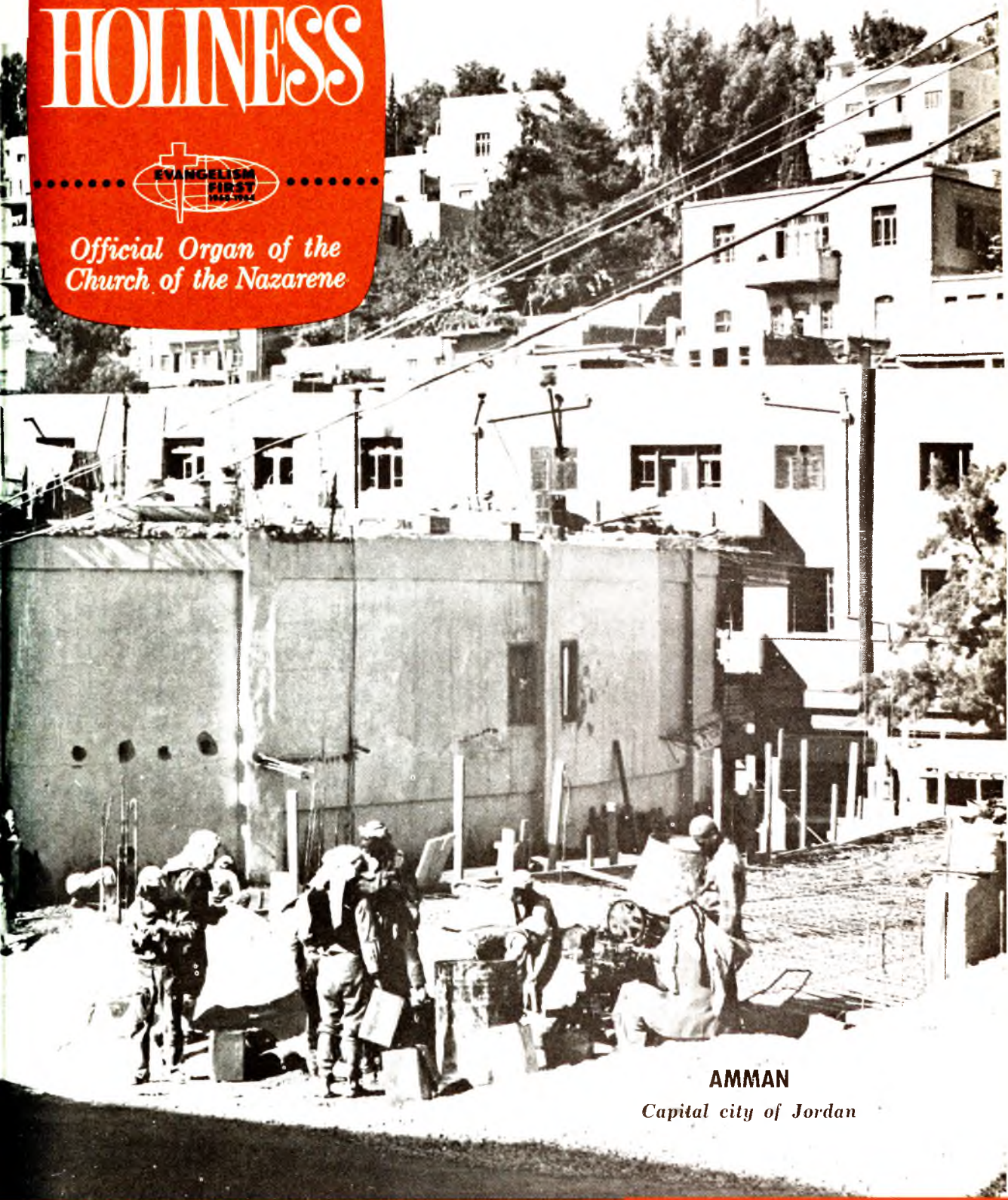


# Herald of HOLINESS



*Official Organ of the  
Church of the Nazarene*



**AMMAN**

*Capital city of Jordan*

*October 10, 1962*

# EDITORIALS

By W. T. PURKISER

## Secret Orders

One of the cardinal principles agreed to in the Pilot Point union of 1908 was the denial of "membership in or fellowship with oath-bound secret orders or fraternities."

Two passages of scripture were quoted in relation to this position: "Know ye not that the friendship of the world is enmity with God? whosoever therefore will be a friend of the world is the enemy of God" (James 4:4); and, "Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? . . . Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you" (II Corinthians 6:14-17).

This has been the long and unbroken position of the Church of the Nazarene since that day. Nor is it our position alone, for other holiness churches have taken the same stand, and the Lutheran Church—Missouri Synod, with 2,391,195 members—refuses to admit to its ranks those who hold membership in the lodges.

"Oath-bound secret orders or fraternities" covers a wide range of groups including such diverse organizations as the typical lodge, the Knights of Columbus, the Ku Klux Klan, and most university

fraternities and sororities. All share in common secret initiation rites and ceremonies, and the taking of solemn oaths of mutual fellowship and support.

Naturally, an outsider is at a disadvantage in discussing rites and oaths which are guarded with great secrecy. Some of the secrets have "leaked," as they are certain to do sooner or later. But there is no assurance that in any case all have become public knowledge.

As a matter of principle, there is first off a question as to "Why the secrecy?" If the objectives and positions of the organization are honorable and commendable, why should it be necessary to shroud them in an aura of mystery and seclusion? If such objectives and positions are not honorable and commendable, they should be condemned. If they are, they should be made known.

Such secrecy as is involved in the oath-bound secret order or fraternity appears either sinister or silly. Which it is, one uninitiated may never know—but in either case, there is little to commend it; and from the point of view of the Church, much in it to condemn.

Beyond such considerations as the secrecy, there are the frequent claims to religious instruction and authority made particularly by the lodges. Included, for example, are printed rituals, prayers, ceremonies for burial, altars, chaplains, the solemn oath, and in many cases an implied promise of heaven as the reward for following the principles of the order. Included here also is an intimate fellowship in "brotherhood" in sessions where clouds of tobacco smoke fill the house and where many times liquor flows freely.

It should be stressed that while the alleged basis of such lodge organizations is religious, it is not Christian. The leading lodge in point of prominence and membership states in its constitution that since its members are now "found in all nations even of divers religions, they are now generally charged to adhere to that religion in which all men agree (leaving each brother to his own particular opinion)." It is described as "a worship in which all good men may unite that each may share the faith of all." Such a position falls far short of the truth of Him who said, "No man cometh unto the Father, but by me" (John 14:6).

Utterly damning, from the Christian point of view, is the frequently made claim that if a man honestly believes in a Supreme Being and strives

(Please turn to page 12)



## The Cover . . .

*In the foreign missionary program of the Church of the Nazarene, Jordan, Lebanon, and*

*Syria comprise the Middle East District. The work in Jordan is the direct outgrowth of that started by Rev. Samuel Krikorian in Palestine in 1921, which scattered into Jordan with the partitioning of Palestine between Arabs and Jews. Both Armenian and Arabic languages are used in services and day schools. Two missionaries and 27 national workers serve the church in Jordan, with 2 day schools enrolling 345 pupils, 9 churches with 185 members and probationers, and 459 in Sunday school. Rev. Don DePasquale is superintendent of the Middle East District.*



# TO BE LIKE JESUS IN HIS PRAYING

*Oh, to be like Thee! lowly in spirit,  
Holy and harmless, patient and  
brave;*

*Meekly enduring cruel reproaches,  
Willing to suffer others to save.*

“And in the morning, rising up a great while before day, he went out, and departed into a solitary place, and there prayed. . . and they that were with him followed after him. And when they had found him, they said unto him, All men seek for thee” (Mark 1:35-37).

At the beginning of His public ministry Jesus set the pattern of His praying. He sought God’s advice in the solitude of the desert.

Christ is man’s great Ideal and the Christian’s mighty Example. If so in other things, it must be even more so in the practice of prayer. There is no doubt but that He was always in contact with the Father—even in the throng. But He evidently felt the need of times alone with God in prayer. If He, the Son of God, needed this, much more do we!

If to Him prayer was the great indispensable, so much so that He left the crowds to go alone into the presence of God, then for us it is absolutely essential if we would be like Christ.

It is not possible to gauge the contribution prayer made to His success in fulfilling the purpose of His earthly existence. But we can rest assured, by the prime place He gave it, that it was a great factor. So then prayer becomes the great essential for us to live the Christian life and do service for God.

In His praying He enjoyed the close relationship of Son and called God His Father. Christ was the obedient Son and as such had the resources of God at His command. We, too, through Christ can enjoy that relationship. God, our Father, heareth us.

As we pray in obedience to God’s will, the flood tide of God’s plenty becomes

*General  
Superintendent  
Lewis*



our sufficient strength for life. Jesus prayed that the Father might be glorified. Let us make that same pure objective our own in prayer that we, too, may do exploits for God. So in prayer we enter a great spiritual likeness to our Christ, who taught us to pray.

Telegrams . . .

Elmira, New York—Rev. John D. Lunden, elder and pastor at Calvary Church, Elmira, New York, died suddenly on Friday, September 14. Any communication should be addressed to his widow at 116 Durland Ave., Elmira, N.Y.—Renard D. Smith, Superintendent of Albany District.

Sumter, South Carolina—Greatest assembly in the history of the South Carolina District, September 12 and 13. Dr. G. B. Williamson at his best; the Holy Spirit present in mighty power. Dr. Otto Stucki, district superintendent, received a unanimous one-year vote, and an extended call of three years. Appreciation for the Stuckis expressed in a great love offering. Many records set in gains and giving. District united in every way, and going "all out for souls."—J. H. Eades, Reporter.

Rev. Hearne W. Spruce, pastor of the Hatfield Memorial Church, San Antonio, Texas, for the past ten years, died suddenly of a heart attack on September 17. The home address is 227 Beatrice, San Antonio.

Rev. Emma M. (Mrs. L. G.) Nees, retired Nazarene elder, died September 15, in Kalispell, Montana. She is survived by a daughter, Mrs. Grace Powell, of Kalispell, and a son, Dr. I. Guy Nees, of Los Angeles, California.

Evangelist Melvin Dishon writes that he has left the field to accept the pastorate of the church in Glasgow, Kentucky.

Evangelist Robert S. Lecce sends word that he has left the field to accept the pastorate of the church in Cadiz, Ohio.

In honor of their fiftieth wedding anniversary the sons and daughters of Mr. and Mrs. Lee E. Pinckard gave a reception for them on September 29 at the Church of the Nazarene in Fontana, California, where they have been members since 1950. They first united with the Church of the Nazarene in 1920 in Colorado. Lee Evert Pinckard and Lucy Anna Roberts were married at noon on September 29, 1912, in the home of her parents—a sod-dugout house in Cheyenne County, Kansas. Mr. and Mrs. Pinckard have five children living: Sylvester David, of Fontana; Susie Martha, of Azusa; Melvin Lee, of Monrovia; Delbert Earl, of Morrisville, Pennsylvania; and Mrs. Cleopa D. Ford, of Duarte,

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California. The home address is 15334 Valley Blvd., Fontana, California.

Making Adversity Serve You

By H. HARVEY HENDERSHOT  
Superintendent of West Virginia District

**But I would ye should understand, brethren, that the things which happened unto me have fallen out rather unto the furtherance of the gospel (Philippians 1:12).**

THE APOSTLE PAUL was possessed by a single, powerful, moving inner drive! The gospel must be furthered! Regardless of difficulties, in spite of opposition, whatever the adversity, the gospel must be proclaimed. And something or some things about this fervent, dedicated man caused every experience to result in the extending of the Church of Jesus Christ.

The key to the text is the little three-letter word "out." The things which happened to Paul "fell out." Dangers by sea or land, beatings or stonings, shipwrecks or imprisonments, none of these were permitted to "fall in" on him to smother and crush him, but rather they "fell out."

Paul's strength of purpose, his selfless resolution to evangelize at all costs, pushed outward every wall that Satan and evil men sought to build around

him. He picked up those stones from the walls of adversity, and made them paving blocks to build highways over which the gospel could march. Adversity became an asset. It was put to work advancing God's kingdom on earth.

What were the inner qualities that enabled Paul to accomplish this? *First*, his singleness of purpose: "This one thing I do." *Second*, his total commitment to Christ: "For to me to live is Christ." *Third*, his fearlessness of other men: "We may boldly say, The Lord is my helper, and I will not fear what man shall do unto me." *Fourth*, he was filled with the Holy Spirit, as he said, "Be not drunk with wine, wherein is excess; but be filled with the Spirit." *Fifth*, his unshakable confidence in the outcome of the Christian warfare: "I have fought a good fight. I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day." This was his testimony at the end of the way.

Are you having battles? Does life seem an unending succession of hindrances and adversities? Follow Paul's example, and you can know an inner spiritual force capable of turning all experiences into avenues of service to the cause of Christ.

# Predestinated ... to be adopted!

***Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will (Ephesians 1:5).***

PREDESTINATION is a perfectly good Bible term. Some (John Calvin in particular) have insisted on giving it a connotation which relates it to the "elect." Predestination for the Calvinist is the exercise of sovereign grace, the purpose of which is to secure the salvation of some, but not all, men.

Paul is not a Calvinist in Ephesians 1. He teaches an exercise of sovereign grace, the goal of which is the reinstatement of fellowship (adoption) for all the fallen sons of Adam's race. Such restoration to fellowship, while possible in a universal sense, is nevertheless not arbitrary. Paul insists it is the result of our "trust" in Christ (1:12). That trust is the "faith" of Ephesians 2:8.

The goal of adoption in the plan of salvation was not an afterthought in the mind of God. "Before the foundation of the world," Paul writes, God chose us in Christ to be "holy and without blame before him in love" (1:1). When God decided to create mankind, He foresaw the possibility of a fall. To create man free meant the possibility of sin, but not its necessity. Back yonder in the council chambers of eternity, God made provision for man's restoration. When He decided to create, He made provision to redeem. The Fall meant a break in fellowship. The provision of Calvary meant man had a way back. A wise God would and could not create unless the purpose of creation—fellowship—was accomplished.

God's choice, then, in the council chambers of eternity, related to all mankind. "According to the good pleasure of his will," He predestinated us to be adopted back into His family, through faith in Christ. God's will is self-purposed; that is, it was a free act on His part (1:9). Nevertheless, the "pleasure" of that free act consisted in the possibility of the "end" of that act, creation and fellowship. God has no "pleasure" in one soul being lost. It is His will that all men be saved (I Timothy 2:4). He "wills" all to repent and is "long-suffering" to this end (II Peter 3:9).

Our adoption into His family, Paul teaches, re-

sults in "the praise of his glory" for the "riches of his grace" (Ephesians 1:7, 12). The sufficiency of that grace is seen in God's ability and willingness, "in Christ," to care for sins committed. "In whom [Christ] we have redemption through his blood, the forgiveness of sins" (v. 7). The degree of forgiveness is evident when Paul continues, "according to the riches of his grace." When God forgives, He forgives fully and freely. Our past is under "the blood of Christ."

When we are adopted we obtain "an inheritance" (v. 11). This is likewise part of God's will for mankind. The future aspect of this inheritance becomes a reality when "in the dispensation of the fulness of times" God gathers in one all things in Christ (1:10). This is without doubt a reference to eternal life; for *our* part, "the redemption of the purchased possession" (1:14).

The present aspect of this inheritance relates to the coming of the Holy Spirit into our lives. After that we "believed," we were "sealed with that holy Spirit of promise" (1:13). He is the "earnest" or down payment on our inheritance. To possess Him and to be possessed by Him means we are assured of eternal life.

Thus Paul speaks of a second work of grace as being essential to the fulfillment of the idea of adoption. To become "an habitation of God through the Spirit" (2:22) is the "end" of creation so far as this present life is concerned. To be "filled with the Spirit" (5:18) means that the "old nature" of sin has been "put off" and the "new nature" of essential, personal holiness has been "put on" (1:22-24). This "inner renewing" is solely the work of that Spirit who indwells (Titus 3:5).

Man then is predestinated to be "adopted" back into the family of God by means of the forgiveness of sins and the indwelling of the Holy Spirit. Thus God's choice of us in Christ, before the foundation of the world, to be holy and without blame before Him in love, becomes a present reality.



# DON'T FIGHT THE CLOCK!

By MILO L. ARNOLD, Pastor, Moses Lake, Washington

THE HANDS of a clock will clench into fists and knock out the man who tries to fight them. They are such gentle, helpful hands when we co-operate with them; but when we place ourselves in conflict with the clock it is unyielding, stubborn, adamant, and merciless.

The clock shows no pity for the man who is not ready to start. It makes no allowance for the man who forgets; it discharges without explanation the man who is late, and passes sudden sentence upon the persons who try to cheat it.

Life has plenty of time for the person who uses it well, and the clock gives an ample portion to the person who is a good steward of hours. To any person who would wisely steward his minutes the clock metes out a full quota to enable greatness. However, the person lacking the essential discipline of himself in the use of his moments will be struck down quickly by the hard fists of the wheeling clock.

The frugal clock never leaves loose moments lying around to be found by those who would hunt them. God never gave any man hope of finding even a small bit of time. He did, however, give every man a chance to use the time which was entrusted to him.

To every person the silent clock measures out hours of exactly the same length. No special favor is given to the man who oils the clock. He who would have greater abundance in life must find it by enlarging himself, not his hours. While time is not variable, our use of it is, and thereby its worth to us is determined by our own ability and willingness to make use of the hurrying moments when they are briefly ours.

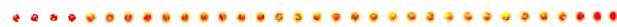
The flailing hands of a fighting clock can break up homes, demolish family altars, destroy love, and leave wounded lives all about. Few things are more dangerous to the life of a home than for its members to form habits which require them to fight the clock. Many people who love each other are guilty of hurting each other when they get to fighting the hurrying metronome of time. Many adults who want to give their best to their chil-

dren will give but broken fragments of that best because of their inability to co-operate with the clock.

People fight the clock when they allow it to get ahead of them. When they fail to use a moment while it is theirs, they try to slow the clock so that they may have a second chance. Nothing so angers the clock as to ask it to give us the same opportunity twice.

With most families this tussle with time starts with the starting of the day. Usually the argument with the clock could be averted if the people did not think they could use the same ten minutes for a late nap and for time to dress. When once they use it for the late nap, however, they have not the ability to retrieve it for use at starting the day. The result is that they begin to fight the clock in order to have time enough to get off to work or school on time.

In these early morning races with the clock the person who once gets behind the hours will never catch up. In the hurried effort to compensate for



## Whirlwinds

*All day the whirlwinds romped and teased.*

*My maples stood bereft  
Of blazing autumn glory. Not  
A scarlet leaf was left.*

*Long hours the boisterous whirlwind tossed  
The leaves in laughing play  
Until the trees stood bare, erect,  
Great skeletons in gray.*

*All thro' the years the whirlwinds tossed  
And tempests stormed my heart.  
Lord, in life's autumn let me stand,  
When graces too depart,  
With shoulders straight, head still unbowed—  
As maples stand, erect and proud!*

By BERNIECE AYERS HALL



the lost moments he is inclined to scream at other members of the family, to nag, pick, blame, and accuse. Soon the climate of conflict pervades the household, and the unfeeling clock marches on without hesitation or mercy.

Happy homes demand avoidance of tension, and tension is utterly unavoidable if the clock is an enemy rather than an organizer. One of the first requisites of happy living is a habit of promptness and orderliness.

The family should rise early enough to keep ahead of the clock and should study the organization of their time so that every minute is used while it is at hand. Self-discipline is the first demand of a well-ordered life. The person who cannot command himself to rise promptly, to work diligently, and to keep abreast of the clock will have little likelihood of either success or personal fulfillment.

How fortunate are those families which have the ability to arrange their lives so ably as to preserve order in their hours! Their day can begin with a happy fellowship, include a devotional experience, and contain useful living. They begin their day ahead of the wheeling clock and keep ahead of its flailing hands all day. They use their clock to divide and steward their time rather than as an abusive master which glowers at them from the wall.

Great men are not men to whom the clock is partial. They are not men to whom the calendar gives extra years. They are men who take exactly the same time other people have but make more use of it by keeping ahead of the clock. They are not spending their time making amends for things they neglected but doing the things that are at hand. No man can blame lack of time for his failure to be great or even successful. To every man the honest clock gives the raw materials for living well.

We will live in tranquillity or tension, not by the amount of time entrusted to us, but by the way we encounter our own hours. The person who must constantly spend his todays trying to catch up on his yesterdays will never be ready for tomorrow. Such a person will dissipate his time, break his health, and blight his family while sincerely trying to live effectively. Even the best, the most sincere, the most godly people can be beaten to death by the fists of time.

He who commands himself prudently will find time in his morning for a tryst with God, a place in his day for family devotions, and ample space in his week for the church. With these to inspire and strengthen him he can order his life with discrimination and pursue his dreams to completion. Both God and men have special places of usefulness for the maturely disciplined people who use a clock rather than fight it.

**"We thank God for His many blessings upon our church activities. The Thanksgiving spirit challenges us to gather in a record-smashing Thanksgiving Offering for world-wide evangelism."**

**—D. I. Vanderpool  
General Superintendent**

# COME TO A FRIEND FOR A FRIEND

**By MARY H. AUGSBURY**

Nazarene Elder, Los Gatos, California

IF WE WANT TO LEARN more about the art of intercessory prayer in soul winning, we do well to study what Jesus had to say about the man who came to a friend and asked a favor for a friend. You will find the parable in Luke 11:5-9.

Have you ever had a friend say, "Let me know when there is something I can do to help you"? Most of us have had those warm words spoken to us, and they have left a glow in our hearts. That is what God says to us when He says, "Ask, and it shall be given you."

And have you not, at some time or other, asked of a friend like this, of whose good will or love you have no doubt, a favor for another friend—one possibly unknown to the first friend who has committed himself to help you?

"I will consider this as a favor done for me," we say. And a good friend is happy to grant your request under such conditions.

God is our great Friend. When we go to Him in behalf of another we are not trying to persuade someone unwilling to help. We are coming to One lovingly disposed and deeply desirous of helping. Friendship gives us the right to ask whatever has been promised, and as we review the promises we realize how exceeding great and precious they are. We should use this right more than we do. If we do not use it we may lose it, just as, under some circumstances, the right to vote may be forfeited if not used.

A mighty, rich, wise, loving Friend has made pledges to us. In effect He has said, "Call on Me for this, for that . . .," as a friend might say, "Let me know when you need this or that."

"A friend of mine in his journey is come to me"—and they are always coming. Their lives touch ours. They may be relatives, acquaintances, or simply needy ones. If strangers, we make ourselves their friends and can say, "A friend in his journey of life has providentially come my way. I have nothing of myself with which to help him. My sufficiency is of Thee. Give me the wisdom and the winsomeness and the promised power that Thy truth may pierce his heart and enlighten his mind. Give me, oh, give me, what I need and lack to help this friend—to win this soul for Thee!"

We shall be tested, as Jesus suggested this man was tested. The answer came, "Trouble me not: the door is now shut, and my children are with me in bed; I cannot rise and give thee."

Waiting often outside a seemingly fast closed door, waiting, waiting: "Lord, I have witnessed to this soul and prayed for this soul a long time."

The answer seems to come, "Pray on. Work on. Witness again and again."

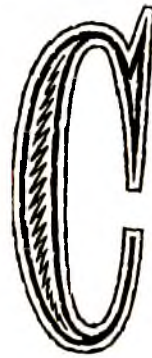
Is it suggested that the project, which seemed certainly to be of God, is dead? That the era of revivals is past? We dare not listen to this, or slack our watching unto prayer. It is midnight, yes. But we are claiming promises, claiming help

**A good Communist is said to give one-third of his time and one-half of his income to promote his party. How much as a Christian should I give to promote God's kingdom?—Mrs. Louise R. Chapman.**

on the basis of friendship with God. We must keep on asking, seeking, knocking, believing, and expecting.

"My children are with me in bed." We are tested also by the fact that some seem to be favored, seem to be on the inside getting prayers answered, while we wait on the outside in the dark and the cold. But James warns us against believing this. In effect, he says: "It may seem to you that Elijah was a favored son. It may seem that he was on the inside and that getting prayers answered was easy for him. Not so—Elijah was as one of us, like you, like me, having the same emotions, desires, temptations. Yet he prayed earnestly [‘in praying, he prayed,’ margin] that it might not rain, and it rained not." There is no partiality with God. But Elijah turned the hearts of the people back to God because "in praying, he prayed."

"Because of his importunity he will rise and give him as many as he needeth." Jesus closed the lesson on this note of assurance—"He will rise." *God will rise* for our help. *God will arise*; it is not a dream or a false or vague hope. In response to continued, imploring, promise-based, expectant prayer our Friend will answer!



# CHRIST . . .

# CONQUEROR of CONFUSION!

By **HOLLAND LEWIS**

Nazarene Layman, Owensboro, Kentucky

WE FIND OURSELVES in a changing and paradoxical world today—a world of fascination, yet one of devastation. It is a world that affords material hope and pleasure, yet one that ironically presents a crippling mental fear. It is a world that ponders peace, yet one in which both rumor and reality of war have been demonstrated.

This is the world we are part of today. Here, in this changing sphere, the Christian must find his place; here the Christian must confront mankind with the changeless Christ.

"I exhort therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men; for kings, and for all that are in authority; . . . For this is good and acceptable in the sight of God our Saviour; who will have all men to be saved, and to come unto the knowledge of the truth" (1 Timothy 2:1-4).

This, Paul's message to Timothy, was one that made known God's total concern for "all men." That concern must necessarily include the present-day generation in its entirety; its pseudo-intellectuals, its "freethinkers," its rich and poor, and its colored and white—indeed, its all.

We are thus reminded that Christ's efficacious blood flowed for men who have experienced its power, for men who believe in its power but who have rejected it, and even for men who haven't the slightest knowledge of this life-giving flow.

Christianity today, yours and mine, must be characterized by an attitude of devotion and consecration to our Leader, Christ Jesus, if our story of salvation would ever catch the attention of this disturbed world.

How shall we get their attention? How shall we ever crash past the modern ideologies of this changing world with our lowly Nazarene? Certain-



ly not through a fearful separation and withdrawal of ourselves and our message of matchless love.

As Christians, we are fortunate to know a personal relationship with Christ, but we must remember that He is not ours alone. Rather, He is the Christ of restless, helpless, and hopeless men as well. Thus, may we not form our own monastic societies and keep the splendor of this experience to ourselves, but may we share the boldness of Peter and John as they proclaimed, "We cannot but speak the things which we have seen and heard" (Acts 4:20).

Have we present-day Christians hidden ourselves and our testimonies even as the faithful few did in the days of King Ahab's wicked reign over Israel (I Kings 18)?

God grant that we would know a jealousy and a burning zeal for the kingdom of God like unto that of Elijah in that day of fear. When others had hidden God's power due to fear of the haughty king, this man among men, under the

authority of God, moved about as a vital protest against the onrush of sin (I Kings 17 and 18).

Sin continues to make its bid for the lives of men today, and a moment's glimpse at our everyday world suggests that its bid is a highly successful one.

Shall we as Nazarenes—and what's more important, shall we as Christians—stand by in spiritual slumber and allow unbelievers to continue in their ruinous paths, unwarned? Or can we somehow find the spiritual courage, as holiness people, to give religion a pertinent place in our daily conversation? In the office, in the shop, or at home, we can speak out until men are entirely certain of our religious stand and have no question as to the fact that our religion is the most important facet of our lives.

"Let your light so shine," is the command of Jesus (Matthew 5:16). May we answer it fearlessly by giving our constant Christ to this confused world through consecrated living.

## **PENTECOST** *not supercharger . . . but normalizer*

*By DELMAR STALTER, Pastor, New Haven, Indiana*

THE TERM POWER is used almost as frequently as talk of the weather. Earth-girdling astronauts, earth-moving equipment, neutron bombs, rockets, armies, and all sorts of space-age equipment emphasize that this is the power age.

Preaching emphasizes power. In some cases it is noise and hilarity; in others it is some vague Presence which never stirs anything; others cry about power for service, but not power to escape daily sinning; occasionally someone dares to declare that power comes with the infilling of the Holy Ghost in which sin is removed and Christ is dynamically crowned King as the Holy Spirit abides.

Power comes via the "path of forsaking"—forsaking sin, self, and the world. It means to be brokenhearted over Calvary's sacrifice—the Holy to save the unholy. It means a crisis of rebirth, a cataclysmic revolution wherein things once loved are forsaken, and things once despised now treasured.

Power comes via the "path of crucifixion." This is just another way of bringing man to regain what was so foolishly lost in the Garden of Eden, as well as what we all so stupidly have deliberately engaged ourselves with. Only a Calvary-centered repentance with its cleansing, and the Holy Spirit's purging, can restore enough normality to man to make him powerful.

The normalized person—saved, sanctified, pos-

sessed, and purified by the Holy Spirit—is now ready to be used by the Lord. He has tarried until "endued with power from on high" (Luke 24:49). This means new vision penetrates his mind, understanding grips him, compassion stirs deeply in his heart until he rejoices and weeps in Christ. The responses of his heart affection are now pure—"unto the pure all things are pure" (Titus 1:15).

Now power is evident, not because we are unusual ourselves, but because we have become open channels through which God can express himself. This new power allows love and joy to play freely upon our personalities as God intended until even sinners say, "See how they love one another."

This makes the Bible more than a Book—it becomes a message from God for us and our fellow men. From this living Book we rise in humility to pay homage to Christ, the King. We bow in worship and adoration before Him. Such fragmentary conceptions as the "Man upstairs," or the "Son of Mary," or the "dead Christ" are no longer acceptable, for He lives and that within us.

Pentecost is our "normalizer," restoring to us powers to be what we were created to be and become. Men cannot disregard Christ, nor what God wants them to be through Christ. Every man's heart longs for "wholeness," which we could as well describe as normal. We are "normalized" through restoration of God-given powers. Praise the Lord!



## the secret

By MILTON POOLE  
Pastor, First Church, Lubbock, Texas

IN THE MIDST of your zeal is it possible that you are giving little heed to the secret of all spiritual success—the law of faith? Surely success is what you want. Have you realized that spiritual success hinges on obedience to this law of faith?

You know your own personal need—it may be money, a new job, health. You are more than confident that God has the answer, for He has agreed to supply all of your need. You feel confident that it is within the will of God to bring this answer to you. You pray. You hope. Yet you receive no answer. Like an old-fashioned well pump, there is water below, but getting the pump to work properly is the problem.

Perhaps financial lack is troubling you. To experience the reality of the promise, "My God shall supply all your need" (Philippians 4:19), in your own life or in your own church seems so remote. And although you know that God is the abundant Resource of all, experiencing this abundance is a perplexing problem to you.

It may be that your church fellowship is wrought with painful division. Attitudes of envy, pride, and resentment flow unhindered and unchecked, and your heart is grieved. You believe that God has the answer and the power to bring the answer, for He promised to "do exceeding abundantly above all that we ask or think" (Ephesians 3:20). It is He who is the God of peace, the God of the Church, the One who can bring out of confusion and chaos the glorious mark of spiritual unity and harmony. But how to achieve this peace and spiritual harmony is the disturbing problem to you.

Do not consider the answer to the releasing of abundant power for critical needs to be so ordinary that you'll pass it over lightly. Consider it, however, in the light of God's Word. What did Christ say? "According to your *faith* be it unto you" (Matthew 9:29). Nothing more, nothing less.

To ignore this law of faith is to leave the door opened for spiritual failure. To multiply your lack within a congregation will not only bring failure in conquest, but will also bring withdrawal of God's glorious presence and power.

How easy it is unconsciously to substitute *hope* for faith, *desire* for faith, *prayer* for faith, *good works* for faith, *creed* for faith! But none of these

substitutes, regardless of how honorable they are, will ever take the place of faith.

In the hour of trial, your faith will be tested. It is in the trying time, the struggle, the time of loneliness, that the soul must "lean upon its God."

How to have more achieving faith? This is a question which every sincere Christian asks. In his diary, George Muller gives five specific steps to achieving faith:

"1. 'Every good gift and every perfect gift is from above, and cometh down from the Father' (James 1:17). As the increase of faith is a good gift, it must come from God, and He ought to be asked for this blessing.

"2. Meditation on the Word of God will lead the believer to repose upon the ability of God to help, because he has seen in the Scriptures almighty power and infinite wisdom exercised in delivering His people.

"3. He who has an upright heart and a good conscience does not knowingly indulge in things contrary to the mind of God. This hinders growth in faith. How can I possibly detract from God? If I have a guilty conscience I cannot trust God. Faith is weakened by distrust; for faith with every

**The distance we will march with the gospel of Christ is limited only by the depth of our compassion and personal sacrifice.**

—Paul Skiles.

fresh trial either increases by trusting God, or decreases by not trusting Him; and there is less power to look simply and directly to Him, and a habit of self-dependence is begotten. Either we trust in God, and not in ourselves, nor in our fellowmen, nor in circumstances, nor in anything, or we do trust in these, and do not trust in God.

"4. Do not shrink from opportunities where faith may be tried, and through the trial be strengthened. In our natural state we dislike dealing with God alone, yet this is the very position in which we ought to be, if we wish our faith strengthened. The more I am tried in faith with reference to my body, family, service for the Lord, business, etc., the more I have opportunity to see God's deliverance; and every instance in which He delivers tends to increase faith.

"5. Let God work when the trial of faith comes, and do not work a deliverance of your own."

Launch out beyond the realm of sight. Refuse to let your faith be determined by your circumstances—what you see and what you feel. Let your faith this day be determined by your God and His unwavering promise, "What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them" (Mark 11:24). To experience the thrill of spiritual victories, faith is the secret!

*I Attend a*

# PRAYER MEETING OF THOUSANDS

*Every Week!*

By MILTON HARRINGTON, Pastor, Ancon Church, Balboa, Canal Zone

IT ISN'T VERY LARGE, this place where I attend such a giant prayer meeting. In fact, it would really be crowded if two hundred tried to get inside the walls. But I join in with thousands in a prayer meeting every Tuesday morning and Saturday evening—our denomination-wide times of prayer.

There are several avenues of blessing that come to me as I attend these prayer meetings each week. One of the most important is the realization that my field of service may not be as lonely as it seems. Times of fellowship are limited and there are no great Nazarene gatherings to attend. So if my heart is slightly reminiscent of the thrilling experiences of the last General Assembly, I go to this prayer meeting and in my mind I realize I am once again among a great host of the choicest of all of God's saints. God seems to speak as He spoke to Elijah of old, assuring me He has many, many Nazarenes all over the world who have not bowed the knee to prayerlessness, and that I am with that innumerable host right then.

Then I am thrilled with the privilege of visiting all of the world in this prayer meeting, for I see the devoted missionaries from many mission fields gathering in. I see our general superintendents taking time from their heavy schedules to

stop by. I meet the general officers, the college presidents and professors, the Seminary staff, the district superintendents, the evangelists. There are all of my fellow pastors gathering in for these moments together, and I include among them the national workers on the mission fields. And here is a precious group sharing with me their praying presence; these are the Nazarene laymen from everywhere and from all walks of life. I have the joy of hearing them all pray for me and I in turn pray for them. No, they haven't mentioned me by name, and I haven't heard them in an audible voice, but I am confident my work is included because I know the devotion of all of these Nazarenes.

Then I find my heart quickening its pace as I realize we are sharing together a common burden, a common purpose. We are groaning together for a gracious revival in our beloved Zion. How often I have prayed, "Wherever there is a Nazarene today praying, bless him and answer his cry for revival"! We are laying aside our purely local interests and are clasping our hands together in one great, united, agonizing prayer.

What a great inspiration on Saturday evening to pray that souls will be at every Nazarene altar on the Lord's day! With such earnest prayers arising from all over the world, how can the Lord withhold His blessing on His day? Yes, we are growing up, for we realize that the church moves out beyond our own little circle, and that if the general church is moved upon by the reviving Spirit of God, the results will reach to where we are.

Praying for a world-wide revival in our Zion is also praying for a local revival. And I feel I am correct in believing that the thousands praying are in reality praying for a revival in my own local church. Yes, in my heart I can hear the weeping in Canada, in England, in Africa, in South and Central America, in Texas, California, Minnesota, and Maine.

As I leave the prayer meeting, my post of duty no longer seems lonely and my local problems no longer seem too great. My soul is challenged and my heart reminds me that I dare not fail that great praying host. Already I am looking forward to the hours when we shall meet again.

## JESUS WEPT

(John 11:35)

*My Jesus wept; not only at the tomb*

*Where Lazarus, His friend, lay cold in death,  
But I am sure that often in the gloom*

*Of lonely nights of prayer, my Saviour wept!*

*He wept for every grief that down the years*

*Would cause our hearts to bleed at utter loss:*

*He wept to share each burden of our tears—*

*But through them He saw victory at the Cross!*

*My Jesus wept! My Saviour and my Lord!*

*Oh, may no callous pride destroy that spring*

*Of my heart's love that fosters sweet accord—*

*That humbly weeps, and pardons everything!*

By FRANCES B. ERICKSON

# "THY GOD SHALL BE MY GOD"



By R. B. GRUBBS

Pastor, Centude Church, Bartlesville, Oklahoma

BENJAMIN FRANKLIN said, "Let a child's first lesson be obedience, and the second may be what thou wilt." Children who are allowed to attain adulthood with the will undisciplined and the desires uncontrolled will usually pursue a course which God condemns. Any child that is permitted to have his own way continuously will dishonor God and bring his father and mother to shame.

Disobedience to parents is characteristic of the present generation. This evil lies not so much with the children, however, as with the parents. The neglect of parents properly to discipline their children has been a fruitful source of evil. When parents refuse to restrain their offspring they invariably make a long-range contribution to the juvenile problem. False ideas and misdirected affection have nurtured unlovely and unhappy traits in our children. Not only does this harmful influence extend to the next generation, but it leaves the parents with saddened and sometimes embittered lives.

Child training and correction should be done in love, however. Discipline should never be given in anger, for anger in the parent stirs anger in the child. "Fathers, provoke not your children to anger, lest they be discouraged" (Colossians 3:21). It is good to pray with a child that needs correction. By doing so, the will is often directed rather than broken, and the child is brought into proper subjection.

Parents who are disobedient to God cannot bring up their children in the fear of God and the ways of righteousness. Prayer, Bible instruction, and lessons in faith cannot be neglected if we would see obedient and God-fearing children growing up in our homes.

For the sake of our youth, let us warn against the great foes of immoral associates, impure liter-

ature, immodest dress, intemperance and idleness, and all questionable things. Let us, as parents, establish a standard and hold it before our youth so that they in turn may continue to hold up the standard of the home and the church in the years to come. May we be able so to impress them with love, Christian standards, and proper discipline that they will grow up to say, "Thy God shall be my God."

## EDITORIALS

Continued from page 2

to live by his faith, "he will be received into the all-perfect, glorious and celestial lodge above, for he will, by his life, have made of earth the porchway entrance to Heaven." The presence of the Bible and an altar can never in a thousand years sanctify such rank humanism and shallow religious philosophy.

Certainly there is no reason to minimize the social and community service which many of these organizations undertake. But service of this kind does not depend upon either the secrecy or the quasi-religious character of the group. There are many service organizations doing similar work whose whole operation is a matter of public record.

If anything, the fifty-four years which have passed since the union at Pilot Point have but verified the wisdom of the founding fathers in mentioning as one of the practices to be avoided by members of the Church of the Nazarene "membership in or fellowship with oath-bound secret orders or fraternities."

### Six Weeks of Special Emphasis

Nazarene Sunday schools are planning six weeks of special emphasis on "Teens for Christ." This is an enrollment drive, extending from Rally Day on October 14 to the Mid-Fall Rally on November 18. It is designed to find and bring into Sunday school half as many new junior and senior high young people as are now enrolled.

The Department of Church Schools has prepared "how to do it" materials for both teachers and class members, samples of which have been mailed to each pastor.

An old Oriental proverb states, "It is better to light one candle in the night than to curse the darkness." We have been stirred, and rightly so, by the rising tides of juvenile delinquency that beset our communities. But it does no good at all to curse the darkness, and little more good to sit and discuss the problem. All of us can light candles in the night by lending encouragement, support, and active assistance to the "teens" of our churches as they go out two by two to enlist other young people in the Sunday school.

# THE CHURCH AT WORK

## HOME MISSIONS

ROY F. SMEE, Secretary

### Church Extension Loans Pass Four Million

Early in September a check for \$15,000 was sent to Rev. E. L. Cornelison, superintendent of Colorado District, as a loan for our church at Craig, Colorado. This check brought the total amount of church building loans made to our churches since the beginning of the Church Extension loan funds to just over the \$4,000,000 mark. Two loan funds are involved: the short-term loan fund, which was started in 1947; and the General Church Loan Fund, providing larger, amortized loans, which was launched in 1955.

The loan for Craig is typical of many that are made. In 1961 a church was organized in Craig, a county seat town of 4,000 population in the mountains of Colorado, as a district home mission project. Property was purchased and plans made for the erection of a parsonage-chapel combination building. The district supplied part of the funds necessary, and the balance was borrowed from the General Church Loan Fund on a long-term loan. A new church is off to a good start with a neat, attractive church building, as the local congregation, the district, and the general church worked together to provide the necessary financing.

These loans have been made possible principally by savings deposits sent in by individuals and churches to the General Church Loan Fund. These deposits pay interest at a rate of 3½ per cent to 4½ per cent and now total \$1,150,000. What finer way could there be of having your savings work for the Lord and earning interest at the same time? More savings are needed now, as there is a waiting list of churches with approved applications. Write to the Division of Church Extension for further information.

### New Churches

District Superintendent H. Harvey Hendershot recently organized a church at Marfrance, West Virginia. Rev. Russell Hess was appointed pastor. This is the fourth church organized on the West Virginia District during this quadrennium.

A church was organized at Moore, Oklahoma, on June 24 by Rev. W. T. Johnson, superintendent of the Southwest Oklahoma District. Lots had been purchased by the district, and a brick, first-unit building, valued at \$25,000, erected. Ten families are represented in the original membership, and they as-

sumed nearly all the financial obligations of the church. Rev. Lorán Madson is pastor.

The third new church on the Tennessee District since General Assembly was organized at Spring Hill last April 15. Rev. Franklin Stephens was appointed pastor. A month previously the Tusculum Hills Church, Nashville, Tennessee, was organized by District Superintendent C. E. Shumake. Rev. Dennis Mangrum is serving as pastor of the new congregation.

District Superintendent Leo C. Davis of the Southwest Indiana District organized the church at Borden, Indiana, on February 25, with Arthur Hill as pastor.

### News from South Africa

Work on the new Publishing House and South African Church Headquarters is now under way, with plans approved and contract awarded.

The new building will provide more than 7,000 square feet of floor space for printing operations, book binding, storage, and offices. Also included will be a board room where committees and boards of the European church as well as the mission will hold business meetings.

The new Publishing House, when completed, will be one of the largest denominational publishing houses in South Africa, and will provide the needed literature in all the languages necessary for the areas where our church is operating in southern Africa.

\* \* \* \* \*

Two new churches were organized recently by District Superintendent C. H. Strickland. Rev. A. S. Nash is pastoring the church which was organized on June 17 in the Plumstead area of Cape Town. The church at Virginia, Durban, was organized on July 25. A choice site has been secured and a manse and basement chapel erected, due mainly to the hard work and careful planning of the pastor, Rev. Stafford Finmore.

\* \* \* \* \*

Dr. and Mrs. C. H. Strickland and family have moved into the new district parsonage at 8 Chiltern Road, Florida Hills, Transvaal. However, Dr. Strickland's mailing address is the same as before: P.O. Box 48, Florida, Transvaal, Republic of South Africa.

## FOREIGN MISSIONS

GEORGE COULTER, Secretary

### Moving Missionaries

Rev. and Mrs. Marshall Griffith are now in Mexico City for language study before proceeding to the mission field.

Their address is Apartado 30166, Admon. 27, Mexico 7, D.F., Mexico.

Rev. and Mrs. Boyd Skinner are our new missionaries in Chile. Their address is Casilla 368, Arica, Chile, South America.

Rev. and Mrs. Elvin Douglass have returned to Peru. Their address is Apartado 193, Chiclayo, Peru.

Rev. and Mrs. Harry Wiese are on furlough from the Philippines. Their address is 1640 Bridgen Road, Pasadena 7, California.

Rev. and Mrs. Joseph Penn are at P.O. Box 31, Congella, Natal, South Africa.

Mr. and Mrs. Oliver Karker have moved to 7 Conrad St., Florida North, Transvaal, Republic of South Africa.

### New Missionaries

Dwight Thomas Lowry was born in Nvasaland, Africa, on August 26, 1962.

Barry Ward Beech was born August 29, 1962, to our new missionary appointees to the Philippines, Rev. and Mrs. Ronald Beech.

### First Central African Regional Council

By THOMAS LOWRY, Reporter

The Central African Regional Council convened in Limbe, Nyasaland, June 13-14. This was the first Regional Council to be held in Africa since the field was divided into five districts.

Missionary meeting was held on the opening night of the council. A fine Alabaster offering was given by the missionaries and their children to begin the work of God in still other new fields.

Dr. Esselstyn presided with wise leadership over the council business, and led this first Regional Council in a very successful beginning. Rev. C. S. Jenkins brought inspirational messages to the missionaries, and contributed greatly to the spirit of the council. Rev. J. I. Graham received a unanimous recall to continue as regional supervisor until his furlough, at which time Rev. E. K. Wissbroecker will succeed him to that office. Good reports were given by all the missionaries, showing fine gains in their areas.

A great spirit of unity prevailed throughout the council. God's blessing was felt in a wonderful way, being highlighted in the Communion and prayer and fasting services. We are looking forward to a good year and praying for a real outpouring of the Holy Spirit.

### Blankets Urgently Needed

A telegram from John Hall reads: "QUILTS AND BLANKETS URGENTLY NEEDED FOR REFUGEE WORK. USED ONES ACCEPTED."

Rev. John Hall is our Nazarene mis-

sonary in charge of our work among the Cuban refugees in Florida. He has asked that REFUGEE boxes be sent to their Relief Center rather than their home. The address to use is:

Rev. John Hall  
Church of the Nazarene  
2310 W. Flagler Street  
Miami, Florida

## Progress in Haiti

By HARRY RICH, Haiti

Our printing press is nearing completion. The printer God has given us. James DePasquale, has turned builder for the present, adding the finishing touches to the building and working hard getting his press ready to go. Pray that the press will be a means of real enlightenment to all of Haiti and to the entire French-speaking world. Mary De has been carrying her share of responsibilities in the medical work with Alberta. Our Bible school girls have appreciated Mary's expert advice in a sewing course she has been giving them.

Of course everyone, missionaries and Haitians alike, is anticipating the return of the Orjalas this summer. We have all missed them very much while they have been home on furlough, but are happy that many of you have had an opportunity to enjoy their ministry.

This year Haiti moved into first place in membership, among our fields. To God be all the glory! Our Christian people do not leave the task of winning souls to the preachers. They are active all the time in personal soul winning. They cannot read, they cannot write, they are poverty-stricken, but they can tell others that Jesus saves, delivers from fear, and gives power over the devil. It is because of their witness that we have such a marvelous growth here.

Just recently we entered the town of Gonaives with one of our ordained preachers, Massillon Pierre. We rented a piece of property and built a small chapel there. The final night of the opening revival there were nearly four hundred people trying to get into the building. We will soon have a group of happy Christians to organize into a church.

## FOR CHRISTIAN ACTION

According to the *American Issue* (June, 1962), Senator Maurine B. Neuberger of Oregon has charged that "cigarette advertising is deceptive unless it discloses that smoking causes cancer and contributes to increased mortality in coronary disease."

According to *Advertising Age* (4/6/62), Senator Neuberger wrote Federal Trade Commission Chairman Paul Rand Dixon to ask: "Is the FTC empowered under existing legislation to require that cigaret advertisements and commercials contain adequate warning of the hazards of smoking?"

Mrs. Neuberger, a cancer victim herself and widow of the late Sen. Richard Neuberger (D., Ore.), who

died of cancer, was until 1956 a pack-a-day smoker.

The letter to FTC noted that the U.S. Public Health Service has linked cigarettes to cancer and heart disease, and a Neuberger press release referred to the recent action of the Italian Parliament in outlawing advertising of imported tobacco and the pledge of industry leaders in England to restrict TV commercials on cigarettes to late evening hours.

A spokesman for Mrs. Neuberger told *Advertising Age* that what she has in mind is a possible requirement by FTC that cigarette ads state: (1) that cigarette smoking is habit-forming; (2) that smoking may be injurious to health; (3) that smoking may cause lung cancer, heart trouble, or other diseases.

Last month Mrs. Neuberger introduced legislation to launch an intensive health education campaign about the hazards of smoking, including establishment of a presidential commission on tobacco and health.

A letter to Senator Neuberger congratulating her on this stand would be most helpful. We must not let one so courageous fight this battle alone. Address her as follows: The Honorable Mrs. Maurine B. Neuberger, Senate Office Building, Washington 25, D.C.

EARL C. WOLF, Secretary  
Committee on Public Morals

## GENERAL INTERESTS

### Dr. Norman Miller to Publishing House



Widely known as one of the finest denominational publishing institutions in the nation, the Nazarene Publishing House has taken a new major step to keep pace with and anticipate the needs of the steadily growing Church of the Nazarene.

M. A. (Bud) Lunn, manager, announced the appointment of Dr. Norman O. Miller, of Austin, Texas, to be executive administrator of the church facility.

This is a newly created office. In it Dr. Miller will assume major administrative responsibilities and work with the other plant executives.

The Publishing House currently is in



the first phase of a general relocation program. It is building for the church a new \$1,050,000 General Board building adjacent to the present General Headquarters building. When this is completed, a Nazarene bookstore will be constructed nearby.

The Publishing House is celebrating its fiftieth year in Kansas City. It was established there soon after denominational headquarters were opened in 1912 at the geographically central location.

Dr. Miller is the son of Rev. Arthur Miller, a Nazarene elder, and the late Mrs. Miller. He was born in Norman, Oklahoma, while his father was pastoring the Church of the Nazarene there.

His formal education was interrupted by service in World War II. He was an officer in the army air force and flew thirty-five missions over Europe as a pilot of a B-17 bomber.

After studying at Bethany Nazarene College, Bethany, Oklahoma, and at Hardin Junior College, Wichita Falls, Texas, Miller entered the University of Oklahoma at Norman, where he earned the bachelor of science and master of business administration degrees.

He taught for three years at Bethany Nazarene College and at New Mexico A. & M. College, Las Cruces, New Mexico, and then accepted a graduate fellowship at Indiana University, Bloomington, Indiana. He studied and taught there three years, securing a doctor of business administration degree. For the last six years Dr. Miller has been a professor of business administration at the University of Texas.

Dr. Miller has been a member of the Church of the Nazarene since 1934, the year he was saved. He has been active in various Nazarene churches in cities where he has studied and taught. He has been choir director in several churches and taught Sunday school classes.

Both of Dr. Miller's brothers are Nazarene ministers: Rev. Allen B. Miller, in Kansas City, Kansas; and Rev. Wendell Miller, in Wichita, Kansas.

Dr. Miller is married and he and Mrs. Miller has a son, eleven, and a daughter, nine. The family is residing in Overland Park, Kansas, a suburb of Kansas City.—N.I.S.

## DISTRICT ACTIVITIES

### Houston District Assembly

The fifteenth annual assembly of the Houston District was held at Houston First Church, August 22 and 23, in a veritable camp meeting spirit. The scriptural preaching of the general superintendent, Dr. G. B. Williamson, was outstanding. The music under the direction of J. R. Brannon, Calvin Oyler,

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If so, your Publishing House may also be looking for you! We are now taking applications from women experienced in or trained for clerking, office machines, and stenography.



### Personnel NAZARENE PUBLISHING HOUSE

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TODAY!

Ralph Wright, and others was of great inspiration. During the evening services the Holy Spirit poured out showers of blessing again and again.

The business sessions moved smoothly to an early completion under the ivory gavel of Dr. Williamson, with the efficient help of District Secretary Frank Kemendo. Dr. I. C. Mathis, superintendent of Northeast Oklahoma District, was the speaker for the home mission service; and Dr. Roy H. Cantrell, president, represented Bethany Nazarene College.

District Superintendent W. Raymond McClung's report revealed many outstanding achievements. Total giving of \$501,079 was a new record for the district; and giving for world evangelism reached 10.45 per cent, another district record. The Home Mission Revolving Fund is now in excess of \$50,000, and a goal of three new churches has been set for the coming year. Church membership is now 3,398 in the 48 churches of the district, and average Sunday school attendance is 3,760.

Dr. and Mrs. McClung have recently moved into the beautiful new district parsonage and office at 8418 Hunters Creek in Houston. Following the reading of Superintendent McClung's report, a love offering of more than one thousand dollars was given to the McClungs. Houston District Nazarenes have great love and respect for them.

The "Small Church Achievement Award" was given to the Bellaire church, Rev. Richard H. Leffel, pastor. Rev. Hollis Underwood and the Conroe church were recognized as having given the largest percentage to world evangelism—17.32 per cent.

During the impressive ordination service, Richard Harlon Leffel received elder's orders.

Rev. and Mrs. W. C. Fowler, missionaries on furlough from British Guiana, and Rev. and Mrs. Jerry Demetre and their two daughters, outgoing missionaries to British Guiana, were present for the missionary convention and district assembly. In addition to other gifts and farewell ceremonies, a spontaneous birthday offering was given to Brother Demetre. As we sang "Happy Birthday," the people started bringing money to the table up front, and a total of \$116 was given.—C. KENNETH SPARKS, *Reporter*.

### Akron District Assembly

On Wednesday morning, August 1, the twentieth assembly of the Akron District was called to order by our senior general superintendent, Dr. Hardy C. Powers, at the District Center, near Canton, Ohio. He presided with grace and efficiency, and his timely and inspired messages challenged each of us to greater service for the Master.

One of the high points of the assembly was the report of our good district superintendent, his ninth report, which showed a year of good accomplishments in all areas of the work and set before us even greater goals for the new assembly year.

During the last twelve months 611 members were received by profession of faith, and the district membership is now 10,070. Giving for general interests was \$164,233; giving for district interests, \$96,622; with a grand total for all purposes of \$1,400,224. The Sunday school enrollment climbed to 22,023, and the average attendance for the year was 12,565. Thirty-one churches gave "10 per cent" or more for world evangelism, and eighteen qualified for the "Evangelistic Honor Roll."

Superintendent Taylor's report was enthusiastically received by delegates and friends. He is serving on an extended call. A love offering of approximately one thousand dollars was received for the Taylors, and a one-month vacation granted.

Rev. Danny Steele represented our Publishing House and also thrilled the assembly with his Spirit-filled messages in song. President Edward S. Mann, Rev. Stephen Nease, and the Ambassadors Quartet represented Eastern Nazarene College.

The assembly was climaxed by a very wonderful ordination service with six receiving elder's orders. The Spirit of the Lord dominated the entire assembly.

The assembly was followed by ten days of camp meeting with Dr. Wm. Greathouse, Dr. Otto Stucki, and Professor Paul Qualls as the workers. The greatest crowds ever gathered at the district campground, with over five thousand present each of the two Sundays. Scores of people sought God during the camp services. The memories of the 1962 assembly and camp will long linger in our memories.—J. H. WHITE, *Reporter*.

### Northwestern and Southwestern Ohio Districts Camp Meeting

The 1962 camp meeting for the Northwestern and the Southwestern Ohio districts was held at the Nazarene Center, St. Marys, Ohio, July 26 to August 5. It was characterized by repeated visitations of God's Spirit and presence.

The challenging and heart-searching messages from God's Word by the evangelists, Rev. W. T. White and Dr. George Coulter, were honored by God and responded to by hundreds of individuals who sought and found the Lord. Time and again God's Spirit moved among His people, moving them to tears, burdens, laughter, and shouts of victory.

Scores of saints gathered early each morning in the tabernacle to pray for the services of the day. God honored these prayers and answered in a mighty way. Undoubtedly the success of the camp was due largely to these times of intercession.

Song Director Paul Skiles was used of God in a wonderful way. His "singing trombone" thrilled the audience time and again, as God used this talent. The teen-age choir, with its various arrangements and selections, lifted the congregation into heavenly places. Our teenagers made a vital contribution to the camp. Rev. Howard S. Sylvia was the

**1 1/3 Million  
Dollars**  
in  
**Thanksgiving Offering**

organist, and Mrs. Dwight Bennett the pianist.

On Wednesday afternoon Dr. Coulter spoke on our missionary work, and challenged Nazarenes to accept a broader vision and greater sacrifice for world evangelism.

The two district superintendents—Rev. Carl B. Clendenen, Jr., Northwestern; and Rev. M. E. Clay, Southwestern—worked and prayed as one man in managing the camp. We thank God for such consecrated leadership.

Mrs. Noel Whitis conducted the daily children's meetings, in a tent provided for this purpose. She presents God's Word and truth in a way that children can understand. These services were well attended.

Truly this was an outstanding camp. The unity and spirit were excellent, and all the workers co-operated in a beautiful way, making it easy for God to come among His people. We rejoice in the moving of His Spirit among us.—LESTER L. MEYER, *Reporter*.

### Abilene District Camp

The Abilene District camp meeting, which closed on Sunday, August 26, goes

## "SHOWERS of BLESSING" Program Schedule

October 14—"So You Want to Be a Christian," by Dallas Baggett  
October 21—"Divine Safety Vault," by Wilson R. Lanpher  
October 28—"Your Tattletale Heart," by Wilson R. Lanpher (featuring Treble Clef Choir of Olivet Nazarene College)

on record as the greatest the district has ever experienced.

The special workers, Rev. Harold Daniels, Rev. Bert Daniels, and Singer Paul McNutt, worked together with spiritual precision in the Spirit, resulting in great victories in every service.

There were both unity and freedom among the laymen and the ministers on the district, making way for spiritual demonstrations not witnessed among God's people in many years.

Registration topped all previous records, and there were at least two hundred souls who bowed at the altar, with one hundred of these praying through to victory in the closing service.

Four thousand dollars was pledged by churches and individuals for camp improvements in the coming year.

With his wonderful spirit, Superintendent Raymond Hurn is leading the district to new heights for the Lord. The afterglow of this camp meeting will rest upon the Abilene District for many days to come.—WAYNE T. GASH, Reporter.

## THE LOCAL CHURCHES

Evangelist Alvin D. Richards writes: "We have an open date, October 17 to 21, and also November 18 to 25, and would be glad to slate this time as the Lord may lead. Write us, Linden, Michigan."

Evangelist E. C. Tarvin writes: "Our last two meetings were with Pastor Weddel in Florence, Kentucky, and the camp meeting in Carthage, Kentucky. In both places God gave some great victories and we give Him praise. We go from here to Indiana, and then on to Ohio."

Pastor C. B. Dickerman reports: "We have enjoyed a fine pastorate of nearly eight years at the Arlington Heights Church, Fort Worth, Texas. Coming when the church was less than three years old, we found a membership of 28. We have received 146 members, of which 71 were on profession of faith, for a net increase of 46. Three years ago a brick-veneer Sunday school annex was erected, valued at \$25,000. For the past four years the church has operated on an annual budget of from \$12,000 to \$18,000. We praise God for the fine people of this church. Although our recall vote was unanimous, and we received a two-year extended call with only two negative votes, we felt our work was finished, and have ac-

cepted a unanimous call to our church in Hillsboro, Texas."

Rev. Bobby R. Ferguson writes that he and his wife (Nancy) are now working in the full-time field of evangelism. They have some good open dates after January 1. Write them, c/o The Publishing House, P.O. Box 527, Kansas City 41, Missouri.

Rev. Howard Rickey reports: "After pastoring for eight and one-half years on the New England District, I have accepted the call to our Bethel Church in Detroit, Michigan. I enjoyed five fruitful years of ministry in Uxbridge, Massachusetts, with some real holiness people. Here at Bethel, I have found a spiritual church and have seen the fruits of godly pastors of the past. The church has over 200 members, with an average Sunday school attendance last year of 240, and evening services averaging from 175 to 200. The church gave over 12 per cent for missions last year, raising more than \$14,000 for all purposes. I am thrilled with the challenge of being a Nazarene minister today."

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Until December 31, 1962

Evangelist C. H. Harley writes that he has two open dates which he will be glad to slate as the Lord may lead—November 14 to 25, and November 28 to December 9. Write him, Burbank, Ohio.

Diagonal, Iowa—Recently we had a wonderful revival meeting in the open air at the city park, with Rev. Thomas Hayes as the evangelist. Souls were stirred as Brother Hayes proclaimed the truth of God in a straightforward and yet kind manner. Time and again the altar was filled and God by His Spirit met the needs of those seeking to be saved and sanctified. Brother Hayes was assisted by Brother James Lee, who was of great inspiration with his fine musical presentations at the piano and his vocal solos, and also by John Warren, who helped with the electrical wiring and P.A. system. They were

also of much help in the vacation Bible school held each weekday morning during the two weeks. Our children will not soon forget the blessing of these times together. The evening services were well attended, the workers were well paid, including a good love offering for the pastor, and we are all encouraged to do more for the Lord.—FLOYD EVERHART, Pastor.

San Antonio South Church, Texas—Sunday night, August 19, marked the close of a week of revival effort with Evangelist Joe Norton as special speaker. Thirteen people found definite help at the altar, and one united with the church by profession of faith. Many new contacts were made. Twelve people were baptized in an impressive service on the closing Sunday afternoon. Brother Norton is a rugged preacher, deeply spiritual, and all of our people were delighted and encouraged with the results of this week of revival services. Thus far in this assembly year our Sunday school average has reached ninety; last year's average was seventy. Budgets are being paid regularly, and improvements upon the church property are still being carried on. We are close to Lackland AFB, and many of the young men visit our services.—A. L. DENNIS, Pastor.

Columbus, Mississippi—August 12 to 19 was a time of real revival for First Church, under the ministry of Evangelist "Bill" Erickson. He is an outstanding preacher, and carries a burden for souls. We praise God for the many victories won. I have now completed almost eight years as pastor of this wonderful congregation, and during this time we have built a lovely brick parsonage valued at \$22,000, and a church building valued at \$75,000. Total indebtedness now on church and parsonage is only \$25,000. The church is of modified colonial architecture, the interior having laminated arches of red mahogany with matching woodwork and furniture. The building has central heat and air conditioning. The people united in these building projects, giving sacrificially of their time and money. For the past eight assembly years our church has shown an increase in membership, and we count it a privilege to serve this united, aggressive people.—PAUL BLACKMON, Pastor.

Rev. Paul E. Mounts writes: "For the past two years I have been serving as pastor in the state of Texas, but feeling it to be the leading of the Lord, I am now returning to the field of full-time evangelism. I am a commissioned evangelist of the Houston District. I have served as pastor for seven years, also conducted a number of revival meetings. I will be glad to go anywhere as the Lord may direct. Write me, P.O. Box 84, Bethany, Oklahoma."

Yazoo City, Mississippi—Since our coming here from Durant about two months ago, the local church has witnessed one of the greatest revivals of its history. Evangelist Ray McDonald car-



ties on a splendid program of personal visitation and Spirit-anointed preaching. We appreciate the ability of our evangelist, and also the work of our good people who prayed, fasted, visited, and attended the services faithfully. We have some great folks here. Sunday school attendance on the closing Sunday was up sixty-one over the previous year, and thirty-six above the previous Sunday, with twenty-four new members enrolled, and seven new people received into church membership by profession of faith. The revival fires continue to burn with good altar services and a wonderful spirit upon the services. Our Sunday school is now double what it was one year ago.—**TOMMY LOVING, Pastor.**

Bridgewater, Virginia—Spring Creek Church recently had an old-fashioned holiness revival with Evangelist and Mrs. G. F. Underwood. Many souls sought and found God in saving and sanctifying power, and restitutions were made. God came in answer to prayer and fasting on the part of people who love the Lord and souls. The services continued for three weeks, and surely God was on the scene. A generous love offering was given to the evangelist and to the pastor.—**LEWIS S. GULES, Pastor.**

Shippensburg, Pennsylvania—In October we will be celebrating our fourth year as pastor of this church, and God has poured out His blessings upon the work during these years. We have a very fine people, who have stood by with their prayers, finances, and sacrificed to see the work go. In September we celebrated the first anniversary in our new sanctuary with Rev. and Mrs. R. O. Noggle, evangelists for the special services. We thank God for His blessings, numerically, financially, and most of all for the definite spiritual progress with souls praying through in the services. God has given the church several new families, and we are especially grateful for a fine group of teen-agers and young people who love God and the church. Pastor and people are united in the work of the Kingdom.—**W. J. TURNER, Pastor.**

West Hartlepool, England—In August our church had a week's campaign with Rev. Roland Griffith of California as the evangelist. He was assisted by his daughter, Connie, and Susie Griffith, a friend—both talented singers, and Connie a fine musician. The emphasis of the preaching was on the Holy Spirit, and the Lord came with outstanding blessing. On three different nights the altar was lined with seekers, with some outstanding conversions. Some were sanctified; new people found Christ as Saviour; and on Saturday afternoon eight were baptized in the sea at the local seashore on confession of their faith. The closing night of these special services saw the altar lined on three separate occasions, with God's presence manifest in our midst. We give God praise for this season of refreshing.—**JOHN FOTHERGILL, Pastor.**



**"The missionary spirit is the regenerating influence of the church. To be genuinely Christian one must have the spirit of missions. It was said in derision of Jesus on the Cross, 'He saved others; himself he cannot save.' In saving others He saved himself. If we do not save others we cannot save ourselves. The Thanksgiving Offering is an effort to save others."**

—**Roy F. Smece, Secretary**  
**Department of Home Missions**

## THE BIBLE LESSON

By **ARNOLD E. AIRHAET**

**Topic for October 14:**  
**What Is God Like?**

**SCRIPTURE:** Psalms 115:8-20; Isaiah 40:28-31; John 4:23-24; 14:8; Acts 10:34; 17:22-29; James 1:16-18; Revelation 4:11 (Printed: Acts 17:22-29; Psalms 145:8-13)

**GOLDEN TEXT:** *Lord, shew us the Father, and it sufficeth us (John 14:8).*

On Mars' Hill, Paul, the apostle, reasoned with the most learned of the Athenians concerning the Unknown God whom they worshiped in ignorance. Passionately he presented Christ on grounds familiar to these intellectuals. It would appear that he did not fail to win to the faith at least some.

In our own society, never were men so well informed in general, and yet so ignorant of God. Popularly held concepts of the Deity indicate an appalling darkness. Like Paul, we must witness to men on grounds where their minds as well as their hearts are challenged.

On the other hand, it is of little moment to have an orthodox understanding of God as revealed in Scripture if one goes on in a state of practical atheism by the refusal to apply his beliefs to practical living.

At the heart of all things, these passages declare, is God, the Creator, personal, and supreme. God is more than Process, or Force, or Intelligence, or any other *It* spelled with a capital. God creates, speaks, loves, yearns over men. What folly to try to evade Him!

God, the Creator, we are taught, sustains by His personal providence the world He has made. The world is not a self-sustaining system, nor is it out of God's control. Men have their being in God in constant dependence upon Him as the Giver and Sustainer of life. What peace to know that He is utterly adequate for the situations we entrust to Him!

God is absolutely sovereign in His power, justice, wisdom, and knowledge. His purposes will not fail. Men must come to terms with Him now, in repentance, or later, in judgment.

God plays no favorites. He is no mere local deity, partial in His judgments. We need neither fear a capricious tyrant nor presume to flatter a rich patron.

God is both transcendent and immanent. In majesty, power, and holiness, He is other than man. He is not "the man upstairs." Reverence and fear become our approach to Him. And yet God is near, omnipresent, and He does dwell with men in fellowship. The gracious God—"Closer is He than breathing, and nearer than hands and feet."

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## Deaths

**LAURA E. LANSDOWNE**, wife of Rev. S. C. Lansdowne, died June 13, 1962, at the family home in Wichita, Kansas. She united with the Church of the Nazarene in 1917 as a charter member of the church in El Dorado, Kansas. Through the years she had been a faithful collaborator with her husband, who served pastorates in Kansas and Colorado, including a twelve-year pastorate at Linwood Church in Wichita, and many years of service as an evangelist. Besides her husband, she is survived by three sons: J. E., pastor of Asbury Methodist Church in Wichita; Paul, of Moline, Kansas; and Owen A., of Biloxi, Mississippi; also a daughter, Marion Mitchell, of Wichita. Funeral service was conducted by Dr. Ray Hance, district superintendent, assisted by Rev. C. M. Knight. Interment was in White Chapel, Memorial Lawn Cemetery, Wichita.

**LEWIS MELLERT** was born in Fulton County, Illinois, September 22, 1876, and died at his home in Olivet, Illinois, on May 16, 1962, at the age of eighty-five. Converted at the age of nineteen, he later became a charter member of the Maples Mill Church of the Nazarene near Lewiston, Illinois, in 1907. In 1912 he moved to Olivet, Illinois, that his children might be in a Christian college. He helped to organize the Olivet Holiness Association, of which he remained president until his death. His heart was in the work of the church which he loved dearly. He is survived by his wife, Dora Stevens Mellert; two daughters, Mrs. Grace Smith and Mrs. Opal Hamer. Funeral service was held in the Olivet church with Rev. George H. D. Reader officiating, assisted by Rev. Keith Kelly and Rev. Milton Marsh.

**KAREN RUTH**, infant daughter of Donald and Phyllis (Gresser) Welden, Evansville, Indiana, died June 10, 1962, one day after birth. Besides the parents, she is survived by a brother, Michael, at home; and the grandparents, Mr. and Mrs. Wm. Gresser, Mrs. Margaret Wilson, and Mr. W. Welden. Funeral service was conducted by Rev. R. B. Phillips, with burial in Sunset Memorial Gardens, Evansville.

**MARY A. REAM**, member for more than nineteen years of the Church of the Nazarene in Fort Morgan, Colorado, died quietly on May 29, 1962. A faithful Christian for many years, as long as her health permitted she was a regular attendant at the church she loved so much. She is survived by her husband, Charles S. Ream, of Fort Morgan; four daughters: Mrs. Alpha Wilson, Mrs. Florence Cleair, Mrs. Doris Ogden, and Mrs. Opal Jessen; also one son, Raymond. Funeral service was conducted by her pastor, Rev. Charles M. Spicer, in Fort Morgan, assisted by Rev. L. A. Ogden, son-in-law, of Tulsa, Oklahoma, First Church of the Nazarene.

**MRS. MORRIS WEIGELT** (nee Patricia Lou Somerville) died June 4, 1962, at Danbury, Connecticut. She was born September 1, 1933, in Brainerd, Minnesota. Her death was caused by a fast-growing, malignant tumor. She was married to Morris Weigelt on August 26, 1955. She was valedictorian and all-college student of the 1957 graduating class at Northwest Nazarene College. For two years, while her husband was in Seminary, she taught public school. The last two years of her life were spent in Danbury, where her husband is the Nazarene pastor. Her radiant Christian witness influenced many people during her short life. Her peace, tranquillity, and confident testimony in her last weeks in the hospital made an indelible impression for Christ. The memorial services were times of rejoicing and spiritual dedication for many.

Besides her husband, she is survived by two daughters: Marva Lee, three and one-half years; and Faye Anne, six weeks; her parents, Mr. and Mrs. Harold E. Somerville; and two brothers, Keith and Kenneth.

**MRS. DORIS MAXINE WHITE** was born in Kansas, July 27, 1920, and died April 7, 1962, after only one day in the hospital in Long Beach, California. In 1943 she was married to Jack White, and the family were active members of First Church of the Nazarene in Long Beach. Besides her husband, she is survived by a son, Jack, Jr., eighteen; and a daughter, Kathleen, nine; also her parents, Rev. and Mrs. R. L. May; and two sisters, Helen Sieverling and Ruth Wagner. Funeral service was conducted in her home church by the pastor, Rev. Mark Smith.

**MRS. CRYSTAL HOWARD**, a very devoted member of First Church of the Nazarene in Corpus Christi, Texas, died July 1, 1962. She is survived by two sons, William and Leslie. She became a widow at the age of thirty-five, never remarried, and supported her children for a number of years as a practical nurse. She had been a member of the Church of the Nazarene for nearly fifty years. She was active as a Sunday school teacher. In recent years, though frail in body, she was loyal in her attendance, love, and support of her church. She lived a consistent Christian life and left a buoyant testimony.

## Announcements

### WEDDING BELLS

Miss Carolyn Porter and Mr. Larry Scheel, both of the Church of the Nazarene in Aurora, Illinois, were united in marriage on September 9 at the Aurora church with the pastor, Rev. Fred W. Gibson, officiating.

Miss Sybil Spray of Benton Harbor, and Wayne L. Musatics of Vicksburg, Michigan, were united in marriage on August 26 at the Benton Harbor Church of the Nazarene with the father of the groom, Rev. Louis J. Musatics, officiating, assisted by the father of the bride, Rev. Russell E. Spray.

### BORN

—to Stanley and Clara Miller of Hammond, Indiana, a son, Brian Kirby, on September 6.

—to Coit Bales and wife (June Shirley) of Lakewood, California, a son, Timothy Coit, on September 6.

—to Rev. and Mrs. T. C. Sanders, Jr., of Tuscaloosa, Alabama, a son, Timothy Mark, on August 30.

—to Ronald and Neva (Templeman) Beech of Kirkland, Washington, a son, Barry Ward, on August 29.

—to Rev. Delmar and Mildred Dravenstatt of Beaverton, Michigan, a daughter, Lori Ann, on August 25.

—to Rev. and Mrs. Dwight E. Presson of Wilmington, California, a son, Daniel Dwight, on August 19.

—to Rev. and Mrs. Willis Coburn of Jackson, Ohio, a daughter, Luann, on August 11.

—to Rev. and Mrs. Ford Boone of Grenada, Mississippi, a daughter, Rebekah Philene, on June 24.

—to Mr. and Mrs. John Michel of Washougal, Washington, a daughter, Janine JoAnn, on July 19.

### SPECIAL PRAYER IS REQUESTED

—by a Nazarene mother in Alabama for an unsaved young mother with a serious case of cancer, that God may heal the body and the soul, if it be His will, also for other unsaved members of the family;

—by a reader in Virginia—wants to do right and needs help along every line;

—by a lady in Tennessee for God's healing touch of a very nervous condition—she wants to be well and live a normal life again;

—by a reader in Nebraska that God will undertake in a special unspoken request—so much is involved.

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Conducted by W. T. PURKISER, Editor

**A Sunday school commentator says, "The language of our Authorized Version veils the meaning of Jesus' words in John 20:17. He did not say, 'Touch me not,' but rather, as several of the modern-language versions translate it, 'Do not cling to me.'" Which is the most authentic, the King James Version or the various revised versions?**

This is a tremendous question, and one which could very well require a book for its answer. Such a book is actually available in Dewey Beegle's *God's Word into English*. Dr. Beegle is a Wesleyan Methodist scholar teaching in *Biblical Seminary* in New York.

Really, it isn't a question of "authenticity." The King James Version is an authentic translation of the then-known manuscripts of the Bible in Hebrew and Greek into the English of the early seventeenth century. Part of our problem is that we no longer speak the English of the seventeenth century. God's Word never changes, but the languages of men do.

Throughout the years, scores of other

translations have become available, some good, some indifferent, and one at least (the *New World Translation* of the Jehovah's Witnesses) is positively bad. From the number of Bible questions which come to the editor which are actually problems of the changing meanings of words, it seems to me that every serious student of the Bible could well afford to have one or more of the more recent translations—not to replace the King James but to use alongside it.

The ideal, of course, would be to have access to the Hebrew Scriptures and the Greek New Testament. But I've known only one layman who took the trouble to learn Greek, and none at all who understand Hebrew.

**Can you give me information as to which tribe of Israel Judas Iscariot came from?**

Not with any great certainty.

It is believed that "Iscariot" comes from "Ish Kerioth," which means "man from Kerioth." Kerioth is identified as a small town in southern Judea, probably originally included in the tribe of Simeon; although there was also a town by the same name in Moab (Amos 2:2).

Of course we have to remember that

there was much dislocation among the tribes beginning with the Assyrian captivity of 721 B.C. and continuing through the restoration period which began in 538 B.C. To be sure of Judas' tribe, one would have to assume that his family dated back to the original division of Palestine among the tribes under Joshua.

**Would you please explain what conscience is? Is it God telling us what is right and wrong, or is it the knowledge of what we have learned to be right or wrong? Can the Holy Spirit convict us of a sin through the conscience without our previous knowledge of the right or wrong of the matter?**

These are very complex questions, and it may be foolish to attempt an answer in the space available here. Conscience is the awareness that a given act is or is not in harmony with one's knowledge of what is right or best, together with a sense of obligation or duty to do the right. Because conscience is so closely related to what is called "moral judgment," or knowledge of right and wrong, it is influenced by all the factors which go to make up that moral judgment.

Conscience is the voice of God only in the sense that it always prompts the individual to do what he knows to be right. God tells us what is right and wrong through His Word, His Spirit, and the broken and limited image of His nature with which we are created (Romans 2:15)—"the true Light, which lighteth every man that cometh into the

world" (John 1:9).

The Holy Spirit convicts of sin by illuminating the mind and heart to see a particular act or practice in its true light. Conscience then joins in condemning the practice of that which is wrong (John 8:9).

We come to a knowledge of right and wrong in a variety of ways: early training, the opinions of others, personal experience, preaching, reading the Bible, and the direct illumination of the Spirit. Because so many factors enter into moral judgment, it must constantly be "trued" by the Word and the Spirit. Otherwise the conscience which should be "good" (Acts 23:1), "pure" (I Timothy 3:9), and "void of offence toward God, and toward men" (Acts 24:16) becomes "weak" (I Corinthians 8:12), "seared" (I Timothy 4:2), and "evil" (Hebrews 10:22).



● The North Little Rock, Arkansas, First Church of the Nazarene recently burned the mortgage on their building. Left to right are: Rev. Earl C. Darden, pastor; J. C. Johnson, chairman of the board of trustees; and J. L. Bickerstaff, a member of the board. The church recently closed an exceptionally fruitful revival with Dr. Ray Hance and the Calvin Jantz singers. Pastor Darden recently terminated a six-year ministry in North Little Rock, during which time 145 members have been received by profession of faith and 40 by transfer. Rev. Earl C. Darden is now pastor of First Church of the Nazarene, Newton, Kansas.



● Rev. Sergio Franco of the Spanish Department hands to Russell White, production office supervisor of the Nazarene Publishing House, completed proofs of the 1,200-page "El Comentario Popular," by Binney and Steele, the first holiness commentary ever translated into the Spanish language. Actual translation work was begun in 1957 and completed by Mr. Franco (Volume I) and Ismael Amaya (Volume II).

● Mayor Jack T. Farrar of Tullahoma, Tennessee, welcomed the personnel in charge of a thirteen-day revival sponsored by twenty-two Nazarene churches of the Tullahoma area. The meeting was held in a large tent at the Jaycee recreation area on the New Manchester-Tullahoma Highway, and was known as the "Try Christ's Way Crusade." Mayor Farrar shakes hands with Mrs. J. Byron Crouse, organist. Standing with the mayor, from left to right, are Rev. Victor Gray, superintendent of the East Tennessee District; Rev. Ansel A.



# News in Picture



Forsythe, pastor of the Tullahoma Church of the Nazarene, and platform manager; J. Byron Crouse, musician and singer; and Evangelist Forrest McCullough, speaker for the campaign.

● The new church at Ashland, Oregon, was dedicated by Dr. Samuel Young, assisted by District Superintendent W. D. McGraw. The building is valued at \$100,000 and, by reason of many hours of donated labor, was constructed with an indebtedness of \$48,000. With overflow rooms open, it will seat more than five hundred people. Rev. E. E. Crawford is the pastor, and supervised the construction.

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