

August 2, 1967

herald

OF HOLINESS

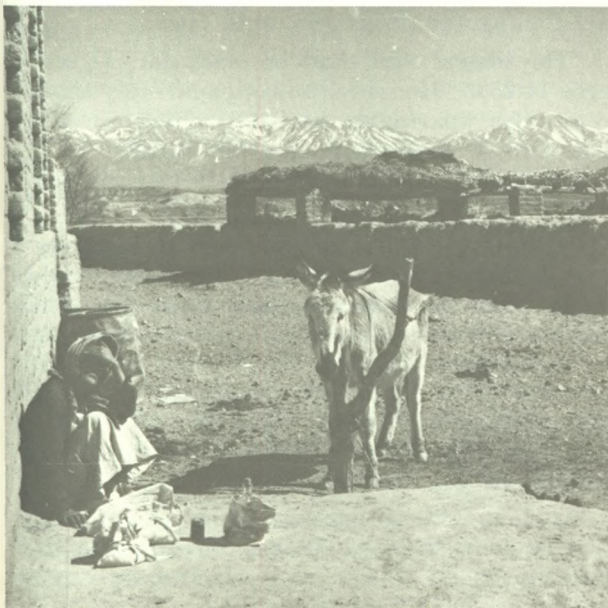
Church of the Nazarene

Productive Argentina

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



GRAPES ready for harvesting from San Juan vineyard



SNOWCAPPED Andes overlook a typical Argentinian hacienda



PROVINCIAL capital, San Salvador de Jujuy, is another of Argentina's rapidly advancing cities.

General
Superintendent
Williamson



Many Thanksgivings

If ingratitude is the basest sin, then thanksgiving must be the highest virtue. Paul opened the fountain of praise in his soul when he said, "Thanks be unto God for his unspeakable gift" (II Corinthians 9:15). Gratitude for God's gift in Christ opens a fountain of praise to God for countless blessings.

Thankful receiving of gifts stimulates the impulse to give as freely as the receiving has been. Thus life becomes a joyful round of receiving and giving, for it is in giving that we receive. Jesus said, "Give, and it shall be given unto you."

For one who counts his blessings there can hardly be too many appeals because giving with thanks is so great exhilaration. Gifts to the United Fund, the Salvation Army Christmas collection, and coins in the cans labeled for fighting cancer, heart disease, multiple sclerosis, or helping crippled and retarded children are thanksgivings for "showers of blessing" (Ezekiel 34:26).

In the church the various appeals are not irksome to those who are eager to keep up-to-date in their thanksgivings. Let those who lead the devout in worship and stewardship communicate the idea that here is another opportunity to give thanks for manifold manifestations of God's abounding grace. How can we adequately say thanks to God for Christ, who died for us and rose again, if we

do not give that others may know Him? How can we be grateful for our abundant harvests without making a commensurate offering? Opening the Alabaster boxes is a libation of love to our Savior, who gave himself for us.

Likewise the offerings for home missions, Christian education, American Bible Society, and broadcasting the gospel in other tongues are occasions of thanksgiving. All who give and all who benefit by their giving render expressions of gratitude. This means there are "many thanksgivings unto God."

"The liberal soul shall be made fat" (Proverbs 11:25). "He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully. . . . God loveth a cheerful giver" (II Corinthians 9:6-7).

In the ancient Temple the Jewish worshippers had two chests for alms. One was to receive what the law required; the other was for freewill offerings. There was no blessing in doing the necessary, but for the cheerful, grateful giver there was assurance of God's abounding love. Doing what one must may salve the conscience, but giving in gratitude commands the blessing forevermore.

"God is able to make all grace abound toward you; that ye, always having all sufficiency in all things, may abound to every good work" (II Corinthians 9:8).



The next morning found us completely enveloped in a blanket of white

PHOTO BY H. ARMSTRONG ROBERTS

The Trouble with Mountaintop Experiences

• **By Warren McNeilly**
Los Angeles, California

We returned from a trip this year which took us into the mountains. It was a beautiful drive, but rather treacherous in the middle of winter. In the course of our winding upward we encountered a couple of snowstorms and a blinding blizzard, forcing us to seek shelter in a motel at a little resort village thousands of feet above sea level.

The next morning found us completely enveloped in a blanket of white. Our first impulse was to remain there the rest of the day. Then the thought struck us: This is the trouble with "being on the mountaintop"; one has the urge to camp there, to hibernate and wax colder.

(Most Nazarenes are prone to translate everything that happens to them in their everyday living into a spiritual analogy.)

The thought fascinated me and I started recounting other mountaintop

experiences I had read about in the Bible.

There was Noah on Ararat. Can you imagine the grace it took after all those days on the water to be cooped up with your in-laws on a muddy mountaintop four or five months?

Or how about Abraham? Here was a man of God who had waited 100 years for a son, only to be told he must give him up. The mountain didn't have a name until Abraham climbed it, and he called it quite appropriately "Jehovah-jireh," meaning "The Lord will provide."

Throughout the day on a mountain called Carmel the local citizenry, in the slang of today, "didn't think poor old Elijah had a prayer." But he did . . . about sixty words long . . . and the fire fell and consumed what undoubtedly must have been the wettest bullock in the history of man!

And had mountains been human, I'm sure Gilboa would have wept as a once great ruler named Saul braced his sword against its mighty boulders; then falling on it, went to meet his Maker.

Then there was that army captain by the name of Sisera who ran into a fellow by the name of Barak on a mountain called Tabor. Unfortunately for Sisera, Barak brought along about ten thousand of his friends, and Sisera ended up with his skull nailed to the ground. As the Bible succinctly puts it: "So he died."

Moses, though, must win some kind of award for mountain climbing. At Sinai he came down from the craggy peaks with (as they might say today in the rural South) "some mighty hard sayings"—c o m m a n d m e n t s which people still have trouble trying to live up to. Seems later on, if memory serves me right, he climbed another mountain named

Nebo, where God showed him Canaan, then took him home.

No recounting of mountaintop experiences would be complete without including the Mount of Olives, where a psalm-singing, palm-waving procession started, that eventually led to a very tiny mountain—some call it a hill—that has loomed so large down through the centuries—Golgotha.

Personally, I prefer the wind-swept, stormy valleys with their longer hours of darkness to perfect and strengthen this thing called a Christian experience.

It's these spiritual periods in the valleys, when you learn to lean so heavily on the Lord, that are so rewarding. Those moments with Him that, when the last sun sets for you among the mountaintops, make it possible for you to sing with the Psalmist:

Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff they comfort me.

About the Cover . . .

Argentina, second only to Brazil in land mass in South America, has a population of 22 million people.

There the Church of the Nazarene has 17 missionaries, 60 national workers, and 1,278 church members. Twenty-seven of the 50 churches and preaching points are partially self-supporting. Four support themselves fully.

There are also four Nazarene schools in Argentina with an enrollment of seventy.

Nazarenes contributed \$35,899 during 1966.

Field superintendent is Rev. John A. Cochran.

—Managing Editor

50 Years Ago

in the *Herald of Holiness*

A College President's Thoughts

In a recent article we made reference to our change in name from "university" to "college." We did this for the sake of consistency, and as a part of our plan to maintain as high a standard as we advertise. We are not what is implied by the name "university" and are relieved since we have dropped the title. Our purpose is to make the school a recognized A-1 college, a position held by one or possibly two holiness schools in America, and never yet reached by Peniel. . . .

Students with Peniel diplomas have always secured good standing in the education world; but it has been an individual matter and not a permanent classification from the school. The college of liberal arts, department of oratory, department of theology, and conservatory of music all enjoy a high reputation for thoroughness and completeness of courses, both locally and wherever the work is known; but no recognition for the work from recognized educational organizations has been sought until the present movement was inaugurated.

Our proposition is to "give the best educational advantages and the best spiritual environments." In order to do this we must secure for Peniel the standing of an A-1 college in the educational world. This will permit students to enter the graduate schools of standard universities without examination. We want to bring Peniel up to this standard right away. Our Pentecostal Nazarene young people have a right to expect us to do this without delay.—*James B. Chapman*, President.

On the Young People's Society

Do not wait until the society meets to get up your evening sermon, but be on hand and help them have the most spiritual and lively society in town. . . . Arrange for your older people to hold a class meeting at the same time, or else sit back and let the young people train for God. Many places the older people take up all the time with a long exhortation or dry testimony that will kill the meeting. Do you wonder that the young people's meetings are dead when the pastor never goes and the older people take up all the time?—*C. E. Roberts*.

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Jesus never
lost sight of
the individual



PHOTO BY MACKAY

The Heart of Holiness

Do you know what 'Jesus is Lord' means?" was the question aimed at me one day by a gentleman in India. The way he asked gave me a hint that he was anxious to tell me his answer. He summed it up quite simply. He smiled as he said to me: "'Jesus is Lord' means: He is my Owner; He is my Possessor; He is my Dispossessor. The Lord hath

● **By Earl G. Lee**
Pasadena, California

given, and the Lord hath taken away; blessed be the name of the Lord."

Here is the heart of holiness. Jesus Christ totally, completely in charge of me.

"Christ living in me" is the exhibit my world must see in my life. My world is my home, my business associates, my classmates, my church friends. Little do they care how I classify myself theologically. Terms mean little to them. Does Jesus Christ control your life? is the only question they are asking as they live with me.

The Church is made up of persons. We sometimes lose this fact as we drive toward our general goals. Jesus never lost sight of the individual person. Jesus sent the Holy Spirit to persons. Individual people filled with Jesus Christ changed the world, their world.

Here is the only hope of the Church in our day. Too many times the Church of our day is "trying to put out four-alarm fires with water pistols." We are answering questions the world is not even asking.

In the first century something happened to those early Christians. Jesus Christ was living with them and through them. He was a real Person making them alive, alert, and dynamic. These were unusually common people. But they were men with "clay feet" filled with the Holy Spirit.

The Holy Spirit is with us in this day to make His Church dynamic. This is realized only as the presence of Jesus Christ is realized. No substitute will do. For this reason Jesus Christ died on the Cross. For this reason Jesus lives, and



for this reason He sent the Holy Spirit to us, in order that He might be Lord of all.

He did not come simply that we might talk intelligently about Him. He did not come for us merely to know answers to doctrinal questions about himself, but for us to make surrender to Him a life principle.

"Ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me"—everywhere. Here is the heart of holiness. There is a Person in this promise. It is more than words, and a great text. It is a way of life. The Person is Jesus Christ. It is concerning Him and Him alone that I bear witness.

The early Christians made people everywhere realize that they "had been with Jesus."

PHOTO BY PERMISSION CANADIAN FILMBOARD



Saskatchewan grain elevators at dawn.

TODAY

*Cast off the shackles of yesterday;
New courage rises with morning.
This is the challenge—today, today,
This day is thine to labor and pray;
Haste, ere the shadows of evening fall gray—
Night closes down without warning!*

*Let not the failures of yesterday
Cloud the clear skies of thy vision.
This be thy watchword—"Today, today—
Mine to accomplish all that I may;
Let me but toil in the midst of the fray,
Filling my God-given mission!"*

*Leaving thy fears with the yesterdays,
Shutting out all thy past sorrows,
Set thy face forward; time never stays.
On heaven's portal fasten thy gaze;
Fill thy today with true service and praise—
Trusting with God thy tomorrows!*

By Kathryn Blackburn Peck

Eventually I must come to grips with the question as to whether I will insert my name in Acts 1:8: "And I, Earl Lee, shall be a witness unto Jesus Christ, my Lord, everywhere." Just as I am, yet fully surrendered, I shall be alive, alert, radiant, filled with the Holy Spirit. Thus in me, "Jesus is Lord" will be the way of life. With my clay feet, my weaknesses, my impediments, just as I am, I may be filled with the positive power of the Holy Spirit and be His witness as He wants me to be.

You, the Peter type, the Andrew type, the Mary or the Martha type—you may be surrendered to the Holy Spirit. Life becomes abundant as you are a witness to Jesus Christ.

In this classic Acts 1:8 "holiness text," there is one other Person involved—the Holy Spirit. "The Holy Spirit coming upon you" is the key to the exchange of weakness for strength, of fear for courage, of death for life, of minus for plus. This occasion in the life of any believer is a divine must. An obedient follower of Jesus can't miss it.

The testimony of F. B. Meyer really tells it: "I left the prayer meeting and crept into the lane away from town. As I walked I said, Oh, my God, if there is a man who needs the power of the Holy Ghost to rest upon him it is I; but I do not know how to receive Him. I am too tired, too worn, too nervously exhausted to agonize! A voice said to me, 'As you took forgiveness from the hand of the dying Christ, take the Holy Ghost from the hand of the living Christ.' I turned to Christ and said, 'Lord, as I breathe in this whiff of warm night air, so I breathe into every part of me Thy blessed Spirit!' I felt no hand laid on my head, there was no lambent flame, there was no rushing sound from heaven; but by faith, without emotion, without excitement, I took, for the first time and I have kept on taking ever since."

Let the Holy Spirit do with us as He wills. Lay aside notions that have dictated how He should come, and when He comes what He should do. He comes on His own terms and in His own way. He will not be boxed into our systems or our prefabricated theories. He must be free if He would make us free.

Here was the fascination of the Early Church. There is always excitement when the Holy Spirit is in charge. There is originality when He is operating through us. When He is directing, there is power. Here is the heart of holiness.

And so again I ask myself, Do I really know what "Jesus is Lord" means? The answer comes back with simplicity, yet with power: "He is my Owner; He is my Possessor; He is my Dispossessor." Jesus is ALL!

Discovery

of Joy

It happened in a cotton field. It was hot, but the sack of heavy, white fluff I pulled on my back was comforting because it helped relieve the heaviness within my heart. I plodded slowly along, pausing only to wipe the perspiration from my brow, or watch the hasty exit of a cotton-tail from the row ahead.

I tried not to think as I worked, because my thoughts always strayed to a divine command. I did not like this command. In fact, many times I had actually run from a revival service in an effort to escape it.

It had all begun when my parents had united with the holiness movement in our community which later developed into the New Home Church of the Nazarene. I had never confronted God before—but when I entered that church, a Voice spoke to my heart. I tried not to listen to the command when it came. But during revival it became so insistent that my ears had to comprehend, and I would literally run from the trauma it brought.

The command was exacting. Its price was great. To meet it, I would have to surrender my sins, give up my habits, and allow Another to be first in my life. I could not meet those demands. And so I raced about, pushing the thought from my mind—but never from my heart!

I attempted to carry on my work with a pleasant face, closed ears, and an empty mind—but I was never, for a moment, unaware of that command. And although everything else within me shrank at the thought, my heart yearned to accept it.

That is why, on that burning summer day, I trudged through the

cotton field and suddenly found, to my surprise and consternation, a prayer springing from my heart to my lips. I paused a moment. And in that moment my battle was lost. The tears sprang to my eyes and, with a great sigh, I bowed my head. The prayer that had hesitated on the summer breeze was wafted skyward. And instantly I knew it had been heard.

“O God,” I had prayed, “please forgive my sins. Please come and live within my heart.”

It was short. It was simple. But it came from the depths of my being and it was sent skyward with a complete surrender of my will.

My life was changed in that cotton field. I was filled with such deep peace and radiant joy that I wanted to share it with everyone. When my wife experienced this same surrender to God, my happiness knew no bounds. Together we set up a family altar and made our home Christian.

After my conversion I was confronted with I Thessalonians 4:3. I read it over and over. “For this is the will of God, even your sanctification.” I searched my heart and knew that I wanted whatever was in the will of God

for me. And so without any kind of battle I went to my knees and my heart yearned the prayer of John Wesley.

*I am no longer my own but
Thine;
Put me to what Thou wilt;
rank me with whom Thou
wilt;
Put me **to** doing; put me to
suffering;
Let me be employed for Thee;
or laid aside for Thee;
Exalted for Thee; or brought
low for Thee;
Let me be full; let me be
empty;
Let me have all things; let me
have nothing;
I freely and heartily yield all
things to Thy pleasure and
disposal;
And now, O Glorious and
Blessed God,
Father, Son, and Holy Spirit,
Thou art mine; and I am
Thine,
And the covenant which I
have made on earth be
ratified in Heaven.*

And the work was done. The experience of sanctification cannot be verbalized: It has to be felt to be understood. I cannot explain to you what happened to me at that time. I can only say it was wonderful and has held rock-firm through all of life's changing seasons.

I am now a member of the Central Church of the Nazarene in Dallas, Texas. Rev. Clyde E. Ammons is my pastor. I teach the Chapel Sunday School Class, and find challenge and delight in being able to witness to the discovery of joy that I made in a cotton field on a long-ago day when I gave my life to God.

Missionary couple escapes harm during political turmoil

Guarding Angels

• **By Harold F. Bell**

Huntington Park, California

On traveling to different parts of the world, I am always intrigued by the circumstances through which our missionaries are called into their work. The stories of preparation in the early life of our missionaries are pronounced and definite. The Lord certainly chooses the best, the most obedient, the most dedicated of His people to take the gospel to the uttermost parts of the earth.

A couple who definitely fit into this category are Rev. and Mrs. Elmer Nelson, in charge of our work in the Panama Canal Zone and Republic of Panama.

The story of the conversion of Mr. Nelson is a credit to the diligence of the Gideon organization in giving out the Word of life to so many people. A member of the Gideons gave him a New Testament just prior to his leaving the United States for the Pacific area in the second World War.

Mr. Nelson was an infantryman in that great conflict. On the night just prior to the battle of Iwo Jima, he was led, on the inspiration of the Holy Spirit, to read from this New Testament, as he feared for his life on the coming day. As he read, he was convicted of his sins, prayed earnestly to

the Lord, and was converted on the spot. He had the definite assurance that he had become a child of God.

Throughout the rest of the war and upon returning to the United States, Elmer lived a consistent life for Christ. One evening in North Dakota he was attracted to a Church of the Nazarene. After attending several times, he felt that this was the church for him. Subsequently, he was sanctified and was called to preach. He attended Pasadena College to get his education, which was made possible by working part of the time as a dishwasher in a local cafeteria.

During this time young Nelson met the girl who became his wife. They pastored in the United States, felt the call to the mission field, and are now in charge of our work in the Panama Canal Zone. Their dedication in planning new buildings and starting new churches in that area should be a challenge to us all.

At the time of my visit there last summer with Dr. L. Guy Nees, our district superintendent, and my pastor, Rev. Walter Hubbard, Mrs. Nelson told us of an incident that had taken place during the trouble between the Republic of

Panama and the United States administration in the Canal Zone area. There had been instances of cars being burned and houses being vandalized.

Then one morning the Republic of Panama police came to the door of the parsonage and told the Nelsons that they must leave the area immediately. Getting together what things they could in a hurry and while under great stress, they left with the Panamanian police for the Canal Zone area, where the American army has jurisdiction.

They stayed in the zone about two weeks. The rioting had died down somewhat and Mr. Nelson wanted to get back to the work in the Republic area to encourage his pastors and his people. He left Mrs. Nelson and the children in the Canal Zone and went back, staying in the parsonage and doing what work for the Lord he could under very strained circumstances.

Mrs. Nelson was greatly worried about the danger he was in and decided about a week or ten days later that she must return to be with her husband and carry on her own work. But on arrival at the parsonage she found the

tension still very high among the people, with many acts of violence still taking place in their area. They left the house only on calls Mr. Nelson felt were absolutely necessary.

Mrs. Nelson said that for two weeks she lived in constant fear for the safety of her husband, her children, and their people. The windows, doors, and outside gates were locked and bolted. They put blankets on the windows, so people could not see them inside. This got to be such a burden with her that one morning she felt she absolutely could not go on any longer. She went to her bedroom, laid the problem out before the Lord, and prayed desperately for relief from this great fear.

After some time Mrs. Nelson felt the definite presence of the Holy Spirit, and such a wave of peace came to her that it overawed her: the definite assurance of the safety of her husband and children. She then went through the house unlocking the windows, the doors, and the outside gates. She pulled down the blankets from the windows and opened up the curtains. As she explained it, "I wanted to shout, 'I am free, free from doubt, free from worry, free from anxiety.'" Although a car was burned three doors away, not one incident of any kind happened to any of the Nelson family or the Nazarene people.

After it was all over, they learned that across the street in an apartment building a group of Nazarene laymen had kept a twenty-four-hour vigil on the parsonage from a front apartment three stories up, working in several groups, two hours on, two hours off. These good, devoted people were determined that nothing would happen to their leaders in that parsonage.

As I thought of this, the truth came to me that, while these people were human guardians, the Lord has promised that He would look after His people and would, if necessary, send an army of guardian angels to protect His own.

As a very wise man has written in the Old Testament, "But whoso hearkeneth unto me shall dwell safely, and shall be quiet from fear of evil" (Proverbs 1:33).

The Foundation of Civilization

• By Ross W. Hayslip
Tucson, Arizona

THE HOME has been the foundation of our American civilization. Our nation was conceived by homemakers who invaded an unknown wilderness and chopped a roadway across the continent. The home is an ancient institution that began in Eden, was continued in the tents of Abraham, and was glorified in the quiet household of a Carpenter in Nazareth.

There is a philosophy prevalent in our present world that calls for a new day when the cubistic formulas of sex relationship will supplant the marriage contract—when family relationships will have only material significance and homes will be only houses in which individuals will pause for a few hours of sleeping and eating.

THE GREAT ENEMY^{*} of divorce is gnawing away at the lifeline of this great institution. The broken home cannot develop and direct children in the aspirations of childhood. Recently within one month thirty-two college students committed suicide because life had lost its meaning for them. Many of these came from homes where the parents had been divorced. Without parental love and guidance, existence had lost any semblance of meaning. Suicide seemed to be the only way out.

There is a spirit that makes a dwelling place into a home. The foundation of the home is love. When human relationships are cemented by the affections found in a Christian family, there you find a true home. Washington Irving says of one of his characters, "It was the policy of the good old gentleman to make his children feel that home was the happiest place in the world; and I value this delicious home feeling as one of the choicest gifts that a parent can bestow."

* * *
TO BUILD a home integrity should be the architect, tidiness should be the interior decorator, affection should be the heating engineer, and cheerfulness should be the lighting consultant. Industry is a must for the condition of the air and atmosphere, and the roofer is the blessing of God which forms an ever-present protecting canopy over the dwelling place and changes it from a house into a home.

Editorially Speaking

By W. T. FURKISER

Pride of Opinion

One of the most subtle forms of pride is often quite unrecognized. It is what has been called "the pride of opinion."

In his excellent little volume entitled *The Spirit of Holiness*, Everett Cattell has written:

"It has not yet dawned in the minds of many Christians that the pride of opinion is just as damning and must be dealt with just as decisively as any other sin. Of course the answer always is, 'But I am right!' That is the way we always feel about our judgments. It is in the very nature of judgment that it should carry with it an emotional tone which we call conviction or certainty. But suppose two sanctified people hold opposite judgments. Each feels the other is wrong. Actually both are wrong if there is not a disposition to yield!"

It would be blind to suppose that there is any easy solution to the problems that arise when equally sincere people come to totally different conclusions. Nor is it ever easy for us to tell the difference between the genuine convictions for which God will hold us responsible and the wide range of opinions we have about matters more or less incidental.

Yet we have to recognize that it is not a mark of spiritual maturity to be dogmatic and cocksure in the defense of all our notions. As one Christian businessman expressed it, "The man who is unmoveable in an exchange of opinions is usually the man who doesn't have many opinions to move around."

The little eight-year-old boy said more than he knew when he switched the words of the mealtime grace and prayed, "Make us needful of the minds of others."

Perhaps one reason the Lord has arranged the give-and-take of human relationships as He has is to keep us humble and to help us realize that we do not always have to be right. We have much to gain and little to lose by willingness to listen to the other man's point of view.

"Only small men are always defending themselves and trying to prove themselves right," it has been said. "Big men feel a central rightness and can therefore put up with marginal mistakes. But small men are not sure of a central rightness; hence they have to try to hold the line at every

marginal issue lest their smallness be revealed. They are always right and therefore always wrong."

BY EVERY MEASURE, the Apostle Paul was a big man. No one was more sure than he of his central rightness. From the moment of his yielding on the Damascus road to the moment angels put the crown of righteousness on the head that fell beneath the executioner's sword, Paul lived in the knowledge of his risen Lord.

Yet Paul was quick to acknowledge his mistake in rebuking the man who ordered him to be struck, when informed that he was the high priest (Acts 23:1-5).

Paul and Barnabas disagreed sharply over the value of John Mark as a young minister. Yet when Mark had proved himself, Paul was big enough to write to Timothy, "Take Mark, and bring him with thee: for he is profitable to me for the ministry." A smaller man would never have trusted Mark again.

John Wesley courageously faced these issues in his day. He wrote more on the dangers of pride of opinion in *A Plain Account of Christian Perfection* than on almost any other topic aside from the main theme of the book itself. For example:

"So you ascribe all the knowledge you have to God; and in this respect you are humble. But if you think you have more than you really have; or if you think you are so taught of God, as no longer to need man's teaching; pride lieth at the door. . . .

"Do not therefore say to any who would advise or reprove you, 'You are blind; you cannot teach me.' Do not say, 'This is your wisdom, your carnal reason'; but calmly weigh the thing before God.

. . . .

"To imagine none can teach you, but those who are themselves saved from sin, is a very great and dangerous mistake. Give not place to it for a moment; it would lead you into a thousand other mistakes, and that irrevocably. No; dominion is not founded in grace, as the madmen of the last age talked. Obey and regard 'them that are over you in the Lord,' and do not think you know better than them. Know their place and

your own; always remembering, much love does not imply much light."

HOW DIFFERENT would be the history of the Church if all of us took seriously what John Wesley further wrote!

"Suffer not one thought of separating from your brethren, whether their opinions agree with yours, or not. Do you dream that any man sins in not believing you, in not taking your word; or that this or that opinion is essential to the work, and both must stand or fall together. Beware of impatience of contradiction. Do not condemn or think hardly of those who cannot see just as you see, or who judge it their duty to contradict you, whether in a great thing, or a small. I fear some of us have thought hardly of others, merely because they contradicted what we affirmed. All this tends to division; and, by everything of this kind, we are teaching them an evil lesson against ourselves."

Possibly Wesley's last point is the most conclusive. Let's be honest enough to recognize that most of the "evil lessons" others have learned about holiness have not been learned from what we have said about it, but from the way we have acted under pressure.

The touchy, opinionated, dogmatic "saint" is a poor exemplar of the grace of perfect love. And people still have a way of judging what we mean, not by what we say, but by what we do and how we behave.

Humility in the realm of opinion is not proved just by what we say about it. In fact, boasted "humility" here as anywhere is itself pride. It is shown by the attitude we take toward those who differ with us, whether the facts later prove us to have been right or wrong.



There are two ways to look at things, and people: Christ's way and the way of the Pharisees. Christ looked to heal, to help, to bless, to save; the Pharisees looked to criticize, to accuse, to denounce, to damn—and they did it on Sunday and on every other day. It is always unlawful to do wrong, even on Saturday night. It is always lawful to do good, even on Sunday. It is never wrong to do right; it is never right to do wrong.—C. William Fisher.



Crisis in the Middle East

June, 1967, may well go down in history as one of its most crucial months. The sudden flare of fighting between Arab and Israeli forces was no surprise. What was new and startling was the total occupation of Jerusalem by the Israeli army.

From May, 1948, to June, 1967, Jerusalem was a divided city. It was more sharply sundered than East and West Berlin. Virtually all traffic through the Mandelbaum Gate was one-way traffic.

With dramatic suddenness all this has been changed. One June 28, Jerusalem was proclaimed a united city, under Israeli control—consolidating the quick conquest of three weeks earlier.

None of us may know with certainty the long-range outcome of the crisis in the Middle East. It is possible that voices urging the internationalizing of Jerusalem will prevail.

But this much is certain: Jerusalem is no longer "trodden down of the Gentiles." Already, *Time* magazine reports, the Jews are talking about the rebuilding of their Temple. For the first time in almost two thousand years, such an eventuality is possible.

Jesus spoke of the future of His nation in these terms: "And they shall fall by the edge of the sword, and shall be led away captive into all nations: and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled" (Luke 21:24).

The Lord went on to speak of the signs that should accompany or immediately follow the "fulfilling" of the times of the Gentiles: ". . . upon the earth distress of nations, with perplexity . . . men's hearts failing them for fear, and for looking after those things which are coming on the earth" (vv. 25-26).

"When these things begin to come to pass," Jesus continued, "then look up, and lift up your heads; for your redemption draweth nigh. . . . This generation shall not pass away, till all be fulfilled" (vv. 28, 32).

No one in his right mind would set dates, and speculate as to the day and the hour of history's consummation. But neither should any of us fail to see that the fulfilling of the times of the Gentiles foreshadows some tremendous impending changes in world politics.

It is all the more important that we heed our Lord's command to "occupy till I come." This demands two things of us. It demands long-range planning and purposes, for no one can be profitably occupied who lives on a day-to-day basis. And it demands a constant readiness for life either in this world or in the new age whose early dawning rays we may even now be seeing.

By Paul Culbertson

ON SAYING "YES," "NO," AND "WOW!"

Someone has said that the difference between a healthy and an unhealthy person is that the former can say, "Yes," "No," and "Wow!" while the latter says "Maybe," "I hope so," and, "So what!" In other words, the healthy person is intelligently decisive, and has not lost the capacity to be surprised by the wonder of life.

Indecisiveness is an evidence of a poorly adjusted personality. It is often associated with "that old, tired feeling." Often it isn't clear whether the psychic exhaustion is due to the indecisiveness, or whether the indecisiveness is caused by the exhaustion. To be persistently impaled on the horns of dilemmas is obviously an uncomfortable and tiring position.

There is nothing necessarily sinful about being indecisive, unless it relates to our relationship to Jesus Christ and the doing of His will. But habitual indecisiveness certainly does not represent the Christian ideal.



Culbertson

Our Lord gave us a perfect example of One who could make up His mind. Above all, He set His face "like a flint" to do His Father's will. And this included going up to Jerusalem to suffer on the Cross for you and me.

The Bible is a great text on the science of choice, which has been called the "science of sciences." By command and by example we are challenged to choose the Lord Jesus Christ and His will as our ultimate loyalty.

Bible personalities exemplify the truth that "to choose is to live, and to live truly as a real person, is to choose and choose wisely." Examples include Joshua, Elijah, Ruth, Moses, the Apostle Paul, and many others. What we do at the major crossroads of life not only reveals what we are, but has a great deal to do with what we shall become.

How can we cultivate a capacity for discriminating decisiveness?

1. We can follow the wise counsel of William James and cultivate a certain amount of self-discipline for its own sake. "Keep the faculty of

effort alive in you by a little gratuitous exercise every day," said Dr. James. "That is, be systematically heroic in little unnecessary points, do every day or two something for no other reason than its difficulty so that, when the hour of dire needs draw nigh, it may find you not unnerved and untrained to stand the test."

The will, like every aspect of the personality, is subject to the laws of habit formation. Every worthy resolve, carried out, results in a stronger moral character.

2. Gather all available facts bearing on the decision, organize them, and select those that are pertinent. Write down the "pros" and "cons." Consider alternative means of solving the problem. Then decide!

3. *Postponing* a decision may itself be a wise decision. This is *not* the same as indecisiveness. Premature decisions are often the most dangerous a person can make.

A provocative bit of advice by Chester I. Bernard makes this point clear: "The fine art of executive decision consists in *not* deciding questions that are *not now* pertinent, in *not* deciding prematurely, in *not* making decisions which cannot be made effective, and in *not* making decisions which others should make."

4. Recognize that courage is a crucial ingredient. President Andrew Jackson once said, "One man with courage is a majority." The main reason for unhealthy indecisiveness, with its psychic exhaustion, is the lack of courage. Such persons are like the man in the parable told by Jesus who buried his talent (Matthew 25:25). They are afraid.

Life is full of calculated risks. In all major decisions, such as choosing a mate or vocation, we must be prepared to lose as well as gain. Even love itself may be thought of as "vulnerability." Sacrifices are involved in all important decisions, whichever way we choose.

Above all, we need a comprehensive master-choice to give the indispensable dimension of directedness to our lives. That master-choice, we believe, should be the Lord Jesus Christ and His way. "Choose you this day whom ye will serve . . . but as for me and my house, we will serve the Lord" (Joshua 24:15).

"Showers of Blessing Program Schedule

August 6—"When Anger Is Sin," by Leslie Parrott

August 13—"The Sin No One Talks About," by Leslie Parrott

Vital Statistics

DEATHS

J. CONRAD CARTER, sixty-seven, died June 12 at Houston, Texas. Funeral services were conducted by Rev. R. G. Wornack and Rev. C. F. Champion. He is survived by his wife, Hazel; three daughters, Mrs. Lloyd Carter, Mrs. B. N. Stevenson, Mrs. D. T. Stodghill; one sister; and seven grandchildren.

REV. CLAUD CLIFFT, seventy-six, died June 1 at Bethany, Oklahoma. He had served as a pastor in western Oklahoma for forty-seven years. Funeral services were conducted by Dr. W. T. Johnson and Rev. Carl Summer. He is survived by his wife, Elizabeth; seven daughters, Mrs. Lorene Pierce, Mrs. Jewel Bynum, Mrs. Chloetta Bynum, Mrs. Leona Garrison, Mrs. Goldie Cheers, Mrs. Tessie Fay, and Mrs. Mildred Carter; four sons, Bill, Harold, Alvin, and Dale; and two sisters.

FELIX ROSCOE COOK, seventy-seven, died May 27 at Bethany, Oklahoma. Funeral services were conducted by Rev. Lyman P. Wood, Rev. A. LeRoy Taylor, and Rev. Frank McConnell. He is survived by his wife, Ida; two sons, Dr. Claxton and Kenneth; two daughters, Leola Klase and Juanita Thomas; two brothers; and six sisters.

MRS. LOU A. CUMMINS, seventy-seven, died June 7 in Hugo, Oklahoma. Funeral services were conducted by Rev. Glen Jones, Rev. Milo Martin, and Rev. Fred Hinkle. She is survived by five sons, Delbert, Alvie (Doc), Rev. Wayne, Marvin, and Herbert; ten grandchildren; and twelve great-grandchildren.

ARCHIE A. FRYE, fifty, died June 14 in Nenana, Alaska. He is survived by his wife, Deloris; four sons; one daughter; his parents, Mr. and Mrs. William Frye; one brother; and one sister.

MRS. MYRTLE M. KUNKEL, sixty-five, died June 5 at Wenatchee, Washington. Funeral services were conducted by Rev. Quentin Caswell and Rev. Raymond Griffith. She is survived by her husband, Rev. E. E. Kunkel; two sons, Harold and Paul; her mother, Mrs. G. W. Kenney; two sisters and two brothers; and six grandchildren.

KIRK LUCAS, twelve, died in a truck-car mishap near his home in Satanta, Kansas, May 29. Funeral services were conducted by Rev. E. W. Kehr and Rev. Orville Hess. He is survived by his parents, Mr. and Mrs. Wesley Lucas, one brother, and one sister.

MARRIAGES

Miss Virginia Miller and Mr. Wendell Bowes at Spokane, Washington, June 17.

Miss Martha Laeske and Mr. Charles Michael Campanile at Bellmore, New York, June 10.

Miss Annie Rubye Moye and Mr. John Paul Schortinghouse at Nashville, Tennessee, May 29.

Miss Edith Lillian (Edie) Holcomb and Mr. Gordon W. Stocker at Minneapolis, Minnesota, June 10.

BORN

—to Rev. and Mrs. Richard G. Diffenderfer of Fawn Grove, Pennsylvania, a son, Christian Gene Diffenderfer, June 21.

—to Rev. and Mrs. George Privett of Concord, North Carolina, a son, Ronald Christopher, June 26.

—to Carroll Keith and Donna (Toone) Roost of Urbana, Illinois, a daughter, Julie Anne, June 3.

—to Jerry and Beulah (McFarland) Wells of Charlotte, Michigan, a son, Michael Reid, June 10.

—to Dale and Kathy (Moore) Young of Oklahoma City, Oklahoma, a daughter, DeAnna Kay, June 14.

Announcements

RECOMMENDATIONS

Rev. Charles F. Shaver, Jr., is completing a successful pastorate on the Kansas City District and will be entering the field of evangelism September 1. With his pastoral experience and his deep passion for lost souls, he is well-qualified to serve the church in evangelism. I recommend him wholeheartedly. His address: (until September 1) Box 527, Kansas City, Missouri 64131; (after September 1) 1211 Willow Drive, Olathe, Kansas 66061.

—Wilson R. Lanpher, Superintendent of Kansas City District.

EVANGELISTS' OPEN DATES

Carl H. Kruse, 4503 North Redmond, Bethany, Oklahoma 73008: Open time in November and December.

Charles H. Lipker, Rt. 1, Alvada, Ohio 44803: Open time in November and December.

SPECIAL PRAYER IS REQUESTED

—by a Christian lady in Missouri that the Lord will heal her son.

—by Christians in Kansas for a foreign student who will be returning to his country shortly and who is interested in Christianity.

Moving Ministers

Rev. John R. Williamson, student, to Aliceville, Alabama.

Rev. Roy Smith from Ozark, Alabama, to Millry, Alabama.

Rev. William Hendley from Roanoke, Alabama, to Childersburg, Alabama.

Rev. David Patterson from High Prairie, Alberta, to Swift Current, Saskatchewan.

Rev. Wayne S. Munroe from Melfort, Saskatchewan, to Edmonton (Alberta) Calder.

Rev. Edward Endsley from Danville (Illinois) Chalfant Memorial to Pittsburgh (Pennsylvania) Sheradan.

Rev. L. J. Strickland from Loudon, Tennessee, to Columbia, Mississippi.

Rev. Walter J. Hooper from Union, Oregon, to Orange Cove, California.

Rev. James N. Lee, student, to New Cuyama, California.

Rev. Chester L. Webster from Corey, Michigan, to Albion, Michigan.

Rev. Ray Huffman from Owosso, Michigan, to Kalamazoo (Michigan) First.

Rev. J. C. Brillhart from Luray, Indiana, to Battle Creek (Michigan) First.

Rev. E. Ellis Kaster from Arlington, Oregon, to Ewan, Washington.

Rev. Ralph George from Ephrata, Washington, to Arlington, Oregon.

Rev. John Smalridge, student, to Newport, Washington.

Rev. Harold L. Clark from Grover Hill, Ohio, to West Plains, Missouri.

Rev. T. N. Watkins from Kalispell, Montana, to Ephrata, Washington.

Rev. John A. Flowers from Libby (Montana) First to Yakima (Washington) Bethel.

Rev. Douglas Elliott from Little Rock (Arkansas) Cedar Lane to Selma, Alabama.

Rev. Bill Hess, Heavener, Oklahoma, to Owasso, Oklahoma.

Rev. L. Wayne Jenkins from Hawthorne, California, to Wilmington, California.

Rev. Robert Buchanan from Evansville (Indiana) Grace to Campbellsville, Kentucky.

Rev. Frank Sargent from Spring Valley, Indiana, to Patricksburg, Indiana.



ORGANIZED in 1958 by Dr. George Coulter, then superintendent of the Northern California District, the Fresno (California) Calvary congregation completed recently a \$160,000 church plant. Preaching the dedicatory sermon was Dr. Coulter, now general superintendent. Pastor J. Paul Alexander indicated that the Sunday school capacity of the new building is 250 and that the sanctuary seats about 300.

Rev. Aubrey Souder from Clay City (Indiana) Union Chapel to Cayuga, Indiana.

Rev. Duane Srader from Hollis, Oklahoma, to Vidor, Texas.

Rev. Omar Stover from Amboy, Washington, to Maple Valley, Washington.

Rev. Sidney E. Jackson from Vallejo (California) Hillcrest to Orangevale, California.

Rev. Jessie T. Lumms from Lake Charles (Louisiana) Moss Bluff to Jena (Louisiana) McVay Memorial.

pastor.—Rev. Boyd C. Hancock, superintendent.

Osceola, Arkansas (North Arkansas), May 7. Rev. Dan Wright, pastor.—Rev. Boyd C. Hancock, superintendent.

Nazarene Camp Meetings

August 4-13, Arizona District Camp Meeting, Camp Pinerock, Prescott, Arizona. Workers: Dr. Edward Lawlor, Dr. Willard Taylor, the Calvin Jantz singers, musicians. Dr. M. L. Mann, district superintendent.

August 4-13, Washington & Philadelphia Districts, Golden Anniversary Jubilee, North East, Maryland (1/2 mile above Route 40). Workers: Dr. James McGraw, Dr. L. S. Oliver, Singer Gary Moore. Dr. E. E. Grosse and Rev. James E. Hinton, district superintendents.

August 6-13, Northeastern Indiana District, Nazarene Campgrounds, 38th St. Extended, Marion, Indiana. Workers: Rev. J. C. Crabtree, Dr. Norman Oke, Song Evangelist James T. Bohi, Rev. Donald Crenshaw. Dr. Paul C. Urdike, district superintendent.

August 7-13, Iowa District, district center, Route 1, West Des Moines. Workers: Dr. Samuel Young, Rev. Forrest McCullough, the Speer Family, singers. Dr. Gene E. Phillips, district superintendent.

August 14-20, Eastern Kentucky District, Mt. Hope Nazarene Camp, State Road 156, Between Rts. 11 and 32 in Fleming County (about seven miles south of Flemingsburg). Workers: Rev. Forrest McCullough, Song Evangelist Lee Everleth. Dr. D. S. Somerville, district superintendent.

August 21-27, Tabor Nazarene Camp, Tabor, Iowa (National Route 275). Workers: Dr. W. T. Johnson, Rev. Forrest McCullough, the Jim Main family, singers. Dr. Gene E. Phillips, district superintendent.

District Assembly Information

DALLAS, August 10 and 11, Marvin Methodist Church, Tyler, Texas. Pastor H. T. Shearer. General Superintendent Benner. (N.W.M.S. convention, August 9; N.Y.P.S. convention, August 8; Sunday school convention, August 9.)

SOUTHWEST INDIANA, August 10 and 11, Hall of Murals Auditorium, Indiana University Campus, Bloomington, Indiana. Pastor Samuel Schimpf. Gen-



GENERAL Superintendent Hugh C. Benner and Dr. Ray Hance, superintendent of the Kansas District, participated in the dedication of the Pleasant Hill Church at Sylvia, Kansas. The building, which has 6,200 square feet, was built at a cost of \$30,000 through the cooperation of members and friends contributing labor. Valued at \$65,000, the church carries an indebtedness of \$6,000, according to Pastor Orlando R. Jantz.

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V.B.S.: It Continues to Pay

I MET a product of one of your vacation Bible schools recently," wrote a traveler and lecturer.

"What product? What school?" I wondered and read on.

It was only a brief note, but filled with news of payoff for the Kingdom and for workers in V.B.S.

The writer had met an accomplished musician. The audience had been thrilled with her playing. Her husband was a pastor. They had a beautiful and talented family.

For years they had worked as laymen in the church. Then God called her husband into the ministry.

This attractive woman exuded a joyous testimony as she told my friend—who passed it on to me.

"It all began," she said, "when I was six years old. I was converted in a vacation Bible school."

It was then she began to catch the vision of developing her

abilities to use in God's work—and she just kept on growing.

It took a long time for this report to catch up with one V.B.S. worker. News of some results never reach the workers.

But whether you ever hear or not—just remember that vacation Bible schools keep on paying.

I shudder to think of the loss had the church omitted its V.B.S. that summer.

You can't afford to miss a single summer—even if you do not conduct it as perfectly as you would like.

You can still plan for one this summer if you'll hurry. It's easier now with all the newer tools from your Publishing House. You can even get the handcrafts packaged—and counting the time it takes to run down all the individual items it's really less expensive.

Don't let your church miss the pay from your vacation Bible school, 1967.—*Mary E. Latham.*

eral Superintendent Coulter. (N.W.M.S. convention, August 8 and 9.)

WISCONSIN, August 10 and 11, Camp Byron, Rt. 1, Brownsville, Wisconsin. General Superintendent Powers. (N.W.M.S. convention, August 8; N.Y.P.S. convention, August 12; Sunday school convention, August 9.)

Directories

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OF PEOPLE AND PLACES . . .

NAZARENE COLLEGES will receive a total of \$72,400 under Title II-A of the Higher Education Act of 1965, according to Dr. E. Boyd Shannon, currently representing the colleges in Washington and New York. The funds will go to develop library resources.

PROF. M. E. Redford retired officially from the faculty of Trevecca Nazarene College at the close of the spring term. He had served the college for thirty-six years, the last two years as archivist.

DEVELOPMENT of a new Pittsburgh District center is under way on a 59-acre tract 5 miles north of Butler, Pennsylvania. A district parsonage, occupied by Dr. and Mrs. Robert Goslaw, is now complete, and

plans are under way to build a 2,200-seat auditorium. The auditorium, slated to be completed by the summer of 1968, will be a circular structure 160 feet in diameter encompassed by a 20-foot covered walk. Other buildings are planned as funds become available. They will include a dining hall, motel units, dormitory housing, and trailer sites. Parking is planned for 750 cars.

SGT. KEN DEWEY, a twenty-year air force veteran, retired recently at Eielson Air Force Base, Alaska. The base is thirty-five miles from Fairbanks, where the nearest Church of the Nazarene is located. "The weather of interior Alaska," said Rev. Dwayne Hildie, the Deweys' pastor, "is not noted for its temperance in the winter-time. But the roads never got too bad, the snow too deep, or the weather too cold to keep this family away from church." The Deweys have five children.



Sgt. Dewey

DR. DALLAS Baggett, superintendent of the Kentucky District, joined Pastor Hugh Clark and Dr. L. T. Wells, former superintendent, in a mortgage burning at the Lexington

(Kentucky) Calvary Church. The church was \$9,000 in debt five years ago, and the debt-clearance program represented a major achievement for the forty-eight-member church.

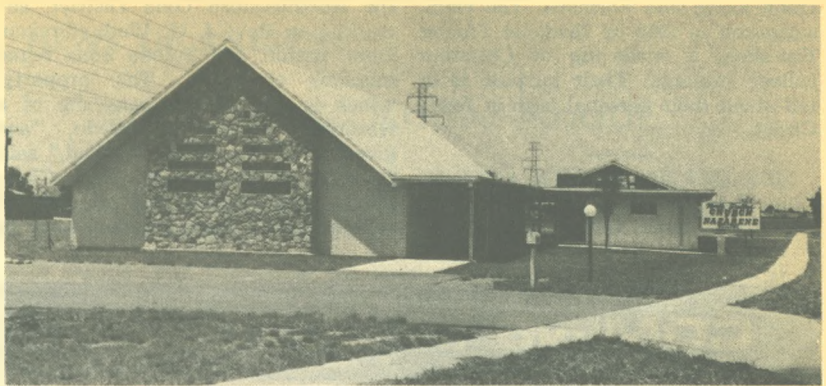
THREE TREVECCA Nazarene College graduates have been awarded stipends for graduate study. Darrell E. Hudson and Larry W. Knight, who completed their undergraduate work in June, will each receive a \$4,000 scholarship to attend the University of Cincinnati school of education. Jonathan Sparks, a music major who will graduate in August, has been named to a graduate assistantship at the University of North Carolina.

A RECORD SUMMER school enrollment at Olivet Nazarene College was announced recently. Registration totalled 522.

REV. IVAN A. Beals, Quincy, Massachusetts, pastor, was among recipients of awards in an essay competition on "The Role of Business in the Cold War," conducted by the American Security Council and sponsored by the Schick Safety Razor Company.

APPLICATION for accreditation was made recently by Trevecca Nazarene College to the Southern Association of Colleges and Secondary Schools. Evaluation takes approximately a year. Action is expected by the association in its December, 1968, meeting.

REV. CARL W. GRAY, Jr., pastor of Beckley (West Virginia) First Church, completed recently a forty-



MEN OF THE CONGREGATION did the construction work on a new church plant in North Dallas, Texas, where Dr. Edward Lawlor, evangelism secretary, recently preached the dedicatory sermon. In addition to a sanctuary seating 300 persons, the church also has 15 Sunday school rooms, 3 assembly rooms, and a fellowship hall, according to Pastor Lawrence Abila. The church, valued at \$120,000, was built for a cost of \$54,000.

five-hour training course at Spencer (West Virginia) State Hospital on "The Clergy and the Emotionally Disturbed." Following the study he was awarded a \$500 scholarship by the State Department of Mental Health to attend a three-week seminar at Rutgers University, New Brunswick, New Jersey.

ABOUT TWENTY-FIVE teen-agers from Detroit First Church painted and cleaned the Trenton, Ontario, church and conducted a town-wide canvass with hopes of further bolstering Sunday school attendance. The group also held three special services, under the direction of Rev. Eugene Hudgens, minister of Christian education at Detroit. Pastor of the

Trenton church is Rev. Ronald E. Lambert.

ARDEN L. BENNETT, formerly a U.S. Army instructor, and now an associate professor of languages at Pasadena College, was cited recently by the Brazilian government for his assistance in teaching the Brazilian military. The diploma and insignia were awarded following Bennett's teaching a group of Brazilian Army officers a course in chemical, biological, and radiological defense. The school was conducted in Portuguese.

PROBABLY THE OLDEST person ever to join the Church of the Nazarene was taken into membership by Rev. G. H. Pearson, superintendent of the North American Indian District. Grandma Yellowhair, one hundred six years old, was among nineteen members who joined the church by profession of faith at the Chilchinbito Nazarene mission. She has only recently become a Christian. With her came eleven great-grandchildren. The missionary at Chilchinbito is Rev. Lyle Jones.



Grandma Yellowhair



ORIENTATION for the Youth Assistance Missionary Corps included a tour of the Nazarene Publishing House, where students were photographed with Dr. E. S. Phillips, center, executive secretary of the Department of World Missions, and Franklin Cook, second from left, administrative assistant to Dr. Phillips. Following their orientation, the students left for their summer assignments among one of five mission districts in the Caribbean.

THREE PASADENA College athletes have been selected on a "Venture for Victory" basketball team to tour the Orient this summer. The Pasadena students are Jim Poteet, Joe Partain, and Loren Gresham. Each is responsible for rasing \$2,500 for his own expense, and the group will play fifty games in forty-nine days in Australia, New Zealand, Laos, Thailand, Vietnam,

Hong Kong, and Formosa. The team, suggested in 1952 by Madame Chiang Kai-shek, is made up of Christian college students. Their purpose is to tell about their personal faith in Jesus Christ.

MRS. GERTHA BROWN, a Toledo, Ohio, Nazarene, recently deeded more than three acres, valued at \$7,500, to

the Northwestern Ohio District, according to Rev. J. G. Wells, Oregon, Ohio, pastor, and Toledo Zone home missions chairman. The property, which is near the present site of a Nazarene church in Toledo, "was given with no strings attached," said District Superintendent Carl Clendenen. The property will probably be sold to start a home mission work in

the Toledo area. Mrs. Brown's pastor is Rev. Dale Bass.

TWO FEDERAL GRANTS totalling \$47,000 have been awarded Trevecca Nazarene College for strengthening faculty and academic programs, according to President William Greathouse. Five National Teaching Fellows have been selected under one of the programs. They are Dr. Richard Mann, chemistry; Dr. Walter Dillard, science education; Dr. Delmer Aebischer, music education; Dr. William Prout Sloan, public education; and Dr. Judith Payne, accounting.

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N.M.B.F. PAYMENTS UP

The number of districts reaching the Nazarene Ministerial Benevolence Fund goal had increased seven by the end of June, according to Dr. Dean Wessels, executive secretary of the Department of Ministerial Benevolence.

As of June 30, only two districts had failed to meet their goal for a second year.

If the trend continues during the last half of the assembly season, between fifty-five and sixty districts may reach the 90 percent mark this year.

Last year a total of forty-eight districts qualified, an increase of six over 1965.

Reaching 90 percent or more of the budget qualifies the ministers on the district for double insurance coverage. Premiums for the additional coverage are paid by the Board of Pensions through the Department of Ministerial Benevolence.

REFER MERGER QUESTION

Delegates to the fifty-eighth North Dakota District assembly elected Superintendent Harry F. Taplin to his twentieth year as superintendent, and voted overwhelmingly to refer the question of merging with the South Dakota District to the General Assembly.

The sessions held June 29-30 at Sawyer, North Dakota, were presided over by General Superintendent Hugh C. Benner.

Mr. Taplin's nineteenth report as superintendent showed a net gain of twenty-two members.

Newly elected as a member of the district advisory board was Rev. A. E. Belzer. Mrs. Fred Hieb was newly elected district N.Y.P.S. president.

Rev. Chester L. Fredrickson, Rev. Elmer H. Knee, and Rev. Marion M. French were elected to elder's orders.

Named as delegates to the General Assembly were Rev. Taplin and Rev. Arthur Long (ministerial), Virgil Arndts and Arnold Edinger (lay).

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NEWS OF RELIGION

You Should Know About . . .

Pro: "Mistakes of Middle Incomers"

May I offer a few remarks in reply to H. James Wulfsberg ["Pro: Installment Buying," June 14 issue] in his rather unrestrained attack on "Mistakes of Middle Incomers"?

Anyone who has kept abreast with the economy of our present "affluent society" knows we are in serious trouble as a nation. Chairman Martin of the Federal Reserve Board warned us two years ago of the dangers of overextended credit by banks and loan companies. The credit manager of our local Sears Roebuck store recently advised me, "Competition forces us to urge people to use a 'charge account.'" . . . The mother said to her little girl when given a stick of gum, "What do you say to the lady?" The child replied, "Charge it, please."

With our government going in debt deeper by the billions, and personal debt across our country mounting at an appalling rate, with our gold reserves shrinking from 23 billion to 13 billion, our dollar value shrinking to 43c, only a philosophy of the Harry Hopkins brand, "Tax, and spend," could be totally blind to where we are heading! . . .

Under our present economy of make-believe affluence, it takes courage to say, "I cannot afford it."

W. WESLEY LARUE
California

Con: Pro: "Media"

As a member of the Church of the Nazarene and *Herald* reader, I strongly protest any derogatory remark relative to Dr. Carl McIntire (letter from Thomas Carson, "Pro and Con," July 5).

Dr. McIntire, president of the International Council of Christian Churches, president of Shelton College, editor of the *Christian Beacon*, and longtime pastor of the Bible Presbyterian Church of Collingswood, New Jersey, is one of America's valiant defenders of faith and freedom. . . .

W. LINCOLN TRAVIS
Illinois

ACTIONS OF denominational conventions and boards paint a contrasting and sometimes confusing mosaic. Here are a few statements they have made in the past two months.

WAR—The Church of the Brethren (m. 199,854) in their annual conference and 1,500 Methodist ministers in the Southern California-Arizona conference have voted stands on de-escalation in Vietnam, but the General Synod of the Associate Reformed Presbyterian church (m. 26,703) said, "Participation in war as a last resort is not immoral to the extent that it is engaged in to protect oppressed people."

The Southern Baptist Convention's (m. 10,598,429) progressive Christian Life Commission called for open discussion and public debates "to achieve a sense of moral certainty about the course of our [U.S.] action." The statement was tempered by a motion to make certain the report in no way suggested withdrawal of the U.S. in Vietnam "apart from an honorable and just peace."

EVANGELISM—The Conservative Baptist Association (m. 300,000) was told at its annual national assembly that churches are not growing as they should "because we are critical and unloving in our behavior with one another."

A general superintendent of the Assemblies of God (m. 555,992) called for an unprecedented "in-depth evaluation of our strengths and weaknesses with the objective of fortifying ourselves in order to demonstrate a virile witness to our generation." Rev. Thomas F. Zimmerman said the entire world missions outreach as well as departmental program will come under scrutiny.

The Salvation Army (m. 264,910) appointed a national consultant for evangelism "to put vitality into the Second Century Movement." The announcement was made by Commissioner Samuel Hepburn.

ECUMENISM—While Southern Baptist pastors were hearing a call for an "evangelical ecumenical movement on a worldwide scale," the Reformed Church (m. 390,000) Synod voted after sharp debate not to become a full participant in the Consultation on Church Union (COCU). But they did open the offices of elder and deacon to women.

ABORTION—American Baptists (m. 1,559,103) supported legalization of abortion in cases of rape, incest, mental incompetency, or where the health of the mother is in danger.

YOUTH—delegates to the Evangelical Covenant Church of America (m. 64,685) conference placed emphasis on reaching youth in the year ahead after noting that 50 percent of the nation's population is under twenty-five years of age.

FEDERAL AID—Delegates to the Evangelical Free Church (m. 36,705) voted unanimously to turn down federal or state grants to church-related institutions "at this time."

CHANGE—The Church of the Brethren (m. 199,854) moderator, Dr. Raymond R. Peters, said at the denomination's annual conference, "Thank God for the inevitability of change."

A HARVARD PROFESSOR told an interdenominational group meeting on the campus of a Southern Baptist seminary that the time is ripe for the merging of two major religious influences in American life: evangelical pietism and the social gospel.

"Congregations are split down the middle on whether the church's job is to bring in the Kingdom of God or to save souls," said J. Lawrence Burkholder.

He described evangelical pietism as the conservative wing of Christianity, concerned with personal righteousness and individual commitment. On the other hand, he said the social gospel is considered the liberal wing, interested in the alleviation of general human suffering by changing the structures of society.



THE RECENTLY COMPLETED Reed Planetarium at Olivet Nazarene College is expected to attract as many as 40,000 persons during its first year of operation. At right, Professor Marion Jamison, left, explains to President Harold Reed the intricate workings of a \$40,000 planetarium projector which can re-create celestial bodies as they were at any time during history, and project how the heavens will appear in the future.

PLANETARIUM TURNS ON THE UNIVERSE

MORE THAN 2,500 people were introduced to a new phase of Olivet Nazarene College's expanded science program recently during the first two weeks of the operation of the Reed Planetarium on the Kankakee, Illinois, campus.

Professor Marion Jamison, the effervescent director of the planetarium, anticipated that during the first year of operation as many as 40,000 persons, from first-graders to adults, would sit in the circular theater which seats 100 persons in reclining chairs.

The \$40,000 projector can re-create the position of the planets and stars at any point in history, as well as where they will be 5,000 years from now.

To re-create the desired effect on the dome-shaped ceiling necessitates a complex control board. It controls the projector which reflects all of the stars visible to the unaided eye in the northern and southern hemispheres.

For the planetarium's opening late in May, the president of the Japanese optical firm which built the projector, Seizo Goto, was present along with Mrs. Goto. Dr. Harold Reed, president of Olivet, and Mrs. Reed were hosts for Mr. and Mrs. Goto during a reception which followed.

Professor Jamison was formerly director of an Oklahoma City planetarium, and a teacher of physical science at Oklahoma City University before going to Olivet.

He sees the Olivet planetarium as a community facility which will draw high school, junior high, and elementary public school students, scouts, and vacation Bible school pupils.

OFFERING ROLLS OVER \$1.85 MILLION

Receipts from the March 26 denomination-wide Easter Offering climbed over its \$1.85 million goal July 11. The offering rested at \$1,851,497.

For the same period a year ago, receipts totalled \$1,739,226.

MELZA BROWN RECOVERING

A veteran preacher and former district superintendent, Dr. Melza H. Brown, is convalescing follow-

ing an auto accident June 21 near Boise, Idaho.

Dr. Brown suffered six broken ribs, a broken collarbone, a slight concussion, and numerous bruises.

DR. B. F. NEELY DIES QUIETLY

Funeral services for Dr. B. F. Neely, ninety, who played a major role in the development of the Church of the Nazarene in Texas and Oklahoma, were held July 18 in Bethany (Oklahoma) First Church.



DR. B. F. NEELY

Dr. E. S. Phillips, executive secretary of the Department of World Missions, preached the funeral sermon.

Dr. Neely, who joined the Church of the Nazarene at Pilot Point, Texas, in 1908, died of a heart attack July 15 in a Bethany rest home.

He was president of Hamlin College and superintendent of three districts, but gave most of his life to pastoring and evangelizing.

He is survived by six daughters: Mrs. Mattilee Moore, Mrs. Zonabell Garrett, Mrs. Lorraine Rupel, Mrs. Mary Adair, Mrs. Esse Woodward, and Mrs. Pauline Dowdna; one son, Edgar G.; twenty-two grandchildren; and fifty-seven great-grandchildren.

His wife preceded him in death March 13.

EDUCATION MINISTERS TO HEAR COULTER

Directors of Christian education in Nazarene churches throughout the denomination will gather on the campus of Bethany Nazarene College, August 22-24.

Dr. George Coulter, general superintendent, will be among sixteen guest speakers during the three-day conference.

CECIL EWELL STRICKEN

Dr. Cecil Ewell, about fifty-six, vice-president in charge of finance and development of Nazarene Bible College, Colorado Springs, was hospitalized July 13 in a Kalamazoo, Michigan, hospital following a heart attack. The seriousness of the attack had not been determined.

Next Sunday's Lesson

By A. Elwood Sanner

WE WORSHIP THE LIVING GOD

(August 6)

Scripture: Acts 17 (Printed: Acts 17: 22-31)

Golden Text: Acts 17:24-25

Why is the knowledge of God so crucial? How did Paul describe Him to the philosophers of Athens?

Synopsis: Alone and lonely in Athens, Paul was aroused by the religiosity of the city famous for its philosophers. As he was preaching in the marketplace, the authorities brought him before the council for examination. (What audiences Paul had!) Here Paul declared the living God, who has not only created all men, but wants to redeem them and will finally judge them.

MAN'S HUNGER FOR GOD

We may learn from Paul's experience something about man's religious nature. His *need of God*, for example. Whether in ancient Athens or in our modern world, men have always voiced their hunger for God. Even the atheist Jean Paul Sartre groans for God.

Man's *ignorance of God* is also evident. The Athenians were proverbially religious and dotted their city with shrines, including several to gods possibly overlooked. The light of nature and conscience is too dim to provide a saving knowledge of the living God. Man is not without some *knowledge of God*, however. Paul was quoting a pagan poet when he said, "In him we live, and move, and have our being" (cf. Romans 1:20).

GOD'S LONGING FOR MAN

But Paul's sermon in Athens tells us something about the other side of the coin: God's search for man. This message conveyed the essential biblical revelation of God: He *creates, redeems, and judges* man.

How strange to hear theologians (*sic!*) claim that God is dead! The report is exaggerated! An intelligible, orderly creation joins with reason and experience to posit a *Creator*. More than that, Jesus of Nazareth, who spoke and lived as no other man, and whom God raised from the grave, is the divine *Redeemer*.

The biblical revelation of God, however, includes a further and sobering thought. The God who shares His life with man, and who spared not His Son, holds man responsible; He is *Judge* also. Those who resist the righteousness of God encounter His wrath.

The Answer Corner

Conducted by W. T. Purkiser, *Editor*

As the time for our pastoral recall neared, several of our members busied themselves writing letters and making telephone calls and personal contacts with those they felt did not like our pastor, urging them to come out and vote against him. Some of their teen-age children bragged in school how they were going to go and vote the preacher out. Well, he got voted out! Why is such a vote allowed to stand in view of such obvious workings? What are the good Christians of this church supposed to do in such a situation? Just shut their eyes and ears and pretend they do not know what went on? This was not just a political election being held for the benefit of the devil's crowd. How can a church retain respect in a small town where such things are soon known and little understood? Is there any future for a church in such circumstances? What shall we do now? Lock up the doors of our church and hang a "For Sale" sign on it?

Don't lock up the doors of the church or hang a "For Sale" sign on it. You don't need to burn the house to get rid of the termites.

The future of your church lies in laymen like you who can experience and register righteous indignation at such goings-on as you report.

I believe our method of making and maintaining pastoral arrangements is just about as foolproof as any that ever has been devised. None is perfect and none has ever been found that cannot be abused.

The church gives its members both privilege and power in their votes at the time of the renewal of pastoral call. It trusts them to exercise this privilege and power prayerfully and in good conscience.

It is my personal conviction that any political activity designed to influence the vote of any church member at times like this is very wrong and a violation of the trust implied in the secret ballot.

Yet as far as I can see, the vote would have to stand. Juries are sometimes tampered with, and sometimes return verdicts that seem like glaring miscarriages of justice. Still we are compelled to maintain our commitment to our accepted method of jurisprudence.

In the church there is another factor. The Lord of the church is holy and righteous. His mills sometimes seem to us to grind exceedingly slow. But they grind exceedingly fine. Somehow, sometime, He will vindicate His truth. We may have to be willing to wait.

A woman asked me why God would create evil. She quoted Isaiah 45:7, "I form the light, and create darkness: I make peace, and create evil: I the Lord do all these things." Would you comment on this verse?

She was no doubt thinking of evil as the wickedness men do. But the word has another meaning. It includes the calamities men suffer.

Moffatt translates this verse: "I form light and I make darkness, I bring bliss and calamity; I the Eternal, the true God, I do it all."

The Berkeley Version reads: "I form the light and create darkness; I make peace and create calamity; I am the Lord who does all these things."

The context shows that the calamities in question were the divine judgments war would bring upon wicked nations.

What is the "cloud of witnesses" in Hebrews 12:17?

It is the company of those men and women who through faith had triumphed over evil (see Hebrews 11).

There are two ideas as to the way in which they are witnesses.

One is the view that they are witnesses to us of the faithfulness of God in seeing them through to final victory.

The other is the view that they are witnesses of us as we are now "running the race" in our turn.

Bishop Westcott wrote of this: "The writer regards himself and his fellow Christians as placed in an arena and

contending for a great prize. The image of the amphitheater with the rising rows of spectators seems to suggest the thought of an encircling cloud. The witnesses of whom the cloud is composed are unquestionably the countless heroes of faith whose deeds have been summarized in Chapter XI."

The point is that these witnesses have successfully run their race. They now look down on us as we run, encouraging us to do our best.

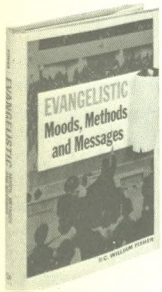
I like both these interpretations, and see no reason why both may not be held.

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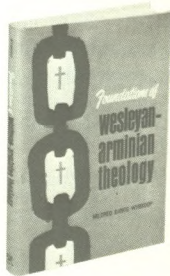


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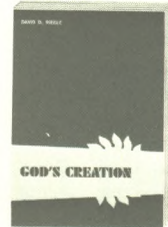


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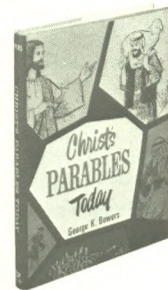


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