sometime these people would come into the light of the truths of the Bible as I had done. After all, I had participated in many wonderful physical healings through prayer and I had known of outstanding healings in others who practiced Christian Science—real miracles that defy explanation.

To me this was the acid test. Healings must follow prayer as a natural result if man is in a right relationship with God, and since I had seen these healings take place and I did not see anyone healed at these home Bible studies, I took my stand. I thought I was better informed on

the true meaning of the Scriptures than the laymen instructors and those who believed the whole Bible.

But one thing actually made me feel ashamed for the Bible teachers—the constant reference to Jesus Christ. I very seldom heard the terms for God, such as Father and Lord, but I did hear a lot about Jesus and the Holy Spirit. I rebelled in my heart when I first realized that these men considered Jesus Christ to be God and were, in fact, teaching this very thing.

However, I wanted very much to know how they came to this conclusion. I knew that they believed that the Bible was inspired of God and that not only the ideas expressed were inspired of God but that even the words of His choosing. In other words, it was God's Book; He was the Author, and therefore it contained no mistakes. I had had contrary teaching. Mary Baker Eddy had declared that so much human error and "mortal mind" (a Christian Science term defined on pages 591:25—592:10 of *Science and Health with Key to the Scriptures*) had crept into the Bible that all of the Bible could not be accepted (see page 129:15-27 of the Christian Science textbook). However, I reasoned that if I could not believe all of the Bible, I could certainly believe the words of Jesus Christ and accept them as being without error.

Because of different interpretations of some of His sayings, I settled on a plan: I would search out only those statements of Jesus Christ that were crystal-clear, that without an element of controversy declared who He considered himself to be. My purpose was to disprove the claims of the Bible teachers that Jesus Christ is God. I was very diligent. I screened every saying of Jesus in all four Gospels. I was, of course, prejudiced, really looking for those statements that would disprove the belief of these Bible teachers. I could not believe that Jesus was God. I was taught that He was a good man, the way-shower, the exemplar.

When I completed this study and analyzed what I had found, I was astonished. Jesus Christ claimed to be God. I could hardly believe this. I went over the scriptures again. I

could not honestly draw any other conclusion. My interest now extended to the rest of the New Testament. What did the disciples believe about Him?

Do you see God's hand in this? I was now seeking out His only begotten Son, the Lord Jesus Christ. Everywhere I turned I saw Jesus exalted as Almighty God. Everywhere and in every place the Bible, the Word of God, bore testimony that Jesus Christ is God. Intellectually I could not argue the fact. I had no alternative but to admit that this is the record which God gave of His Son.

At this point I analyzed my feelings. I had no desire to condemn Mary Baker Eddy for her teachings. I did not want to deny what she wrote, but I could not defend what she declared to be the truth. The healings I had witnessed were no criterion because I was now dealing in eternal values. The teachings of Christian Science and the teachings of the Bible cannot both be true.

There was one extremely important difference and this had to be resolved. I read again Mary Baker Eddy's definition of God (page 587:5-8): "God: The Great I AM: the all-knowing, all-seeing, all-acting, all-wise, all-loving, and eternal; Principle; Mind, Soul; Spirit; Life; Truth; Love; all-substance; intelligence." To my utter amazement the personal claims Jesus Christ made for himself and the declaration of the disciples as to who Jesus Christ was completely fulfilled Mary Baker Eddy's definition of God. By her own definition Jesus Christ qualified to be God!

Now my heart and mind were

dumbfounded. Why did I say a thing like that? It was absolutely contrary to thirty years of indoctrination, for Christian Science teaches that there is no sin. As I searched my heart and mind for an answer the scripture came: "For all have sinned, and come short of the glory of God" (Romans 3:23). And again the conviction came that, no matter how good a life I could lead under the influence and practice of the high moral concepts of Christian Science, this would not make me worthy to stand before a holy God. A holy God! I realized my utter hopelessness; I was lost.

I was sincere. I was honest. I was striving. I was taken up in spiritual things. But I was just as lost as the man wholly committed to a life of sin and utter degradation. No man could have convinced me of this—only the Holy Spirit of God, of whom Jesus declared, "When he [the Holy Spirit of God, the Comforter] is come, he will reprove the world of sin, and of righteousness, and of judgment: of sin, because they believe not on me" (see John 16:7-11).

When I realized my lost condition before a holy God, the Holy Spirit of God again spoke to my heart and said, "It's true, but Jesus Christ of Nazareth went to the Cross two thousand years ago and paid the debt for you. God has said, 'The wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord' (Romans 6:23). God cannot forgive your sins just because you are a sinner. He knew your lost condition, and because He requires a sacrifice, He sent His only begotten Son to die the death on the Cross for

How I had struggled in earlier days with the Trinity, but in a moment of time I met the Holy Spirit, the Son and the Father, and in just that order. I felt as though I had been on orphan and rejected all my life (I had a wonderful home—I am not referring to that). Suddenly I was adopted into a royal family and had all the rights and privileges of the most exalted one in the house. Praise God! There was rejoicing in heaven that very hour for one sinner saved by the grace of God through the shed blood of His Son, Jesus Christ.

A few months later some of the brethren questioned me on the doctrine of Christian Science, and I found I was unable to answer their questions. At one time I could have finished any statement of Mary Baker Eddy's that someone could begin, tell where it was found and the context in which it was written. But in an instant of time God completely removed this false doctrine from my mind.

God's promise is true—I am not a reformed Christian Scientist, nor one who has seen the light. God's Word says, "If any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new" (II Corinthians 5:17). I am a new creation.

In resigning from the local church and the Mother Church in Boston, I wrote: "I have come to the absolute conviction that Jesus Christ is more than Mary Baker Eddy declares Him to be, and that He cannot be anything less than the Bible declares Him to be."

I trust you can see by this testimony

"Before long I discovered that many of the questions that I could answer satisfactorily to myself out of my background in Christian Science were in direct conflict with the answers given from the Bible."

prepared to ask God to reveal to me what He would have me to know concerning Jesus Christ.

The blessed Holy Spirit of God came upon me one day as I was driving my car to work. Although I did not hear a voice, I knew I was in the presence of God. An absolute heart conviction overwhelmed me that the Bible is the Word of God. It is not a book written by men about God but a Book written by God. The Bible is not a book by men seeking a lost God but a Book about God seeking lost men. I could therefore believe every word in the Bible because it was God's declaration to men.

Immediately I cried aloud with great joy and enthusiasm, "Well, praise the Lord—I'm a sinner!" This so utterly surprised me that I was

you. And if you will accept God's plan for your salvation, His life for your life, you shall be saved."

I cried out, "I accept Jesus and Him crucified as the payment for my sins. I don't understand it, but I accept this if it's true." Oh, the joy that overflowed me as I met Jesus as my personal Saviour! Like Thomas, I bowed my knee and cried out to Jesus, "My Lord and my God" (John 20:28).

When I opened my heart to Christ and said, "Jesus, I accept You for all the Bible declares You to be," He introduced me to the Father and my joy became complete. For Jesus declared, "I am the way, the truth, and the life: no man cometh unto the Father, but by me" (John 14:6).

that man's acceptance before the Father is based on what we as individuals do with His Son, Jesus Christ. If I accept Him for what God declares Him to be, I let God be true. If I reject Jesus Christ, then I have His blood on my hands. Jesus plainly states, "Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven. But whosoever shall deny me before men, him will I also deny before my Father which is in heaven" (Matthew 10:32-33).

Eternity in either heaven or hell depends on what we do about Jesus Christ and the blood He shed at Calvary to pay the awful price required by the Father.

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WITH THE ADDITION of Rev. Robert Leffel (far right), the full-time staff and faculty of Nazarene Bible College, Colorado Springs, is complete. They are, from left: Dr. C. H. Strickland, president; Dr. Cecil Ewell, vice-president in charge of finance; Dr. Norman Oke, dean with teaching responsibilities in philosophy, church history, and theology; Rev. Milo Arnold, chairman of the division of practices; and Mr. Leffel, professor of Bible and director of public relations. Five part-time teachers will complete the faculty.

EDUCATION RALLY LAUNCHES BIBLE COLLEGE

GENERAL SUPERINTENDENT V. H. Lewis will be the featured speaker at an education rally, September 22, at Wasson High School auditorium in Colorado Springs, which represents the first public service of the opening term of the new Nazarene Bible College there.

During this service Dr. Charles H. Strickland, who was appointed president while still serving the church in South Africa, will be officially inducted into office.

At least 1,000 persons are anticipated to be present to hear Dr. Lewis, the general superintendent adviser to the college. Many of the students—who should number at least 125 by the time school opens—and all of the faculty will be present and will be introduced to the public.

Classes at the new school will open four days later, September 26.

The president indicated that 118 students had registered and paid their fees. Another 195 applications were on file, representing persons who hope to attend at a later date.

The families of thirty-five students were settled in Colorado Springs as of August 1. The students had found employment with the help of the college, Dr. Strickland said.

The college, according to General Assembly action, was to be located geographically near the center of the United States. When the board of trustees accepted from F. C. Sproul, a real-estate developer, the gift of 100 acres in the southeast section of Colorado Springs, it chose a site within 300 miles of the center of the country.

College officials are hopeful that the classroom building will be completed by the time the fall term opens. If

it is not ready, classes will be held in Colorado Springs First Church.

Two more buildings are also in process, an administration-library building and a food service and student union building. These are planned to be completed by January 1.

Concurrent to the college building program is the relocation of Colorado Springs First Church on the college campus. The congregation, which has considered relocation for several years, has approved the construction of a \$250,000 church plant. It is to be completed by February 1.

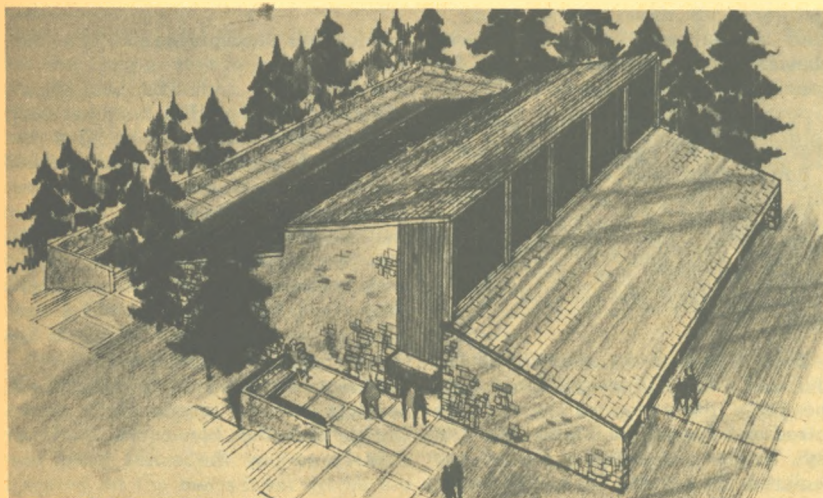
Dr. Strickland announced August 1 the hiring of Rev. Robert Leffel as professor of Bible and director of the school's public relations. Mr. Leffel, who received a B.A. degree from Bethany Nazarene College, formerly pastored in Hunstville, Alabama, and Colorado Springs Southgate Church.

Leffel joins a staff with wide experience in the pastoral ministry:

Dr. Strickland, after attending Trevecca Nazarene College, pastored at Moultrie, Georgia; Waycross, Georgia; Atlanta (Georgia) First Church; and was superintendent of the Florida District for three years. He then went as pastor to Dallas (Texas) First Church, and in 1949 was appointed to begin Nazarene work among the European population in South Africa. Dr. Strickland, who is fifty, was significant in the development of the Nazarene Bible College in South Africa, and served for one year as its principal.



Dr. Lewis



ONE OF THREE buildings in the process of being constructed is the administration and library building represented by the above sketch.

Dr. Cecil Ewell, fifty-six, vice-president in charge of finance, served as pastor of Chicago First Church and on the General Board before taking the Bible College post. Dr. Ewell, who is recovering from a heart attack suffered while representing the college in Michigan, will carry no classroom responsibilities.

The academic dean, who will also teach philosophy, church history, and theology, is Dr. Norman R. Oke, fifty-nine. He is formerly pastor of Washington (D.C.) First Church; and before that, book editor for the Nazarene Publishing House.

Rev. Milo L. Arnold, sixty-three, a longtime pastor in Kansas and Washington, is better known among Nazarenes for his writing. He is the author of five books and frequent magazine articles dealing with the practical aspects of Christian living. His most recent book is *The Adventure of the Christian Ministry*. Mr. Arnold will be the chairman of the division of practices.

Part-time faculty members will be Rev. Bill M. Sullivan, pastor of Colorado Springs First Church—Bible; Rev. Thomas D. Floyd, pastor of Colorado Springs Eastside—religious education; Rev. Joe R. Hoch, a Colorado Springs public school teacher—English composition and literature; Willis Baldrige, program director of radio station KFEL, Pueblo, Colorado—church music and choir; and Mrs. Velma Baldrige, who assists her husband at the Pueblo radio station—applied music.

Mrs. Audrey Williamson, wife of General Superintendent G. B. Williamson, will join the faculty in September, 1968, as head of the division of speech.

The curriculum of the college will include a three-year ministerial course, a two-year director of education course, and a one-year Christian worker's course.

A summer workshop is planned at the college for the summer of 1969 in cooperation with the Christian Service Training Commission.

Vital Statistics

DEATHS

HAROLD BASSET, thirty-five, and son, ELDEN L., fourteen, died July 4 at Amboy, California, in an airplane crash. Funeral services were conducted by Rev. M. R. Korody and Rev. Bert Rhodes. They are survived by wife and mother, Murene; son and brother, Edward L.; parents; grandparents; and many other relatives.

MRS. KITTIE IRMA BERKSHIRE, eighty-seven, died June 24 at Inglewood, California. Funeral services were conducted by her pastor, Rev. Roy Smith, and Rev. Earl H. Mack. She is survived by a niece and nephew.

MRS. ROSETTA L. KERR, seventy-five, died July 21 at Stockdale, Pennsylvania. Funeral services were conducted by Rev. Raymond Stark and Rev. W. S. Van Arsdale. She is survived by five daughters: Mrs. Alberta Knaell, Mrs. Velma McBurnie, Mrs. Catherine Ruschak, Mrs. Veramae Aldridge, Mrs.

Margie Kies; one son, Charles L.; one brother; four sisters; eleven grandchildren; and one great-grandson.

REV. C. WARD MILLEN, eighty-three, died June 27 at Oregon City, Oregon. Funeral services were conducted by Rev. Bertrand F. Peterson, Rev. Roscoe W. Hohn, and Rev. Robert H. Sutton. He is survived by his wife, Daisy; three sons, Algin, Leon, and Geren; and one daughter, Adena.

MR. A. J. (JIM) SPRAGUE, eighty-three, died August 3 in San Diego, California. Funeral services were conducted by his nephew, Rev. Roy T. McKinney; and his pastor, Rev. Milton E. Poole. He is survived by his wife, Maude; and three sisters, Mrs. Eva Taylor, Mrs. Carrie Oats, and Mrs. Cora Oliver.

MRS. ANNA C. WILSON, eighty-eight, died July 17 at Spencer, South Dakota. Rev. Mrs. Leota Shierrey conducted funeral services. She is survived by her husband, Marion; three sons, Marvin, Reuben, and Rev. Merle; two daughters, Mrs. Lola Duxbury and Mrs. Ruth Smith; and four brothers.

Announcements

RECOMMENDATIONS

Rev. Ken Stephens is entering the evangelistic field. He is a graduate of Bethany Nazarene College and the Nazarene Theological Seminary. He is a good preacher, his wife is an excellent musician, and I commend him to all our churches as a good evangelist.—Dean Baldwin, Superintendent of Joplin District.

MARRIAGES

Miss Patricia Ellen Sawyer and Mr. Richard V. Benner at Kansas City, Missouri, August 15.

Miss Marilyn Kay McNielly and Mr. Gregory John Loring at San Diego, California, July 15.

Miss Linda DeVore and Mr. Richard Cantwell at Omaha, Nebraska, August 4.

BORN

—to DeLois and Pat (Daniel) Beck of Bethany, Oklahoma, a daughter, Terri Joanne, August 6.

—to Rev. John T. and Frances (Sober) Desmond of Quincy, Massachusetts, a son, Stephen John, July 1.

—to Rev. and Mrs. W. T. Sessoms of Archdale, North Carolina, a daughter, Bethany Joan, July 14.

—to Rev. Jirair and Donice Tashjian of Paradise, Kansas, a son, Timothy Paul, July 30.

—to Joseph and Teresa (Ping) York of Kansas City, Missouri, a daughter, Sherra JoAnn, July 17.

SPECIAL PRAYER IS REQUESTED

—by a lady in Ohio for the salvation of her son.

—by a Christian mother in Texas for her three sons and their families, that they will get back to the Lord.

—by a friend in Missouri that a burden caused by tragedy will be lifted from his heart and he will have God's grace in his heart as it once was.

—by a Christian mother for a daughter who has drifted away from God.

—by a Christian lady in Indiana for her sister's health, for three high school teen-agers, and two families connected with the church.

—by a Christian lady in Indiana for a man with problems in the home and health problems and for a pastor friend who has cancer.

—by a Christian lady in Illinois for a pastor who has recently undergone a very serious operation.

—by a Christian lady in Oregon for her health and a problem that needs urgent prayer.

District Assembly Information

JOPLIN, September 13 and 14, First Church, 2000 Grand Ave., Carthage, Missouri. Pastor Wendell Paris. General Superintendent Powers. (N.W.M.S. convention, September 12; Sunday school convention, September 11.)

NORTH CAROLINA, September 13 and 14, First Church, Highway 70 East, Raleigh, North Carolina. Pastor C. M. Kelly. General Superintendent Lewis. (N.W.M.S. convention, September 12.)

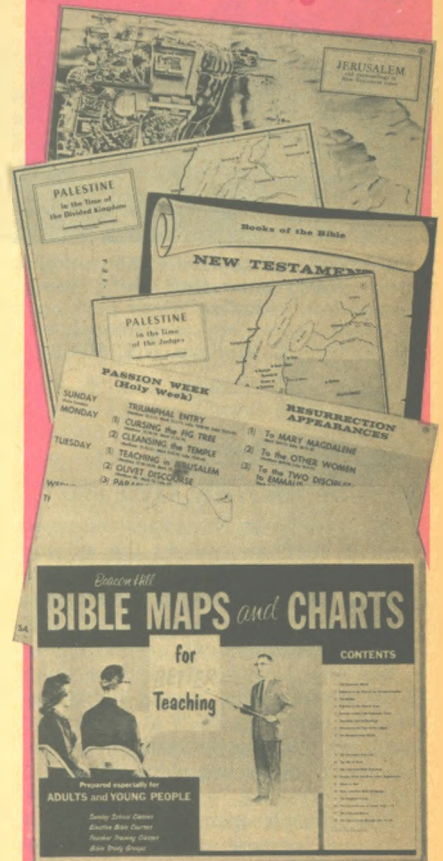
GULF CENTRAL, September 14 and 15, Fitkin Memorial Church, 1602 30th Avenue, Meridian, Mississippi. Pastor Charles Johnson. General Superintendent Coulter. (N.W.M.S. convention, September 13; N.Y.P.S. convention, September 13; Sunday school convention, September 14.)

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PLANNERS AT Louisville (Kentucky) Broadway Church, after dedicating their new church more than three years ago, are looking now toward further expansion, including plaza parking, complete church offices, additional educational space, and a gymnasium. Present property evaluation, according to Pastor J. C. Wallace, is \$360,000.

From District Assemblies . . .

ILLINOIS GROWTH REVIEWED

Illinois district Nazarenes increased both in numbers and in the amount they contributed for all purposes during the recently closed assembly year, according to the report of Dr. L. S. Oliver, superintendent.

His report was delivered to delegates attending the twenty-fourth assembly, held July 26-28 at the district campground near Springfield, Illinois.

General Superintendent Hugh C. Benner presided.

The church membership is now 7,428, an increase of 110; and total giving reached \$1.4 million, an increase of \$120,000. The district contributed 10 percent to world evangelism.

Sunday school average attendance edged upward to 9,205, an increase of 87.

Orville Bierbaum, *Herald of Holiness* campaign director, indicated that more copies of the church magazine go to homes in the Illinois District than any other district in the denomination. Gains in Christian Service Training were also noted by Director Ralph Boxell.

Plans during the forthcoming silver anniversary year include a home missions emphasis which would establish the organization and finances for the establishment of new churches.

Delegates elected to the General Assembly include Dr. Oliver, Rev. George H. D. Reader, Rev. O. G. Green, Rev. Allen Dace, Rev. Gilbert Hughes (ministerial); Mrs. L. S. Oliver, Mrs. Helen Britton, Howard Britton, Kent Nisbet, and Hugh Kelly (lay).

THREE CHURCHES ORGANIZED

Three new churches were organized, and district membership increased 172, to 5,550, according to Dr. E. E. Zachary, superintendent of the Northern California District.

His report came during the sixty-

second assembly, held July 26-27 at San Jose, California. Dr. Hardy C. Powers was the presiding general superintendent.

The three new churches are Oakland Emmanuel, San Jose Valley, and Willits. Sunday school enrollment on the district increased 574 and average attendance grew 227. The district raised \$1.36 million, a gain of \$84,000.

Thirty-one of the sixty-five churches gave more than 10 percent for world missions.

Rev. Joseph Morgan was newly elected to the district advisory board, and Mrs. Wilma Shaw was elected district N.W.M.S. president.

Delegates to the General Assembly are Dr. Zachary, Rev. James S. Shaw, Rev. Boyd R. Kifer, and Joseph F. Morgan (ministerial); Walter Bells, David Sutherland, Paul Price, and Gus Bergesen (lay).

NEW KENTUCKY CHURCHES

Giving on the Eastern Kentucky District pushed well over the \$600,000 mark and two new churches were organized, according to the progress report of Dr. D. S. Sommerville, district superintendent.

His report came during the sixteenth annual assembly, held July 19-20 at Ashland, Kentucky. Dr. George Coulter was the presiding general superintendent.

The two new churches are at Beauty and Ludlow, Kentucky. Two more new churches are planned. A

*"Showers of Blessing"
Program Schedule*

- September 17—"The Two Crosses," by Orville Jenkins
- September 24—"In Which Kingdom Are You?" by Orville Jenkins
- October 1—"A Coin or a Cure?" by C. Wm. Fisher

membership gain of 109 brought the total to 4,763.

General Budget giving was \$37,000, and district giving reached \$3,336.

Rev. Clifton DeBord was newly elected to the district advisory board.

Ordained were Rev. Eugene Newman, Rev. Clell Elliot, and Rev. Rodger Dean Atwood.

Elected delegates to the General Assembly are Dr. Somerville, Dr. Lawrence B. Hicks, Rev. Clifton DeBord, and Rev. Jack Stone (ministerial); Lewis K. Edwards, Audra Abney, Jack Armstrong, and E. H. (Bob) Steenbergen.

28 ON EVANGELISTIC ROLL

Twenty-eight Central Ohio churches achieved the evangelistic honor roll during the last assembly year, resulting in a gain of 694 new Nazarenes.

These were among statistics revealed by Dr. Harvey Galloway in his twenty-fourth report to the Central Ohio District assembly, held July 18-21 at the district center near Columbus. General Superintendent Hugh C. Benner presided.

The total membership of the 136 churches is 12,520, a net gain over last year of 129. Missionary giving reached \$212,000.

The district contributed \$27,000 to the Nazarene Ministerial Benevolent Fund, 90 percent of its goal.

Dr. Miles A. Simmons was newly elected to the district advisory board.

Ordained were Rev. Allan S. Robinson, Rev. Dixon Lang, Rev. R. E. Grindley, and Rev. Ravid Myers. The credentials of Rev. Eugene R. Whitmer were recognized.

Delegates to the General Assembly include Dr. Galloway, Rev. Glenn W. Flannery, Rev. Wesley B. Frederick, Rev. E. L. Jefferson, Rev. Ernest B. Marsh, Rev. E. K. Richey, Dr. Simmons, and Rev. W. E. Zimmerman (ministerial); James V. Cook, Dean Cox, Clifford Everett, Paul Forgrave, Paul Gamertsfelder, Paul K. Hayman, Jr., Marlin Moore, and James Oberlander (lay).

WOOD REPORTS INCREASES

Rev. J. Elton Wood, field superintendent of the Cape Verde district, reported 1,129 conversions during the assembly year just closed, an increase of 707 ahead of last year.

His report to the fourteenth assembly of the Cape Verde Islands district, held July 4-11 at the capital city of Praia, was charged with notes of progress.

Members received by profession of faith totalled 93, an excess of 34 over the district goal. Cape Verde Sunday schools have passed their quadrennial enrollment goals, which totalled 6,600. Total enrollment now is 7,247.

A new lithographic plant turned out 140,000 pieces of Portuguese literature, which was distributed throughout the islands, as well as 6 other countries.

NOTE PITTSBURGH GAINS

Pittsburgh District Superintendent Dr. Robert I. Goslaw, completing the second of a four-year term, reported an increase of 350 new Nazarenes and an increase in Sunday school enrollment of 371.

His report came during the sixtieth assembly, held July 20-21 on the campus of Thiel College, Greenville, Pennsylvania. General Superintendent V. H. Lewis presided.

Giving for world evangelism reached 11.4 percent and totalled \$123,892. A total of \$1.2 million was raised for all purposes.

Dr. Goslaw unveiled plans for the new district center near Mt. Chestnut, Pennsylvania, which is planned to be completed by the summer of 1968.

Newly elected to the district advisory board was Rev. Mayne Minich. Ardained were Rev. H. Ronald Glaspy and Rev. Stephen John Rieder, a newly appointed missionary to Korea.

Elected delegates to the General Assembly are Dr. Goslaw, Rev. Mayne Minich, Rev. George Sarber, Rev. W. Gordon Graves, and Rev. Clarence Neiderhiser (ministerial); Lucille Rush, C. C. Brown, Willis Whitling, Lauren Cousins, and Kay Kercher (lay).

KENTUCKY MEMBERSHIP UP

Healthy numerical and financial gains among Kentucky churches were reported July 20 by Dr. Dallas Baggett, superintendent of the Kentucky District at the fifty-ninth annual assembly.

Dr. G. B. Williamson was presiding general superintendent in the assembly held in the First Methodist Church at Somerset, Kentucky.

Dr. Baggett, who has three years remaining on a four-year call as superintendent, reported a membership increase of 210 for the year and a Sunday school enrollment gain of 581 for a total of 10,395. Two new churches were reported officially organized, and 3 others started, to be organized soon.

Substantial increases were also recorded in the N.Y.P.S. and N.W.M.S. conventions, which preceded the assembly. The Kentucky District N.W.M.S. was a star district for the first time in its history.

Delegates chosen for the General Assembly next year include Dr. Baggett, Rev. Oren D. Thrasher, Rev. Marvin Appleby, and Rev. Oliver C. Huff (ministerial); E. J. Milby, Kenneth Rice, Miss Lovie Pennycuff, and Dr. Robert Allen (lay).

MARKS TWENTY-FIFTH

The number of Nazarenes on the Northeastern Indiana District neared 10,000 with an increase during the assembly year of 550. Among other gains, Sunday school enrollment showed an increase of 10 percent, according to Dr. Paul C. Updike, who

NO BOXES TO NAJARIAN

Rev. Berge Najarian requests that box work or other packages not be forwarded to him and his family until the sender first contacts the Najarians at their new address, and receives a personal reply. "This is important," Mr. Najarian says.

The new address is:

Rev. Berge Najarian
P.O. Box 19/0426
Jerusalem, ISRAEL

completed his twenty-third year as superintendent.

His report came during the silver anniversary assembly, held June 28-29 at Marion, Indiana. Dr. Samuel Young, general superintendent, was the presiding officer.

Membership on the district was 9,743, and churches numbered 108. There were 61 churches when the district began 25 years ago.

Total giving reached \$1.75 million, compared to \$30,000 a quarter-century ago. Assets now total \$7.5 million, and per capita giving for 1966-67 was \$193.13.

Ordained were Rev. Clyde T. Gunn, Rev. Jerald A. Huber, and Rev. Burl E. Taylor.

Elected delegates to the General Assembly are Rev. W. B. Greek, Rev. H. R. Priddy, Rev. John C. Wine, Rev. V. F. Owens, Rev. Ronald C. Bishop, and Dr. Updike (ministerial); T. L. Marks, James Hunt, Darrell Zimmerman, G. Snowden, and C. Wyne (lay).

OF PEOPLE AND PLACES . . .

THREE superintendents have reported 100 percent response from churches on their districts to the denomination-wide Nazarene Theological Seminary offering taken in

February. The districts and superintendents are Nebraska, Dr. Whitcomb Harding; Kansas, Dr. Ray Hance; and Northwestern Ohio, Rev. Carl Clendenen. The offering stands at just over \$50,000, and 2,570 churches have participated, according to Dr. Eugene Stowe, president.

REV. AND MRS. J. C. Albright, Zephyrhills, Florida, celebrated on August 17 their fiftieth wedding anniversary during an open house held at the home of their son, Rev. Howard E. Albright, in North Syracuse, New York. The elder Albright was former superintendent of both the New York and the New England districts.

PREACHING his sixtieth anniversary sermon recently at Corpus Christi (Texas) First Church was Rev. L. Lee Gaines, who joined the church in 1908 as a charter member. He is now associate pastor at the Corpus Christi church. Both Mr. and Mrs. Gaines received plaques, he for his service to the church as a minister, and she for forty years of perfect Sunday school attendance.



Mr. Gaines

MRS. EUPLA Harwell, president for thirteen years of the Nazarene World Missionary Society at Fort Worth (Texas) Northside Church, was cited recently with an engraved silver tray upon her retirement from office. But she didn't bow out completely. She was elected vice-president of the society for the new year. General and district N.W.M.S. leaders were either on hand to congratulate Mrs. Harwell or sent greetings.



THE 1967-68 NET TEAM on the Idaho-Oregon District was presented on the last Sunday afternoon of the district camp meeting. At the extreme left is Gordon Olsen, team director. District N.Y.P.S. President Don C. McBride and Team Choir Director Richard M. Powers are at the right. Camp meeting workers included Evangelist Dick Littrell, Dr. W. T. Purkiser, and Song Evangelists Jim and Rosemary Green. Rev. I. F. Younger is the district superintendent.

LEE ELECTED SUPERINTENDENT

Rev. C. Ross Lee, fifty-five, was elected superintendent of the Indianapolis District on the fifth ballot at the recent district assembly, which convened August 23.

Mr. Lee succeeds Dr. Leo C. Davis, who served as interim superintendent following the resignation of Dr. Remiss Rehfeldt, July 25.

Mr. Lee had served as pastor on the Indianapolis District for sixteen years. He had resigned his charge at Martinsville in May to enter the evangelistic field. Prior to a four-year pastorate at Martinsville, Lee pastored Richmond (Indiana) First Church for twelve years.

He moved to Richmond from Seymour (Indiana) First Church on the Southwest Indiana District.

In view of his new responsibilities, Mr. Lee announced the cancellation of an extensive evangelistic slate.

General Superintendent Samuel Young presided at the two-day district assembly.



C. Ross Lee

ALASKA CHURCHES FLOODED

Both Nazarene churches in Fairbanks, Alaska, sustained serious damage in the recent floods caused by heavy rains and high water on the Chena River, a tributary of the Tanana and Yukon rivers. The Chena flows through the heart of the city of Fairbanks.

Serious flood conditions began Monday, August 14, and were beginning to subside by the end of the week.

Pastor and Mrs. Raymond Griffith were two of forty-one people airlifted by helicopter from the roof of the almost totally submerged Totem Park Church of the Nazarene. The basement walls of an addition to the church now under construction collapsed.

Pastor Dwayne Hildie of Fairbanks First Church states, "It was a strange sensation Tuesday morning (August 15) to waken to the sound of motorboats cruising up and down the street at our house, which is located a short five minutes' walk from downtown Fairbanks."

Although First Church is located on high ground, the church building had eleven feet of water standing in the basement. The parsonage living quarters were not submerged, and became the refuge for a number of persons, both church members and those engaged in rescue work.

Mr. Hildie reports travelling by canoe down the street in front of the

church to a nearby supermarket, to lay in supplies for the emergency.

Several Nazarene families have suffered severe losses in the flood, although no loss of life is reported.

Final assessment of damage to the church properties and homes has not been made. District Superintendent Roy Yeider wired, "Churches in Fairbanks badly damaged." At last report, telephone communications with the beleaguered city had not been restored. The report from Pastor Hildie came by airmail.

The Board of General Superintendents states that an emergency appeal may be necessary to assist Alaska Nazarenes and in the reconstruction of church properties.

MRS. RUBY THRASHER KILLED

Mrs. Ruby Thrasher, fifty-five, died near midnight Sunday, August 13, as a result of injuries suffered an hour earlier in a two-car collision near Martinsville, Indiana.

Her husband, District Superintendent Charles R. Thrasher of the Southwest Indiana District, driver of one of the cars, was critically injured. The Thrashers were returning from preaching services at the First Church of the Nazarene in New Castle, Indiana, where Mr. Thrasher formerly served as pastor.

Funeral services for Mrs. Thrasher were held Thursday morning, August 17, in New Albany (Indiana) First Church, under the direction of former District Superintendent Leo C. Davis, assisted by Pastor David Humble. Dr. Samuel Young, general superintendent, preached the funeral sermon. Interment was in Albany, Kentucky.

Mrs. Thrasher is survived by a daughter, Jeannie, of Jacksonville, Florida.

Mr. Thrasher continues in serious condition in the Methodist Hospital in Indianapolis. He suffered broken bones in both legs and a crushed pelvis. By the end of the week he had regained consciousness and is reported to be improving.

Mr. Thrasher had concluded his first year as district superintendent and his first district assembly on Friday, August 11. He had received a unanimous vote for the next year, and a vote of 291 out of 297 for an extended four-year term as superintendent.

The Thrasher car was struck head on by another car driven by a youth nineteen years of age. A passenger in the other car, a girl of fifteen, was also killed.



Thrasher

THEOLOGY STUDY HELD

Approximately fifty Nazarene educators and church leaders met August 27-29 at the Glenwood Manor in Overland Park, Kansas for a conference on "The Wesleyan Critique of Contemporary Theology."

Sponsored jointly by the Department of Education and the Nazarene Publishing House, the meet brought together the presidents and three members of the religion faculties of each of the colleges, the Board of General Superintendents, and headquarters persons whose work is most directly related to the theology of the church.

The opening address was given by Dr. Samuel Young, general superintendent, and the closing address by General Superintendent Hardy C. Powers.

Major papers were presented by Dr. Kenneth Grider, Nazarene Theological Seminary, on "The Nature of the Theological Enterprise"; Dr. A. Elwood Sanner, Northwest Nazarene College, on "Wesleyan Theology and Developments in Existential Thought"; and by Dr. Ross E. Price, Pasadena College, on "Toward a Theology of the Church."

Papers in response to the three major themes were read by Drs. John Knight, Trevecca; R. Clyde Ridall, Olivet; Rob Staples, Bethany; Wilbur Mullen, Eastern Nazarene College; Arnold Airhart, Canadian Nazarene College; and W. T. Purkiser, Herald editor.

General sessions were chaired by Drs. Paul Gray, Pasadena; Mildred Wynkoop, Trevecca; Eugene Stowe, Nazarene Theological Seminary; and Shelburne Brown, Pasadena.

Devotions were led by Drs. Stephen S. White, Olivet; and Albert Harper, executive editor of the Church Schools Department.

Dr. Willis Snowbarger, executive secretary of the Department of Education, served as conference director. M. A. Lunn, publishing house manager, was conference host.

The last conference of this sort was held in 1958 at Bethany Nazarene College.

The arrogant "know it all" can become an expert in the wisdom of the world and miss that which has eternal and lasting value. Let us give attention to true wisdom by laying down the first principle ("fear of the Lord") in our lives and those of our children. This means reverence, trust, love, and obedience to Him.
—Melvin McCullough.

Next Sunday's Lesson

The Answer Corner

By A. Elwood Sanner

DARE TO BELIEVE GOD

(September 17)

Scripture: Acts 27:1—28:16 (Printed:
Acts 27:21-26, 33-38)
Golden Text: Acts 27:25

What were the ingredients of Paul's faith? How may we discover the strength for crises available to the man of faith?

SYNOPSIS: En route to Rome, to be tried before Caesar, Paul and scores of others endured a frightening storm at sea and barely escaped with their lives. Before the voyage ended in shipwreck, Paul the prisoner had become "captain" of the vessel. When all aboard despaired of survival, Paul announced a word of hope from the Lord. It was this word which Paul dared to believe. His dynamic faith brought the apostle and those with him safely through.

THE SAGACITY OF FAITH

Weary of the "law's delay," Paul had appealed to Caesar for a hearing. This meant a long, tedious, and hazardous voyage from Phoenicia to Italy. All obstacles notwithstanding, Paul was buoyed up by the divine assurance that he would certainly bear witness in Rome (Acts 23:11).

As the ship made its way along the island of Crete, less than halfway to its destination, the officer in charge made a crucial decision to seek a more desirable winter port on the western end of the island. Paul, who had lived through three previous disasters at sea, spoke out in vain against the plan. The result was two weeks of violent storm and finally shipwreck. If men of prayer and faith had not been on the ship, loss of life would surely have followed.

THE SOURCE OF FAITH

At the height of the storm, when all hope had been abandoned, it was a missionary who took charge of the ship. "Be of good cheer," he said. This time they listened!

Whence such faith? The answer to this question is found in Romans 10:17—faith comes from hearing the Word of God. Faith is not merely believing, but *believing God!*

Men of prayer and faith may still receive a word of assurance in the night of despair. When that word comes, *dare we believe?* Pray God we shall.

Conducted by W. T. Purkiser, Editor

A woman in our church, a board member, testifies to salvation and sanctification and also testifies as to soul winning. She has for years taught a large adult Sunday school class. The pastor and Sunday school superintendent desired to rotate teachers. She refused in no uncertain terms to take another class, purposed to leave the local church, and refuses to talk to the pastor. This has shattered my faith in her verbal profession. Are such people as these a type of "tares" in the local church, or are they carnal, backslidden, or what? Please give me advice as to this, for I am going through great spiritual agony because of what I have seen. Is it normal for sanctified Christians to act this way?

I wish I knew the answers.

Let me urge you, first, to leave the final judgment with the Lord.

I recognize the fact that your faith is affected. The very best possible help along this line is to pray earnestly and long for the teacher you mention, who is obviously going through a very severe personal crisis. It is amazing how much difference it makes when we take time to pray for those about whom we may have questions.

There are some things I do not know in this situation. I do not know how the lady was approached about the desired changes. The move may have seemed to her an expression of unfeeling ingratitude for many years of faithful service.

Regarding the "parsonage" allowance for evangelists, some members of our board want to know if we should make this allowance an "extra" to what we normally pay, seeing that the pastor's parsonage is provided above his salary. What do you think would be fair and equitable for us to do?

Much would depend on what you "normally" pay. Specifying a portion of the offering for the evangelist as housing not only gives him a tax advantage, but helps to put his actual remuneration in true focus.

It has been suggested many times that, if the evangelist is paid twice the cash salary of the pastor per Sunday, he will come out at the end of the year with just about the same remuneration as the average of the pastors of the churches he serves. This would allow for his

Thoroughly sanctified people can still be hurt, and when hurt may react in ways that do not appear to others as consistent with a pure heart.

I do not defend leaving the local church or refusing to talk freely and frankly with the pastor. I can only suggest the old Indian's advice not to criticize another until you have walked a week in his moccasins.

On the other hand, none of us has vested rights in the offices we hold in the church. We serve subject to the wills of others, expressed in constitutional ways. If this is hard to accept, perhaps we should examine our understanding of the Church. Christ said, "I will build my church." It is His, not ours.

housing, his travel expense, and the time between meetings for which he is not otherwise paid.

It should be remembered, of course, that a two-Sunday meeting is actually two weeks, not just one, as far as the evangelist's time is concerned.

What I would urge would be the greatest possible generosity in paying our evangelists. What you were doing ten years ago, or even five, may now be quite inadequate.

Please explain Proverbs 1:26. So many say that God will laugh at mankind when fear comes upon them. Yet the context says "wisdom," and it is spoken of as "she," whereas God is always spoken of as "He." Don't you think it actually means here that we will see where we have played the fool, and that our sins will mock us?

The verse reads, "I also will laugh at your calamity; I will mock when your fear cometh." The preceding two verses explain the circumstances.

This whole passage is indeed a personification of wisdom (cf. verse 20), and wisdom as a Hebrew feminine noun would be spoken of as "she" (vv. 20-21).

On the other hand, both God (Job 28) and the Lord Jesus (I Corinthians 1:24, 30) are spoken of as Wisdom.

Theologically, your problem may be helped by understanding this as an example of "anthropomorphism," that is, ascribing to God forms, actions, and feelings growing out of human experience in order to help us understand what we otherwise could not grasp.

Certainly the principle here is that God's final disposition of us will be based on our persistent disposition of His gospel and His Son.

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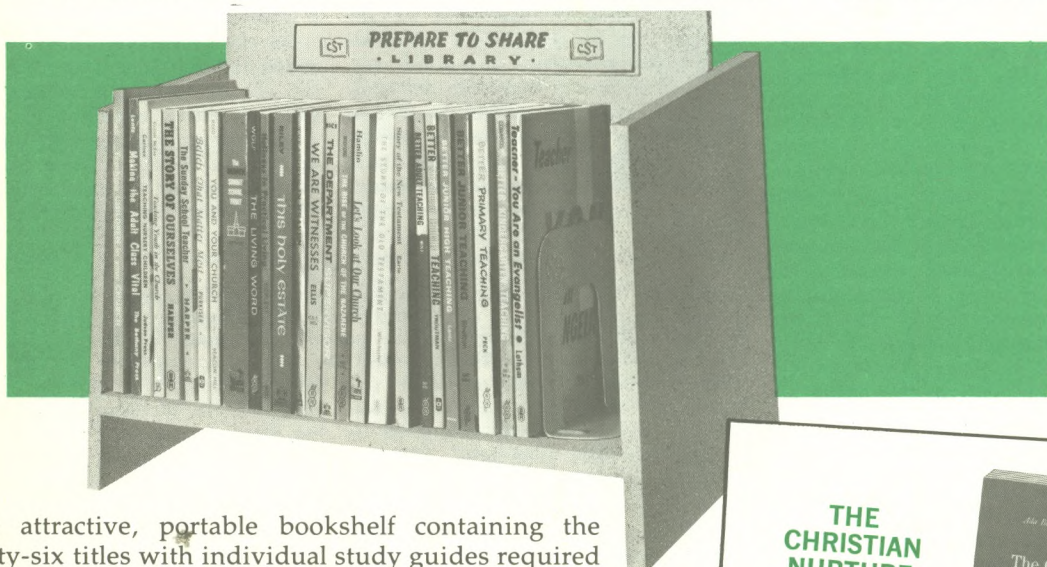
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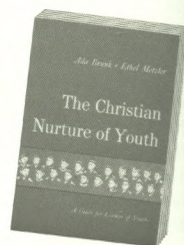
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