

SEPTEMBER 16, 1964

Herald of Holiness

"IN THE POWER OF THE SPIRIT"

Official Organ
of the Church of
the Nazarene



Liberty Bell
*Independence Hall
Philadelphia
Philadelphia District
Church of the Nazarene*

NAZARENES

KEEP THE INITIATIVE

ANY WINNING FORCE must take and keep the initiative. Defensive tactics never win victories. This truth is convincingly proved in the Church of Christ. Jesus commanded His Church to advance without consideration of the risks involved. The preservation of His own was to be secured by His promise, "Lo, I am with you." But the promise was given on condition that His disciples obey His command, "Go ye into all the world." Faith and moral fibre are strengthened in active combat against all evil. Acquiescence fosters weakness and invites defeat. The gates of hell shall not prevail against a militant Church.

Keeping the initiative calls for bold daring, calculated risks, willingness to sacrifice even unto life itself, the will to win, and unconquerable faith in God.

Mandates were given in Portland for the Church of the Nazarene to attack vigorously and with determination on all fronts.

In world evangelization the order is *Forward March*. The Department of Church Schools is the vanguard. *March to a Million* requires 7 percent gain, yearly. Commensurate with the average gain for the last four quadrennia, the Department of Home Missions proposes the organization of five hundred churches by 1968. To spark the advance the Department of World Missions sent two teams of preachers and singers to Latin American and Caribbean countries for summer campaigns. They report enthusiastic response in attendance and conversions. Forty-three new missionaries will go to their assignments by the year's end. Building of homes, schools, clinics, hospitals, and churches continues in more than forty areas. The goal of \$22,000,000 was accepted to pay the costs.

Revival and witnessing is the challenge from the Department of Evangelism. Campaigns are beginning, implemented by appropriate literature, led by hundreds of evangelists, planned by thousands of pastors, and reinforced by fasting and prayer

by tens of thousands.

There were almost startling directives for aggressive action in the field of Christian education. It was urged that churches accept educational budgets of 5 percent of monies expended locally, less cost of buildings and debt service. A full-time executive secretary of the Department of Education, as soon as feasible, was recommended.

Provision was made for two junior colleges with supporting zones to be inaugurated upon direction of the General Board and the Board of General Superintendents. These will reach many of our youth who would not otherwise attend a Nazarene college and will feed the upper classes of the senior colleges. Thus total college enrollment will be measurably increased. The General Assembly further provided for a Bible college to serve the entire denomination. Its purpose will be to provide training for many of our youth and young adults who would be unable to pursue the college-seminary route to ordination and full-time Christian service. This action anticipates the needs for the next decade. Then further expansion will be in order.

On all fronts defense of the status quo was rejected as a policy. Frontiers in evangelism and education were pushed back to

*General
Superintendent
Williamson*



a new horizon. It is no time for whimpering self-pity or cringing fearfulness. Heroic loyalty and cheerful sacrifice are to be the hallmark of courageous leadership.

We are dedicated to a course which leads into a prosperous tomorrow. Our organization is geared for growth.

"In the Power of the Spirit!"

SANCTINEMIA

By HAROLD E. PLATTER, Pastor, Dundee Hills Church, Kansas City, Missouri

"IT IS the most dreadful disease in the world!" This was the opening statement of one of our good laymen in addressing a Sunday school meeting. And then he coined a new word, for he called this spiritual malady *Sanctinemia*.

"Sanctinemia" is infecting too many professing Christians in this day. There are many symptoms, but all result in weakening our spiritual living. It strikes those who testify to being sanctified wholly. Basically, "sanctinemia" means an anemic, weak, or spurious experience of holiness.

I cite for you some of the symptoms:

A lack of faith—not really believing God means what He says. This can be applied to reliance on His promises in times of need or a refusal to believe His judgments on continued disobedience.

A haphazard prayer life—failing to hold communion with God. Prayerlessness is always the prelude to spiritual paralysis. The soul cannot thrive when times of devotion are neglected or deliberately passed over.

Neglect of reading God's Word. This is a dangerous path to pursue. The Psalmist said: "Thy word have I hid in mine heart, that I might not sin against thee" (Psalms 119:11). An open break with God is waiting down this road of carelessness.

Bypassing the means of grace without honest reasons. This means to miss the services of the church, such as Sunday school, worship, Sunday night evangelism, prayer meetings, or revival services. It means to discount the paying of the tithe or the giving of offerings.

Conforming to the world for the sake of being like the world. Pitfalls await the soul down this way. It winds away from God and exemplary Christian living.

Failure to witness to the lost about us. The keen edge of inner assurance is soon lost in not using the opportunities God permits to come our way.

These, and other symptoms, indicate "sanctinemia." It infects and affects every life it touches. Nazarenes are not immune!

The day in which we live demands strength if we are to make an impact for our Lord. Evil forces have created perils beyond number, seeking to attract everyone that they can. The professing Christian must not lend unrighteousness any support. Remaining weak spiritually assists evil instead of deterring it.

"In the power of the Spirit" is the call to Nazarenes across this new quadrennium. Surely this tells us all that our church stands on a basis of

strength, divine strength! However our programs, our slogans, our facilities will remain just so many words, so many catchy phrases, so many buildings and materials, unless we arise and go forth in strength. An anemic presentation of the gospel or a spurious witness to a second definite work of grace will not move a lost community. It cannot!

The infection of "sanctinemia" must be stamped out in Nazarenes. The cure is ever present. Hear the clarion call of God's Word: "Not by might, nor by power, but by my spirit, saith the Lord of hosts" (Zechariah 4:6). It is the measure of the Spirit of God which indwells our being that keeps us spiritually strong. His continual presence is the only cure for "sanctinemia."

The prophet Haggai states it well: "According to the word that I covenanted with you when ye came out of Egypt, so my spirit remaineth among you: fear ye not" (Haggai 2:5). God's Holy Spirit remains among us or with us, as we are faithful to the covenant we made with Him. How important then becomes our faithful obedience to the vows we made with God and the church!

I once heard of a man who said he was ready to be a failure for God. I cannot accept this as being God's plan. Too great a price has been paid by the Son of God that we who profess His name should be failures or weaklings in the ways of grace.

We do not have to live in continual defeat or weakness. Nor can the Holy Spirit find an effective channel through our lives when they are spiritually anemic. Rather, God intends for us to be whole, sound, and abounding in grace. "Now the God of peace, that brought again from the dead our Lord Jesus, that great shepherd of the sheep, through the blood of the everlasting covenant, *make you perfect in every good work to do his will, working in you that which is well pleasing in his sight, through Jesus Christ; to whom be glory for ever and ever. Amen*" (Hebrews 13:20-21).

There it is! This is God's plan! We have been brought from the death of sin, to life, by the precious blood of Christ. Why? That we might be "perfect in every good work," and that we do that "which is well pleasing in his sight."

So away with the demoralizing effects of "sanctinemia"! They have no part in sanctified living. Paul admonished the Corinthian Christians, "Watch ye, stand fast in the faith, quit you like men, be strong" (I Corinthians 16:13).

"In the power of the Spirit" we can be spiritually healthy. "In the power of the Spirit" we can grow!

Dreams and Visions

by

DAVID L. FLETCHER

Nazarene Layman
Bethany, Oklahoma



*... your old men shall dream dreams,
your young men shall see visions (Joel 2:28).*

SOME MEN see visions; others only dream dreams. The scripture classifies the former as "young men"; the latter, "old men."

Herein lies one important difference between youth and old age: "old" men (regardless of chronological age) are content to sit idly and revel in the glories of past experience when the sun shone brightly and life was a real challenge. No time for dreaming then; there was too much to be done, and they were impatient to see things come to pass. Those were the "good old days," but those days are gone now. They smile to themselves and dream on.

Some men like to dream of what might have been, had circumstances only been in their favor. Such men are also "old." They do not possess the grit and determination to surmount the obstacles that are certain to arise on the road that leads to success. To the young at heart, difficulties only make the victory more glorious.

The world is moved by young men who refuse to give up at any cost. John Wesley had to preach



Faith Made Strong

*The trial of our faith, in the Scriptures we are told,
Is exceedingly precious, more precious than gold;*

Though it be tried as it were by fire,

He will keep and sustain by His mighty power.

*To him who o'ercometh in the midst of the strife,
A reward will be waiting—the crown of life!*

By **JUANITA CALDWELL**

in the open fields when the Church of England closed her doors in his face. William Booth and his wife, burdened for the lost in London's most tragic slum section, found it necessary to step out by faith in order to begin the work now known as the Salvation Army. Men like these always find a way where there is none, because youth refuses to believe that impossibilities exist. For them, faith is easy. They are the ones to keep the church alive.

Some people never grow old but maintain the same youthful spirit and outlook throughout life. Fanny Crosby, the blind hymn writer, is a beautiful example. At the age of ninety-four, only a few moments before she herself went to be with her Lord, she wrote a poem of consolation to send to a loved one who had just passed through the valley of the shadow.

Visions speak of the future; dreams speak of the past. The kingdom of God cannot thrive on merits of the past alone but must move forward with the hope of greater things yet to come. We must have young men who will pray down a vision and strive to meet its challenge. As long as these are among us, the future is bright. When they are gone, we are doomed.

The Cover . . .

As the cross of Jesus the Christ stands symbolic of God's proclamation of freedom from sin, so the bell in Independence Hall, Philadelphia, Pennsylvania, with its inscription, "To Proclaim Liberty," has become a national symbol of the Declaration of Independence and the right to pursue personal and national destiny in freedom. The Philadelphia District of the Church of the Nazarene, lying in the eastern part of the state of Pennsylvania, lists 60 churches, 4,554 members, with a Sunday school enrollment of 9,785. Rev. James E. Hunton is the district superintendent.

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"I CAN'T REMEMBER"

By RUTH VAUGHN

HER HAIR was blond and it curled about her face in natural waves. Her eyes were of the deepest, most winsome blue. But she was one of the most unattractive persons I have ever known!

There was a certain sharpness in her eyes. Her mouth was held in a straight line; and the rigidity of her set expression completely obscured her physical good looks.

The most common words that I remember coming from her tensed lips were: "I just can't forget!" And then, again, would come the story of an injury which she had unjustly received. It always began—and it always ended—with the same words heaved out with a throbbing sigh: "I just can't forget!"

In the midst of a bower of honeysuckle, climbing roses, and fragrant lilacs, she would talk only of her injustice. She never noticed the beauty about her; she never sensed the sweetness in the air; she never heard a bird's trill; she never understood the kindnesses of her friends, for she was so mentally occupied with "not forgetting"!

Because of a painful wrong, she had locked herself up in the prison of remembering and thus barricaded herself from all the joy and happiness which life offered to her just for the taking. She couldn't forget long enough to live!

We are all gifted with memory. And through life's varied experiences we must constantly be choosing what we will place within our album of memory and what we will discard into the forgotten. The choice that we make can be either a virtue or a vice.

When we forgive someone and also forget, we are the possessors of a Christian virtue. But when we "forgive" someone and refuse to forget, we are victims of a vice. For if we do not choose to discard the memory of an injury or wrong, then we are holding a grudge, and any forgiveness we say we have is hollow and meaningless.

In a recent conversation with some old friends, a date was mentioned which had brought a painful experience to one of them. Realizing my slip in bringing up this bitter time for her, I hesitated in embarrassment.

Her eyes dancing, she quickly picked up the conversational threads by saying, "Yes, I remember

that time. It was just coming springtime. I know because I went for a walk in the park in the late afternoon; and a plump red robin came down and sat beside me!"

Surprised at her handling of the situation, I asked about it later.

She smiled.

"I cannot choose the experiences which come into my life, but I can choose what I will remember. For that time, I chose to remember the robin. I discarded the bitter words."

She looked at me a moment and then said thoughtfully: "Do you know, I honestly can't remember what was said! I wanted to then—and many times since, I have wanted to pity myself by going back to review that painful picture, but I have always refused. Whenever that time comes to my mind, I force myself to think about that red robin and how beautiful he was! Funny, I guess, but I do smile when I think of that time now—and I really can't remember the things that were said!"

"I can't remember!" My mind went over and over those words after leaving the home of my friend. "I can't remember!"

Unlike the other woman, she had refused to have the pages of her memory album cluttered with bitter words, hurt feelings, or pain. Instead she had placed on her memory's page a plump red robin, which brought a smile to her lips.

My other friend had filled her memory album with the griefs and grievances of the past; and in the time of turning memory's pages, she cried and suffered torment.

Not only was she the loser by weeping over memory's pages, but her mind was so taken up with bitter remembrances that she had no room for the blessings of the present. Turned inward, she could not take in the delightful rumble of a toad-frog's song, the sound of children's voices singing in the gathering twilight. She could not notice the fragrance of summer rain, the perfume of a red rose. She could not comprehend the beauty of a spangled sunrise or the wobbly wonder of a child's first step.

There is an old Chinese proverb to the effect that we cannot keep the birds from "flying over our heads," but we can "keep them from making a nest in our hair." So cherish the treasures of life in your heart and head. But when an unpleasant, painful experience comes to mind, *remember to forget it!*

"To be self-ruled means in the end to be self-ruined."—Paul S. Rees.

The Importance of MAGE

By **NICHOLAS A. HULL**, *Superintendent of Southern California District*

MEN from all levels of our culture, whether in government, commerce, religion, or education, are striving to give our society the best "image" possible. Image is what we want people to believe about an institution, government, or a denomination. To give a proper image is one goal of most men. I wish it were possible to be sure the image we see is the real one.

I am reminded of a Bible quotation, that we were made in the image of God. Paul states, "And as we have borne the image of the earthy, we shall also bear the image of the heavenly" (I Corinthians 15:49).

Recently Mr. Harold Stassen said, "The *A B C's* of evil in America today are *A*—Atheism, *B*—Birchism, and *C*—Communism."

A—Atheism, to a people who declare, "In God We Trust," robs us of the greatest heritage man has ever enjoyed and takes from us the personal, intimate relationships we cherish most in life.

B—Birchism breeds hate, suspicion, and bigotry behind the cloak of righteousness and patriotism.

C—Communism, with its godless doctrines of materialism, overthrows governments, enslaves and murders millions, destroys morals and human dignity, closes church doors, and declares God a myth.

The *A B C's* of evil leave us a poor image to fashion our life by. However, we have the *A B C's* of the image of good.

A—Affirmation. It is good discipline from time to time to affirm our belief in God the Father, Son, and Holy Ghost, to affirm our position in the glorious fundamentals of God's eternal Word, to let it be known at home and abroad, "This I affirm."

B—Bible. Its pages are the light of heaven, whose promises glitter like the stars of the sky. Here is a remedy for all sin, peace with God and our fellowman, forgiveness and purity of heart, and a new tongue (the old one was vile and wicked) to shout the praises of God. Here is happiness now and hope beyond the grave.

C—Christ, the Counsellor, Mighty God, coming King!

When Tennyson was asked, "What does Christ mean to you?" he answered, "Christ means to me what the sunshine means to the rose." The sunshine causes the rose to bud, grow, and come to full bloom; then all can see its beauty and sense its fragrance

in the atmosphere. Christ Jesus gives us life, causes us to grow and come to the fullness of life.

As a mirror reflects the sunshine, let us reflect the image of our Lord Jesus Christ. The *A B C's* of the image of good give us a challenging image to pattern our lives by.

GIDEON'S THREE HUNDRED

By **GARTH HYDE**

Pastor, Great Falls, Montana

***By the three hundred men . . .
will I save you (Judges 7:7).***

INCLUDED in the vows of membership in the Church of the Nazarene are the words, "by faithful attendance upon the means of grace." Three major "means of grace" of the church week are: morning worship, evening service, and midweek prayer meeting.

Is it stretching the analogy too far to liken Gideon's original thirty-two thousand to the Sunday morning crowd? This is usually the largest of the three weekly services. But between the Sunday morning and evening service the first test of church loyalty is given.

In Gideon's case, the first test to his troops was prescribed by God. The Lord said, "Whosoever is fearful and afraid, let him return." Some seem to be fearful and trembling the minute Sunday school is dismissed and they return home.

The comparison between the morning and evening crowds may be determined largely by the preacher. Some may come Sunday night just because they like the minister. Others may come out of fear. What will the people think if I don't go?

But the second test of Gideon's troops was administered by God. "Bring them down unto the water, and *I will try them* for thee there" (v. 4). The acid test of church loyalty lies between Sunday evening and Wednesday evening.

Those who come out on Wednesday evening would be there regardless of who the preacher was or whether or not he was even there. These are the people who really love God. These are they who come, not to impress the preacher or any other people, but to worship God. These are God's anointed few! This is God's marvelous minority!

Gideon's three hundred were finally singled out because of their posture while drinking water from the brook. The reason for their posture, it has been suggested, was that they might keep a watchful eye on the enemy while they drank. They watched and drank!

Prayer meeting crowds today, in every church, are composed of that remnant of God's people who still watch and pray. Jesus said, "Watch and pray, that ye enter not into temptation" (Matthew 26:41). Again He said, "If the goodman of the house had known in what watch the thief would come, he would have watched, and would not have suffered his house to be broken up" (Matthew 24:43).

Some are breaking up spiritually because they are dropping prayer meeting out of their lives. Paul exhorted, "Therefore let us not sleep, as do others; but let us watch and be sober" (I Thessalonians 5:6). Finally Peter warns, "But the end of all things is at hand: be ye therefore sober, and watch unto prayer" (I Peter 4:7). Gideon's three hundred were chosen because they watched!

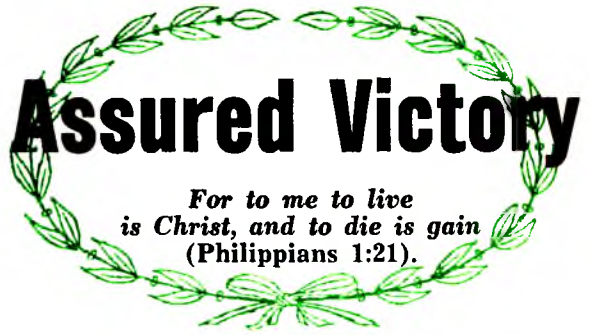
Even though the midweek service has the least in attendance, let it be remembered that it is with these faithful few that God does His greatest works. It was with Gideon's three hundred that God routed the enemy and gained a signal victory for Israel.

Those who come on Wednesday evening are the ones who carry the load spiritually for the whole church. Others may hold office and places of leadership in the church, but let them ever remember that they are borne on to whatever success they meet with because of the prayers and intercession of God's faithful few who show up at prayer meeting. The prayer meeting is the real trysting place for God's people.

It was with Gideon's three hundred that God gained the victory of the day. It is among the prayer meeting crowd that God will start a revival that will sweep through the rest of the church. If "judgment must begin at the house of God," it necessarily follows that revival must begin there too.

In a day when smallness is lightly esteemed, let us not underestimate the potential power wrapped up in the Gideon's three hundred who will still come out on Wednesday night!

"For who hath despised the day of small things?" (Zechariah 4:10)



By DOYLE E. ELLIS
Pastor, Pierson, Iowa

THIS IS the testimony of every true Christian. This verse fortifies us against the wiles of the enemy and brings to us the realization that we will always be victorious if we keep ourselves completely and wholeheartedly committed to God.

In the diary of Jim Elliot, the late pioneer missionary to the Auca Indians, was found the motto that he took for his life as he made his commitment to God—"He is no fool who will exchange what he cannot keep for what he cannot lose." He came to the realization early in life that with God as his Companion and Strength, victory was inevitable.

All saints of God have found the added grace needed for the moment of their exit from this life. A martyr of years past was heard to say to his persecutor as he was being led to his death, "You take a life from me that I cannot keep, and bestow a life upon me that I cannot lose."

To be assured of victory in life, a Christian must be certain that his entire existence is totally surrendered to God. When the commitment is complete, God absorbs the affections for self and the world and becomes the entire object of life—"For to me to live is Christ."

A true Christian will have abundant love toward the God who provided the perfect plan of salvation. As Jonathan took the interests of David upon his own soul, can we do less if we have a heart motivated by the perfect love of God? The love that fails here is shallow and selfish. How indeed can we say that we love Christ if His interests do not appeal as powerfully to us as our own?

In life, a Christian committed wholly to God will have real victory in the realm of the spiritual, and in death the glorifying grace of God will accompany that soul through the icy waters of Jordan to completed victory. As Christians, we can sing with the song writer that there is "Victory in Jesus!"

.....

"I will both lay me down in peace, and sleep: for thou, Lord, only makest me dwell in safety" (Psalms 4:8).

Peter's Prejudice

By J. V. WILBANKS

Nazarene Layman, Colorado Springs, Colorado



IN the year 1259 a Jew of Tewkesbury, England, fell into a deep slough on Saturday. Being extremely religious about his Sabbath he refused to be pulled from his miry prison on that day. The earl of Gloucester, on hearing of the Jew's stubborn adherence to the Jewish Sabbath, determined to be as rigid in the observance of the Christian Sabbath, and so left the poor man in the sucking muck until Monday, at which time he was found dead!

Religious convictions will serve as ballast in a ship to keep her on an even keel, or as an anchor in a storm to secure her. But prejudice, either in an individual Christian or in an entire denomination, will hinder the work of the Lord.

Take Peter's case in Acts 10. For fifteen centuries the Jews had been indoctrinated to abstain from certain foods. Also their rigid laws and social customs had enforced upon them the habit of separation from Gentiles. Prior to Pentecost these rules were well and good.

But the inauguration of the Church ushered in a different religious and social economy for both Jews and Gentiles. Paul speaks of it in Ephesians 2:14, "For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us." What had been religious conviction to Peter, founded on law and precept before Pentecost, now remained simply prejudice. His previous training in the law of Moses relative to meats and social custom had now become a mere appendage better to be rid of.

Peter was a sanctified man, yet he retained prejudices that would hinder the work of God. There was Cornelius in Caesarea fasting and praying to know the full will of God, and there were sanctified Jewish Christians all over the country who were *able*, but *not willing*, to dispense the full knowledge of the glorious gospel of Christ! Social and religious prejudice hinders the work of God. Still multitudes of sanctified men and women hold to ingrained religious and social beliefs that prevent their effective service for God's kingdom.

Entire sanctification does not eradicate prejudice out of the human personality. Peter's experience at Pentecost purified his heart (Acts 15:8-9), but it did not purge him of his prejudice. The simple reason is that prejudices must be cut off, instead

of being *cleansed*.

Prejudice is due directly to environment and training. The word itself comes from the Latin *prae* (before) joined with *judicium* (judgment). In other words, it is a prejudgment of the case without even looking at the facts or the circumstances. Prejudice is exercised because of a biased mind, not because of an impure heart.

One example of social prejudice with which our nation is afflicted today is the racial issue. This is a social problem without adequate solution soon in sight. But doesn't part of this social ill stem from religious delinquency on the part of the Christian Church? This nation enjoyed widespread holiness revivals in those years just subsequent to the Civil War. Had commensurate efforts been made to evangelize the colored masses during that period, perhaps the United States would not be having its present racial turmoil. Whether looking back to that period, or at more recent developments, it is obvious that social prejudice, even among Christians, has hindered both the work of God and the moral advancement of our nation.

What about religious prejudice right within the ranks of Christian Protestantism? In some degree we have become stereotyped and prejudiced in *how* we preach and teach the gospel. Of course it is well for each denomination to have its own peculiar creeds, ceremonies, and customs. We would not deprecate fixed and definite beliefs, form of church government, or administration. We must have these, and the constituents of each local congregation, zone, and district should do their best to comply reasonably with them.

However there is within this fixed framework of religious organization sufficient room for methods of evangelization diverse from stated forms that have been tenaciously followed for generations. As Christians, we need to take heed that we do not prescribe certain means and methods by which the Holy Spirit must work. He might choose to do it another way.

Often our religious preconceptions, or prejudices, may hinder the work of the Lord instead of promoting it. The church that I was converted in believed that only the administration of water baptism could wash away one's sins. Yet, actually, I was saved while shaking the hand of the pastor, and confessing Christ, twenty-four hours *before* baptism!

But prejudice is something we *can* dispense with.

It need not follow us all the days of our lives. Through the enlightenment of the Holy Spirit Peter was made aware of his erroneous religious belief that was incongruous with the freedom of the gospel. He said, "God hath shewed me . . ." (Acts 10:28). Only God can show us these unnecessary and harm-

ful ingrained attitudes that are obstacles to both our faith and our service for the Lord. And, for the sanctified Christian, to be made aware of these inconsistencies should be synonymous with being made rid of them, as was the case with the Apostle Peter.

Full and Glad Surrender

By **BRIAN L. FARMER**, *Pastor, Bristol, England*

WILLIAM JAMES, the psychologist, declared that "the crisis of self-surrender has always been and must always be the vital turning point in the religious life."

Certainly, whether or not a person is entirely surrendered to God determines whether or not that person finds real happiness and fulfillment in serving the Lord. Of all people most miserable are those who are halfhearted in their devotion to God; they know neither the pleasures of sin nor the reward of the reproach of the people of God.

Modern advertisers would have us believe that wealth, youthfulness, and perhaps prestige are all we need to bring happiness and contentment. But not a bit of it! The Bible points to a man who had every one of these blessings, yet he said to Jesus, "What lack I yet?" (Cf. Matthew 19:16-22.) Jesus replied that if he wanted to be perfect or complete or an integrated, wholesome being he must be prepared to sell what he had. This was a demand for self-surrender in very plain terms.

Why should the deepest human happiness depend on unconditional self-surrender to God? The answer, surely, is that the surrender is a means to an end. All that is highest for a person depends upon that person's being in unbroken communion with God; and this, in turn, is dependent upon the carnal mind's being banished. But God cannot—will not—work this mighty miracle in a person's heart until that heart is entirely His. For surgery of the soul, a person must climb onto God's operating table of his own accord.

People have often wondered why God cannot be satisfied with a 99 percent commitment. Why is it that, when a seeker prays, God always puts His finger on the point upon which the seeker is most reluctant to yield? God wanted Isaac. There were many other offerings which Abraham brought to God, but God wanted Isaac. Why?

Isaac was the apple of Abraham's eye. God knew that if Abraham was prepared to yield at this point it would naturally follow that he would be ready to surrender all else. When once the *dearest* idol topples, so will any others.

Yes, before God can deal with the inbred sin of our souls, which gives rise to the carnal mind, He needs the consent of consecration.

The seeker often finds it extremely difficult to continue his quest at this point. The carnal self dies hard. It must be remembered, therefore, that God does not want what we have in order that we should be impoverished, but rather that we might be enriched! He intends to give good measure, shaken together, pressed down, and running over. Jesus told the rich young ruler that if he sold what he had he would *receive* treasure in heaven. It was as though the Lord could hardly find human language to express all that was in His mind. He *did* want the young man to understand that self-surrender was the gateway to the very best.

Think of the peace which comes from giving all. It is a deep and perfect peace like the undercurrent of a river unaffected by storms on the surface.

Entire sanctification, to which self-surrender is an indispensable step, also brings power—power over sin. This knowledge is worth a lot. There is nothing so frustrating to a person as to be continually defeated and humiliated by sin. St. Paul exclaimed, "O wretched man that I am! who shall deliver me from the body of this death?" (Romans 7:24) And this is just about how a person feels. But there is deliverance!

There is also joy—gaiety, in fact, which is not a fruit of favorable circumstances, but is rooted in fellowship with the Lord which this surrender ensures.

Greatest of all the heavenly treasure, however, is perfect love. It is understandable that we are able to love God as we ought and our neighbor as ourselves when our self-surrender has brought deliverance from an inordinate self-love.

God calls you to himself that He might impart much of himself to you.

A word of warning: Many a seeker after Christian perfection has stumbled at the place of surrender. Like the man in Matthew's Gospel, he has gone away with his "self" intact, but with a sorrowful heart. He has forsaken holiness and turned to lesser things.

Stiffen the sinews of your determination to let go and let God possess your soul. The content of the "heavenly treasure" is beyond your fondest dreams.

EDITORIALS

By W. T. PURKISER

Conformity and Nonconformity

Most of us have heard the story of the superintendent of the city light plant who ritually set his watch each morning on the way to work by the highly intricate clock in the jeweler's window.

It was important that the watch be accurate to the second, for it was the watch which determined the blowing of the noon whistle.

Only after this had gone on for a long while did the superintendent learn that the jeweler set his clock each noon by the blowing of the light plant whistle.

This is a whimsical tale, but a parable of a great deal of human life. Paul saw the same thing happening among Christians in his day. He wrote, "For we dare not make ourselves of the number, or compare ourselves with some that commend themselves: but they measuring themselves by themselves, and comparing themselves among themselves, are not wise" (II Corinthians 10:12).

THE PRESSURES TO CONFORMITY in human life are tremendous. Most of us have a built-in aversion to being radically different from those around us. We try to avoid being conspicuous.

You can see this very clearly if you watch a crowd of teen-agers on the way to school. The school does not require a uniform, but it might as well as far as any real individuality is concerned. All wear the same "sloppy joe's" and the same hairdos, and as far as outward appearance goes could have been stamped out on an automatic press in a mass-production factory.

Some of this is actually hailed as desirable "adjustment" by educators and psychologists. The ideal is the "well-adjusted" person who feels no tensions and experiences no strain. The goal of society seems to be to mass-produce persons who blend with their environment like so many chameleons, changing color according to the setting.

But the process of conformity does not stop with outward appearances. It extends to attitudes and ideals, to moral standards and principles of conduct. For the multitudes the simple claim that "everybody's doing it" is the all-sufficient reason for almost any inanity or immorality you can name.

AGAINST ALL OF THIS, the Bible delivers a stinging rebuke. "Be not conformed to this world," is the way the Apostle Paul puts it (Romans 12:2). "Wide is the gate, and broad is the way, that lead-

eth to destruction, and many there be which go in thereat: because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it." said Jesus (Matthew 7:13-14).

The answer is not nonconformity for nonconformity's sake. There have always been "rugged individualists" who delight in calling attention to their oddities as if there were some special merit in being strange. The concern of the nonconformist is only that he advertise his independence. But his freedom may be only license, and his prideful difference more sinful than the conformity of the meek.

The answer is nonconformity for the sake of a higher conformity. God has not left us without norms and standards. He has just shown us that we cannot be the norm or standard for ourselves.

If we blow the whistle according to the clock that is set by the whistle, we slowly but surely drift from truth and right. We are to be nonconformed to this age in order to be transformed into another likeness wherein we may exemplify the "good, and acceptable, and perfect, will of God."

TO BE CONFORMED TO ANYTHING LESS than Christ is to miss the mark God has set for us. We may stop blowing our whistles by the world's erratic and off-time clock, and start blowing our whistles by the church's clock. This is better, but it is still not good enough.

No society, even a church, is accurate enough to set the moral and religious standards we need. Church groups themselves can become ingrown to the extent that all blow their whistles by the clock which is set by the whistles.

When all the people shout just alike, run and jump just alike, look just alike, or express themselves in just the same stereotypes, you can be reasonably sure that the flesh has taken over and the Spirit has been pushed aside.

We may, in fact, even become conformed to ourselves. Perhaps this is the worst conformity of all, when we get to the place where our ideal is expressed in the misapplied words of the chorus, "I shall not be moved."

Unchanging, unbending rigidity, so "set in its ways" that an earthquake cannot jar it loose, is really just a misplaced conformity—conformity to the fixed opinions picked up in the past.

THE COMMAND, "BE NOT CONFORMED to this world," or "this age," clearly implies the answer

to the dilemma of the whistle blown by the clock it regulates. There is a standard which is not based on the shifting and unstable opinions of men—bad or good. We are not left, while in Rome, with nothing better as a guide than what the Romans do. We do have a “north star” by which to check our compasses and true our course.

Not to be conformed to this world accomplishes its purpose only to the extent that we are conformed to a higher and better world. Our nonconformity to this age is made possible by the transforming power of God’s Holy Spirit, and for the sake of conformity to that order which is governed by the “good, and acceptable, and perfect, will of God.”

God help us to set our watches and blow our whistles loud and clear, not by the clock on the corner, but by the unfailing timepiece of God’s Word and will made known to us by the Spirit, who is sent to guide us into all truth.

The Dead Sea Souls

The religious world has been greatly interested within the last two decades in a number of remarkable documents known as the Dead Sea Scrolls.

A shepherd lad from a band of Bedouins camped at a spring at Ain Feshkha near the Dead Sea was looking for a wandering goat early in 1947. Noticing a small opening in the face of a nearby rock formation about four feet above the ground, he idly tossed a stone through the hole and was startled by the crash of breaking pottery. Investigating, he found a number of pottery jars, each containing an ancient scroll.

Since that day, eleven caves in and around the area have yielded ancient manuscripts, and other finds have been made in the same general region. The scrolls were apparently part of the library of a Jewish community which lived at nearby Khirbet Qumran for about two hundred years just before and immediately after the time of Christ.

Most important for the study of the Bible are the Hebrew scrolls of the Old Testament, numbering about one hundred out of the total of five hundred ancient writings discovered. Every book of the Old Testament is represented except Esther, and the scrolls of Samuel and Isaiah are particularly complete. This one startling discovery narrowed the gap between the original writings and the oldest

known copies in Hebrew by about one thousand years, from A.D. 900 to 100 B.C.

Students of the Bible are still pondering the meaning of many aspects of the Dead Sea Scrolls and the faith of the people who produced them centuries ago. For one thing, even more evidence is now available to support the accuracy of the Old Testament copies from which our English translations have been made. The spade of the archaeologist has once again confirmed the record of the Book.

BUT ONE WRITER HAS POINTED OUT that, while the Dead Sea Scrolls are a recent and thrilling discovery, “Dead Sea souls” have been around for a long time. The Dead Sea Scrolls have served to confirm our faith in the reliability of the Scriptures. Dead Sea souls all but deny the faith for which the Scriptures stand.

Dead Sea souls, like the Dead Sea itself, are dead for only one reason. The reason is not that the soil around is unproductive, for along the banks of the Jordan and by the few springs and water-courses that empty into that body of water there is abundant vegetation.

The Dead Sea is dead because it has no outlets. It is thirteen hundred feet below sea level, at the end of a deep-rift valley. It receives the inflow of the Jordan, water from four streams on its eastern banks, and the limited rainfall of the area. But only by evaporation is the water level held constant, with the result that across the years the waters of the Dead Sea have become 25 percent chemical concentration, and no life can exist in it or around its shores.

THE DEAD SEA ILLUSTRATES a principle basic to human life. Impression without expression equals stagnation. It is just that simple. Always to take in and never to give out means certain death for anything living.

It means death to the spiritual vigor of a church. The church which is always receiving and never giving, always taking in and not sharing, growing only into itself, is doomed by its own self-centeredness.

It means death to the prayer life of the individual. James tells us that one reason for unanswered prayer is that too often we ask amiss, that we may consume it upon our own lusts or desires (James 4:3). Prayer at its highest is not that we may get what we want, but that God may get what He wants. And what He wants does not stop within the narrow confines of any single life.

It means death to the soul itself, to receive without rendering, to grasp without giving, to take without transmitting. The gospel is such that we cannot keep it if we do not pass it on. Salvation is the one kind of riches that grows as it is given.

Let us determine by the grace of God that, whatever else, we shall not be Dead Sea souls.

Men are seeking truth in religion. They will not find it unless they find it in Jesus and in His words. He said simply, “I am the truth” (John 14:6). He came to reveal the truth about God the Father, the truth of personal salvation, the truth of the coming of the Comforter, the truth about eternal life with its rewards and punishments.—Audrey Williamson.

THE CHURCH AT WORK

EVANGELISM

EDWARD LAWLOR, *Secretary*

FELLOWSHIP

The Department of Evangelism is anxious to hear from Nazarenes who are living in communities or towns where they are unable to attend services in a Church of the Nazarene, yet who wish to retain and preserve their affiliation with their church. If you are in this category or know of such persons, please write the Department of Evangelism, 6401 The Paseo, Kansas City, Missouri 64131, giving your name and address, or names and addresses of these people.

Toplyn, McCounseville—Franklin Dunkle, New Lexington—Harold Klingel, Pataskala—Arthur Kishbaugh, Pleasantville—Robert Ritter, Plymouth Heights—Clyde Henderson, Pomeroy—Elwood Dodge, Sandusky—Ronald Grindley, Shawnee Hills—James Honaker, South Zanesville—A. E. Pausey, Tiffin—George McCookle, Toboso—Arvin Hansen, Vermilion—Elbert R. Speckien, Wheelersburg—Howard Doerle, Zanesville Northside—Carl Harr, Upper Sandusky.

COLORADO: J. B. Bickford, Colorado Springs Security—David Bailey, Colorado Springs Southgate—J. A. Phillips, Denver Fruitdale.

DALLAS: M. K. McBride, Carthage—L. D. Roland, Irving Faith—B. A. Patton, Mesquite—O. H. Ballard, Dallas Buckner Blvd.—Ark Noel, Jr., Tyler First

EASTERN MICHIGAN: W. O. Welton, Adrian First—Kenneth Roland, Beulah—M. H. Stocks, Dearborn First—H. Dale Mitchell, Detroit First—M. F. Scutt, Eureka—Eldon Sipes, Filion—Lloyd A. Wilson, Flushing—R. H. York, Roseville—O. L. Ferris, Vassar—John W. Mellish, Wayne—Richard Lashley, Fairgrove.

IOWA: John Friend, Burlington Flint Hills—Forrest Whitlatch, Cedar Rapids First—Amos Glendenning, Monticello—G. E. Wilson, Waterloo Downing.

KANSAS: Richard McBrien, Arkansas City—Bob R. Fetters, Garden City—Milton Huxman, Hutchinson Bethany—Joe Farrow, Kinsley—Amos Williams, Liberal—Harold McKellips, Meade—Dwight Neuenschwander, Salina First—Wendell Miller, Wichita Indian Hills—Marselle Knight, Wichita Linwood—Jack Abbott, Wichita Park City.

MICHIGAN:—Clarence Bruch, Albion—Royal F. David, Allegan—Lorne Lee, Battle Creek Michigan—John Hiestje, Bay City First—Louis Musatics, Chapman Memorial—John A. Wright, Coldwater—Frank Davison, Corunna Middletown—C. F. Champion, Grand Rapids Fuller—Kenneth Anderson, Lake Lansing—Elwyn Dietrick, Lake Odessa—Owen Smith, Lansing American Indian—Bryan Taylor, Lansing Central—William Tibbets, Ludington—Delmar Dravenstall, North Star—Royal David, Otsego—Franklin Ward, Saginaw Central—George Otto, Saginaw Shields—Arthur Gould, Sturgis.

NEBRASKA: Delbert Attebery, Cozad—To be supplied, Ewing—Norman

Bloom, Hastings—Gilbert Jackson, Lincoln Trinity—Jack W. Nash—Omaha Central—W. F. Swanson, Omaha Fay Blvd.—William G. Arbery, Omaha First

NORTHEAST OKLAHOMA: Charles I. Miller, Broken Arrow—Deryl Reed, Coweta—Merrill A. Ecker, Horton Chapel—C. H. Carroll, Tulsa Springdale—R. E. Lindley, Tulsa University—J. Louis Emmert, Tulsa West—Bill Hess, Wagoner.

NORTHWESTERN OHIO: Cloyce Elsea, Bloomdale—Gerald Barnes, Bowling Green—Donald Hough, Marysville—Harold Suman, Montpelier—Joseph Gillespie, Mt. Blanchard—Floyd Suman, Paulding—R. A. Kincaid, Piqua—W. O. Hull, Rockford—Harold Clark, Springfield Erie—Howard Sylvia, Toledo Douglas Road—Cline Burton, Toledo Jackman Road—J. G. Wells, Toledo Oregon—Dale Lockwood, Toledo Sylvania Avenue—Olive Harrison, Wauseon—Clifford Womacks, West Milton.

OREGON PACIFIC: Harold N. Little, Beaverton—W. Donald Wellman, Eugene First—Robert A. Allen, Grants Pass—Harold M. Sanner, Medford First—John Brockmuller, Molalla—Don B. Fivecoat, Newberg—Roscoe Pershall, Newport—Edgar L. Jackson, Portland All Nations—Noble E. Berryhill, Portland Brentwood—Forrest Hill, Portland Mt. View—Roscoe Pershall, Toledo.

PITTSBURGH: Fred E. Drayer, Bethel Park—Brian McCutcheon, Boswell—George R. Anderson, Circleville—Joseph Kanzlemer, Covry—Russell E. Lewis, Oil City—Ralph S. Phillips, Philipsburg—Earl Huston, Jr., Saxonburg—Alton H. Swift, Washington.

WISCONSIN: L. A. Lake, Appleton—Edward Coolidge, Forest Center—Charles Murry, Milwaukee South—C. G. Stockwell, Minong—James E. Leitsman, Oshkosh—Perm Gustafson, Racine First.

DISTRICT ACTIVITIES

Telegrams

Roanoke, Virginia—Twenty-third annual assembly of the Virginia District closed in victory, with Dr. Hardy C. Powers as presiding officer. Splendid gains reported in each department. Total giving up more than \$50,000; General Budget overpaid by substantial sum; 233 members received by profession of faith; Sunday school weekly average attendance reached 4,125, a new high for the district. The fifteenth report of District Superintendent V. W. Littrell showed 2 new churches organized—Manassas and Gwynn. Dr. Littrell is serving on an extended call. Virginia Nazarenes are united behind

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

ALASKA: Hugh Hines, Anchorage First.

ALBANY: Elwood O'Dell, Buffalo—Stanley McLain, Canastota—Thomas G. Hall, Clifton Springs—Floyd Shaw, Corn-ing—Cloyce Cunningham, Elmira Calvary—Everett Kaufman, Elmira First—Gerald Eddy, Horseheads—William D. Chase, Ithaca—Billie Waudby, Malone—C. LeRoy Warner, N. Tonawanda—Robert Bradley, Ogdensburg—James Tasker, Olean—John Moran, Owego—Charles Wheeler, Penn Yan—Roy Carnahan, Rochester Calvary—Morris E. Wilson, Rochester Trinity—Lloyd Prosperi, Watertown—Robert Ritter, Watkins Glen—Alan Smith, Wilmington.

CANADA ATLANTIC: R. T. Sellick, Summerside—A. Percy Rainey, Moncton.

CANADA CENTRAL: Emery E. Cook, Galt—R. J. Rolston, Kolapore.

CENTRAL OHIO: Ellis Teasdale, Cardington—Ralph Schurman, Columbus Bellows—C. W. Brown, Columbus Whitehall—Cleona W. Boardman, Coshocton Pleasant Valley—J. N. Lakin, Darbydale—Charles D. Acheson, Delaware—Ronald Justice, Gallipolis—Dale Galloway, Grove City—E. E. Cox, Hamden—Ivan Beatty, Hilliard—Edwin Whipple, Ironton Elm Street—Willis Coburn, Jackson—John

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THURSDAY, OCTOBER 1

the progressive leadership of Dr. and Mrs. Littrell, and may be counted on to do their part in the forward-moving programs of the general church. J. J. Wheelbarger elected to elder's orders and ordained; Margaret Bateman consecrated deaconess.—L. E. Humrich, Reporter.

Minneapolis, Minnesota—Twenty-fifth annual assembly and camp of Minnesota District, August 17 through 23, on Camp Koronis Grounds near Paynesville, was blessed with the presence of God. Reports of progress were given and new plans unveiled for the assembly year. Mrs. Roy Stevens, N.F.M.S. president; Rev. R. Buckley, N.Y.P.S. president; and Rev. G. Fisher, church schools chairman, continue to give conscientious and efficient direction to their departments. The messages, spirit, and directing of our presiding general superintendent, Dr. George Coulter, were blessed of the Lord in a special way. The highlight of the assembly was the annual report of District Superintendent Roy F. Stevens, which showed good gains in the various areas of work. No leaders are more totally involved in the total program of a district than Dr. and Mrs. Roy Stevens; they continue to give wise direction in Minnesota. Evangelist Ellis Lewis and Singer Paul McNutt were used of God in a wonderful way to help bring about a time of spiritual blessing and challenge. Their timely messages in sermon and song helped needy souls to find help in God at the evening services.—C. D. Bailey, Reporter.

Florida District Camp

God graciously blessed the Florida District camp meeting, July 20 to 26, at the Suwannee Campgrounds. Hundreds of people attended the services, and scores sought the Lord in service after service.

The effective expositional preaching of Rev. John A. Knight was anointed of the Spirit; and Dr. Lyle E. Eckley's old-fashioned ministry was honored of God, resulting in seekers time and again. Rev. Charles Millhuff preached each afternoon, including a healing service when nearly two dozen people sought God for special physical needs. Bob Viser did a wonderful job with the music.

Dr. John I. Knight, district superintendent, led the camp meeting services and prayer meetings in his characteristic way, with rich blessings upon pastors and laymen. New faith and vision were received by all who came.—J. REX EATON, Reporter.

Northeast Oklahoma District Assembly

The Northeast Oklahoma District Assembly convened in Bartlesville First Church, July 29 and 30, and was a gracious time of blessing and spiritual uplift.

Dr. Hugh C. Benner was the presiding general superintendent, and through his challenging ministry the Holy Spirit melted our hearts and gave assurance

of divine leadership.

Dr. I. C. Mathis, district superintendent, is serving on an extended call. His report reflected the need for a deepening of devotion to God, for souls, and of his own heart cry for revival in our churches.

In an impressive ordination service Merrill Alden Ecker was given elder's orders.

Gains were reported in the auxiliary conventions preceding the assembly.—L. A. OGDEN, Reporter.

Pittsburgh District Assembly

The fifty-seventh assembly of the Pittsburgh District was held July 23 and 24 at the Alameda Park Campground in Butler, Pennsylvania.

Dr. G. B. Williamson, presiding general superintendent, stirred the hearts of all present with his messages.

The resignation of Rev. R. B. Acheson, our much loved and respected district superintendent, was regretfully received by the assembly. Yet in a splendid demonstration of unity and purpose Rev. Robert I. Goslaw was elected on the second ballot with an overwhelming vote of confidence. Russell Lewis and C. C. Brown were reelected district secretary and treasurer respectively.

In an impressive closing service the following received elder's orders—Lucy Savre, Thomas Rawlings, Ernest Rhodes, Richard Howard, and Robert Williams. Also Kay Kercher was consecrated to the office of deaconess.

In the missionary convention preceding the assembly, Mrs. Elsie Neiderhiser was elected district president.—GEORGE EMMITT, Reporter.

New Church Organizations Reported

Canyon, Texas, June 7, 1964. Rev. Joe Tompkins, pastor.—R. W. Hurn, district superintendent.

Illinois Avenue, Aurora, Illinois, June 7, 1964.—Mark R. Moore, district superintendent.

Knoxville Lincoln Park, East Tennessee, April, 1964.—Victor E. Gray, district superintendent.

Illinois District Assembly

The twenty-first annual assembly of the Illinois District convened at Nazarene Acres, Springfield, July 15 to 17, with Dr. Hardy C. Powers as the very efficient presiding general superintendent.

Statistics revealed that Dr. Harold Daniels, district superintendent, in an eleven-month year, again led the district in breaking previous records: \$1,050,000 raised for all purposes; \$120,000 for general interests, \$83,000 for district operations, and \$22,384 for education. With 445 received on profession of faith, district membership now stands at 7,225; Sunday school average attendance increased 220, reaching 9,180; and church and parsonage evaluation rose to nearly \$5,000,000.

Dr. Daniels, closing his sixth full year as our deeply loved and able leader, announced his resignation to accept a call to pastor First Church in Bethany, Oklahoma. Appreciation for the Danielses was expressed in a love offering in excess of \$2,300 toward the purchase

of a new automobile. The assembly overwhelmingly elected Dr. L. S. Oliver to fill the vacancy.

Rev. Don Gibson ably represented Olivet Nazarene College, and Melvin McCullough the Nazarene Publishing House.

Estimated crowds of more than twenty-five hundred overflowed the tabernacle each evening of the week and on Sunday in the camp meeting services. In service after service seekers lined the altar and front seats as Brother Paul Qualls and Rev. Paul Stewart ministered in a wonderful way under the anointing of the Holy Spirit.

Illinois District Nazarenes pledge full support to our newly elected district superintendent, Dr. L. S. Oliver.—DEAN DACE, Reporter.

Missouri District Camp

The Missouri District Camp, July 19 to 26, was indeed glorious. Time and again God came in old-fashioned camp meeting blessing.

Dr. E. D. Simpson, district superintendent, gave leadership that pointed to spiritual enrichment.

The ministry of Dr. Gene Phillips and Evangelist Fred Thomas was under the anointing of the Spirit, and resulted in great altar services. The music and direction of James and Rosemary Green, together with the singing of a ninety-four-voice teen choir, was of the very best.

The spiritual tone of this camp was the richest, and was evidenced by holy demonstration, intercessory prayer, great altar victories, sweet fellowship, and hilarious giving.—Reporter.

Kansas District Assembly and Camp

The fifty-fifth assembly of the Kansas District was one of the greatest ever. General Superintendent Benner was at his very best in presiding, and blessed and challenged all present with his messages.

During every night of the camp meeting, God mightily used the singing of Brother Paul McNutt and the rich and stirring messages of Evangelist Stuart McWhirter. Great crowds attended, and there were shouts of victory in the old-fashioned camp meeting services.

Dr. Ray Hance, district superintendent, reported great all-time gains: Forty churches 10 percent or more for world evangelism; the district was a 12.83 percent district; total giving for all purposes \$1,129,796 with total to General Budget and missionary specials of \$145,026. Fifty-two churches received 351 members by profession of faith, and a total of 667 members were received, making the district membership 6,577.

At the conclusion of the report, Kansas District Nazarenes expressed their love and appreciation for Dr. and Mrs. Hance with an excellent love offering.

Under the leadership of Mrs. Ray Hance, district president, the N.F.M.S. was a "star" district for the ninth consecutive year. District Chairman W. A. Strong led the Sunday school to another successful year with an average attendance of 8,300.

The climax of the assembly was in the ordination service conducted by Dr.

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Benner on Friday morning. Joe Wayne Farrow received elder's orders, and Rev. N. R. Maynard was given recognition of elder's orders.

God's Spirit was truly outpoured upon the assembly and camp meeting from the very first. All services were held in First Church, Wichita, with Dr. G. A. Gough as host pastor.—EARL C. DARDEN, Reporter.

Eastern Michigan District Assembly

The fifteenth assembly of the Eastern Michigan District convened at Pontiac First Church, July 22 and 23, with Rev. J. E. Van Allen, host pastor.

Dr. Samuel Young was the gracious and efficient presiding general superintendent. The sessions were pervaded by the Heavenly Presence; hearts were stirred and blessed again and again, with a wonderful spirit of unity and love prevailing.

District Superintendent E. W. Martin's report—showing a growing membership now numbering 7,170; Sunday school enrollment of 15,339; giving to general interests, \$151,686; subscribing to Olivet Nazarene College Science building, \$101,911; and total contributions of \$1,410,146; together with the establishment of a new church in Warren Woods—was received with thanksgiving and enthusiasm. A generous love offering was given to the Martins, who are on an extended call.

The sessions climaxed with an ordination service as Norman Brown and James Krause received elder's orders, and Rev. Melvin Morgret's from a sister church were acknowledged.—H. DALE MITCHELL, Reporter.

THE LOCAL CHURCHES

Rev. Garland Johnson writes: "After pastoring our Capitol Hill Church in Oklahoma City, Oklahoma, for the past six years, I have resigned and accepted a call to our First Church in Columbus, Indiana."

Rev. Orville H. Kleven writes from Copenhagen, Denmark: "We returned to Copenhagen, March 8, after a short furlough period in the States. We began our deputation work in New York and wound up in the Los Angeles (California) area, and wish to thank all our good pastors and people for their gracious hospitality and generosity toward us. Since returning we have installed a new Conn electric organ—thanks to Brother and Sister Howard Dales and Miss McNay of Santa Monica, California, and the friends who gave so generously in our travel-expense offerings. Our people are thrilled over this lovely organ, and it adds so much to our worship services. We have recently received three members into our church. This month we are beginning Sunday school for the first time, this in addition to the children's services that have been held once a week for three years. During the month of June we had the privilege of having Brother and Sister Arnold Finkbeiner in our church. Brother Finkbeiner was a blessing with his artistic skill and fine messages."

FORT WAYNE, INDIANA—It is wonderful what God can do. We have just closed a revival with Evangelists H. A. and Helen Casey as special workers in their home church. We desperately need a revival here. God has helped us to gather a good group of laymen here during the past two years. We are now having an increase in attendance each week, with a good spirit prevailing. We thank the Lord for the ministry of Brother and Sister Casey with us.—SAMUEL P. SMITH, Pastor.

After three years in Troon, Scotland, Rev. Hugh H. Gorman has resigned the pastorate, having accepted a call to the Ballymacarrett Church in Belfast, Ireland. He has also resigned from the office of district N.Y.P.S. president, which he had held for the past three years.

Evangelist W. W. Geeding writes: "I wish to thank my many friends across the country for their prayers during my recent illness. God has marvelously touched me, and Mrs. Geeding and I are back in the evangelistic field. We give God praise."

Rev. Ernest Farris, elder on the Kentucky District, died July 26, 1964, in a hospital in Somerset, Kentucky. At the time of his death he was a member of the Science Hill church. He is survived by his wife, of the home address, Science Hill, Kentucky; one daughter; and three sons.

Rev. Eli Lipps, pastor of the church in Pioneer, Ohio, died July 10. He was a member of the Northwestern Ohio District. He is survived by his wife of the home address, Pioneer, Ohio.

Evangelist Daniel Stafford writes: "Due to a mix-up in dates, I have a cancellation for December 3 to 13. I would be happy to hear from anyone wishing this date. Write me, Box 11, Bethany, Oklahoma."

Dr. and Mrs. Roy F. Smce are now living on a small ranch in the San Joaquin valley in California. They may be addressed at 15497 Avenue 328, Visalia, California.

After pastoring the Emmanuel Church of the Nazarene in Quincy for three years, Rev. Gerald G. Van Tine has resigned to accept a unanimous call to pastor First Church in Mattoon, Illinois, and has assumed his responsibilities there.

Rev. James and Ruth Ford report: "After pastoring our home church at Greensboro, Indiana, for almost four years, the Bridgeport church for four years, and now closing our fifth year with the Stringtown church, we have resigned to return to the field of evangelism. We carry the full program—preaching, singing, and children's work. We would be happy to slate meetings together as preacher and singer, or separately as preacher or singer, and will go as the Lord may lead, for freewill offerings. Write us, Route 8, Box 677, c/o H. N. Shaw, Indianapolis 31, Indiana."

Rev. C. L. Chapman writes: "The past two years in the evangelistic field have been good ones, and God has blessed in giving many souls saved and sanctified at our altars. Feeling it to be the will of the Lord, I have accepted the pastorate of the church at Oakwood, Illinois. I wish to thank our pastors and churches who have made possible these past two years of gracious service in the field of evangelism."

Evangelist Joe Bishop writes: "Because of the church being in a building program, I have had a cancellation of the meeting slated October 13 to 25, with our church at Fayetteville, Tennessee. Also, I still have some open time in November. Write me, 1515 S. Jensen, El Reno, Oklahoma."

Evangelist John H. Lanier reports: "I wish to thank the many pastors with whom I have worked during the past year, on the Central Ohio, Eastern Kentucky, Northeastern Indiana, North-western Ohio, and Akron districts. I have conducted twenty-five revival meet-ings, and appreciate our wonderful pas-tors and laymen. God has blessed in giving many souls saved and sanctified. I have a few open dates in the spring and fall of 1965, and some choice open dates in 1966. Write me, Poplar Street, Junction City, Ohio."

Rev. Lindy G. Russell reports: "It has been my privilege to pastor the Plym-outh church on the Northwest Indiana District for almost eight years; good years with a fine people. During this time it was a joy to receive fifty-nine new members by profession of faith. I have now resigned to accept a call to our church in Waukegan, Illinois. If you have friends in the Waukegan area, or at the Great Lakes Naval Training Center, write me, 2112 N. Lewis Avenue, Waukegan, Illinois."

The Western Zone camp meeting of the North American Indian District, June 30 through July 5, at the La Jolla Nazarene Mission, in southern California, was blessed of God. Evangelist Thomas Hayes preached the old-time gospel, and sinners were converted, backsliders re-claimed, and some sanctified wholly. Fifteen tribes were represented in the camp, and a total of 150 seekers bowed at the altar. We appreciated Brother Hayes's emphasis on prayer and fasting. We also appreciated the work of Rev. and Mrs. Samuel Mackety with our young people, and the class conducted by Rev. Wallace Simpson for our local and licensed preachers. A spirit of love and cooperation prevailed in every activity. Rev. and Mrs. Jess Walling, resident missionaries, with their faithful people, spent many days of work in preparing for the camp. All meals were served free. Every expense of the camp was met, with the indebtedness on the dining hall lifted. We give God thanks.—E. H. TIMMER, Reporter.

Rev. Sherman D. Hunter writes: "After nine wonderful years at our First Church in Dubuque, Mrs. Hunter and I have accepted the call to our church in Muscatine, Iowa."



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SALINA, KANSAS—In July, Trinity Church had a glorious, ten-day revival with Evangelist Thomas Hayes. He is a man of prayer and faith, and God used his ministry to help many souls—in conversion, reclamation, and entire sanctification. Divine healing is an important part of Brother Hayes's ministry, and in the Saturday night healing service a number of people received a definite touch from God for their physical needs. The revival closed in a blaze of glory, and we are now praising God for the victories won, and the lingering presence of the revival spirit. Love and unity prevail in the church.—**JACK SEANTY, Pastor.**

San Antonio (Texas) South Church had a week of revival services in July, with Evangelist and Mrs. W. L. French as the special workers. We appreciated their ministry in sermon and song. God blessed the services, new people were reached, and five souls prayed through to definite victory at the altar. In spite of the death of one of our members during the meeting, we thank God for His help and blessing. The Sunday school averaged eighty-seven for the past three months, the property is paid out of debt, and new furniture has been installed. We are now in our sixth year as pastor of these fine people.—**A. L. DENNIS, Pastor.**

Evangelist David J. Vascoe writes: "We preached two Sundays in June at our church in Ardmore, Oklahoma. The people were blessed and God gave us a wonderful time. Rev. Carl Bunch is the good pastor."

Licensed Minister Joseph J. Wetty died July 22 of a heart attack. He was a member of the Washington District. He is survived by his wife and two daughters of the home address, Route 2, Weatherly, Pennsylvania.

Evangelist H. E. Darnell writes: "The recent rumors that I had died of a heart attack are entirely false—I am still very much alive by God's grace and mercy, and enjoying the blessings of the Lord. I will be going on with the meetings as slated; and have an open date in the fall of 1965. Write me, Box 929, Vivian, Louisiana."

SACRAMENTO, CALIFORNIA—Ardent Church recently experienced what old-timers here are calling the greatest revival in the church's history. Evangelist Fred R. Lester and Gospel Singer Mary Jayne were the special workers in a three-week campaign. Brother Lester is a rugged evangelist, and Mary Jayne sang in the Spirit. Altars were lined in the three separate tides that built in the successive weeks of the campaign. Two-hundred-dollars-per-week additional tithe was pledged by members and friends who walked in the light of God's commands. Truly, revival came to Arden Church!—**CLYDE A. RHONE, Pastor.**

Rev. and Mrs. Dean Hellenga of Live Oak, California, are now serving in our church in Ketchikan, Alaska. July 5 was their first Sunday in this new assignment.

Evangelists Billy and Helen Smith write, "We have an open date, November 18 to 29, which we shall be glad to slate as the Lord may lead. We care for the full program—preaching, music, and young people's work. Write us, 816 McKinley Avenue, Cambridge, Ohio."

ATCHISON, KANSAS—Our church recently had a wonderful revival with Evangelists Jarrette and Dell Aycock as the special workers. God blessed in giving more than one hundred seekers, and twenty-six new members by profession of faith. Dr. Aycock's ministry and Mrs. Aycock's singing left the church in better spiritual condition than I've ever known it. We give God praise.—**FRED WENGER, Pastor.**

Evangelist Thomas Hayes writes: "I have two open dates for the fall and winter, November 19 to 29, and December 3 to 13. I shall be glad to slate these as the Lord may lead. Write me, c/o our Publishing House, Box 527, Kansas City, Missouri 64141."



"SHOWERS of BLESSING" Program Schedule

September 20—"Two Magnets: Toward Which Are You Headed? Part II—Two Great Magnets," by Russell V. DeLong

September 27—"Part III—Two Magnetic Fields," by Russell V. DeLong

October 4—"Part IV—Two Qualities of Heart," by Russell V. DeLong



THE BIBLE LESSON

By **NELSON C. HINK**

Topic for September 20:

The People Demand a King

SCRIPTURE: I Samuel 8—11 (Printed: I Samuel 10:17-26)

GOLDEN TEXT: Blessed is the nation whose God is the Lord; and the people whom he hath chosen for his own inheritance (Psalms 33:12).

It is sad to see people settling for a second best. It is dangerous to press God to come to our terms. "He gave them their request; but sent leanness into their soul" (Psalms 106:15). God can be coerced into saying, "Yes," to us, but we are sorry for it in the end. The most classic example of this in all the Bible is in the case of Balaam. God first of all told him not to go with Balak's servants. Then He told him to go, but only to say the things that would be given. But a little later the angel of the Lord almost smote him down—all because he had not obeyed God's call in the first place.

Israel now is going through the transition from a weak coalition of tribes into a powerful monarchy. Now that they begin really to feel their power, will they still trust God, or will they turn to their own selves for leadership? God testifies that in their choice "they have

rejected me, that I should not reign over them" (I Samuel 8:7).

What is the ideal situation in life? It is where God is known, loved, worshipped, and obeyed. Having His will fulfilled in our lives is the best thing that can ever happen to us.

As stewards, we are responsible in carrying out the opportunities of service God affords us. Just the little things God would have us to do fit importantly into His program.

Someone has observed that it is a sobering thought that the war with Japan possibly could have been averted had not a certain young Japanese student been insulted in a California barbershop—a young man who later became prime minister of his country could never forget the unfriendliness of one American.

From the moment Israel began to want a king to reign over them, their stock began to go down with the Lord. Our golden text for this lesson is just as pertinent and workable today as it was 2,987 years ago when it was written. God wants to be sought in all our affairs, all the way from the individual clear up to the nation.

Does God try to "fit in" with our way of living today? Maybe not, as such, but it is good to know that God is doing His very best for everybody. It is up to us to seek and to find that best—which always is "the center of the will 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.

Deaths

WILLIAM L. ELKINS, age sixty-one, died in a hospital recently in Knoxville, Tennessee. He was a member of Calvary Church of the Nazarene, and chairman of the Church School Board of the East Tennessee District. He operated furniture stores in Clinton, LaFollette, Lake City, and Jamestown, Tennessee. He was a very faithful and active Nazarene layman. He is survived by his wife, Mrs. Eula Powell Elkins; a daughter, Mrs. E. Ross Sanders; a son, Wm. L. Elkins, Jr., of Knoxville; three sisters, Mrs. Lea Atchley, Mrs. Dewey Kibble, and Mrs. G. B. Lea; and a brother, Francis R. Elkins. Funeral service was conducted by his district superintendent, Rev. Victor Gray, assisted by Dr. L. B. Hicks.

MRS. SHARON JOHNSON HORNER of Mobile, Alabama, died on June 13, 1964, at the age of twenty. Funeral was conducted by Rev. Reeford L. Chaney on June 15 at Mobile First Church of the Nazarene, exactly one year after she had become the bride of Jim Horner of Mercer, Wisconsin, at that same altar. She was a beautiful and devout Christian, the youngest of six children (three boys and three girls), all active in the church. Her mother, Mrs. Corrine Johnson, is a charter member at Mobile First.

RAYMOND E. BOWEN, age forty-seven, formerly of Huntington-Charleston, West Virginia, died at his home in Cucamonga, California, on June 17 after suffering a severe attack. He joined the Church of the Nazarene in Charleston, West Virginia, in 1940 at Davis Creek, where he was a member of the board. Later he transferred his membership to Charleston First Church, where he served as a member of the board and taught a Sunday school class. In 1957 he and his wife moved to California, and became members of the Pomona Church of the Nazarene. He is survived by his wife, Virginia Young Bowen; his parents, Mr. and Mrs. Berry Bowen of Huntington, West Virginia; and seven brothers and sisters. His pastor, Rev. A. F. Hayes, was in charge of the funeral service.

MRS. SARAH C. GAFFNEY was born May 5, 1884, at Dover, New Jersey, and died June 21, 1964, in Dover, after a long illness. She had been a member of the Dover Church of the Nazarene since 1925. She is survived by her husband, Jerry B.; three sons, Rev. Maurice D. Laurie, Chaplain George C. Laurie, and Ralph Gaffney; one daughter, Irma Branchfield; one brother, Roy Ervey; and one

sister, Christine Bailey. Funeral service was held in the Dover Church of the Nazarene, in charge of the pastor, Rev. Jay Patton.

PAUL MARCUSON was born in Lund, Kansas, March 2, 1898, and died in San Jose, California, July 9, 1964. He was united in marriage to Ruby Mae Scott in 1922. To this union four children were born. Mrs. Marcuson died a few years ago. They were both faithful servants of God, and loyal members of the Church of the Nazarene. He is survived by four children, Keith Edward, Paul Edwin, Teddy Lindy, and Eunice Louise Bitzer, all of San Jose; also by brothers and sisters. Funeral service was conducted by his pastor, Rev. Harold Beeson, assisted by Rev. Paul Simpson, with interment in Oak Hill Memorial Park, San Jose.

RETTA BOWMAN HEDGLIN, age eighty-eight, died July 18, 1964, in Grove City, Pennsylvania, where she had been living with her son, Stanley. "Grandma," converted and sanctified at an early age, served God faithfully. Dedicated completely to the Wesleyan cause, she was a faithful Nazarene and a blessing to all who knew her. She was a victorious warrior of the Cross to the end of her life. Her pastor, Rev. Gordon Graves, conducted the funeral, with burial in Findly Cemetery at Mercer, Pennsylvania.

IRVIN MONROE VAUGHT, born October 11, 1894, died July 7, 1964. He was a charter member of the Somerset, Kentucky, Church of the Nazarene, and very active in the work of the church. He had been granted local license by the church. He is survived by his wife, Mary McGahan Vaught. Funeral service was conducted at the church with his pastor, Rev. A. A. Farris, officiating. Burial was in the Science Hill cemetery.

Announcements

NOTICE

—Rev. Allen J. Fisher, who has been a successful pastor on our district, is entering the field of full-time evangelism. I recommend him to our people everywhere for revivals and conventions.—Bert Daniels, Superintendent of Washington Pacific District.

WEDDING BELLS

Miss Mary Anne Esterson and Mr. Larry Cundy of Mitchell, South Dakota, were united in marriage on July 15 at the home of the groom, with Rev. W. A. Cunningham officiating.

Miss Pattie Rae Grannis of Pasadena, and Wallace A. Littes of Camarillo, California, were united in marriage on June 12 at Central Church of the Nazarene, Pasadena, with Rev. Don Irwin, pastor, and Rev. Harper L. Cole, uncle of the bride, officiating.

BORN

—to Connie and David Wayman of Danbury, Connecticut, a son, Kevin Scott, on August 11.

—to Bill and Ruth (Yocom) Brewster of Central Point, Oregon, a son, David Jeffrey, on August 5.

—to Dr. and Mrs. Joseph Tracy of Nampa, Idaho, a daughter, Heather May, on August 1.

—to Terry Brooks and Gwen (Walker) Swift of Stillwater, Oklahoma, a daughter, Brooks Ann, on August 1.

ADOPTED

—by Mr. and Mrs. David R. Eigsti of Midland, Michigan, a daughter, Elizabeth Ruth; she was born June 25, 1964.

SPECIAL PRAYER IS REQUESTED

by a Christian lady, eighty-two years of age, that the Lord will give her strength and help her find ways to earn money for God and His work.

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HARDY C. POWERS

Assembly Schedule

New York September 25 and 26

G. B. WILLIAMSON

SAMUEL YOUNG

HUGH C. BENNER

V. H. LEWIS

GEORGE COULTER

Assembly Schedule

North Arkansas September 23 and 24

Assembly Information

NORTH ARKANSAS, September 23 and 24, at the church, 420 W. Emma St., Springdale, Arkansas. Pastor Frank Skillern. General Superintendent Coulter. (N.Y.P.S. convention, September 21; I.F.M.S. convention, September 22.)

NEW YORK, September 25 and 26, at the reformed Church, Church Street, Spring Valley, New York. Nazarene pastor, Rev. Raymond Hedges, 15 West St., Spring Valley, N.Y. General Superintendent Powers. (N.F.M.S. convention, September 4.)

the Answer corner

Conducted by W. T. PURKISER, Editor

In regard to II Corinthians 1:15, which reads, "And in this confidence I was minded to come unto you before, that ye might have a second benefit," is Paul referring to a second step of grace as we know it, or is he referring to another visit in which he might be a double blessing?

Probably the latter is the primary intent, although the Corinthians certainly needed the second blessing "properly so-called," and Paul was obviously concerned that they get it.

At any rate, there was more here than just a second visit, since the apostle twice

writes that he is coming the third time (II Corinthians 12:14; 13:1). His hope is that his third visit might be a double benefit by encouraging them to cleanse themselves "from all filthiness of the flesh and spirit, perfecting holiness in the fear of God" (7:1).

Would you please tell me why Peter was mentioned specifically in Mark 16:7? Since he was a disciple too, he would have been told with the others, I should think.

The verse reads, "But go your way, tell his disciples and Peter that he goeth before you into Galilee: there shall ye see him, as he said unto you." It is the command of the angel to the women at the empty tomb on the morning of Christ's resurrection.

I believe the reason for the special

mention of Peter was the fact of his denial of Christ (14:66-72). It is quite likely that he would have felt himself entirely unworthy of being counted a disciple any longer. The angel was making it clear that Peter was included, even though he had denied any acquaintance with Jesus during the trial.

Our church voted to be a 10 percent church by giving for world evangelization 10 percent of the previous year's income. However, most of that money is given in the Thanksgiving and Easter offerings. Doesn't this seem inconsistent with tithing practices as applied to the individual? Shouldn't we tithe our regular income each week or month, and not just give large sums twice a year? If we paid 10 percent of our current income each month, then the Thanksgiving and Easter offerings would be over and above, and be truly offerings.

You have a very good point. The only thing, our first effort should be to get as many of our churches as possible up to the 10 percent level including their Thanksgiving and Easter specials.

Then there is one point at which the analogy with the individual tither breaks down. That is in the fact that the spe-

cial gifts of the people, over and above their tithe (or catching up with it, as I suspect sometimes happens in the special offerings), are the income of the church. There is a sense, then, in which the church is in the position of one who receives a smaller regular income with two large bonuses twice a year.

Shouldn't a pastor pastor his whole flock, or should he give all his time to young people who just come Sunday morning and attend socials?

Your question practically answers itself. The pastor is the pastor of the entire congregation, of every age level.

Still, don't misjudge him if he seems to give special attention to the young people who attend on Sunday morning. They are his prospect list, or to change the comparison, the cutting edge of his

program of evangelism.

Most pastors have to work on the rule Jesus spoke of when He said, "They that be whole need not a physician, but they that are sick." The spiritually whole older members of the congregation require less time from the doctor than those who are spiritually sick.

What are devils or demons? Satan's helpers or what?

The term in the Greek New Testament is *daimonia*, and is best translated "demons." There is one devil (*diabolos*—an accuser, a slanderer or maligner), whose name is Satan; there are many demons, who are in fact his underlings or helpers (his "angels" or messengers, Matthew 25:41). The devil and his demons constitute "the power of darkness" in contrast to "the kingdom of God" or "the kingdom of his

helpers or what?" (Colossians 1:13).

This kingdom of evil is also referred to in the New Testament as "principalities," "powers," "the rulers of the darkness of this world," "spiritual hosts of wickedness"—ASV (Ephesians 6:12). It is indeed a lost cause (Colossians 2:15). but fighting on desperately until its final destruction (Revelation 20:12-15).



Fall Rally Day Plans Changed

Dr. Kenneth S. Rice, executive secretary of the Department of Church Schools, has announced that plans for the fall Sunday school rally days have been changed. The General Board has voted to substitute one Rally Day on October 25 for the two previously planned for October 4 and November 22.

Because the pastor's date book was published before the change, there has been some confusion as to the Rally Day date, Dr. Rice reported. The fall Sunday school Rally Day is now scheduled for October 25 throughout the denomination.

Stevens Elected Kansas City District Superintendent

Dr. Roy F. Stevens, district superintendent of the Minnesota District for the past ten years, was elected superintendent of the Kansas City District at the assembly in Kansas City First Church.

New Indianapolis District Superintendent

The Indianapolis District Assembly elected Dr. Remiss Rehfeldt, former executive secretary of the Department of Foreign Missions, to the office of district superintendent. Dr. Rehfeldt has served as an evangelist since 1960. The Rehfeldts will move to Indianapolis from their home in Hilda, Missouri.

Nazarene Pioneer's 85th

Dr. Andrew O. Hendricks, pastor, evangelist, former district superintendent, and a lifelong booster of missions, is looking forward to his eighty-fifth birthday anniversary on September 27. He is bedfast at the family home, 1801 E. Elizabeth Street, Pasadena, California.

This date will also be the sixty-fifth anniversary of the start of his ministry. Dr. Hendricks last served as a missionary to Trinidad and also Barbados. He is being cared for by his wife, Mrs. Mamie Bailey Hendricks, also a former missionary.—N.I.S.

Grant Swank Wins National Essay Award

Rev. Grant Swank, pastor of the Seventeenth Avenue Church of the Nazarene in Calgary, Alberta, Canada, has won first prize in a national essay contest sponsored by the Winona Lake Bible Conference. He wrote on "Christianity's Social Concern in America," affirming the Christian principles upon which American society is based and which have contributed to our unique freedoms.

He was presented with a citation award by Congressman Walter Judd at Winona Lake Bible College on August 30.

The first prize is an all-expenses-paid trip to the Holy Land for Mr. Swank and his wife. They are scheduled to make the trip during 1965.

Mr. Swank is a graduate of the Nazarene Theological Seminary in the class that finished in May, 1964. He is the son of Mr. and Mrs. J. Grant Swank, Forest Park, Illinois. His sister is Mrs. Karol Porter, private secretary to Rev. B. Edgar Johnson, general secretary.—N.I.S.

The Londons Complete One Million Miles of Travel

Now seventy-five years of age, Dr. A. S. London has completed over one million miles of travel, accompanied by Mrs. London, as a lay Sunday school evangelist in the Church of the Nazarene. He has visited twenty-three hundred congregations in fifty-five years of labor.

Dr. London has also served as president of two colleges of the church: Bresee College in Hutchinson, Kansas; and Central Nazarene College in Hamlin, Texas. Both institutions later merged with the present Bethany Nazarene College in Bethany, Oklahoma.

Dr. and Mrs. London live in Oklahoma City, and are active members of Oklahoma City First Church.



Norway Seamen's Mission Marks 100th Anniversary

OSLO (EP)—Special events were held across Norway in August celebrating the 100th anniversary of the Norwegian Seamen's Mission.

Observances by 282 local societies climaxed on August 28-31 with a national celebration at Bergen, the mission's headquarters city.

Lutheran leaders from Sweden, Finland, Denmark, and Germany attended the Bergen event.

Israel Rejects Extreme Legislation Against Conversions

JERUSALEM (MNS)—On June 24 the Israeli parliament rejected a bill intended substantially to prohibit missionary activity. The defeated bill, proposed by Rabbi Shlomo Lorinez of the National Religious Party, provided that "no person shall accept into an educational institution in which religious instruction or religious worship takes place, a minor belonging to another religion, except with the written consent of the head of the religion to which the minor belongs."

A compromise bill, proposed by the minister of justice, Dr. Dov Joseph, is

much milder and apparently has the full support of the government. It would require no more than the consent of both parents for the child's conversion. This provision changes little of substance in the present law, dating from 1927, which makes it necessary for the minor to wait until he is eighteen years of age before converting to another faith if his parents object.

Catholic School to Get City Bus Service

DOVER, N.H. (EP)—Despite opposition by the Dover Ministers' Organization, public school buses will transport Dover students to and from St. Thomas Aquinas High School, regional Roman Catholic institution at Dover Point.

The Dover School Committee authorized the service some time ago subject to legal confirmation. City Attorney T. Casey Mohr has now ruled that the plan is legal. It is not mandatory for the city to provide the bus service, he said, but there are no laws to bar the School Committee from offering the service.

Chicago Youth Organizations Merge

CHICAGO (EP)—A long-standing barrier between evangelical youth organizations here fell quietly this summer when Youth for Christ and the Hi-C Bible Clubs of Chicago announced a merger. The merger takes effect with the opening of the school year.

The new organization will sponsor rallies and club work in the greater Chicago area, the rallies to be known as Youth for Christ and the clubs as Hi-C. An estimated 2,000 high schoolers are active in the 120 clubs involved.

"We feel this measure will strengthen youth work in this part of the country," said Dr. Carl Biehl, president of Youth for Christ International. Harold Wittenborn, chairman of the Hi-C board, pointed out that Hi-C and Youth for Christ have been in operation for over twenty years. "This step of 'ecumenicity' should encourage other youth organizations across the land to similarly join hands and make their total efforts for Christ more effective and permanent," Wittenborn concluded.

POAU Leader Raps

U.S. "Handouts" to Churches

ST. LOUIS, Mo. (EP)—A warning that there is a danger of "too much church" in America was issued here by Dr. C. Stanley Lowell of Washington, D.C., associate director of Protestants and Other Americans United for Separation of Church and State.

Addressing the annual meeting of the North American Christian Convention, the Washington, D.C., clergyman explained that he was not referring to "too much religion or too much spiritual concern," but the "steady, cumulative process of building up the institutional scope of the church at the expense of the taxpayer."



1 Breaking ground for a \$48,000 educational building addition to the First Church of the Nazarene of Alexandria, Virginia. District Superintendent V. W. Littrell lifts the first shovel of earth; while looking on, from left to right, are John Danner, E. L. Yingling, and James A. Benton, trustees; Evangelist S. P. Fox; Pastor A. V. Mountford; Mrs. C. A. Goad, charter member; Kemp R. Rush, First Federal Savings and Loan Association of Alexandria; Jess W. Gentry, Sunday school superintendent; and Claude S. Burtnette, Jr., contractor.



2 In a surprise presentation at the Abilene District Assembly, two new churches were launched on the district. The pastors and their wives are pictured with District Superintendent Raymond W. Hurn. Left to right are Rev. and Mrs. Melvin McCullough, who will pastor a new church in Fort Worth, Texas; Superintendent Hurn; and Rev. and Mrs. Joe Tompkins, who will take the church in Canyon, Texas, a city of 7,000 population eighteen miles south of Amarillo.



3 The First Church of the Nazarene, St. Paul, Minnesota, was dedicated with Dr. Roy F. Stevens, district superintendent of the Minnesota District, as speaker. The structure is valued at \$90,000, and represents a major advance for the congregation. The present attendance and interest are at the highest levels in the history of the church, which was organized in 1927. Rev. Glenn I. Lord is the pastor.



4 Chaplain (Lt. Com.) Leroy A. Bevan stands with General Superintendent G. B. Williamson; Dr. Wm. Greathouse, president of Trevecca Nazarene College; and District Superintendent L. S. Oliver, in the chapel on board the U.S.S. "Lexington," anchored off the U.S. Naval Air Station in Pensacola, Florida. The occasion was a visit to the aircraft carrier by officers and delegates of the Alabama District Assembly, held in Pensacola First Church. Chaplain Bevan is one of thirty-two

News in Picture



Nazarene ministers in the United States chaplaincy.

5 A view of the laymen's dinner sponsored by the Department of Evangelism at Portland at which a decision was made to have an International Laymen's Retreat for the Church of the Nazarene in 1966. Department Executive Secretary Edward Lawlor is addressing the group.

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