

# Herald of HOLINESS



*Official Organ of the  
Church of the Nazarene*

*"Let the fields rejoice,  
and all that is therein"  
I Chronicles 16:32*

*August 21, 1963*



# THE LAME MAN SHALL LEAP

AN OUTSTANDING BENEFICIARY of Pentecost was nameless. We do, however, know several things about him. Had he been an athlete his leaping would have gone unnoticed. But being now more than forty years old and lame from birth his walking and leaping drew a crowd. This often-seen beggar, who dragged around useless feet and ankle bones, was instantly healed and became a sensation. There was no pretense. He stood before the throng enjoying perfect soundness. The omission of his name might suggest that he was to be a representative of millions whose specific need was to be met by the power of God's Spirit working mightily in those who obey Him.

The apostles disclaimed any credit for the miracle. The vaunted miracle workers of today seek wide publicity. But Peter and John ascribed all power, holiness, and praise to Jesus of Nazareth. They charged no fee and did not take a collection to relieve

their own confessed poverty. These witnesses for Christ were not inflated by acclaim nor frightened by the threats which their noteworthy work had provoked from the rulers. They used the opportunity to proclaim to the multitude that Jesus whom they had crucified was risen, and was present there to do this miracle of healing.

Through His humble, Spirit-filled witnesses Christ did for men that which met their need. Blind eyes were opened. Deaf ears were unstopped. Lepers were cleansed. Withered hands were restored. The dumb spoke. Palsied men took up their beds and walked. The mentally ill, devil-possessed, were made free and whole. This lame beggar now enjoyed freedom in action and independence to hustle for himself.

The men Christ makes whole are new creatures possessed of restored powers of body, mind, and will. The alcoholic becomes disciplined in so-

*General  
Superintendent  
Williamson*



berness. The liar speaks the truth. The thief lives honestly. Corrupt hearts are made pure. The victim of a guilt complex finds peace through confession and faith.

Christ is the adequate Saviour. Isaiah's prophecy is fulfilled—"The eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. Then shall the lame man leap as an hart, and the tongue of the dumb sing" (35:5-6).

# Is PURITY Peripheral?

By KENNETH T. MEREDITH, Pastor, Lawrence, Kansas

*And God, which knoweth the hearts, bare them witness, giving them the Holy Ghost, even as he did unto us; and put no difference between us and them, purifying their hearts by faith (Acts 15:8-9).*

ACCELERATION and specialization are familiar terms used to describe symptoms of the shrinking world in which we live. They are not only terms that are compatible, but terms that cannot be separated. As the pace of living increases and the mass of knowledge swells its volume, we are forced to recognize that the day has long since passed when any man could have an overview of knowledge of the specifics of all fields. We have been driven to specialization. Today as never before the Jack-of-all-trades not only finds himself "master of none," but usually finds himself outside looking in.

All this has brought a demand to find the basic, central, and essential factors in all areas in order that man may become intelligently familiar with any area aside from his specialization.

The founding days of the Early Church had not the complications of our present society, but even then there was the necessity of defining the essentials in contrast to the incidentals, the primary in contrast to the secondary, the central in contrast to the peripheral. It is in this setting that our scripture emphasizes heart purity as the central element of the Pentecostal experience, in contrast to the peripheral manifestations that often become confused in the realm of our experiential relationship with God.

This scripture was an official church doctrinal proclamation made by Peter as the presiding elder of the "General Board." The board had been called in special session to examine the work of Paul. Some had accused him of compromising on the mission field. His converts who sought full salvation or entire sanctification had not had the accompanying manifestations of Pentecost. The "cloven tongues like as of fire," the "sound from heaven as of a rushing mighty wind" were not present; and besides this, they did not as a rule "speak with other tongues."

Yet after thorough examination by this council of the Church, Peter stated that the gentile converts had received an identical experiential relationship with God. "God. . . . put no difference between us

and them." They had received that which was essential, basic, primary, and central. "God. . . . put no difference between us and them, purifying their hearts by faith." The witness of the Spirit was present. The Holy Ghost wrought the work which in its basic essence was a heart-purifying experience.

In the multiplicity of our age with the demands made upon us, let us not be led aside and take peripheral manifestations for central reality. Let us not seek evidences rather than experience. Heart holiness is heart purity. Purity is not peripheral but central!

## Beyond That Last Tomorrow

*Beyond that last tomorrow  
Is a land of peace and rest,  
And I'll only reach its portals  
If today I've done my best.  
The Saviour waits to greet me,  
And He gently leads the way  
Above earth's disappointments  
To a realm of endless day.*

*Beyond that last tomorrow  
Is a place not made by hands,  
Where roses need no raindrops,  
And where walls of jasper stand.  
Beyond life's final sunset,  
Far above the rainbow's bend,  
I'll share the wealth of heaven  
With the Lord, my dearest Friend.*

*Beyond that last tomorrow  
I will go when God does call,  
And angel wings will bear me  
To a land beyond recall.  
Across its mystic border  
With my loved ones I will sing.  
Beyond that last tomorrow  
I will dwell with Christ, my King!*

By EDITH ROBERTS

# Aren't You

# Going to measure?



By RUTH VAUGHN

I MEASURED my little boys today by the chart which hangs in our bathroom. In regal splendor, my seven-year-old towers three feet, ten inches. My baby proudly measures up to two feet, eight. How thrilled they are with their names which I write beside the numbers on the chart! They are growing—slower than they wish—but faster than my mother heart desires. My little boys are growing!

As I finished writing their names, the older one asked, "Mommy, aren't you going to measure? Don't you grow?"

I went back to the curtains on which I was working. But the question kept racing through my mind: "Mommy, aren't you going to measure? Don't you grow?"

Well, am I going to measure? Do I grow? I asked myself. I stopped the machine and looking thoughtfully beyond the room with its bare windows and measured myself.

Well, last year someone had said a stinging remark and I had burned inside with resentment. But yesterday a bitter statement came and I looked beneath it and understood the reason why and loved in spite of wrong.

The devil comes about with his tales of woe and depression, to which I used to listen with bated breath and then would sink into the depths of despair and pessimism, forgetting totally to trust in my Heavenly Father. But this morning he slipped up and whispered doubts and fears about a certain problem and I cast him aside and began to sing a song of trust and praise. And sunshine skipped about my soul even in the presence of foreboding clouds.

I once demanded my own way and cried and pouted when it did not come. But today I yielded my desires to another and felt a strange surge of joy. I sacrificed my wants for another and felt no regret.

There was a time the spirit within me was rest-

less and hurried. I worked feverishly at tasks assigned. There was a tension which controlled my being. But these days I am filled with a sweet, untroubled peace; quietness flows through the veins and arteries of my body and I move in serenity and grace. I have discovered the strength which cometh from above, the peace that passeth understanding. I can be quiet inside.

Once misunderstandings would come and I did not take time to search out the beauty that lies within another's heart. But last month I swallowed prejudice and found such a one to be—not contemptible—but lovable and dear. I looked beneath the exterior and found in the human heart loveliness such as I had never dreamed. I found grandeur and dignity which commanded my respect. I found a friend who dissolved misunderstanding when I took time to understand the heartbeat inside.

"Mommy, aren't you going to measure?"

Yes, it's good to stop and take stock occasionally. It shows improvement—and sometimes weak spots.

"Don't you grow?"

I smiled as I started the machine over the bright red curtains. "Yes," I told the dotted ruffle, "I grow. But oh—so very slowly! So very slowly!"

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***"We must restore the distinction to the word 'News' as Christians use it. The repeated handling of the word in our common life has made it mean something quite different from the sense in which the gospel is 'good news.' News, as we hear it daily, most often is information, usually information about other people. It confronts us with no decision; it leaves us with no need of response; it implants no radical hope. Yet in the gospel sense 'the news' is vastly different. It is proclaimed to those who are involved. It is not information; it is tidings for which we have been waiting, changing the whole situation of our lives."***—Gene Bartlett.

## The Cover . . .

***A farm scene in the hills south of Salem, Oregon, looking east towards the Cascade Mountains. The snow-capped mountain in the distance is Mount Jefferson, elevation 10,495 feet. Through verdant fields such as these, delegates and visitors to the Sixteenth General Assembly will travel next June. The Quadrennial Conventions of the N.F.M.S., N.Y.P.S., and Church Schools Department meet June 18-20, 1964. The General Assembly convenes June 21-26, 1964.***

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# The **F**OCUS of Christian Faith



*By IAN A. BEAMS, Pastor, Benton, Illinois*

CHRISTIAN FAITH is neither blind nor out of focus, as some may surmise. Rather, it is a superior vision that sees beyond the inadequate extent of natural sight. The focus of Christian faith is not fixed on the material resources of this world, but it is centered on God, the Sovereign of the universe. It specifically concentrates on the salvation of God—"Looking unto Jesus the author and finisher of our faith" (Hebrews 12:2).

Life itself determines that all men are creatures of faith. But there are diverse opinions as to what exists as worthy and reliable objects of faith. Christians cling to the reality of God and the truth of His manifold revelation. Others hold only to the visible security provided by material things, overlooking the fact that all material existence is transitory and thus unworthy of faith. The validity of any faith is established by its focus, the object it apprehends.

## **Christian Faith Is Reasonable**

The world, of course, questions the Christian's faith because he believes even though he does not see. To the world, "seeing is believing," and the reasonable is only that which can be understood by human rationalization. However, the faith of a Christian is not unreasonable just because his faith in God extends itself beyond circumstantial evidence.

In reality, the reverse is true: All faith that does not look to God is unreasonable. Faith in all other objects is misplaced. It is merely wishful thinking which hopefully awaits the eventual occurrence of that which is desired. This is the fateful condition of the faith of this world, hoping and working that the right causes will produce the desired effects in due process of time. Such faith in vacillating circumstances is necessarily short-lived and impotent.

Faith can be justified only so long as its object lives in providential power. Moreover, a reasonable faith must recognize that spiritual needs cannot be satisfied by material gods, but it must look to the One who made man after His likeness. The object of Christian faith is eternal, and its venture sensibly concerns the deep needs of humanity.

## **Christian Faith Is Focused on the Living God**

This is the single focus of Christian faith, fixed on the changeless, omnipotent God, who inhabits eternity. It remains steadfast because of the substantiating evidence of God's activity throughout human history. However, there is a sense in which the faith of a Christian is neither of himself nor in himself—it is "the gift of God" (cf. Ephesians 2:8).

A Christian trusts in God because his faith comes from God. It is not derived from material security, nor is it dependent upon the rationalistic understanding of this world. Instead, it is attached to the knowledge of God which is available to those who will believe on Him. The focus of such faith is established by the righteousness and faithfulness of the living God.

God has revealed himself to mankind in many ways. His Spirit has dealt faithfully with all men, speaking through the law and the prophets, and then through the Son. Now faith is not only coupled with the Word of His precept, but also to the Lord Jesus, the Word made flesh. As Christ was given for our redemption from sin, this sacrificial display of divine love invites complete trust in Him.

## **Christian Faith Is Real**

When faith is focused on God, it releases a certainty of expectation, for ultimate reality is involved. This confident character of Christian faith is spoken of as "the assurance of things hoped for, being the proof of things not seen" (Hebrews 11:1, A.N.T.). Such faith perceives as real fact that which is unrevealed to the senses by the light of divine commitment.

This destroys the false notion that anything which cannot be seen, measured, or touched is not real. Rather, the realities of faith are governed by the promises of God and the persistence of the believer in claiming them for his own. When the truth of God lays hold of the total being of an individual, and he unwaveringly grasps it for himself, faith becomes a reality that is personally revealed.

### Christian Faith Is Personal

Faith in God through Jesus Christ must always be person to Person—a personal response to that which is personally given. The truth of God is put forth as a personal challenge to all who will hear. It is written, "Faith cometh by hearing, and hearing by the word of God" (Romans 10:17). God, then, perfectly manifested himself in Christ, that His truth would be made known in the fullness of precept and personal example.

As the Word was made flesh for our salvation, Jesus Christ becomes the personal focal point of every Christian's faith. He suffered the curse of sin in our stead, and by faith in Him we are justified before God the Father. He arose the Victor over sin, death, and hell. Following Jesus Christ, the Focus of our faith, we find the courage to face life today, and the hope to anticipate life in the eternal tomorrows.

Which Are You . . .

# Prophet of DOOM or DELIVERANCE?

By JAMES MACLEOD

Pastor, Drumore, N. Ireland

PILGRIMS on the way heavenward know that many dangers beset them, but no danger is greater for those who accept the Bible as the Word of God than accepting an interpretation of the Word which is not in accordance with the will of God.

Roman Catholics declare that the greatest evil result of the Reformation is that every man has become his own priest, and therefore at liberty to interpret scripture (and/or tradition) for himself; this, says the Church of Rome, is the explanation of so many divisions and denominations in so-called Protestant circles.

Now it is true that comparatively few Christians read and study the Bible alone or in classes; therefore their opinions and convictions come from expositions given by their leaders. These expositions can be correct or incorrect, proper or improper, and divisions are chiefly due to differences of opinion on what is appropriate or otherwise.

As a rule, it is not difficult for a Christian to discern who are false prophets, their fruits revealing them; but it certainly is not easy to lay hold on the truth when at some time two recognized prophets express opposite opinions.

In Jeremiah 28 an incident is reported which presents this very problem of whom to believe. The two prophets mentioned are Jeremiah and Hana-

niah, both recognized as prophets of the Lord, and authorized to give forth the Word of the Lord. However their prophecies were quite different for the same situation, and one of them was bound to be in error, and certain to give wrong leading to the people. Both gave their messages at a time of great distress, and just when definite leading was of great importance.

Jeremiah, wearing a wooden yoke around his neck, declared that the yoke was a symbol of the coming enslavement of Judah by the king of Babylon, Nebuchadnezzar. Hananiah, snatching the yoke from his brother prophet's neck and breaking it, declared that the Lord would speedily deliver His people. Here is the problem confronting the people—*doom or deliverance?*

Today we have prophets of doom and also prophets of deliverance, but both cannot be correct. To substantiate his position, Jeremiah, instructed by God, started to wear a yoke of iron, an unbreakable symbol of the doom that was near at hand; for this he was put in prison and was about to die. Recently a leading British politician said (and in largest headlines, too) that there were too many Jeremiahs around, gloomily forecasting doom, while others saw greater-than-ever glories ahead.

Hananiah preached with enthusiasm, saying as from the Lord, "Within two full years will I [the Lord God] . . . break the yoke of the king of Babylon" (Jeremiah 28:3-4). Doubtless he would refer to all the marvelous promises of God to His people, and would convince large majorities of the truth of his message, gaining for himself, and even for the Lord, some praise and some honor.

Jeremiah said he had a word from the Lord thus, "This whole land shall be a desolation, and . . . shall serve the king of Babylon seventy years" (Jeremiah 25:11). He had formerly taught that if the people, prophets, priests, and princes would not amend their ways and their doings, then they could not expect to escape the judgments of God on their idolatry, disobedience, and impotence. Rising up early and preaching the truth did not move the people to repentance, and so Jeremiah had to declare the coming doom. He also foretold the death in two months of the mistaken and poorly instructed prophet, Hananiah, and so it came to pass.

Hananiah was weak on the fact that broken laws have to be attended to before there can be any real blessing, and he and those who followed him suffered serious and even fatal loss. Jeremiah knew that only amendment could get the people to the place where they could lawfully claim the promises of God; and so he preached, like John the Baptist, Jesus, Peter at Pentecost, and Paul, the need for repentance. It is much easier to believe Hananiah's message than that of Jeremiah, but not so beneficial ultimately.

Today there are many preachers who declare that great things are coming in churchism, national, in-

ternational, and ecumenical, etc., and these are not only in dead denominations or in the ranks of the *nominal* Christians, but in the evangelical groups. There are other preachers in the same groups, though not so popular, of course, who declare that there's nothing but doom ahead unless the Christians repent and turn from their worldliness and selfishness.

Some foresee wonderful things in the realm of Christianity in the next *fifty* years, while others in the same fellowship foretell the end, suddenly and soon, of the present order of civilization.

It is acceptable to nearly all Christians that the Lord will return suddenly, and if that time is near at hand it is urgent upon all preachers to speed up

evangelism by greater sacrifices in person and property. Of course, if we have another fifty or more years, then we can lay elaborate plans for greater things, and yet see the results we long for.

Do we need more Hananiahs or more Jeremiahs? That is a question to be settled on conviction from the Scriptures. We cannot be on the side of both; we must choose one. Will you be a prophet of *doom* or a prophet of *deliverance*? Whatever you are, remember that "whosoever shall call on the name of the Lord shall be saved." And whosoever shall yield entirely to the Holy Ghost, and believe, shall be sanctified wholly, and by the same faith preserved blameless unto the coming of our Lord Jesus Christ. Amen! Praise the Lord!

# The Anatomy of the Church

By WILBUR T. DODSON, *Pastor, Mohall, North Dakota*

THE DEFINITION and purpose of the Church have changed with the years or as the result of the meetings of church councils. The Bible gives us a clearer picture of the organizational structure and the program of Christ's Church as it relates to or resembles the human body.

The most important part of the body is the head. So it is with the Church. The head is the center of the mind, nerves, and controlling system. Christ is the Head of the Church, and it is through Him we live and move and have our being. This is the clearinghouse for all action, feeling; He is the Coordinator of the balance, poise, emotions of the Church, the body of Christ.

One of the first things we learn is the oneness of the Church; if one part of the body suffers, we all suffer with it. When one part is made glad, then all rejoice. If one member is injured, the other members of the body respond to help, to protect, and even "hurt" with a "sympathetic pain."

Working together is the only way for the Church to grow. While occasionally there may be a task that can be completed by one individual, most jobs are interdependent one upon another. "If you see a brother in need, go and help him," is a challenge from the Head of the Church. The eyes have been alerted to see the need, and at the moment the eyes see, or the ears hear a cry for help, immediately the sensory nerves relate this need to the control tower, and messages are sent to alert the hands and feet to answer the needs the eyes have seen.

To see the need only and do nothing about it would be incomplete. To know one is hungry and say, "Go thy way and be filled," would not satisfy the individual, nor would the Church be carrying out its obligation.

It is a great tragedy for the body if one member

fails to respond to the call of the sensory nerve. The legs may become weak from the lack of food or oxygen and they call for air and food. Immediately the circulatory system begins to pick up fresh oxygen from the lungs and fills the red corpuscles with needed energy from the digestive tract, and rushes it to the cells that are in need. What an intricate system! It calls upon hundreds of glands and organs of which the average individual is completely unaware. It is no wonder Paul said every member is important—for every part, even the "uncomely parts," are needed; and if they do their jobs, they will have bestowed upon them "more abundant honour."

In the Church of Christ there is little time to discuss who is the greatest. We cannot say to any part, "We have no need of you." "Nay, much more those members of the body, which seem to be more feeble, are necessary" (1 Corinthians 12:22).

The body of Christ, the Church, must be beautiful, and be clothed with the "robe of righteousness." She must have poise, grace, and courage to remain unsoiled "though the gates of hell might prevail." She must be beautiful and graceful so she will not stumble over the obstacles of the enemy.

Although beauty is important, it is not enough. She must be strong to walk uprightly in an evil world. To do this she must be a healthy Church. Every organ must be free from disease and function properly. She must have strength to carry a burden for lost souls. The Church is beautiful, healthy, and strong only in order to win the lost to Christ and His Church—that they may become joined to the body.

It is impossible to carry out this task unless the body is fully co-ordinated and carries out the im-

pulse given by the Head of the Church. When the Church gets to the judgment bar of God, He will not say to the hand, foot, eye, "Enter thou into the joy of the Lord, and leave the rest outside"; but the whole body will arise from its knees before God and walk into heaven still using eyes to see, ears to hear, the voice to praise, arms raised with the banner of holiness, and walking on feet and legs made strong from the battle of the centuries.

## OUR EXCITING

# Hope

By **DELMAR STALTER**

Pastor, New Haven, Indiana

WHAT THRILLING DAYS to be living for Christ! Especially is this true when we realize that the rapture of the Church is at hand. The Bible plainly speaks of the rapture as an event to occur in a day like ours, and it is an event that must yet occur.

Ranting Khrushchevs, stubborn DeGaulles, double-talking Nehrus, and not-always-wise Kennedys create fearful situations in our day. While Khrushchev threatens to "take us over," our political situation is shot through with graft, petty politics, and wickedness in high places. Tepid substitutes are offered for righteousness in the field of religion, philosophy, psychology, and even government. These are sad commentaries on the general *faithlessness* of our generation. These are real grounds for fear!

Christ wants those who love Him to be informed about His return. Paul wrote to worried Christians to assure them that those who had died in the Lord would share in the rapture (I Thessalonians 4:13-5:11). He also wrote to the Corinthian church to assure them concerning the same issue (I Corinthians 15:51-53).

When Paul so spoke of this event, he had good authority. Christ himself had indicated He would return (John 14:3), and the two angels on ascension day declared He would so return as He had been seen to go (Acts 1:10-11). Christ died in order to

save men, for He loved them. His concern for their welfare goes far beyond saving them now—He desires to save them eternally! He is anxious to gather them to himself before the fury of the tribulation breaks upon the world, and before the archenemy of the Church is allowed his last freedoms to work havoc in the earth.

Every newspaper headline shouts to me of the nearness of Christ's return. The "spiritual" of our churches see that the time is "nigh." Scripture is not our only witness, for scientists and national leaders recognize the nearness of a climactic hour. It is time for the Church to arise and trim her lamps.

John, after visions of tragic judgments as described in the Book of Revelation, still prayed (brokenheartedly), "Even so, come, Lord Jesus" (Revelation 22:20). Devout Christians join the Apostle John in their prayer for Christ to come. This imminent event is anticipated with great excitement.

This hour of crisis will find many souls unprepared. It will be too sudden an event for repentance, the exact timing to be "the twinkling of an eye" (I Corinthians 15:52), roughly determined to be one-fiftieth of one second. This leaves no time to trust Christ, make restitutions, or break evil habits. So unexpectedly and suddenly will this event occur that the shock will stupefy those who have been left behind.

That *is* tragic! It need not happen that men be so unprepared. Abundant opportunities are available: Sunday morning and Sunday evening services, prayer meetings, cottage prayer meetings, revivals, and many personally witnessing of Christ's love.

So many positive scriptural statements, such as ". . . and holiness, without which no man shall see the Lord" (Hebrews 12:14), make it of utmost importance to seek the Lord now, for a real experience of forgiving and sanctifying grace.

Can you think of anything of sufficient value to make it worth missing this great hour? Can you think of any vice, habit, or sin that is so precious that you will not forsake it? Grace offers you real victory through Christ's death. You are not worthy, but God's love tugs at your heart, pleading for you to surrender and know the joy of preparation for eternity.

Additional benefits of readiness for this hour would be the hope in the face of sudden accidents or unexpected heart attacks. The peace that comes with preparation is not to be overlooked.

I am excited—Christ is coming for me one of these days! My personal view is that we may have two, maybe ten, years; *but* if tomorrow, or today, I am ready! Should this event tarry until my threescore-and-ten are gone, I am assured that even from the silent city of the dead, the metal, stone, and earth will yield my body to join with the raptured saints. This means I shall be with the Lord forever. Why shouldn't I be excited? *Christ is coming!*



# The "SELF SIDE NAZARENE CHURCH"

By J. C. COLLINS

Pastor, Southside Church, Nashville, Tennessee



IF THE TITLE of this article stings you a bit, then you can imagine somewhat the reaction I experienced when I first looked at the letter bearing my address plus the direction "c/o Self Side Nazarene Church." I could hardly believe my eyes. Was someone playing a joke on me at the expense of my church? How could anyone be so careless? Our church is the Southside Church of the Nazarene—not the "Self Side Nazarene Church."

On second thought I knew that a simple mistake had been made, and the disturbing direction on the envelope was neither a joke nor a jab at the church I love. I immediately chalked it up to "frail humanity," and set about to forget it. But could I? You know by these lines that I could not.

If I had chosen to listen, the devil would have grabbed this careless, insignificant mistake, and forged it into a carnal weapon to cut and to hurt. Although I refused to argue the matter with the avowed enemy of the Church, I did make it a time of serious reflection. A church, you know, may be guilty of selfishness as well as an individual person. Regardless of what man may say about the accomplishments of my church, it is possible that very worthwhile things might be achieved with selfish motives. If ours were, then the direction on the envelope, "c/o Self Side Nazarene Church," was correct.

Our local church, like so many others, has conscientiously accepted the challenge to pay a tithe of our church income to world-wide evangelism as a minimum goal. It has not always been easy to do this, especially during building programs and

other times of financial stress. In order to be a "10 per cent" church we have found it necessary to pray, sacrifice, and make long-range plans.

Granting all this to be true, were we actually more concerned about sharing the gospel with the lost of earth or were we thinking primarily of the Honor Certificate our church would receive at the district assembly. As a people, we have tried to keep our motives pure in His sight, as well as to rightly divide our manifold blessings with His other sheep. By His grace we are fully determined that no one shall ever correctly say "Self Side" instead of "Southside."

Also, what about the "Evangelistic Honor Roll"? Could it be possible that a selfish motive is the incentive to achieve this worthwhile objective? Would any church be tempted to use questionable measures to receive a certain quota of new members by profession of faith in order to receive public recognition? Has my church been motivated by the constraining love of Jesus Christ to seek and to save lost souls? Although I may find it difficult to believe that an ugly incentive may be the driving force to attain a noble end, I am sure that it could be. Not likely, I pray, but possible.

If such evil suggestions from the devil that my church might be a "Self Side" church would cause my soul to tremble, think of what it would mean to hear such an accusation from the mouth of Him who speaks only the truth! Even to write like this gives me "spiritual goose flesh." But if you will bear with me a little more, allow me to mention briefly other areas of church life where we must keep our motives pure in the sight of God.

I am thinking now of the vital phases of our work represented by the various departments. In each of these areas we have well-defined goals and objectives to reach each year. How else could we make progress in the right direction? I have chosen to believe that the persons made responsible to set these goals for our churches were trying to help us to do our best for a needy world for His glory. Dr. R. T. Williams once said that our duty is "our best plus God." This I yet believe. I also believe that if a pastor and his people can reach their assignments without God's divine assistance there is surely something wrong with the motives, the methods, or the product.

What if we are successful in getting large numbers of people present in our Sunday school rallies and contests, but we are unable to get them saved, sanctified, and into the church? What if we are able to keep all ages busy as bees in church activities, but God's glory and holy character are not the end results? What if we do raise more money for missions than ever before, but there is little or no genuine fasting and intercessory prayer for the missionaries? What if we are holding our youth to the church, but the Holy Ghost

is not being poured out upon them as the prophet promised? What if we do make two or three revival efforts a year, but a sin-killing, soul-stirring, heaven-sent revival never comes? Could the answers to these questions be found in the disturbing direction "Go Self Side Nazarene Church"?

If the person who sent the letter to which I have referred in this article happens to read these words, please accept my thanks for a very interesting, helpful experience. I am sure that it was an insignificant mistake on your part—but God has helped me to use it for my soul's profit. May God bless you.

## CHRISTIAN VOCATION SERIES

# God's Promises Prove True\*

By THORNTON S. WILEY

The Honorable Thornton S. Wiley served as mayor of the city of Ashland, Oregon, for sixteen years, having been a fruit grower and businessman prior to his public service. The Ashland Church of the Nazarene is one of the oldest in the Northwest, having been organized in 1905 under the direction of Dr. P. F. Bresee, and the Wileys have been members from the earliest days. Mr. Wiley was Sunday school superintendent of the Ashland church for many years, and served for over a quarter of a century consecutively as a member of the board of regents of Northwest Nazarene College.



*I therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called, with all lowliness and meekness, with longsuffering, . . . (Ephesians 4:1-2); He hath shewed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God? (Micah 6:8) Follow peace with all men, and holiness, without which no man shall see the Lord (Hebrews 12:14).*

TO WALK IN THE LIGHT of these promises has been my aim in all the vocations of life. My occupations have been varied. For instance, as a young man I fired wood-burning locomotives on the railroad. I drove a team in San Francisco hauling debris in the cleanup period after the great earthquake and fire. This is a far cry from the mighty diesels that haul long trains over the great Siskiyou Mountains in southern Oregon, and the big trucks

\*Article received, as requested, last December; Brother Wiley was killed in an automobile accident just a few weeks ago—on July 15.

that travel our modern highways today. It is a changing world, but Jesus Christ is "the same yesterday, and to day, and for ever" (Hebrews 13:8).

I have been engaged in various business enterprises, and active in civic undertakings. Especially mentioning my service as a public official, I served on the city council for two years, and in 1932 I had the great honor to be chosen unanimously as a reform candidate for mayor of our city; was elected and served for sixteen years. This was during the great depression and World War II.

During depression days conditions were very bad. People were without work and the situation was often desperate. The city was able to provide employment to hundreds of our citizens with Federal aid, with work projects rated as some of the best in the state, saving our city thousands of dollars in worthwhile improvements in every department of the city.

World War II brought on many extra duties and problems incident to wartimes, such as rationing, selling of bonds, and committee work. During this time thousands of soldiers from nearby Camp White visited our city, creating a problem of entertainment and order.

The city had a very efficient police department, and laws were enforced with fairness and without fear or favor. State law enforcement officers stated we had the cleanest city in Oregon for law enforcement.

Rev. J. T. Little used to say that God never called anyone to be a failure who put God first in his life. The Bible speaks of the man whose delight is in "the law of the Lord; and in his law doth he meditate day and night. And he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither; and whatsoever he doeth shall prosper" (Psalms 1:2-3).

Joshua 1:8 tells us: "This book of the law shall not depart out of thy mouth; but thou shalt meditate therein day and night, that thou mayest observe to do according to all that is written therein: for then thou shalt make thy way prosperous, and then thou shalt have good success."

And again we read: "Let not mercy and truth forsake thee: bind them about thy neck; write them upon the table of thine heart: so shalt thou find favour and good understanding in the sight of God and man. Trust in the Lord with all thine heart; and lean not unto thine own understanding. In all thy ways acknowledge him, and he shall direct thy paths. Be not wise in thine own eyes: fear the Lord, and depart from evil. It shall be health to thy navel, and marrow to thy bones" (Proverbs 3:3-8).

I have put these promises to the test and have proved them to be true in every walk of life: as an orchardist, a public official, in various business undertakings, as a Sunday school superintendent, and in the various activities in the church.

# EDITORIALS

By W. T. PURKISER

## **The Folk on the Fringe**

Every growing holiness church has two kinds of people in its orbit of influence. There is the hard core of those who carry the loads of responsibility and service. And there are the folk on the fringe. Paradoxically, the folk on the fringe can be the measure either of success or of failure.

For the folk on the fringe are, generally speaking, either on the way in or on the way out. Those on the way in are the measure of the church's effectiveness in reaching out into its community and drawing the needy toward its fold. Those on the way out are the measure of the church's failure to integrate and hold those who have felt the magnetism of its message of full salvation.

WE MAY therefore think of the folk on the fringe as either problem or promise. To the extent to which we can harden our hearts and reconcile ourselves to the loss of any soul for whom Christ died, they constitute a problem. Then the only real question is how to drive them off and get rid of them as expeditiously as possible. Generally that isn't hard to do, and there are some who seem to have cultivated the art pretty nearly to perfection.

But there is promise in the presence of the folk on the fringe. They are an immediate challenge to the church and its leadership. When once we see that human life never stands still and its relationships are never static, we sense the urgency of drawing more and more of the folk on the fringe into the hard core of responsibility and service. For if they are not drawn in, they will certainly be driven out.

To the degree that we are successful in bringing nonchurched people into the circle of the church's influence, we will find among us those whose standards differ greatly from our own. If our attitude toward them creates a hurdle they must overcome we shall doubtless be guilty of shutting up the kingdom of Heaven against those who would enter in. On the other hand, if our attitude toward them constitutes an invitation to a new and better way of life, it may easily make the difference between deliverance and disaster, and even between heaven and hell.

HOW CAREFUL and Christlike we need to be at this point! My heart was stirred in reading recently the words of J. B. Chapman in the *Herald of Holiness* of May 26, 1926:

"And it also often occurs that in standing against worldliness in principle, preachers and people become needlessly offensive because of their exaggerated emphasis upon incidentals. There are some preachers who are splendid so long as they stay with the essentials of faith and practice, but who are unfit for children and youth to hear when they get off into tangents and 'dig 'em up' on particulars of dress and social practice. There is no more reason why a preacher should use salacious language than there is that yellow journalism should use it, and there is no reason why preachers and people should occupy themselves with the incidentals of dress and behaviour in such a way as to drive people away before they have heard the saving message of truth as it is in Jesus Christ."

These are strong words, but absolutely true; and we ignore them only to our sorrow and to the damage of those God has put under our care. If we take seriously what we have been saying about the urgency of evangelism, we will welcome the folk on the fringe as our promise for the future. They are the field we have to work, and will become part of the force with which we work as we bring them into the spiritual and dependable core at the center.

## **A Guideline for Ethics**

One of history's greatest ethical teachers long ago suggested a rule for conduct which has the widest possible application. He called it "the categorical imperative." By the name, he simply meant that this is a command which permits no "if's" or "and's" or "but's." This is an order without exceptions. He gave it more than one statement, but in one of its forms it is, "Do nothing which you could not will should become the law of universal action."

Volumes have been written about this "categorical imperative." The point of this comment is that it shows the evil of making an exception for oneself. The practice is almost as widespread as humanity itself. "I know this isn't the right thing to do, but there are special circumstances in my case. I'm an exception."

Every thinking person knows that it is wrong to lie. If lying were to become universal practice, people could not possibly live and work together. The lie succeeds, if it does, only because most people tell the truth most of the time. So the alibi is, "I know it's wrong to lie; but, you see, this is different."

Everyone knows it is wrong to steal. If theft were to become universal, society would cease to exist.

Stealing is possible only because most people most of the time respect property rights. However it is often said, "Of course stealing is wrong; but this will not be missed. Sometime I'll bring it back."

So reason confirms what the Bible affirms—"Thou shalt not bear false witness"; "Thou shalt not steal." It is impossible for one reasonably to lie or steal, because falsehood and theft cannot be made a rule for all to follow. It is always wrong for one to make an exception for himself.

THINK OF THIS in relation to the church. "Certainly we ought to attend prayer meeting. It is the powerhouse of the church week. But I don't feel so well tonight, I've had extra things to do today. So I'll let the rest of them take care of the prayer meeting."

What finally happens, of course, is that so many leave to so few what all should do that finally it is

not done. In one of the larger denominations, where the midweek service has been dropped entirely, two ministers were talking.

Said one, "I understand you discontinued your midweek service."

"Yes," replied the other, "about six months ago."

"Well," said the first, "how do the people feel about it?"

"Oh," his friend replied, "I expect they'll be plenty mad when they find out."

If there were no prayer meeting in your church, would you know about it? Would it make any difference to you?

Possible applications are too many to number. But put in the trite words of the old couplet, there is a tremendously searching ethical question in the lines:

*What kind of a church would this church be  
If every member were just like me?*

## THE CHURCH AT WORK

### EVANGELISM

EDWARD LAWLOR, Secretary

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

#### ALBANY

C. Wilson, Bath; T. Hall, Clifton Springs; F. Shaw, Corning; C. Cunningham, Elmira Calvary; C. Christopher, Lowville; L. Warner, N. Tonawanda; J. Tasker, Olean; B. Prosser, Oswego; B. Waudby, Rome; C. Baker, Syracuse Immanuel; J. Fox, Utica; B. Mason, Waverly.

#### BRITISH ISLES NORTH

A. Doherty, Irvine; A. Lown, Paisley.

#### CANADA ATLANTIC

R. Brooks, Stephenville.

#### CANADA WEST

D. Nicholas, Calgary South; H. Quantz, Canmore; D. Hildie, Edmonton First; V. Hannah, Forest Lawn; R. Deasley, Rimbey; E. Craig, Wapella.

#### MAINE

P. Rines, Auburn; R. Smith, Augusta; C. Patnode, Bethel; K. Smith, Bingham; C. Teal, Eliot; D. Webb, Houlton; W. Heughins, Mechanic Falls; F. Tink, Skowhegan; C. Alexander, West Point.

#### NEBRASKA

F. Brickley, Beatrice; N. Bloom, Hastings; P. Deal, Sidney; W. Campbell, Valentine.

#### NEW ENGLAND

T. Jones, Burlington, Vt.; F. Hughes, Nashua, N.H.; M. Chavier, N. Bedford 2nd; J. Carlson, Quincy Granite; W. Jones, Waltham, Mass.

## CONTACT TO WIN!

Tarry . . . Go!



#### NEVADA-UTAH

R. Moore, Henderson, Nev.; C. Friesen, Las Vegas, Nev.; L. Green, Quincy, Calif.; E. Denny, Sun Valley, Nev.; W. Trumbo, Westwood, Calif.

#### NORTHEAST OKLAHOMA

C. Miller, Broken Arrow; R. Weathers, Cushing; R. Lindley, Tulsa University; E. Stegall, Tulsa Valley View.

#### NORTHEASTERN INDIANA

J. Wine, Anderson First; W. Smith, Anderson, Ind. Mead; C. Tomey, Blountsville; W. Graeflin, Bluffton; K. Hawkins, Columbia City; L. Adams, Elkhart Grace; C. Templin, Ft. Wayne Nease; R. Ward, Goshen; C. Gunn, Muncie Burlington; A. Woodcook, Muncie First; F. Zurcher, Muncie No. Walnut; M. Bright, Muncie Forrest Park;

B. Taylor, Olive Branch; J. Touriss, Parker; C. Russell, Peru Oakdale; J. Secor, Syracuse; M. Brown, Upland; R. Baker, Warren.

#### NORTHWESTERN OHIO

C. Sando, Archbold; E. Baker, Defiance; P. Pusey, Findlay Summit; M. Martini, Lima Grand; E. Stenger, Marysville; V. Jenkins, Springfield High; D. Lockwood, Toledo Sylvania; O. Harrison, Wauseon; J. Dotson, Wren.

#### ROCKY MOUNTAIN

A. Miller, Butte; J. Bond, Casper; J. Bartz, Lander; B. Kitchen, Livingston.

#### SOUTH DAKOTA

W. Hands, Rapid City.

#### SOUTHWESTERN OHIO

R. Allen, Aberdeen; L. Harbold, Amelia; V. Hurles, Batavia; E. Bennett, Bethel; G. Curtis, Brookville; F. Roddy, Dayton Alpha; G. Breese, Dayton Central; R. Orner, Dayton Drexel; W. Poole, Dayton Knollwood; N. McNelly, Dayton Maryland; K. Grandy, Dayton Northridge; M. Snider, Dayton Radcliff; R. Taylor, Fairborn First; G. Moorman, Ham. Tuley Rd.; R. Blanchard, Milford; G. Koch, Sardinia; L. Watson, Springdale; W. Bridges, Wilmington.

#### WEST VIRGINIA

J. McLain, Alderson; C. Gray, Jr., Beckley; E. Miley, Burnwell; F. Spiker, Chas. Northside; E. Hissom, Chas. Southeast; N. Sullivan, Chas. Valley Grove; A. Fetty, Colliers; C. Harless, Gap Mills; P. Hess, Glasgow; V. Radcliff, Grafton; W. Willis, Hamlin; R. Belcher, Hinton; H. Ward, Hurricane; H. Ross, Little Sandy; M. Providence, Logan; J. Shank, Jr., Marlinton; A. Kesecker, Martinsburg; V. Davis, Masontown; R. Whiteman, New Mar-

tinsville; *W. Beaver*, Newell Glendale; *R. Salsler*, Parkersburg Southside; *R. Burdette*, Pincville; *H. Wilcox*, Pt. Pleasant; *G. Grimm*, Princeton; *D. Lockard*, Ravenswood; *J. Horne*, St. Albans; *K. Foust*, So. Chas. First; *H. Runyan*, So. Chas. Grace; *J. Hamby*, Spencer; *J. Hadlock*, Welch; *P. Darulla*, Wellsburg; *F. Bowman*, Williamstown; *A. Woolums*, Moundsville.

#### OVERSEAS DISTRICTS: TRINIDAD AND TOBAGO

*J. Lal*, Arima; *T. Darlington*, Couva; *L. Tittle*, Canaan; *G. Philbert*, Five Rivers; *H. Sayes*, Piarco; *R. Cook*, San Fernando; *A. Blashe*, Old Road; *B. Moses*, Pt. Fortin; *V. Bramble*, Sangre Grande; *H. Ratcliff*, Santa Cruz; *H. McKenzie*, St. James.

### Attend Your COLLEGE CONFERENCE ON EVANGELISM

EASTERN NAZARENE COLLEGE  
Wed., Oct. 2—Fri., Oct. 4, 1963

SPECIAL WORKERS:  
Dr. Samuel Young  
Dr. Edward Lawlor

PASADENA COLLEGE  
Tues., Oct. 8—Thurs., Oct. 10, 1963

SPECIAL WORKERS  
Dr. Hardy C. Powers  
Dr. Edward Lawlor

## DISTRICT ACTIVITIES

### Canada Atlantic District Assembly

The twentieth annual assembly of the Canada Atlantic District was held in Summerside, Prince Edward Island, June 20 and 21. Dr. Hugh C. Benner presided and challenged the people of the district to a program of aggressiveness far beyond anything yet realized.

The assembly was preceded by the district N.F.M.S. convention, in which Mrs. R. F. Woods was re-elected as district president.

Rev. R. F. Woods, district superintendent, gave an excellent report that rang with challenge. Increases in membership and finances were encouraging, and of particular interest were the new church buildings that have been or are in the process of being erected. A new camp location is being developed that will be a wonderful asset to the district in the years to come.

Rev. W. C. Wilcox was appointed to St. John's, Newfoundland, and an offering of over five hundred dollars was received to assist him.

Ray J. Lewis, pastor from Dartmouth, N.S., received elder's orders in an impressive service on Friday night.

The Canada Atlantic District received a new vision of the great need for presenting scriptural holiness in these eastern provinces of Canada.—A. PERCY RAINEY, *Reporter*.

## Maine District Assembly

The third Maine District Assembly convened in Augusta, June 26. General Superintendent Williamson presided with efficiency, yet with emphasis upon the anointing of the Holy Spirit.

The comprehensive report of our district superintendent, Rev. J. C. Wagner, who is serving on an extended call, showed gains across the district. Two new churches were organized during the year, at Lincoln and Houlton; and a total of 273 new members were added, with a net gain of 116. The Sunday school showed a 5 per cent increase in average attendance, to 2,025. The total giving for the year was \$316,011, a substantial increase over the previous year. Following his report, the assembly gave the Wagners a love offering and instructed them to take a month's vacation.

The annual missionary convention preceded the assembly, with Mrs. Ruth Wagner, district president, presiding. She was re-elected, receiving all but one vote. Our missionaries, Rev. and Mrs. John W. Anderson, thrilled and challenged our hearts again and again. Mrs. Wagner reported that Maine was not only a "blue star" but also a "gold star" district.

General Assembly delegates elected were: J. C. Wagner, A. B. Sampson, Ernest Smith, ministerial; Ralph Dunlop, Sherman Irving, and Fletcher Wright, laymen.

The assembly concluded with an impressive, Spirit-anointed service as four young men were ordained as elders—George Pillsbury, Roland Dunlop, Clifford Patnode, and James Hunton (newly appointed missionary to Africa).—DEANE R. HARDY, *Reporter*.

## New England District Assembly

The fifty-sixth annual assembly of the New England District was held in College Church, on the campus of Eastern Nazarene College, Wollaston, Massachusetts, June 19 and 20. Dr. G. B. Williamson presided with efficiency and grace, and the presence and blessing of God were felt in our midst repeatedly.

Rev. Fletcher C. Spruce was re-elected as district superintendent and extended a three-year call to the position which he has so ably filled for more than eighteen months.

District officers elected were: Dr. T. E. Martin, Rev. Neale O. McLain, E. Boyd Gardner, and Walter Parsons to the advisory board; Rev. John B. Nielson, secretary; and Rev. Clarence J. Haas, treasurer. Rev. Paul Neal is chairman of the district church school board; Rev. John S. Cramer, district N.Y.P.S. president; and Rev. Mrs. Dorothy Brumagin, the district N.F.M.S. president. Delegates elected to the General Assembly are: Rev. Fletcher Spruce, Dr. T. E. Martin, Dr. J. Glenn Gould, Rev. Manuel Chavier, ministers; Miss Bertha Munro, David Blaney, George Waterman, Homer Grey, laymen.

We thank God for His blessings on the district during the past year. Twenty-nine pastors were granted salary increases; fourteen major building programs were completed; a district-wide tithing campaign was conducted

in February with encouraging results; a splendid lot has been purchased in Quincy, Massachusetts, upon which a new district parsonage is now under construction; and approximately \$1,500 was spontaneously pledged by the pastors for churches to purchase furnishings for the district office which is being incorporated into the new parsonage.

The assembly climaxed with a moving ordination service, conducted by Dr. Williamson, with Thomas G. Jones, James Bryan Jones, Ronald Whittenberger, and Edward J. Boggis receiving elder's orders.—T. G. JONES, *Reporter*.

## North Dakota District Assembly

Dr. V. H. Lewis, general superintendent, ably presided over the fifty-fourth annual assembly of the North Dakota District, June 27 and 28.

District Superintendent Harry F. Taplin, completing his fifteenth year in office, was given a three-year extended call. Mrs. Ruth E. Foat was elected to elder's orders, and the credentials of Lyle L. and Carol Inez Spicer, elders coming from the Salvation Army, were recognized.

Rev. Melvin Carlson was re-elected district secretary, and Marvin Gebhardt district treasurer. Delegates elected to the General Assembly were: Harry F. Taplin and David E. Figg, ministerial; Virgil Arndts and Marvin Gebhardt, laymen.

In the conventions preceding the assembly, Mrs. Harry F. Taplin was re-elected district N.F.M.S. president, and Rev. D. L. Runyon was elected to succeed Rev. Claire W. Kern, who had served for the past eight years as district N.Y.P.S. president. Rev. Ray R. Glenn was re-elected as chairman of the district church school board.

Dr. Lewis and Evangelist H. E. Hegstrom were the speakers for the family camp in connection with the conventions and assembly, with Don and Helen Kelly in charge of the music, and Mrs. D. J. McGilvra as the children's worker. The Lord richly blessed the ministry of these workers, and the presence of the Holy Spirit was manifest throughout the week, with many souls finding victory at the altar of prayer.—DAVID E. FIGG, *Reporter*.

## Canada West District Assembly

The Canada West District moves forward for God, as attested by reports at the fifteenth annual assembly held at Calgary First Church, July 4 and 5. Dr. Hugh C. Benner presided, and under his anointed preaching and wise direction the sessions were rich in blessing.

Giving his third report as district superintendent, Rev. Herman L. G. Smith revealed some good gains: net membership gain, 123; 3 new churches organized, one being the first in the Northwest Territories at Fort Smith, with Rev. Dalton Marsten as pastor; and the district is again a "10 per cent" district for world evangelism, with \$51,750 given for foreign missions. Substantial increases in giving \$24,504 to home missions, and \$22,654 to Canadian Nazarene College. Total giving was \$491,000 for a per capita figure of \$159.

Mrs. H. L. G. Smith was re-elected N.F.M.S. president. The Smiths are loved and esteemed for their fine leadership, and a good love offering was given them.

Canadian Nazarene College was represented by President A. E. Airhart, and Dean C. O. Mulder, and plans were introduced for the new campus development in Winnipeg.

Dr. C. E. Thomson was honored and presented with a fifty-dollar bill on the fiftieth anniversary of his ordination.

The closing service saw Wm. Coulter, Jr., Vern Hannah, and Harold Quantz ordained as elders, while the elder's orders of Rev. G. Jenner and Rev. W. N. Wiggins, from other denominations, were recognized.—PAUL B. HICKS, *Reporter*.

## West Virginia District Assembly and Camp

Reports of numerical and financial increases as well as spiritual progress highlighted the sessions of the twenty-fourth annual assembly of the West Virginia District, July 4 to 6, at the district center. Dr. V. H. Lewis presided and stirred the hearts of West Virginia Nazarenes with his tremendous messages and warmth of spirit in guiding the assembly sessions.

Dr. H. Harvey Hendershot, our beloved district superintendent, brought a stimulating report: total raised for all purposes during the year reached a record high of \$1,020,152, of which \$96,218 went to general interests; church membership showed an increase of 739 by profession of faith, bringing the total to 8,911; Sunday school enrollment reached nearly 20,000 with an average attendance of 11,472; and 3 new churches were organized during the year.

District officers elected: Rev. John R. Browning, secretary; Rev. John W. May, treasurer; advisory board—John W. May, Earl Hissom, Jr., O. C. Rushing, ministerial; D. D. Robinson, R. A. Sisson, and Thomas James, laymen.

In the pre-assembly conventions, Mrs. O. C. Rushing and Rev. Jack Archer were overwhelmingly re-elected presidents of the district N.F.M.S. and N.Y. P.S. respectively; and Rev. John Lawwill will again serve as district church school board chairman.

Elected as delegates to the General Assembly: H. Harvey Hendershot, Jack Archer, John Hancock, John W. May, Earl C. Hissom, Jr., T. James Boshell, and W. W. Hoot, ministerial; Carl D. Hedrick, Richard A. Ward, Charles E. Morton, Mrs. Glenna Thomas, Mrs. O. C. Rushing, R. A. Sisson, and D. D. Robinson, laymen.

In an impressive service conducted by Dr. Lewis, three men were ordained as elders—James Withrow, Bernard Bovers, and Virgil Radcliffe; and, coming from another denomination, the elder's orders of three other ministers were recognized—Rev. Curtis Cox, Rev. Harry D. Russell, and Rev. Thomas Haynes.

Delegates wholeheartedly accepted the challenge of Superintendent Hendershot to reach these goals: \$100,000 in general giving, 500 net membership increase, 5 new churches, and a revolving fund offering of \$15,000.

Following the assembly, the annual district camp meeting saw record crowds filling the large tabernacle to hear the special workers, Rev. Glen Jones, Rev. Fred Thomas, and Professor Paul Qualls. Hundreds of people sought and found spiritual help from God during the week-long camp.—JOHN J. HANCOCK, *Reporter*.

## Southwestern Ohio District Assembly

The fourth annual assembly of the Southwestern Ohio District convened at the District Center, July 4 and 5. Dr. Hardy C. Powers presided most efficiently, and his challenging messages blessed all those present.

The report of District Superintendent M. E. Clay was one of victory and advancement. With 77 churches, a membership of 7,597 was reported, a total gain of 778, of which 512 were by profession of faith. Also \$1,125,247 was raised for all purposes, with \$94,350 given for world-wide missions; 23 churches made the "10 per cent" honor roll, and 18 made the "Evangelism" honor roll. The Sunday school average was 9,517 for the year, and one new church, Winslow Park, was organized.

No vote was taken, since Brother Clay is serving on an extended call. In the convention preceding the assembly Mrs. Clay was re-elected district N.F.M.S. president by a near-unanimous vote. In appreciation of the Clays and their consecrated leadership, a love gift offering was received to help them in making a trip to Africa to visit our mission fields there. To date the offering has reached \$2,700.

Delegates elected to the General Assembly were: M. E. Clay, Floyd Cole, Wesley K. Poole, O. A. Singleton, H. C. Watson, Luther S. Watson, ministerial; Wayne Gallup, Ruth Haney, Ralph Hodges, Benniece Reed, Paul S. Sutton, A. B. Tink, laymen.

In the closing service the following were ordained as elders: Glen Curtis, Leslie E. Goodwin, Gary T. Koch, and Raymond Orner; and the elder's orders of Verla M. Wood and Wilbur D. Phillips from sister denominations were recognized.—KENNETH J. GRANDY, *Reporter*.

## Cape Verde District Assembly

"Be Ye Holy" was the theme of the twelfth Cape Verde District Assembly held in Praia, June 17 to 23. The Lord blessed our national pastors as they brought the morning devotional messages on various phases of this theme. The results of this life of holiness were apparent in the annual reports of victories won in each of the thirteen churches.

We greatly appreciated the beautiful, four-part harmony of the assembly choir, composed of fifty dedicated young people from St. Vincent and Praia. There were shouts of victory and spontaneous testimonies.

The afternoon sessions were dedicated to conventions. In the Sunday school convention, District President Eudo Almeida presented shields to the schools with the highest gains; in at-

tendance, Boa Vista; for offering, S. Maria and Sal; and Bibles in texts, Praia. In the missionary convention, President M. Teresa Sa Nogueira gave a colorful star to each of the six "star" societies. After an interesting program the district young people's president, Jorge Barros, presented the N.Y.P.S. trophy to the Praia society, which had shown the greatest gains.

No one present will forget the presence of the Holy Spirit in the service on prayer and fasting day. The altar filled with pastors, laymen, and missionaries, thanking God for His presence, and the service turned into an old-time "love feast"—differences forgotten, words of appreciation spoken, and vows to God renewed.

Hearts were well prepared to accept the goals for the coming year as set forth in the annual report of Superintendent S. C. Gay, as he urged us to work together to win one thousand souls for Christ during this assembly year.

On the closing Sunday evening the church was filled to capacity for the baccalaureate service for our Bible college. Hearts were stirred by Brother Gay's challenge, and at the close two young men students received their first preacher's license. God is still working in the Cape Verde Islands!—Gloria HICKS, *Reporter*.

## Northeastern Indiana District Assembly

Dr. V. H. Lewis presided at the twenty-first annual assembly of the Northeastern Indiana District, July 9 through 11, with grace and dignity.

District Superintendent Paul Updike reported 3 new churches organized during the year—Syracuse, Peru Oakdale, and Chesterfield; 495 members added by profession of faith; and the Sunday school averaged 10,770 with an enrollment of 20,736. One out of every 50 persons in Northeastern Indiana is enrolled in a Nazarene Sunday school. Sixteen thousand new people were contacted during "Operation Doorbell," and \$1,325,004 was raised for all purposes, with \$138,697 paid to the General Budget and specials. This makes Northeastern Indiana more than a "10 per cent" district, with the distinction of being the only district that has reached this goal since its beginning.

Dr. Updike was returned as district superintendent for a three-year term, and a splendid love offering of over \$1,300 was given to the Updikes.

Delegates elected to the General Assembly were: Paul Updike, Ronald C. Bishop, Walter B. Greek, Harold E. Priddy, John C. Wine, and Dee Henderson, ministerial; Mrs. Paul Updike, Thomas L. Marks, James Hunt, John Zurcher, Buel Bearden, and Byron Hunt, laymen. Elected to the Advisory Board: Walter B. Greek, Harold Priddy, and John C. Wine, ministers; and James Hunt, Buel D. Bearden, and Jack Snowden, laymen. Rev. M. K. Millikan was elected district treasurer, and Rev. John C. Wine district secretary.

In an impressive service on Thursday evening David E. Whitteberry, John

Wesley Scott, and George B. Hemmingsen were ordained as elders.—**NORMAN E. ANDERSON, Reporter.**

## THE LOCAL CHURCHES

Canon City, Colorado—Lincoln Park Church was two years old on July 9. The church property is paid for and budgets have been paid in advance of our assembly. The membership has more than doubled, with a Sunday school average of eighty-five for June. New people are coming our way, we need more room, and have plans to build a new church soon. **I. C. DENBAR, Associate Pastor.**

Evangelist H. E. Darnell writes: "Due to a change, I have a revival date open in January of 1964. Anyone interested in this date may write me at my home address, P.O. Box 929, Vivian, Louisiana."

Evangelist W. M. McGuire writes that he has left the field of evangelism, and is now pastoring the church in Arcadia, Florida.

Sunday School Evangelists Lyle and Lois Potter report: "Our spring tours, conventions, and Sunday school crusades took us ten thousand happy miles. We toured the Washington Pacific and Rocky Mountain districts, held Sunday school rallies for the Portland Metropolitan Zone, and Crusades for the following churches: Santa Cruz, San Jose Central, Redwood City, and San Francisco First, California; Kelso First, Tacoma First, Spokane Valley, Spokane Shadle Park, Walla Walla Aldersgate, Washington; Lewiston First and Moscow, Idaho. We are so grateful for the manifest presence of the Holy Spirit in the services, and for the privilege of working with so many fine pastors, district superintendents, and church school board chairmen."

Dayton, Ohio—Entering our eighth year with Northridge Church, we face another year of challenge. In the assembly year just closed we again made the "Evangelistic Honor Roll," were again a "10 per cent" church (having given 12½ per cent, or over \$2,000), and our Sunday school averaged 190, in spite of the fact the parsonage has had to be used for six classes. The N.Y.P.S. was "honor" rated, the N.F.M.S. was a "star" society, and with quotas of 44 each, we obtained 73 subscriptions to the *Herald of Holiness*, and 150 for the *Other Sheep*. Having paid off the church mortgage in 1960, and the parsonage this past year, and being clear of all debt, plans are now being drawn for a three-story, 50 x 40-foot annex, and enlarging of the present auditorium.—**KENNETH J. GRANDY, Pastor.**

Marlinton, West Virginia—Recently our church closed a Spirit-anointed revival campaign with the Bender Evangelistic Party, a talented family of five with an array of musical instruments. God spoke to us through the instru-

mental music, the line singing, the beautiful pictures drawn night after night by Brother Timmy, and the inspired preaching of the Word by Brother Bender and Brother Jimmy. God came upon the services, and the altar was lined with eighty-six seekers during the twelve-day campaign. The Benders have been invited to return next year.—**JAMES O. SHANK, JR., Pastor.**

Rev. Robert E. Woody writes: "After nearly five and one-half years of pastoral ministry in our church at Kirwin, Kansas, and teaching in the Agra and Glade public schools for five years, I have resigned to accept the work of our Sunnyside Church in Marienthal, Kansas."

Rev. Grant M. Barton reports: "We have enjoyed ten years of labor on the Southwest Indiana District, and witnessed much of the blessing of God during our past two years of labor with the church in Mitchell, Indiana. During this time we have added much to the value of the church and parsonage property, and have seen over two hundred seekers at the altar in the regular services, with fifteen people added to the church membership. In the first year we won the district Sunday school contest and received the award of a Florida vacation. In September we enter the field of full-time evangelism, and already have our slate filled for the fall. We have held one revival in which God gave glorious victory with about fifty seekers. We have purchased a home in Bedford, Indiana, and our new address is 301 Lincoln Avenue."

Evangelist H. G. Purkhiser reports: "My twelfth continuous year of full-time evangelism just concluded, and during the past year my work led me from Colorado to the eastern seaboard. Among the more recent meetings were the one in our Kansas City First Church, and the New England District Camp. It has been a joy to be associated with some of our finest pastors and singers, and to see afresh the outpouring of God's Spirit among His people. This fall I have an open date I would like to place somewhere between New Jersey and Missouri. Write me, 308 E. Hadley, Aurora, Missouri."

Evangelists A. E. and Pauline Miller write: "Due to a cancellation we have an open date this fall, October 2 to 13, which we shall be glad to slate anywhere the Lord may lead. We are beginning our twentieth consecutive year in the field of evangelism; and carry the whole program—preaching, singing, chalk artistry, accordion music, and children's work. Write us, 307 S. Delaware Street, Mt. Gilead, Ohio."

Word has been received that Rev. Ernest E. Russell, Nazarene elder on the Iowa District, who had been serving as pastor of the Camby, Minnesota church, died June 8. He is survived by his wife, two daughters, and one son.

Revs. I. C. and Frances Dunbar celebrated their fifty-sixth wedding anniversary on last May 8, at their home,

916 Woodlawn Avenue, Canon City, Colorado. The Lincoln Park Church of the Nazarene, where they are members, honored them, along with the pastors, Rev. and Mrs. Frank Stimmette, at a picnic on Tuesday. The Dunbars are both elders, having served twenty-five years in evangelistic work, and twenty-five years in the pastorate, before their retirement. The Dunbars have five living children who reside in Denver, Kansas, Oklahoma, and California.

Rev. Wallace Bell, senior, pastor of First Church in Cookeville, Tennessee, was recently elected president of the Ministerial Association of that city.

Boonville, Indiana—We give praise to God for the blessings of the past year. On May 27, 1962, the church members voted to raze the old building and construct a new one. On May 26 of this year Dr. Leo C. Davis, district superintendent, dedicated our new Roman-brick structure, with Bedford-stone trim; a sanctuary with a seating capacity of 250, and an ell for the Sunday school departments. Due to gifts of money, and approximately 2,500 hours of donated labor, there is an indebtedness of only \$12,000 on a property appraised at \$37,000.—**OMER HAMILTON, Pastor.**

Weatherford, Texas—In June we had a great ten-day meeting with Evangelist Clifford Mayo. God through the Holy Spirit came upon the services in an unusual way, and we thank Him for His blessings. We had a good response from the townspeople, with sixty-one people attending one service, as the high attendance.—**DON TRIGGE, Pastor.**

On May 21, Mr. and Mrs. Henry W. Hadley of Malden, Massachusetts, celebrated their fiftieth wedding anniversary at a reception given them by two hundred relatives and friends at the Malden Church of the Nazarene, where they are members. They have been active members of the Church of the Nazarene since its early beginning. Mr. Hadley served as Sunday school superintendent in the churches at Lynn and Everett for years. They were married in the Lynn Pentecostal Church of the Nazarene by Rev. John Gould; his son, Dr. J. Glenn Gould, represented his father at the reception, with the pastor of the Malden Church, Rev. Donald H. Strong, serving as master of ceremonies. The Hadleys have two children: Henry H., of Los Angeles, California; and Dorothy H. Rideout, of Malden; also four grandchildren and one great-grandchild.

Evangelist C. B. Fugett reports: "Recent revival meetings have been in Dublin, Georgia; Hialeah, Florida; Bentonville, Arkansas; Hurricane, West Virginia; Albany, Georgia; Grenada, Mississippi; and at Coshocton, Ohio. We enjoyed working with these fine pastors—Rev. James Frost, Rev. David Erickson, Rev. Glen Bounds, Rev. Herman Ward, Rev. H. G. Snellgrove, Rev. David Sanders, and Rev. W. E. Zimmerman, and the good laymen of their churches. God blessed in all the meet-

ings, giving souls at the altar, and new members added to the churches."

Rev. Billy Karanick writes that, after pastoring the church in Bonifay, Florida, for almost three years, he has accepted a unanimous call to the church in Dadeville, Alabama.

Rev. Paul E. Huddle writes: "Recently I resigned my pastorate to enter the evangelistic field. I have pastored churches on the Illinois and Wisconsin districts for the past eighteen years. I shall be glad to go as the Lord may lead. My family will be with me some of the time and can supply special singing and music, along with my preaching. Write me, Route 1, Urbana, Illinois."

Beckley, West Virginia—First Church recently enjoyed an old-fashioned revival with Evangelist Russell Bowman, who was used of God in a wonderful way. The church was edified by his Spirit-anointed message on second-blessing holiness. The revival reached a harvest of souls with new families being won to God and the church, giving us a 12 per cent gain in membership, with fourteen received by profession of faith. Our people are encouraged, and the church is united in our efforts to build the Kingdom.—CARL W. GRAY, JR., Pastor.

Pastor W. E. (Bill) Varian reports: "It has been my privilege to pastor the church in Howell, Michigan, for nearly seven years, coming here in September, 1956. These have been wonderful years, because of our fine laymen. We have seen the Sunday school grow from 260 to a high of 350; finances increased from \$25,000 a year to \$43,000; and we have received 117 members during our ministry here. They have privileged us with a trip throughout the Holy Land, and many wonderful expressions of love. After our resignation, they had a homecoming day for us, with an attendance of 525, establishing a new record. We are now beginning our ministry in the beautiful new Flint Central Church, feeling it is God's will for us."

## THE BIBLE LESSON

By HARVEY J. S. BLANKY

### Topic for August 25: The Test of Faith

SCRIPTURE: Genesis 21—25 (Printed: Genesis 22:1-14)

**GOLDEN TEXT:** *By faith Abraham, when he was tried, offered up Isaac; and he that had received the promises offered up his only begotten son (Hebrews 11:17).*

The experience of Abraham at Mount Moriah, where he almost sacrificed his son Isaac on the altar of worship, is often interpreted as a test of Abraham's obedience. God told him to do it and he would have obeyed, not because it was the right thing to do, but because God said to do it. He still was able to believe in God when God was asking him to commit an immoral act.

However we look at this experience, we are faced with a problem. If Abraham knew God would not hold him to the final killing of Isaac, there was no test involved. If he did not believe this, he had an erroneous concept of the character of God. Either God was acting insincerely or Abraham was due for a new revelation of God.

From Bible history we learn that man's understanding of God came gradually as he was able to receive God's revelation of himself. It is on this basis that we claim Jesus to be the highest personal revelation of God. It is therefore evident that Abraham, in the far-off day before any Biblical revelation had been given, believed that God was

## "SHOWERS of BLESSING" Program Schedule

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

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

September 8—"Listen or Lose," by  
Wendell Wellman (featuring music  
by Pasadena College)

requiring the sacrifice of life, even that of a child, as atonement for sin. He started for Moriah to take the life of his son in strict obedience to what he believed his God required of him as a religious man. The test of this faith came when he raised his knife for the kill.

Abraham was living in the belief that he was destined to be the father of a family, even a nation. What of this if Isaac were killed? The two things just didn't add up. And then the light dawned—God could not be the kind of God to require murder of His followers. He had been mistaken. And there was born in Abraham that day a new faith—a new belief in the nature and character of God. Had he refused to accept this revelation and clung to his original beliefs, he would have been forgotten as were other men of his day. But by believing he became the father of all who believe God and gave to the world not only a new faith but the beginnings of the true faith as it is in Jesus Christ.

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## Deaths

### REV. ERNEST EUGENE RUSSELL

Ernest Eugene Russell was born May 27, 1897, at Oskaloosa, Iowa, and died June 8, 1963, while pastoring at Canby, Minnesota. He attended John Fletcher College at University Park, Oskaloosa. He united with the Church of the Nazarene in 1922, and pastored churches at Climbing Hill, Pearson, and Cedar Rapids, Iowa; Fergus Falls and Minneapolis Russell Avenue, Minnesota; and Eau Claire and Beloit, Wisconsin. He was married to Ethel Stevens on September 24, 1919. To this union were born two daughters and one son: Mrs. Clair E. Trimble (Bertha), of Marion, Iowa; Mrs. Edward L. Range (Ruth), of Minneapolis, Minnesota; and D. Eugene Russell of Denver, Colorado. Besides his

wife and children, he is survived by a brother Dr. Paul N. Russell, of Santa Barbara, California. His parents, one brother, and two sisters preceded him in death. Funeral service was held in Oakland Church of the Nazarene, Cedar Rapids, with Rev. C. D. Bailey, Dr. Gene E. Phillips, and Rev. F. Whitlatch officiating. Burial was at Shiloh Cemetery, Hlawatha, Iowa.

### REV. R. D. GRUBBS

R. D. Grubbs, an elder in the Church of the Nazarene, and pastor of the Cincinnati (Ohio) Miles Road Church, died June 26, 1963, at the age of sixty-five years. He had carried on his work until a few weeks before his death. He had been a successful pastor and evangelist through the twenty-two years of his ministry in the Church of the Nazarene. He was especially effective in the organization of home mission churches. The Miles Road Church was the result of the labors of this good man. His influence and ministry will be greatly missed; he was a "brother beloved." He is survived by his wife, Dorothy; two children: Paul, of Covington, Kentucky; and Mrs. Marjorie Bates, of Orlando, Florida. Funeral service was held in the Cincinnati Montana Avenue Church, in charge of the district superintendent, Rev. M. E. Clay, assisted by Rev. Curtis Coburn.

### REV. LILLIE HENDERSON

Lillie Henderson was born in England on September 21, 1872. At the age of four she was separated from her parents and sent to live with foster parents in Canada. She entered the United States in June of 1890 and had been a resident since that time. Feeling a special commission from God to propagate the teaching of second-blessing holiness, she left the church in which she had been an active member and began her crusade for the establishment of the Church of the Nazarene in Danbury, Connecticut. The church was organized in 1911. Mrs. Henderson was ordained by Dr. H. F. Reynolds in 1915, in Danbury. She continued as pastor of the church for a total of twenty-eight years. Her husband, James Armstrong Henderson, preceded her in death. In recent years Mrs. Henderson made her home with Emma Mitchell in West Redding, until illness forced Mrs. Mitchell to move into her daughter's home. Mrs. Henderson was a woman of God, preached the full gospel, and gave her life for the Kingdom. She died June 12, 1963, and memorial services were held in the Danbury church, with Rev. Robert Goslaw, district superintendent, and Rev. Morris Weigelt officiating.

### REV. E. ARTHUR LEWIS

E. Arthur Lewis was born August 22, 1880, in St. Joseph, Missouri, and died July 11, 1963, in Pasadena California. He was ordained a minister in the Church of the Nazarene in 1912, and for more than a half-century evangelized throughout the United States and Canada. He was a musician and author also. He worked with Rev. Ernest Mathews as an effective gospel team, and also with Rev. D. Rand Pierce. Hundreds of souls were won for the Kingdom through his ministry. He is survived by three sons, Hadley, James, and Kenneth; a daughter, Nancy Weermueller, a missionary in Africa; and two sisters, Alice B. Lewis and Alberta Beardsley. Funeral service was conducted by Rev. Henry B. Wallin and Rev. J. W. Young in the chapel of the Church of the Hills.

MRS. LEONA K. MILLER, a native of Arkansas, was born April 3, 1876, and died May 3, 1963, having spent the final eleven years at the Casa Robles Missionary Home, Temple City California. Rev. Charles Miller began the Nazarene mission enterprise in Mexico City just prior to 1908. She who was to become his wife met him in 1910 and they were married in 1912. They were active missionaries in Argentina from 1914 to 1926. Upon returning to America they pastored churches in the Southwest Mexican District for many years, and she was his constant and faithful companion in this work. Mr. Miller died several years ago. Three sons, with their families, survive: John H., of Palmdale; Charles W., of Burbank; and Paul H., of Highland Park, California. Funeral service was conducted by her pastor, Rev. N. R. Gunstream, Rev. Frank Ferguson, and Dr. A. E. Sanner. Interment was by the side of her husband in the Valhalla Memorial Park, Burbank.

MRS. EDITH E. WEIR, age sixty-nine, of Leon, Iowa, died June 7, 1963. She is survived by her husband, Otto; one son; three daughters and also by one sister and four brothers. Funeral service was in charge of Rev. L. L. Watters, Nazarene pastor, with burial in the Leon cemetery.

SHERRIE HAWKINS, daughter of Mr. and Mrs. Wilford Hawkins, was born August 8, 1946, in Meridian, Massachusetts, and died June 19, 1963 in York, Nebraska. Besides her parents, she is survived by a brother, Darrell; and grandparents Mr. and Mrs. W. C. Hawkins, New Albany, Indiana; and Mrs. W. L. Chapek, Meridian, Mississippi. Funeral services were held in York and in New Albany, with interment at Graveland Cemetery, New Albany.



## Directories

### GENERAL SUPERINTENDENTS

Office, 6401 The Paseo  
Kansas City, Missouri 64131

#### District Assembly Schedules for 1963

##### HARDY C. POWERS:

Minnesota.....August 27 and 28  
Joplin.....September 19 and 20  
North Arkansas.....September 25 and 26

##### G. B. WILLIAMSON:

Louisiana.....August 28 and 29

##### SAMUEL YOUNG:

South Carolina.....September 11 and 12  
New York.....September 27 and 28

##### D. I. VANDERPOOL:

Southeast Oklahoma.....September 4 and 5  
South Arkansas.....September 18 and 19

##### HUGH C. BENNER:

Georgia.....September 11 and 12  
North Carolina.....September 18 and 19  
Southwest Oklahoma.....September 25 and 26

##### V. H. LEWIS:

Kansas City.....August 28 and 29

## District Assembly Information

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

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

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

**SOUTHEAST OKLAHOMA**, September 4 and 5, at First Church, 610 W. Ninth St., Ada, Oklahoma. Rev. W. E. Chandler, pastor. General Superintendent Vanderpool. (N.Y.P.S. convention, September 2; N.F.M.S. convention, September 3.)

## Announcements

### RECOMMENDATION

I am happy to recommend Rev. C. B. Cox to our pastors and people. He has transferred to our district this year from a sister holiness group, and comes with a good record of effective evangelism. Brother and Sister Cox can furnish the musical program along with his ministry. Write him c/o Earl Kisson, Jr., 5106 MacCorkle Avenue, Charleston 4, West Virginia.—H. Harvey Hendershot, Superintendent of West Virginia District.

### WEDDING BELLS

Miss Anna Moore and Carroll Lee Iles, both of Milford, Ohio, were united in marriage on July 4 at the Milford Church of the Nazarene, with their pastor, Rev. Mrs. Ruby Blanchard, officiating.

Miss Linda Jean Kuka of Havre, Montana, and Kenneth L. Brown of Rock Springs, Wyoming, were united in marriage on June 8 at First Church of the Nazarene in Billings, Montana, with Rev. Archie Brown, father of the groom, officiating.

Norma Beth Gibbs and Wendel James Strong were united in marriage on June 7 at First Church of the Nazarene in Hutchinson, Kansas, with the pastor, Rev. W. A. Strong, father of the groom, officiating.

### BORN

—to Rev. Martin and Elizabeth Arni of Lubbock, Texas, a son, Mark Brent, on July 19.

—to Mr. and Mrs. Lyle Derby of Kingsburg, California, a son, David Walter, on July 16.

—to Noel and Sarah (Rogers) Edwards of Peeks-kill, New York, a son, Jonathan Read, on July 9.

—to Bill and Tavana (Gilbreath) Irwin of Tullahoma, Tennessee, a son, William Clyde II, on July 4.

### SPECIAL PRAYER IS REQUESTED

—by a Christian friend in Pennsylvania for an unsaved husband and three children, a home situation, unsaved brothers and sisters, and an urgent request for an unsaved sister and husband in another state, and that God will give her grace and strength to bear up under many trials;

—by a Christian lady in Wisconsin—an urgent request that God would undertake with regard to a possible cancerous condition.

# the ANSWER CORNER

Conducted by W. T. PURKISER, Editor

**I heard a man make the statement that he didn't feel we could be completely sanctified in this life, the reason being that we sometimes get discouraged. Is this inconsistent with entire sanctification?**

No. Peter said that those "who are kept by the power of God through faith unto salvation ready to be revealed in the last time" might still "for a season, if need be," find themselves "in heaviness through manifold temptations" (I Peter 1:5-9).

It rather sounds as if this man is resorting to the familiar expedient of denying the doctrine of entire sanctification by defining it in his own impossible terms. There are those who define sin in such inclusive terms as to

make it virtually synonymous with humanity or with life in the earthly sphere, and who argue from this that no one can be free from sin in this life. This is "the fallacy of definition."

If we define sin in such terms that we do not deny the truth of I John 3:9 ("Whosoever is born of God doth not commit sin"), and of I John 1:7 ("the blood of Jesus Christ his Son cleanseth us from all sin"), the supposed difficulty disappears.

### What does I Peter 4:6 mean?

The verse reads: "For this cause was the gospel preached also to them that are dead, that they might be judged according to men in the flesh, but live according to God in the spirit."

The verse has been understood in three ways: (1) the dead are those who are dead in trespasses and sins; (2) the dead are those who heard the gospel when they were alive; (3) the dead are

those who died before Christ came to earth; and in connection with I Peter 3:19, this means that Christ proclaimed His victory over sin to those in the place of the dead, from which He then led the righteous (Ephesians 4:8-10) to heaven. Admitting that this is a very difficult verse, any one of these three helps to make sense. I lean toward the third.

**What kind of policy should a church have toward a church member who makes a good salary, yet does not pay any tithe and gives little in offerings into the church? Yet year after year this man seeks and gains placement on the church board, and serves on building and improvement committees, always advocating a heavy spending program. What about such a member serving as church treasurer? Should a pastor be acquainted with the contribution habits of his members?**

Well, if I knew of such a case, I wouldn't vote for him to be a member of the board; and if I were on the board, I wouldn't vote to elect him treasurer. Most of us have too high a regard for consistency to smile on such a situation. On the other hand, I wouldn't want to decide on the basis of gossip about the qualifications of a fellow church member. Information of this sort is not generally available to members of the congregation, and the brother may be giving more than you know.

In my years as pastor, I never attempted to find out how much any church member or church family was contributing, or how much one's income was. However, I know some pastors feel that, since stewardship is directly related to spiritual welfare, it is as important for them to know about their members' giving habits as it is to know about their devotional habits. All would certainly agree, however, that such information is a matter of professional confidence and under no circumstances should it be shared with others.

**If the disciples received the Holy Ghost at Pentecost, then what does John 20:22 refer to?**

The verse reads: "And when he had said this, he breathed on them, and saith unto them, Receive ye the Holy Ghost." There are those who hold that this was a promise of what was fulfilled at Pentecost. Others believe, I think with more reason, that the in-breathing of the Spirit at this time was what we should now call being "born of the Spirit" or regeneration, as contrasted with what happened at Pente-

cost, the bestowment of the baptism or fullness of the Spirit.

John 7:39 ("But this spake he of the Spirit, which they that believe on him should receive; for the Holy Ghost was not yet given; because that Jesus was not yet glorified") makes it clear that there was a sense in which the full nature of the Spirit's work could not be accomplished until Jesus was glorified at Calvary and in the Resurrection.

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

## Smee's Eye Operation

Dr. Roy F. Smee, secretary since 1948 of Nazarene Home Missions, was in and out of the hospital before many of his friends knew anything about it. On August 1 he underwent an operation for removal of a cataract in the left eye. He went home a few days later to recuperate. His address: 3827 East Seventy-first Terrace, Kansas City, Missouri. If all goes well, he plans to have the right eye operated upon in about six months.

## Song Writer Goes Home

Rev. Paul S. Hill, colorful warrior of the Cross in the early days of our church in the East, died at the home of his birth in Burke, N.Y., on July 26. He was seventy-nine. Burial was beside the grave of his wife at Bloomingdale, N.Y., with Rev. Homer M. Smith, Endicott, officiating.

Mr. Hill was a preacher, poet, theologian, and song writer. A close friend to the late Dr. Orton Wiley, Mr. Hill served as reader of Wiley's manuscript on systematic theology. He lived at Malone and was active on the Albany District.

One of his better-known hymns was "Even Me." The opening words: "Angels, touch again your golden strings..."

## Martin to Nashville

Rev. T. E. (Ted) Martin, pastor of the First Church of the Nazarene in Quincy, Massachusetts, "college church" of E.N.C., since 1959, has accepted a call to pastor the First Church of the Nazarene in Nashville. He succeeds Dr. William Greathouse, who will assume the presidency of Trevecca Nazarene College on September 1.

## Mrs. Updike at Home

Mrs. Paul Updike, wife of Dr. Paul Updike, head of the Northeast Indiana District, went home from the hospital in early August and is reported as "doing quite well." Her husband said: "She has surprised the doctors and has had hardly any sickness that one would expect. Her testimony has been a blessing to many. She is committed to the will of the Lord and we are depending on God and the prayers of the church." The family home is at 840 Kem Road, Marion, Indiana.

## Salute to Dr. White

Dr. S. S. White, professor at Olivet Nazarene College, former editor of the *Herald of Holiness*, college president, and theologian, recently was given a fine salute in the *Kankakee Journal*,

which published a biographical sketch and a portrait. This is his third time on the Olivet faculty in forty-five years. He is one of the revered members of the original faculty at the Nazarene Theological Seminary in Kansas City.

## Tornado Claims Paid

Olivet Nazarene College on July 30 received nearly \$1,000,000 from insurance companies as settlement of damage claims in connection with the tornado that struck there April 17.

Dr. Harold W. Reed, president, said the fourth floor of the ad building will be rebuilt, an elevator added, and other damage fully repaired. All other buildings will be repaired except the frame building, Walker Hall, which will be torn down.

"We will have a larger faculty and a greater number of courses than ever before, next fall," he said. "We praise God for His leadership."

## Dr. Mathis Improving

Dr. I. C. Mathis, Tulsa, superintendent of the Northeast Oklahoma District, who was operated upon in mid-July for a lung condition, is reported making a good recovery. He has been at home for some time. "Breathing easier than in years," he reports. He has been taking daily walks and hopes to be back in the work soon. Family home is in Tulsa: R.D. 9, Box 656-C.

## Our Moving Nazarenes

A new mailing piece plus the cooperation of Nazarene pastors and laymen brought information last month on a record number of 208 moving Nazarene families, or about 1,000 persons, whose new addresses were sent on to the nearest Nazarene church. Dr. Edward Lawlor, evangelism secretary, said this was an increase of about 80 per cent over the preceding month.

## Mom and Dad to 250

Mr. and Mrs. Arthur McFall, members of First Church in Peoria, Illinois, have been Dad and Mom to nearly 250 children who were cared for in their home while awaiting adoption. Their work started in 1947. The Peoria newspaper did a feature article about the McFalls on their thirty-second wedding anniversary recently. The reporter interviewed their neighbors, who said the McFalls were ideally suited for giving this special care. Said one: "The McFalls are wonderful people who are overflowing with love."

## Personal Mention

Rev. Donald C. Moore, Sacramento Arden Church, to Seattle First Church succeeding Rev. Roy J. Yeider, new leader of Canada Pacific . . . Rev. D. Lee Albison, Versailles, Kentucky, has joined the faculty at State College, Florence, Alabama . . . Dr. W. D. McGraw re-elected to a three-year term as superintendent of Oregon Pacific District.

## Vatican May Open Consulates

LONDON (EPS)—The *Observer*, London, reports the Vatican is considering opening consulates to look after the interests of Roman Catholics in countries where it has no diplomatic representatives. It said these would include eastern European countries.

A story from Vienna, where the United Nations-sponsored conference on consular procedure is meeting, reported that one of the Vatican representatives to the conference said there was "a distinct possibility" such consulates would be established.

The *Observer*, commented that the existence of these offices in Communist countries would be "fully in accordance with the Pope's encyclical (*Pacem in Terris*) on the need for co-existence and . . . would also ease the church's difficulties in cases like Cuba."

## Episcopalians Cautioned on "Speaking in Tongues"

MINNEAPOLIS, MINN. (EP)—The Protestant bishop of Minnesota warned Episcopalians here against dangers in movements that practice "speaking in tongues."

Speaking before the Minnesota diocese's annual convention, Bishop Hamilton H. Kellogg stated that such movements sometimes lead to divisiveness, exaggeration, and self-righteousness.

He said he could not agree "with our Pentecostal friends" that "speaking in tongues" is a necessary evidence of the gift of the Holy Spirit.

"Speaking in tongues," a common practice among Pentecostal Christians recently received considerable attention in midwest Episcopal and Lutheran churches. Episcopal James A. Pike of California also has warned his flock against the practice.

Bishop Kellogg said he agreed with a report of a commission of the Chicago Episcopal diocese that persons who experience the "gift" of "speaking" should consult regularly with their pastors and report to their bishop.

## Dr. Judd as Presidential Possibility

MINNEAPOLIS (EP)—Minnesota Republicans reportedly are considering offering the name of Dr. Walter Judd former medical missionary, as a presidential nominee at the 1964 G.O.P. national convention.

A grass-roots movement for entering Dr. Judd's name in the race began this year at the district and county G.O.P. conventions, according to George Ezzell Republican national committeeman from Clarissa.

Dr. Judd, who was defeated for reelection to Congress last fall, admits he is aware of the movement, but says he is "not a party to it."



1 Grand Junction, Colorado, Nazarenes entered a float in the city parade on the occasion of the selection of Grand Junction as an "All-America City." The theme of the parade was, "How We Live in Grand Junction," and the Nazarene float emphasized the relationship between work, play, and worship. It is a church full of children with various types of work and play portrayed around the edges. Rev. Ray Hawkins is the pastor.



2 An unusual class of graduates from Pasadena Academy includes Elwood Prescott, son of Rev. and Mrs. Lyle Prescott, missionaries to the Virgin Islands; David Penn, son of Rev. and Mrs. Joseph Penn, missionaries to Swaziland; Donna Ragains, daughter of Rev. and Mrs. Louis Ragains, missionaries to Nicaragua; and two graduates who are natives of Ensenada, Mexico. Pictured with the class are Dr. O. J. Finch, president of Pasadena College (center), Mrs. Frances Shannon, class sponsor (front left), and Mrs. Mildred Nash, Director of Pasadena Academy (front right).

3 Veteran Nazarene missionary and linguistic expert, Dr. William Sedat, right, discusses with Dr. Dean S. Collins, executive secretary of the Western and Pacific Region of the American Bible Society, the Kekchi New Testament which Dr. Collins holds in his hands while Rev. Sedat points to Coban, Alta Verapaz, Guatemala, where the translating was done. Rev. Sedat was in Pasadena to visit his children, John and Jean (twins), who were among the 204 graduates of Pasadena College, and to receive from his Alma Mater the honorary degree of Doctor of Letters.



# News in Picture



4 Mr. M. K. Bingham, seated center, presents a deed to a farm worth \$75,000 to Rev. Raymond W. Hurn, seated left, district superintendent of the Abilene District. The value represented is to become part of the district loan fund in which Mr. and Mrs. Bingham now have a total of \$100,000. Seated right is Rev. Milton Poole, secretary of the home mission board and pastor of Lubbock, Texas, First Church of the Nazarene. Standing left to right are Mr. Raman Chandler, farmer-rancher from Dalhart, Texas; Mr. Lee Burgner, business man; and Pastors William Dorrough of Big Spring and Wayne Gash of Abilene First, all members of the home mission board.

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