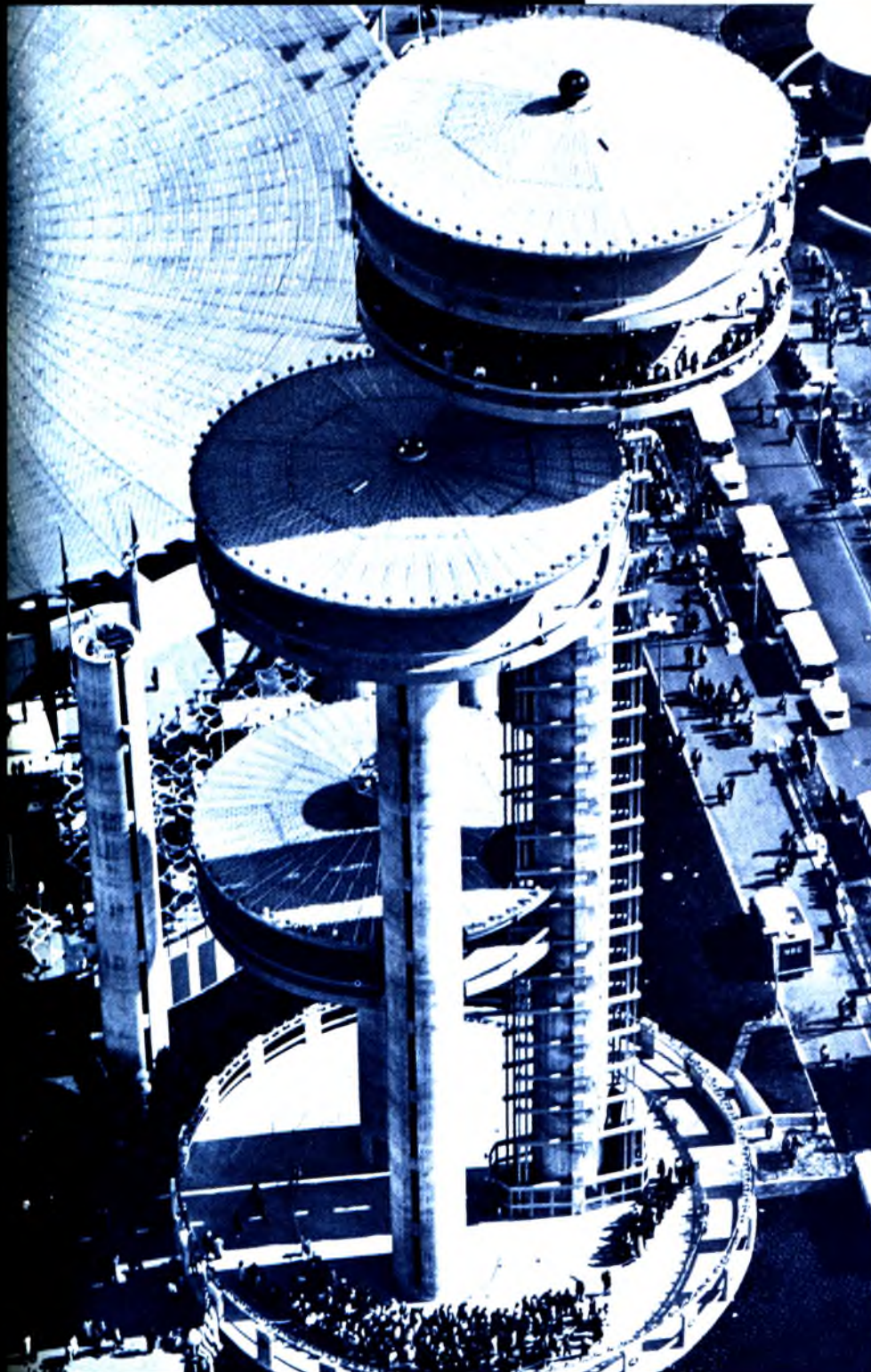


AUGUST 12, 1964

# Herald of Holiness

'IN THE POWER OF THE SPIRIT'

Official Organ  
of the Church of  
the Nazarene



Mrs. Luise  
Robinson Chapman  
President, N.F.M.S.  
1947-54  
See page 10

New York State Exhibit  
World's Fair  
1964-65  
New York District  
Church of the Nazarene  
See page 4

# HOLY GROUND

*. . . where you are*

MOSES was occupied with the completely prosaic business of being a shepherd. He was far way from civilization and any centers of population, having led his flocks to the distant edge of the desert, where apparently a rare watered little valley furnished some grazing for his charges.

If you had asked Moses that day, "Is there any holy ground around here?" he probably would have reacted with a disdainful shrug and a wave of his hand to indicate all the barrenness, the bleakness, the total lack of any such indication in his desert surroundings. Far away there might be some holy ground, but not in his vicinity. It was altogether too commonplace, too ordinary,



*General  
Superintendent  
Benner*

too limited, too routine for such a remote possibility.

But right there Moses saw one of those thorny desert shrubs blazing brightly but "not consumed," and in moving to investigate "this great sight," he heard God say, "Draw not nigh hither: put off thy shoes from off thy

feet, for the place whereon thou standest is holy ground" (Exodus 3:5). Engaged in a most ordinary activity, on a very ordinary day, in a very secular circumstance, he found that "holy ground" was where he was!

What had suddenly made it holy ground? First and most important was the presence of God. When God is revealed to the heart, the place where we are becomes a holy place. In the midst of the prosaic, routine activities of life, it is as if the bush flames anew and a sacredness pervades life. How glorious it is that the teacher in her classroom, the grocer at his check stand, the engineer on his diesel, the farmer on his tractor, the homemaker at her range, the doctor in his office, the secretary at her desk, the scientist in his laboratory, the nurse on her rounds, as well as the preacher in his pulpit, can know the glory of His presence, and sense holy ground right there!

On that ancient holy ground Moses received other abundant blessings: he learned the will of God, and received the assurance of God. The will of God? "I will send thee . . . that thou mayest bring forth my people . . . out of Egypt" (v. 10). The assurance? "Certainly I will be with thee."

God's presence, God's will, God's assurance—these can make the place where we are "holy ground."

# "If It's Doubtful, It's Dirty!"

By RANDAL E. DENNY, Pastor, Golden, Colorado

A YOUNG HUSBAND was peering at his shirt, wondering whether or not it was clean enough to use again. His wife saw him and said, "Dear, if it's doubtful, it's dirty!"

In a society that is trying to color everything in shades of gray, it is the God-given privilege and commission of the sanctified Christian to remain pure and white in a black-smudged world.

There are those who attempt to shade holiness and worldliness with such lengthening shadows that it is hard to tell where one begins and the other leaves off. Spirit-filled, sanctified Christians must apply this household advice to associations, places of recreation, and activities: "If it's doubtful, it's dirty!"

Sanctification involves an initial commitment, the cleansing of the heart, the filling with the Holy Spirit; but there is more. There is the demand to keep life undefiled by the world, to preserve the mind and heart fit for the Master's use—and hands to match! It is true that we are in the world, but not of the world.

A young woman was trying to defend her attendance at some dubious places of amusement by saying, "I think a Christian can go anywhere!" A friend told her of a recent experience. "I went with a group to visit a coal mine. One of the young ladies arrived in a dainty white dress. When her friends teased her, she asked the guide, 'Can't I wear a white dress down into the mine?'"

"The old man replied, 'Yes'm, there's nothin' to keep you from wearin' a white dress down there; but there'll be plenty to keep you from wearin' one back.'"

There is nothing to prevent the Christian from seeking the things of the world, the interests and companions of the world; but if he does so, there is a great deal to prevent him from remaining unspotted and without wrinkle.

The ermine lives in northern Europe. His fur is pure white, and brings a high price on the market. In some countries the robes of judges are lined with ermine fur as a symbol of purity and honor.

One strange characteristic of the ermine is his great concern for his pure white coat. He will protect his fur from anything that might spoil and spot it. It is said that hunters take advantage of this trait. Instead of setting a trap or a snare, the hunter will locate the ermine's home—a cleft in a rock, a hollow log, or an opening in a tree—and will smear slime

and filth around the edge of the entrance. The dogs are then turned loose.

The ermine, filled with fear, runs for his little home. When he finds it smeared with uncleanness, he will not enter. He refuses to spoil his pure white coat. Rather than go into the unclean place, he faces the fury of the dogs. He will preserve the purity of his fur at the price of his life! It is better to him that he be stained by blood than spoiled by uncleanness. The ermine is right—purity is dearer than life!

Holiness is nothing short of holy living. Spirit-filled Christians need that kind of backbone and character, to keep their lives pure and clean. "If it's doubtful, it's dirty!" The early Christians would not stoop to spot and spoil their allegiance to God even at the cost of their lives.

Sanctified men and women will, by the grace of God, live unquestionable lives, and will preserve the purity of heart that Christ has given them. May the Church today be more interested in being "without spot or wrinkle" than in the comforts and finery of an unclean world.

"If it's doubtful, it's dirty!" As an Indian proverb put it, "Call on God, but row away from the rocks."



## The Triumph of Faith

*Faith is a hand uplifted,  
Reaching toward the sky—  
Feeling the strength and comfort  
Of knowing God is nigh.*

*Faith is placing the future  
Into His unseen hand—  
Believing ev'ry moment  
Is as the Master planned.*

*Faith, unafraid of darkness,  
Waits for the morning light—  
Singing its songs of triumph  
All through the stormy night.*

*Faith is the key to vic'try  
O'er ev'ry earthly sin—  
Unlocking the gates of heaven  
That man might enter in!*

By JACK M. SCHARN

# WHY

didn't  
you tell me?

By Evangelist LEON F. WYSS

OUR next-door neighbor, who is a fine Christian lady, told my wife the following:

"I have a friend whom I have invited to church and Sunday school with me many times across the years. For the last two years I have been taking her daughter with me to Sunday school every Sunday. Last week we were in another revival and, as usual, I invited her to attend. She agreed to go with us one night. During the invitation she went forward and was saved. After church and on the way home she said to me, 'You have invited me to church for years, but why didn't you tell me I was lost?'"

This ought to speak loud and clear to us as Christians as we go about our task of winning souls. Many times we use invitations and visitation programs as a substitute for soul winning. We need to invite people and we need to engage in visitation programs of every kind, but these do not take the place of talking personally with individuals about their souls.

The Early Church shook the Roman Empire, not with eloquent preachers, but with a campaign of personal soul winning. Each one in the Early Church realized his responsibility. All felt they were their brothers' keepers. This was the pattern that Christ set for them. You will remember that Christ preached one of His greatest sermons on the new birth to one man, when He told Nicodemus that

*We must never forget that the plan of salvation is not man-made. It was planned by God Almighty from the beginning of the world. His revelation is plain in His Book—the Holy Bible. In it He warns us of sin, the danger of disobedience, and the final loss of eternal life if we do not ask forgiveness. But He also points the way to eternal life and shows us what we must do to be saved. That is why Bible reading and study, with the aid of the Holy Spirit, is so important.—S. T. Ludwig.*

he had to be born again (John 3:1-21). Jesus gave one of His greatest messages on eternal life to one woman at the well. She had very little virtue and her past was most disgraceful, but He took time to win her personally (John 4:1-25).

The waning of mass evangelism is a concern to many today. We ask ourselves why we do not see great revivals. There are many factors involved, but the greatest of these is a letdown in personal responsibility. Advertising, fine singing, anointed preaching, and even nights of prayer will not produce real revival until we each assume our task of personally telling individuals the need of their souls.

Are we our brothers' keepers? Just a few weeks ago in a revival I was conducting we had "Neighbor Night." The whole purpose of this special night was to find a neighbor, witness to him, and try to bring him to the revival.

Along with others, one fine couple, new in the Christian faith, accepted the challenge. They brought the lady who lived in the apartment next to theirs. When the invitation was given, she came forward and was wonderfully saved. She attended every service of the revival after that night. On Saturday evening she was sanctified; Sunday morning she had her husband in service with her, and on the final Sunday evening of the revival she joined the church along with a fine class of others who found Christ during the revival. This was the result of personal soul winning. The fruit was reaped in the revival, but the seed was sown by the individual.

We can see a Holy Ghost revival in every one of our churches if we will go out personally to talk with men and women about their spiritual needs. Is it possible that a friend, neighbor, or relative could say to us, "Why didn't you tell me I was lost?"

## The Cover . . .

*The spectacular exhibit of the state of New York at the 1964-65 World's Fair. The Fair will close October 22, to reopen for six months on April 22, 1965. The New York District of the Church of the Nazarene includes thirty-five churches in southern New York state, northern New Jersey, and western Connecticut. District membership totals 1,931 with 3,801 enrolled in Sunday school and an average Sunday school attendance of 2,195. Rev. Robert I. Goslaw is the district superintendent.*

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# THE PULL OF THE WORLD



A LITTLE LAD came from the backyard, covered with mud. His mother exclaimed, "Sonny, what in the world are you doing? You have mud all over your clothes. Look at those shoes." She was interrupted by the little fellow's, "I'm sorry, Mommy. I guess I'm getting worldly." With so much "world" sticking to him he thought he was getting worldly.

Perhaps the little fellow was not far from expressing a great truth. Worldliness is present when so much of this world's ethical conduct and practices sticks to us that the true beauty of the soul cannot be seen.

The trouble with too many twentieth-century Christians is that they are like flying fish. This fish is at home in the water, but once in a while it takes a flight of a few feet out of the water for a few seconds. Just so, some Christians live in and of this world, but occasionally for an hour or so take a spurt into the realm of the spiritual.

We talk much of worldliness, restricting it to items of superfluous adornment and ornamentation (God knows we have too much), diet, and diversion, whereas the the spirit of worldliness has infected many who would deny it. They are living for things instead of souls. They live for self instead of God. They live for time instead of eternity. They may abstain from outward adornments and diversions which are commonly considered "worldly"; nevertheless their spirit and attitudes and their daily lives are not Christlike.

In apostolic times there were no radios, no television, no movies, no nightclubs, no public dance halls, and yet worldliness seems to have been a very real problem in the churches. Obviously, then, worldly conduct is but the product of a worldly spirit. A Christian can be worldly without ever actually partaking of any practice or activity generally classified as such, in the same way that a man can be obsessed with a love for money without actually having any.

The pull of the world has plagued God's people in all ages. This pull of the world is very real. It is always present and has meant spiritual death to many a soul. Paul wrote to Timothy, "Demas, in love with this present world, has deserted me" (II Timothy 4:10, RSV).

The pull of the world drew Demas into an involvement with that which must have ultimately destroyed him. Some people are of such a nature that this pull of the world exerts a tremendous power over them, just as a strong magnet attracts nails. The worldliness in their hearts responds to

*By Evangelist MORRIS CHALFANT*

the outside pull of the world, and soon they have become like it.

Nothing on earth lays waste to our spiritual powers like giving way to the evil pull of the world. Paul once wrote, "Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord" (Romans 6:11). He asked the church at Rome, "How shall we, that are dead to sin, live any longer therein?" (v. 2)

How can we claim to be Christians and never really die to sin? Some people are either ignorant or else unwilling to follow Christ to full salvation. In their profession of religion they are for a time somewhat deadened to the world's appeal—like a dental patient who has received an injection of Novocain—but the deadening effect gradually wears away. It is easy to make a profession of Christianity without ever dying to the world or its attraction. But he who is thoroughly Christ's and in whom dwells the Holy Spirit of the eternal God actually becomes dead to the world.

Two college girls were invited to a dance which was the most fashionable and popular of the entire season. In refusing the invitation, one of the girls said, "It is impossible for us to come to the dance because we are dead. We died with Christ a few weeks ago, so we will not be present." This is a perfect answer to Paul's Bible question, "How shall we that are dead to sin live any longer therein?"

You cannot follow the ways of the world without becoming spotted and smudged by it. The Bible says, "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him" (I John 2:15).

Worldliness in any form is detrimental to spirituality. It is a killing thing. It kills spiritual liberty. It kills devotion. It dims vision, weakens the will, and shrivels the soul.

Worldliness can be cured. The only permanent cure is "the Blood cure." "If we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin" (I John 1:7).

The American naturalist-philosopher Thoreau, in defending some of his oddities, said, "If I don't keep in step with others, it is because I hear another drumbeat."

The Spirit-filled Christian may well repeat this. If he does not march along with the world, it is

because he hears another drumbeat. His ears are attuned to music others cannot hear. He is drawn, not by terrestrial magnetism, but by celestial magnetism. Heaven exerts more pull on him than does earth. He belongs to God.

Jesus said, "And I, if I be lifted up from the earth, will draw all men unto me" (John 12:32). This is the pull the Christian feels in his heart. This is the divine attraction which keeps him faithfully on his way for God day by day. "Set your affection on things above, not on things on the earth" (Colossians 3:2).

# Open Rewards of Secret Prayer

By **M. O. COURTNEY**

Pastor  
Cleveland, Oklahoma

JESUS SAID, "When thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly" (Matthew 6:6).

Secret prayer is not fruitless. True, many prayers may not be answered immediately, and some prayers may be answered with a "No." But secret prayer will bring certain rewards. As Jesus promised, if we pray in secret we shall be rewarded openly. What are some of the rewards of secret prayer?

There is the reward of a *buoyant spirit*. In these days of confusion it is the rare person who has hope in the face of the hopeless and courage in the face of danger. Dejection of spirit is the cause of many moral, physical, and spiritual breakdowns. Through secret prayer—being alone with God—one may gain inner strength to meet the issues of the day.

How we need it! How we need a buoyancy to ride out the storms of life! The ocean buoy, marking a reef or dangerous shoal, stays afloat because of

an inner quality. What is within causes the buoy to float even in the storm. The waves may smash over the buoy, but it comes right back up—defying the fiercest storm.

So it can be with the Christian. Drawing apart from the busy world to be alone with God can develop the inner quality to ride out the storm, defy the waves, and come out with the heart filled with love and the life unsullied by sin.

Secret prayer brings also the open reward of a *fearless heart*. In the anxious world when "men's hearts [are] failing them for fear," we need a brand of Christian who can see clearly the desperation of the world and announce calmly and clearly that God is on the throne. God is saying to all who trust Him: "Fear thou not; for I am with thee: be not dismayed; for I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness" (Isaiah 41:10).

Yet another open reward of secret prayer is *patient fortitude*. To believe God in spite of the unbelievable, to wait on God in spite of the need for haste, to hold steady in spite of the need for action calls for fortitude of spirit—patient fortitude!

"Rest in the Lord, and wait patiently for him," is the Psalmist's instruction (Psalms 37:7). It is only as the Christian deliberately makes time for secret prayer, waiting long and lovingly in the Lord's presence, that he will begin to enjoy the open reward of patient fortitude. Rushing into God's presence and rushing out cannot bring this reward.

Seeing the danger, seeing the need, but letting God work in His time and in His way, is an open reward of secret prayer.

These then—a buoyant spirit, a fearless heart, and a patient fortitude—are rewards awaiting the Christian who will make time for secret prayer.

## Not Alone

*I know not how man tries to see  
Through glass so dark with mystery;  
But this I know, my Lord doth see  
And He'll reveal His will for me.*

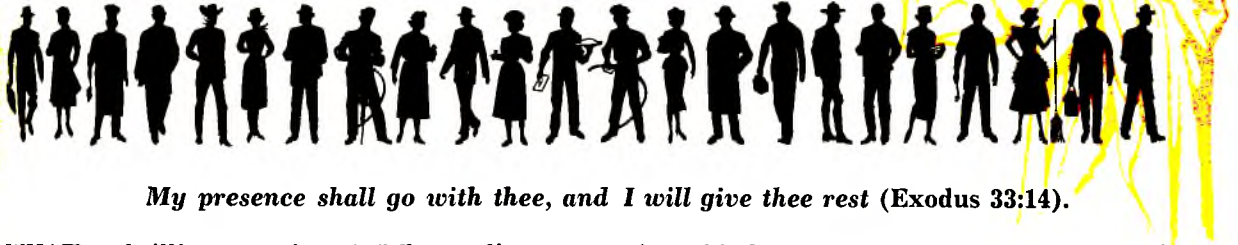
*Each day I see His hand of love  
That guides me to my home above:  
And though I tread the thorny way,  
He walks beside me day by day.*

*I cannot view the path before—  
But He'll prepare my open door.  
O Lord, grant faith where I can't see,  
And through the dark I'll walk with Thee.*

By **DOROTHY S. GRIFFITH**

# NOT ALONE!

By JAMES A. HAMILTON, Pastor, Morgantown, West Virginia



*My presence shall go with thee, and I will give thee rest (Exodus 33:14).*

WHAT a thrilling experience! What radiant moments! To hear these moving words of assurance! To know we are not alone! How Moses must have thrilled within as he listened! Thomas Brooks says, "They that have experienced the sweetness of the Divine presence cannot be satisfied with a little of it, but in every prayer this is the language of their souls: Lord, more of Thy presence."

I feel His presence today. He has said to me, "Lo, I am with you always, even unto the end of the world" (Matthew 28:20). I hear His words of encouragement, "I will never leave thee, nor forsake thee." I remember that Jesus promised the Comforter, even the Holy Spirit, who abides with me; and I praise Him for that promise today.

The story is told of a little boy and his smaller sister who were being evacuated from London during the horrifying bombings of World War II. Sitting alone on their remaining possessions, waiting for a train, the little girl was sobbing and her brother was doing his best to comfort her, but to no avail.

Presently a big, friendly policeman came by and asked why the little girl was sobbing. Looking at him through her tears, she said, "I'm afraid because I don't know where we are going." Her brother spoke up and said, "That's all right, Sister; the king knows where we are going, and that's enough for me."

God will be with us in the hour of loneliness. What a comfort was the presence of God to Paul as he stood his trial before Nero! He said, "At my first answer no man stood with me, but all men forsook me: I pray God that it may not be laid to their charge. Notwithstanding the Lord stood with me, and strengthened me" (II Timothy 4:16-17).

God will be there when death's dark shadow falls. A minister one day visited a dying child. The child was frightened at the approach of death, and he tried to soothe and comfort her. He said to her: "Would you be afraid if I took you up in my arms and carried you into the next room?"

She replied that she would not be afraid.

"Well," said the minister, "Someone ten thousand

times kinder and stronger than I am is going to do just that for you. That's all that death is. Heaven is as close to you as the next room and Christ is as near to you as I am." These words were a great comfort to the dying child.

In Isaiah we read: "Fear thou not; for I am with thee: be not dismayed; for I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness" (Isaiah 41:10).

## SERENDIPITY

By H. M. von STEIN

HORACE WALPOLE coined the word, defined in our dictionaries as the gift of finding valuable or agreeable things you have not been looking for. The strangeness of the suggestion seems to explain itself when we learn that Walpole wrote books for children—and a long, long time ago.

Now, even for Christians, the problems of contemporary life appear often to overshadow the Christian ethic of holiness of heart to the point where there is less of familiarity than strangeness in the pattern of grace. The man and woman working outside the home they are trying to create for each other and their children, when they listen to the pulpit message of peace and grace, frequently feel themselves caught in a trap rather than offered a release. How can they do the things it seems they ought to do?

All the explanations and exhortations the preacher makes seem to concern a realm altogether alien from the harsh realities of life which, daily and by "moonlight" and except Sunday, demand every moral force and all the energy one possesses.

The man in the pulpit preaches about everything but the harsh light of the sun glinting on the metal of tomorrow's lunch bucket; the savage "ca-lang"

of the time clock biting another chunk out of your life, and the endless litany of curses over and above and through the all but hopeless pain of life. What about that? Does God, like the preacher, also ignore all that?

I cannot believe He does. If He did, He couldn't help me, and He has helped me. He showed me how to open my heart—what it means.

How is it? There is no better way I know of to say it than this: Accept the Bible as the Word of God, and what it says as true—all of it.

You will need help here. Pray. You do not know how to pray. No one does. The Bible says so. It says to "cry unto the Lord." Ask for the Holy Spirit to help you pray. He will.

This, of course, is not the end. It is the beginning. It is where "serendipity" comes in. Things you were not looking for in the Word will begin to step out

and introduce themselves. You will begin the exciting experience of reaping the fruits of "the open heart." *You* will become acquainted with Jesus Christ. You thought you knew Him, didn't you?

And only then will you begin to understand why the minister does not have much to say in thirty minutes about the six days of your life for which you so much need help. There isn't time, and the problems in them are important only in the degree in which they make you—force you—*pressure* you into turning to the divine nature, causing you to pray in desperation for God's help.

You see, the preacher himself can't help you. He can only bring you to God, who can. All the poor man has is "preacher words," often a strange and inadequate language in this alien world.

But, strangely, the Holy Spirit does speak your language—if your heart is open!

## Your Spirit Is Showing

By DENNIS E. WYRICK, Pastor, Burlington, North Carolina

THE WORLD knows little of our doctrine but it is constantly testing, and also tasting, our spirit. David prayed a long time ago, "Renew a right spirit within me." "Spirit" in this setting means attitude, temper, disposition of mind.

One of our great leaders, R. T. Williams, wrote and preached about attitudes and their importance a good many years ago. A contemporary writer, Napoleon Hill, has written: "There is very little difference in people, but that little difference makes a mighty big difference. That little difference is in attitude."

We can have an excellent doctrine but if we have a bad spirit it will cancel out our usefulness and achievement. If we present our great doctrinal truths in a bad spirit, they will lose their appeal to the masses. Some have preached sanctification in such a spirit that much of its value was lost.

Some religious groups have very poor doctrine but possess such a good spirit that they are enjoying more than normal success.

What kind of spirit do we have?

*Some have a fighting spirit.*

There is a fighting spirit which is fitting and proper. We are to "endure hardness, as a good soldier." Most of the winter Olympic games were won by fractions of seconds. Bobby Richardson says, "Baseball is a game of inches." However, most of our conflicts in the church world are over personalities rather than principles, conditions rather than causes or convictions. Our warfare must be directed against Satan and sin. We can win in this kind of warfare.

*Some have a faultfinding spirit.*

Everyone has faults. The best person you ever knew had shortcomings. If we look for perfection of service or achievement, we will always be disappointed. But, by the same token, everyone has some fine and beautiful qualities of soul. We find goodness in the most unexpected places if we are really looking for it. So let us look for the good and overlook the lack.

*Some have a "fed up" spirit.*

This generation is full. The world has exhausted

### Only a Layman . . .

*Only a layman . . .*

*But ready, Lord, to pray,  
To follow where the Spirit leads,  
To show salvation's way.*

*Only a layman . . .*

*But ready, Lord, to speak;  
Fill me with love and send me out,  
Lost men for Thee to seek.*

*Only a layman . . .*

*But ready, Lord, to give  
That men, who now are dead in sins,  
Through Jesus Christ may live!*

By ROBERT D. TROUTMAN



every emotion. "Fed up at fifteen, finished at forty," someone has said. Unfortunately, the Church has some of this spirit. We have heard everything; we have seen everything. The rare has become the commonplace. Christians have become spiritual connoisseurs and glorified critics. What once made us take the aisles now almost puts us to sleep in our seats. We sit and yawn and nap at what once made men face dungeons and death.

*Some have a fire-baptized spirit.*

This is the need of the Church! This is the spirit of romance which makes every day a new day with the Lord. This is the spirit of enthusiasm, God-invaded, God-possessed, which keeps interest, excitement, drive, and eagerness alive in our hearts and in our service.

Suppose our church were suddenly gripped in the clutches of a mighty enthusiasm, born of a mighty baptism of spiritual fire. The results would be nothing less than phenomenal. This is the winning spirit! This is the spirit of daring faith! Your spirit is showing. What kind of spirit do we have?

# THE CRISIS

## is absolutely necessary

By MICHAEL HUTCHENS

Pastor, Vindicta, Ohio

ALL WHO ARE FAITHFUL to God's Word will recognize that taught therein is the necessity of a crisis experience of heart holiness following regeneration. Also taught therein is the fact that growth in grace must necessarily precede and follow this initial experience of heart holiness.

There is, in addition to and along with growth, the need for what some have called repeated "fillings" of the Holy Spirit. (Let us never confuse these "fillings" with the initial filling of the Holy Spirit, which brings cleansing from sin.)

The Bible recognizes these and other aspects of the progressive element in heart holiness. And, in spite of charges to the contrary, the holiness movement has always sought to maintain the biblical balance in its teaching regarding the crisis experience and the progressive element.

In the recent past we have sought to continue emphasizing the growth aspect of holiness as a necessary factor of the continuance of holiness of heart and life. But could it be that while doing this some have overlooked, or at least not stressed strongly enough, the crisis experience in holiness? Wesley, while recognizing the growth aspect in

## Alabaster Gifts

*Dear Lord, I kneel at nail-pierced feet,  
Where life by death was bought,  
So careful not to offer Thee  
Of that which cost me naught.*

*An alabaster gift I bring  
With all its treasure Thine.  
It breaks that it may spill on Thee  
Unmeasured love of mine.*

*Dear Saviour, see, it is my all,  
Not one thing kept from Thee;  
Here is my soul, my life, my love,  
My ALL poured out to Thee.*

By JOYCE LETH

holiness, emphatically emphasized the crisis when he said in *The Plain Account of Christian Perfection*: "[A man] may be dying to sin for some time; yet he is not dead to sin until sin is separated from his soul; and in that instant he lives the full life of love."

While we are emphasizing growth we should never overlook, minimize, or "water down" the importance of a once-and-for-all crisis experience which results in a heart that is cleansed and filled with the Holy Spirit. In an age when certain groups either teach growth *into* holiness or the impossibility of *actual* holiness in man, there is a danger that the holiness churches will not be as emphatic as they ought to be in holding tenaciously to the necessity of the crisis experience. This point cannot be compromised; we must continue to be emphatic here.

To look at it somewhat differently, the crisis experience is not to be lightly regarded as only one of a series of steppingstones to holiness, but must be seen as a turning point in this regard. The crisis experience is not of minor importance in holiness; it is the gateway and the only way to enter this blessed life. Nor is the crisis experience an optional "take it or leave it" affair, but is categorically necessary in holiness of heart and life.

Yes, there is necessity in maintaining the biblical balance between the crisis and growth. Let us be assured first of all that we receive a definite, clear-cut crisis of sin being cleansed, and hearts being made holy and filled with the Spirit. When this happens, and *only* when this happens, will unlimited growth in heart holiness be possible.

The crisis experience is necessary to holiness of heart and life! May we never forget it!

# Mrs. CHAPMAN RETIRES

By MARY SCOTT, General N.F.M.S. Secretary

After sixteen years of outstanding service as general president of the Nazarene Foreign Missionary Society, Mrs. Louise Robinson Chapman announced her retirement at the Tenth Quadrennial N.F.M.S. Convention held in Portland, Oregon, June 18-20.

Mrs. Chapman, a native of Washington state, completed her college work in 1920 at Northwest Nazarene College, where she received her A.B. degree. It was while a student at Northwest Nazarene College that Louise Robinson made a complete commitment to Christ, received the infilling of the Holy Spirit in sanctifying power, and answered the call of God to Africa.

Soon after her graduation, she went to Africa under the General Board of the Church of the Nazarene, where for twenty years she rendered outstanding service as medical supervisor, teacher, preacher, head of a girls' school, and superintendent of the Schmelzenbach Memorial District in northern Swaziland.

Her three books on Africa: *Africa, O Africa*, *Problems of Africa*, and *Footprints in Africa*, lay bare the heart of love and compassion for "her" people. She says: "Africa, O Africa! I cannot remember the time when Africa first put her hand upon me. It seems I have always been a part of her, and she a part of me. As a young girl I saw her in my dreams and in the visions of my waking hours. Her people called to me from the darkness. She put out her hand and plucked me from my friends. Through twenty years of missionary life that grip never loosened. Africa has never lost her attractiveness for me. Her lovable people have left a deep imprint upon my life."

In 1942, two years after Louise Robinson returned to the United States, she was married to Dr. James B. Chapman, general superintendent. For five years they traveled together, rendering a rich ministry throughout the church.

In 1948, the year following Dr. Chapman's death, Mrs. Chapman was elected general president of the N.F.M.S., then the W.F.M.S.

To enumerate all the high peaks of N.F.M.S. achievement during these four quadrennia under her able and dedicated leadership would be impossible. Membership in the N.F.M.S. has grown from 79,000 to over 255,000. Giving for world evangelism through N.F.M.S. channels has steadily grown, exceeding the \$10 million goal by \$637,000 this past quadrennium. The General N.F.M.S. reached

"star" rating in 1963 for the first time, revealing achievement in many other areas of N.F.M.S. activity.

Mrs. Chapman was the prime launcher and promoter of Alabaster giving. From a small beginning of \$75.00 the first year (1948-49), Alabaster giving has grown until in 1963 an all-time high of \$450,453.00 was reached.

Many important phases of church work have benefited from Mrs. Chapman's keen insight and deep concern. Since 1948 she has served on the General Board in both the Department of Foreign Missions and the Department of Home Missions. She was one of the original committee which, after hours of prayer, proposed the 10 percent plan to stabilize General Budget giving. The Department of Home Missions appointed her "Goodwill Ambassador" to the American Negro, in which capacity she has drawn from a rich store of understanding and experience gained during her twenty years of missionary service in Africa.

Mrs. Chapman was significantly honored by her alma mater in May, 1963, when Northwest Nazarene College conferred on her the Doctor of Divinity degree.

Only those who have had the privilege of working shoulder to shoulder with Mrs. Louise R. Chapman are able to know the depth of commitment to God and the church which has motivated her life through these four quadrennia which she has served as general president of the N.F.M.S. She has wept and prayed, stood in the gap, carried heavy loads, charted an onward, upward course, and challenged all with a spirit which has inspired us to "take the hill."

Who can forget her admonitions: "to catch the lion by the beard—a tail hold is dangerous"; "to raise our own kittens"; "to sing the woodpecker's song as we attack a knotty problem"; "I'm workin' at it"; to beware of trading the "gold of a God-given task for the brass of a mere social program"; "to change it if you don't like it"; "to beat a charge, plan for victory"?

Mrs. Chapman has been among us one who has practiced her own admonitions as she has led the N.F.M.S. on to victory under God. Her godly life, sound judgment, clear vision, and soul burden and passion are of inestimable value to us all.

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*While we reach up to God for our own need,  
let us reach out to help another needy soul.*

# EDITORIALS

By W. T. PURKISER

**MRS. LOUISE ROBINSON CHAPMAN** has retired after sixteen years of distinguished service as general president of the Nazarene Foreign Missionary Society. The editor has requested the following guest editorial from her pen.

## Guest Editorial

### He Cometh!

By MRS. LOUISE R. CHAPMAN, D.D.

A new sign has appeared on the horizon. Our new N.F.M.S. slogan, "He Cometh," will remind us that the night is far spent, and our commission is not fulfilled. "There remaineth yet very much land to be possessed." Multiplied millions live and die without the gospel message.

"In this war we are all at the front. The front is everywhere."

Earth's exploding population and the enemy's uncanny determination to seize and enslave mankind of the entire universe balloon our task to monstrous proportions. God is still looking for men to make up the hedge and stand in the gap before Him for the land, that it be not destroyed.

Our policy during this new quadrennium shall be to wage war with total man power, and with total participation in prayer, in fasting, in faith, in study and reading, in preaching and building, in sending and going; to wage war with total potential in prayer-might and with total commitment against our determined enemy, the prince of the power of the air.

Our objectives are:

- 1) A Holy Ghost outpouring on the Church of the Nazarene at home and abroad.
- 2) Special help for our national leaders and our Bible schools
- 3) Establishment of national churches
- 4) A great harvest of souls
- 5) A "10 percent" denomination
- 6) A "star" denomination
- 7) Twelve million dollars for world evangelism

Sir Winston Churchill said, "You ask what is our aim? I can tell you in one word. Victory!" Victory for Jesus! Victory for souls! Victory at any cost! Victory in spite of the cost!

If Nurse Elizabeth Cole can, with a song of praise in her heart, stand in the gap alone in extreme isolation with her beloved Swazi lepers; if Rev. and Mrs. Harry Flinner, with their young family, can report for years of duty alone in the isolated jungles of Aguaruna Land; if Wanda Knox, with her small children, can serve the Lord in the highlands of New Guinea; if Dr. Howard Hamlin can give to Africa and to us "this pair of hands"; if our India missionaries, the Greers and the Peases, can bravely and joyfully, still, press on for us—can we bring to the same cause that which costs us little or nothing?

David refused to drink the water from the well of Bethlehem. Instead, he poured it out to the Lord because his friends had risked their lives to bring it to him. God forbid that you and I, and every one of us, should do less than our best when our missionaries, with jeopardy of their own lives, are bearing the message *for us* to the ends of the world.

The Nazarene Foreign Missionary Society offers every Nazarene the honor of standing room to fight in "the gap" or a place to fall in the front ranks. This privilege extends for the duration of the conflict, until "the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: . . . and so shall we ever be with the Lord" (I Thessalonians 4:16-17).

Let all of us so conduct ourselves that, when we at last stand before our Commanding Officer, we may be able to report, "Mission completed, Sir!"

We have much more to offer than "blood, toil, tears, and sweat"—Jesus is coming again!

Thank God for His promise, "I will come again." What a blessed, hopeful, and challenging slogan: "*He Cometh!*"

### Obscurantism Is Not Orthodoxy

A kind friend wrote about the use of occasional quotations in the literature of the Church of the Nazarene, including the editorials in the *Herald of Holiness*. He pointed out, politely but firmly, that quotations were sometimes made from men suspected of not always being on the side of angels.

It was not that there was anything wrong with what was said in the quotations. It was that some of the other things which had been said by the men quoted were open to question. He indicated that he thought it was not right to make reference to books or persons which and who are not altogether and

in every respect above the possibility of question.

Perhaps others share that feeling. We are anxious to be on the side of right. We want nothing of compromise or heresy. In our desire to be entirely in the clear as to our doctrine, we may get to be like the separatist group that voted not to have fellowship with any but rigid fundamentalists, and further, not to have fellowship with any who had fellowship with any but rigid fundamentalists. The question is, Where does it all end?

ACTUALLY, if this principle were literally followed we would have to lay aside the Bible itself. For St. Paul in Athens quoted from Epimenides, a Stoic philosopher, with whose pantheism and determinism he would have disagreed completely (Acts 17:28). In fact, it was this very man who is said to have recommended that the Greeks build the idolatrous altars inscribed to "the unknown God." Not only did Paul quote this pagan philosopher in his Mars' Hill address, but he made another quotation from the same man in Titus 1:12.

Both Peter and Jude quote from the Book of Enoch, one of the non-inspired Jewish books of the period just before New Testament times, a book written under the name of Enoch by someone living many centuries later. They make this quotation, not because they approve all that is contained in the Book of Enoch, but because in this particular point the book expresses authentic truth.

The facts are, all truth is God's truth and He will defend it. We need not fear for a moment that the whole house of our Christian faith will come tumbling down if we dare look out the window. There is no reason to believe that obscurantism is any aid to faith. Indeed, it is faith's worst enemy.

Even the separatist brethren have missed the point that the Bible is far more concerned about what

we are separated to than what we are separated from. To break or withhold fellowship with other Christians over what, nine times out of ten, are minor sectarian prejudices is to violate the most distinctively Christian commandment of all: "A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to another" (John 13:34-35).

I CERTAINLY DO NOT MEAN that one creed is as good as another, and that differences in doctrine do not count. Nor am I concerned about merging ecclesiastical organizations, as if changing labels on empty bottles really made any difference or as if putting two dead organizations together would make one live one. But if we are really serious about taking the Bible as our Guide we will not be narrowly exclusive in our fellowship.

Peter and John as Christians went into the Temple at the hour of prayer (Acts 3:1), and the Temple was controlled by those who had crucified Christ. Paul also followed the practice indicated by James almost thirty years later, and went to the Temple to worship (Acts 21:18-26). He tells us that it was while praying in the Temple that he received his call to be the apostle to the Gentiles (22:17-18). Like the early holiness fathers, the disciples did not "come out"; they were "put out."

Without wavering a moment on the great fundamental doctrines of our faith, we may keep our hearts and minds open to the Spirit of truth, rejoicing that He has not left himself without a witness and that His truth breaks through in many places and in many ways. Separatism is not spirituality. Neither is obscurantism a part of orthodoxy.

## THE CHURCH AT WORK

### HOME MISSIONS

ORVILLE W. JENKINS, *Secretary*

#### Dr. Jenkins Elected Secretary

In the organizing meeting of the General Board following the General Assembly, Dr. Orville Jenkins, district superintendent of the Kansas City District, was elected executive secretary of the Department of Home Missions, to succeed Dr. Roy F. Smee. Dr. Smee had previously announced his retirement as the first full-time secretary of the Department, a position which he has held for sixteen years.

Dr. Jenkins has served the church as pastor and district superintendent. His

first pastorate in 1938 was on the Northern California District, of which Dr. Smee was then the district superintendent. With his wife, Louise, and his three children, Orville, Jr., Jan, and Jean Llore, Dr. Jenkins has made his home in Kansas City for the past five years. He will be continuing his district duties for a few weeks until the Kansas City District assembly, while becoming familiar with the responsibilities of his new assignment.

#### General Assembly Home Missions Rally

The great Memorial Coliseum in Portland was filled to the top row of the farthest balcony on Monday night, June

22, as Professor Ron Lush led the congregation in the opening song. The crowd of Nazarenes responded with enthusiasm. Representatives of all the overseas home mission fields were present and stood on the roll call of countries. Dr. Charles H. Strickland, district superintendent of the South Africa (European) District, spoke, representing those who have been sent out to these fields by the church; and Rev. Richard Zanner, pastor of the Frankfurt, Germany, church, addressed the assembly on behalf of those who have been won to the Lord and the church in these fields.

In a dramatic slide presentation, the issues facing home missions in the

changing world of 1964 were brought to the congregation. Special singing by Rev. Warren A. Rogers and the Pasadena College A Cappella Choir was enjoyed.

The climax of the service was the message of General Superintendent Powers on "The Home Missions Challenge Today." Dr. Powers faced the assembly with the divine imperative of home missions and its vital importance to the very survival of the church.

### Church Building Conference Highlights

Many words of appreciation and praise have been received regarding the Quadrennial Conference on Church Building and Architecture, held in Portland, Oregon, at the First Church of the Nazarene for two days prior to the opening of the General Assembly. More than one hundred registered for the conference, and others expressed their regret at being unable to attend due to commitments in other conventions. The conference brought together the people who design our churches (architects), the people who build them (contractors), and the people who use them (pastors and laymen), in an interested, informative fellowship.

Rev. Fletcher Spruce, district superintendent of the New England District, set the tone for the entire conference with his opening devotions on Friday morning. Dr. Roy F. Smece gave a welcome to the conference; and Rev. Alpin P. Bowes, conference director, addressed the group on the challenges of the conference. An interesting feature was the presentation of the problem and architectural solution of an actual Nazarene church by Mr. Clarence Becker, a student project which he had prepared for the University of California. Mr. Ray Bowman, Bethany, Oklahoma, architect, discussed basic principles of good building, by the use of slides. The conference then almost evenly divided into four workshop groups for specific study of unit building, Christian education space, construction, and design.

On Friday noon the conference registrants enjoyed a delicious meal of baked salmon, a taste of the Northwest that no visitor should miss.

The program Saturday morning featured major addresses by Dr. Kenneth Rice on "Building for Sunday School Growth," and Rev. Mark Smith on "Building for Evangelism." Rev. Bennett Dudney and Rev. Alpin P. Bowes gave a dialogue on the most recent trends and developments in building for the church's teaching ministry, as a report on a national study conference held earlier this year. The morning session concluded with three workshops on "Financing the Building Program," "Building for the Home Mission Church," and "Successful Ways to Re-model."

On both Friday and Saturday afternoons, bus tours of a variety of church buildings in the Portland-Vancouver area were conducted, with architectural explanations by Mr. Donald W. Edmundson of Portland, Oregon. These tours provided a comparative study of architectural and construction features of contemporary church buildings of several denominations and were well attended.

Proceedings of the conference will be available in mimeographed form as soon as the Department staff is able to compile them. Announcement will be made in this column for those who could not attend the conference but who are interested.

### Architectural Exhibit

An excellent architectural display was a feature of the exhibit of the Department of Home Missions at the General Assembly. Beautifully prepared drawings by many different architects filled the back of the Home Missions exhibit for a full seventy feet and attracted wide attention. Two detailed models of churches also were featured in the exhibit. Many of these displays will be used in preachers' meetings throughout the church during this quadrennium.

### Home Missions Exhibit Wins Praise

Many complimentary remarks were made about the features of the Home Missions exhibit at the General Assembly. Most popular center of the exhibit was the panel with a button for each of the eighty-three districts (including unorganized home missions areas) of the church. When a button was pushed, a figure appeared on a screen, indicating the number of new churches organized on that district during the 1960-64 quadrennium.

The animated little animals in the Church Extension display also attracted attention. Their waving arms, tails, eyes, trunks, and necks helped to point out the many services of the Department in this area of its work.

The curios from the overseas fields were studied by the visitors to the exhibit. Many of these have been given to the Department and may be seen in its office in the Headquarters building in Kansas City. The Small Church



### "SHOWERS of BLESSING" Program Schedule

August 16—"A Most Inspiring Truth," by Russell V. DeLong

August 23—"Fifty Percent Wise, Fifty Percent Foolish," by Russell V. DeLong

August 30—"What I Believe Most," by Russell V. DeLong



Achievement Program display had pictures of the ten representative small churches for 1963. Mr. Paul Hubartt of Kankakee, Illinois, was designer of the display and built parts of it. The Valley Decorating Company of Portland, Oregon, constructed the major portion of the display; and Mr. Ralph Gillespie of Prairie Village, Kansas, provided part of the artwork.

### Unique Souvenirs Attract Assembly Crowd

One thousand two hundred uncirculated New Zealand pennies were given away as souvenirs at the overseas display of the Home Missions exhibit at the General Assembly on Tuesday noon. The next day the General Assembly newsheet announced that handmade miniature swords and shields from South Africa would be distributed at noon. Even before the morning session adjourned, the Home Missions area was jammed with people and in a few minutes the entire supply was exhausted.

### FOREIGN MISSIONS E. S. PHILLIPS, Secretary

### God Is Blessing in Italy By PAUL WIRE, Italy

I am happy to report that the Lord is certainly blessing our work in Italy. There is real victory and progress in our churches. We have been having new people in nearly every service here in Florence, and in spite of the language problem the spirit of the services is wonderful. So far our attendance is running above average. We thank the Lord for all this.

Preparations have been completed for beginning a new work in Sicily. A middle-aged man feels called to work as local pastor and preacher without salary. With Brother Cereda's help he will start public services in a rented hall tomorrow.

Wednesday night a couple from another town in Sicily was at our prayer meeting. They have invited the Church of the Nazarene to come to their city and they will provide the room, chairs, and musical instruments to help get the work going. A member of our church in Catania has moved to Torino and is anxious that we begin a work there. Next month some of the folk who have been attending our services here are going to Milan to work in a hospital. They are interested in helping in Nazarene work in that city.

You can see that there are many open doors.

### Moving Missionaries

Rev. and Mrs. Merril Bennett are on furlough from Okinawa. Their address is 2755 River Road, Milwaukie, Oregon.

Rev. and Mrs. Ardee Coolidge are on furlough from Argentina. Their address

will be printed in *Herald* later.

Rev. and Mrs. George Rench are on furlough from Taiwan. Their address is 5508 Bushnell Way, Los Angeles, California 90042.

Rev. and Mrs. Robert Collins have a new address in Brazil. It is Caixa Postal 115, Belo Horizonte, Minas Gerais, Brasil.

Rev. and Mrs. Kenneth Singleton are on furlough from Africa. Their England address is: 16 Nebo Street, Bolton, Lancashire, England. Mr. Singleton will be in the States for a few months.

Rev. and Mrs. R. J. Cerrato are living at 6869 Buena Terra Way, Sacramento, California, while home on furlough from Italy.

Mrs. Don DePasquale and children returned to the States, July 9, for furlough from Syria. Rev. Don DePasquale will join them later.

Miss Kathyren Dixon has returned to the Republic of South Africa for her fourth term of service. Her address is: Avon Halt, Private Bag 1412, Pietersburg, Transvaal, Republic of South Africa.

Rev. and Mrs. Armand Doll are home from Manjacute for furlough. Their address is c/o A. Gray, 78 E. Plain St., Cochituate, Massachusetts.

Dr. and Mrs. William Esselstyn have returned to Africa for their fifth term of service. Their address is Box 92, Florida, Transvaal, Republic of South Africa.

Rev. and Mrs. Gene Smith have returned to Haiti for their second term, and Miss Lois Rodcheaver has arrived in Haiti for her first term. Their address is: P.O. Box 1323, Port-au-Prince, Haiti.

Miss Frances Vine has returned to the Republic of the Philippines, for her third term. Her address is P.O. Box 14, Baguio City, Republic of the Philippines.

Rev. and Mrs. C. G. Rudeen have left the States for their fourth term. Their address is Apartado 387, Rivas, Nicaragua, Central America.

### Pray for Pastor Balayo's Little Girl

I do have a special prayer request from our pastor at Lobo. They have a seventeen-month-old little girl, Buelah Lynn, who was very sick when she was born. She now has no muscle control and cannot turn over or hold on to anything. They requested that I write in to the *Herald* for them. Pastor Balayo has another year left at the Bible College.—NEVA BEECH, *Philippines*.

### Cathy Smith Recovering

Cathy is recovering very nicely and her eyes seem to have been straightened considerably. We shall know more as the swelling goes down and the healing process takes place.—GENE C. SMITH, *Haiti*.

### Prayer Request

Mrs. Wendell Woods, missionary from Japan on furlough, underwent major surgery in July. Pray for her speedy and complete recovery.

### New Missionary

Craig Thomas Collins. Born to Rev. and Mrs. Robert Collins, Brazil.

### Ruth Dech Recovering from Surgery

I came home from the hospital last week on Friday and I'm really doing fine.—RUTH DECH.

### Report on David Sayes

We took David to Oklahoma City on Monday, May 11, to see both the eye doctor and the pediatrician. We were thrilled with the report which they were able to give us and both seem to be pleased with David's progress so far. He was able to follow a light and a group of red squares on a white strip of cloth from side to side and up and down. Thus the doctor was able to say that David's sight was beginning to develop and that he was seeing. He was unable to say how much and said that only time will tell that. But it was wonderful to have the doctor confirm our belief that David was beginning to see.

We do want to praise the Lord for the miracle He is working out in David's life. We want to thank you and all of our wonderful friends for the prayers that have gone up on David's behalf. Please continue to pray for David's sight.—HOWARD SAYES.

### Rev. Samuel Heap Recovering

Rev. Samuel Heap is making excellent progress after surgery on his back. It will be several more weeks before he can undertake any strenuous work. Mr. Heap and his family are missionaries in Guatemala, but are temporarily in the States for his surgery.

## DISTRICT ACTIVITIES

### Canada Central District Assembly

The twenty-ninth assembly of Canada Central District convened at Clarksburg campgrounds, July 8, with Dr. Hugh C. Benner, presiding general superintendent. Our hearts were blessed by his challenging and inspiring messages.

The report of District Superintendent Bruce T. Taylor indicated the blessings of the Lord on the district work, with significant gains recorded in every area. Superintendent Taylor's vision and enthusiasm are contagious, and as we enter the third year of his three-year call, we do so with confidence.

We appreciated the messages of our missionaries, Rev. and Mrs. Douglas Alexander, from Africa, and also the report of President Arnold Airhart of Canadian Nazarene College.

Toronto Grace Church was designated "honor church of the year," with Preston and Galt churches sharing honors in the "small church achievement" award.

District officers were elected—Rev. W. Bull, secretary; Mr. W. Taylor, treasurer; W. Airhart, C. Westhafer, ministerial, and K. Olsen and C. Whitmore, lay, members of advisory board.

The assembly climaxed with an impressive ordination service on Friday evening, with Dr. Benner in charge, and Ray Ravcroft receiving elder's orders. The Holy Spirit came in a special way as DeVernie Mullen sang and Dr. Benner preached.—KENNETH L. DODGE, *Reporter*.

### District of Hawaii

Three years ago last April 1 we began our term of service as district superintendent of Hawaii. Due to bronchial trouble, the doctor advised I should leave the Islands for a drier climate; thus I resigned, effective July 1 this year. Those three years were a time of blessing and encouragement to us. Hawaiian Nazarenes are a wonderful people, and we loved all of them.

The district made some progress during those three years. We now have 550 members in 11 churches; about 800 enrolled in Sunday school with a record attendance of 1,200. The churches are doing much better financially, and paying their budgets regularly. The pastors are a splendid group of dedicated men, with spiritual families who stand by in the missionary work of evangelizing among the races.

Also we were able to better the property holdings of the church; two new parsonages were built, one secured for use from the state, and one bought. Plans are complete for building two educational buildings, with two new church buildings to be constructed this year, and one more parsonage. A three-bedroom district parsonage was bought, centrally located, on the island of Oahu.

Rev. W. Lee Gann has been appointed superintendent, and I am confident he will have a great ministry in Hawaii.—MELZA H. BROWN.

### South Dakota District Assembly

The twenty-fifth annual assembly of the South Dakota District was held June 3 and 4 at First Church in Mitchell, with Dr. Samuel Young, presiding general superintendent.

The report of District Superintendent Albert O. Loeber was well received, and a generous offering was given to Rev. and Mrs. Loeber for their fine leadership.

New gains were reported on many levels of district activity. The Sunday schools reported a 12½ percent increase in total enrollment. Our N.F.M.S. in this twenty-fifth anniversary year, is a "silver star" district, under the able leadership of Mrs. Loeber. Our giving for world missions reached 10.5 percent.

A new church was recently organized at Miller with seventeen charter members.

A spirit of optimism prevails among

the people in South Dakota, and we praise the Lord for His blessings upon our district.—M. CLIFFORD CARLSON, Reporter.

## Northwest District Family Camp

Over July 4 nearly five hundred Northwest Nazarenes enjoyed a four-day Family Camp at Pinelaw—the district center—on Deer Lake.

Dr. L. Guy Nees, pastor of Los Angeles First Church, was used of God as camp speaker; Rev. Hubert Helling, from Japan, was the missionary speaker; and our own beloved district superintendent, Rev. Raymond Kratzer, was the campfire speaker.

God was close. The campgrounds were never more beautiful. Refreshment of body and soul was received by all who were able to attend.

The dedicated staff helped to make the camp a real success. The Family Camp is sponsored by the Northwest District N.Y.P.S. Council as a young adult activity.—NEIL B. WISEMAN, Camp Director.

## Southwestern Ohio District Assembly

Dr. V. H. Lewis was the presiding general superintendent at the fifth annual assembly of the Southwestern Ohio District, which convened July 8 and 9 in the new building of Dayton First Church, where Rev. Donald Snow is pastor. The messages and spirit of Dr. Lewis inspired and challenged all those present.

District Superintendent M. E. Clay presented a victorious report, showing advancement in every area of endeavor: a total of \$1,197,565 raised, of which \$104,547 was paid toward world evangelism; district membership now stands at 7,762, of which 441 were received by profession of faith the past year; and a Sunday school enrollment of 13,376 with a weekly average of 9,605. A new church was organized at Fairfield.

Following the report, Superintendent Clay received a near-unanimous vote for

one year, and upon recommendation of the advisory board a near-unanimous vote for three years. A good offering was presented to the Clays. (They will add this to the one of last year, and use it for a trip to our African Nazarene missions next year.)

Dr. Floyd Cole was elected district treasurer, and Rev. Wesley K. Poole, district secretary. In the pre-assembly convention, Mrs. M. E. Clay was re-elected as the N.F.M.S. president by a unanimous vote.

The assembly closed with the ordination service in which General Superintendent Lewis presented elder's orders to Charles N. Brown, Ronald E. Clark, Heiman Helton, John Kammer, and Hobert Lee Oney.—KENNETH J. GRANDY, Reporter.

## THE LOCAL CHURCHES

Evangelist H. G. Purkhiser writes that he has an open date, September 2 to 13, which he would like to slate, preferably between Missouri and Maryland. Write him, 308 E. Hadley, Aurora, Missouri.

Evangelists Jarrctte and Dell Aycock report: "We have enjoyed the blessings of God on our ministry during the first six months of 1964. We began the year's work with Kirkwood Church in St. Louis, Missouri, with Pastor Lloyd. God gave a gracious meeting with seven members added to the church. During these six months we have conducted fourteen revivals, and God has given one thousand seekers, with seventy or more joining the church, and more than fifty of these were by profession of faith. We have traveled from Roanoke, Virginia, in the East to Seattle, Washington, in the West—some small and some large churches, but all had fine pastors. Eight of these gave us a call to return."

Evangelist Grant M. Barton reports: "Since entering the evangelistic field in September of 1963, I have conducted fourteen revival campaigns in four states and on seven districts. God has blessed and given more than seven hundred seekers at the altar, with a great number of youth receiving help, and about fifty people added to the church membership. A number of 'repeat' calls have come in for future revivals. I have some choice dates open for the fall of '64 and the spring of '65. Write me, 301 Lincoln Avenue, Bedford, Indiana."

YAZOO CITY, MISSISSIPPI—During the first week of July we experienced one of the best revivals in this church's history. We enjoyed the Spirit-filled messages of Evangelist W. Millard Forsythe. We thank God for this revival, and for the fifty-two seekers who received definite victory at the altar of prayer. We deeply appreciated the special music each evening by Song Evangelist Vincent Lee and the Tanner Sisters.—E. MITCHELL QUICK, Pastor.

TOMS RIVER, NEW JERSEY—Although this is a home mission church, only a

little more than one year old, we had a wonderful vacation Bible school with an enrollment of 100 and an average attendance of 70. Our Sunday school has now reached 67 and we are needing more room. We give God praise for all His blessings.—E. A. WELLS, Pastor.

GREENSBORO, NORTH CAROLINA—God poured out His Spirit on the Pleasant Garden Church in a wonderful revival with Evangelist W. W. Rose preaching and singing. There were a number of seekers at the altar, and in one evening service the Holy Spirit came in a special way giving five altar services, one after another, with fourteen seekers. On the closing Sunday, God came in convicting power during the Sunday school hour and we had another good day. A love offering was given to the pastor.—L. V. HENDERSON, Pastor.

## THE BIBLE LESSON

By NELSON G. BINK

### Topic for August 16: Faith on Trial

SCRIPTURE: Numbers 11-14 (Printed: Numbers 14:2-3, 26-33, 36-38)

GOLDEN TEXT: *Be of good courage, and he shall strengthen your heart, all ye that hope in the Lord* (Psalms 31: 24).

It is one of the saddest things in the Bible that the invasion of Canaan was delayed thirty-eight years because of a lack of faith. Jude clothed it in strong language when he said: "I will therefore put you in remembrance, though ye once knew this, how that the Lord, having saved the people out of the land of Egypt, afterward destroyed them that believed not" (Jude 5).

After seeing God's wonderful deliverance at the Red Sea, the Hebrews lacked confidence in His continuing care. "Blind unbelief is sure to err, and scan His work in vain." The consequences of doubting God are costly. "Without faith it is impossible to please him" (Hebrews 11:6).

Did you ever hear of Shammua. Shaphat, or Igal? Would you name one of your children after Palti, Gaddiel, or Geuel? This is a partial list of the ten spies who brought back this evil report. But our lesson has to do also with two men who trusted God: Joshua and Caleb. They are known by their faith, and their exhortation to the people. "Let us go up at once, and possess" the land.

Someone has observed that "faith receives, but trust gives." The lack of faith here not only hindered the ones who doubted, but blocked the way of the great mass of people who would go on into the Promised Land.

It has been noticed that murmuring was the first sin of the Early Church. Unsanctified hearts after the Day of Pentecost were jealous that others were receiving better treatment than themselves.

Our Golden Text stands out by saying, "Be of good courage, and he shall strengthen your heart, all ye that hope in the Lord" (Psalms 31:24).

## Paraphrase of Psalm One:

*How blest is he that walketh . . . in counsel of the Lord . . . By day and night he ponders, in God's most holy Word. He standeth not where sinners meet, nor occupies the scorner's seat. In fashion like unto a tree, whose leaf doth never wither . . . he drinketh from eternal springs . . . much fruit he beareth ever. The godless are not so, alas . . . from earthly scenes unwanted pass . . . like chaff before the wind is borne. They failed to brave temptation's storm, and when before the Judge they stand . . . "Depart from me," God's dread command.*

—Charles E. Thomson  
Edmonton, Alberta

Dr. Purkiser in one of his editorials said: "One way to get things done is to keep the pressure on. Most of us do about as much as we have to. This carries over into our spiritual lives." He goes on to say, "It seems to take the persistent nudging of superintendents, pastors, and leaders to keep us moving." Then he quotes Dr. H. Orton Wiley, who used to quote the verse, "The wicked flee when no man pursueth," to which Dr. Wiley would add with a chuckle, "But they make much better time when someone gets after them." Dr. Purkiser sums it up by saying that "this seems to apply not only to the wicked, but the righteous as well."

Thank God for the faithful leadership in the Church of the Nazarene today, pointing us to real regeneration, entire sanctification, and the great challenge of the conquest of the Canaan of Christian life and service!

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## Deaths

**DOUGLAS MCKERRROW RISEBOROUGH**, faithful and zealous member of the Walbridge Avenue Church of the Nazarene, died May 31, in a hospital in Toledo, Ohio, after a two-month illness. He was a member of the local church board for a number of years, and had been active in a number of ways after his conversion and sanctification. He was deeply interested in the church, attending the services faithfully. He will be missed by the church and his friends and neighbors. He is survived by his wife, Stella, three daughters, and one son.

**MRS. NELLIE HOFFMAN**, age eighty-seven, died Mrs. Neil Stallings, of Jonesboro, Arkansas, died July 2 of leukemia in a hospital in Memphis, Tennessee. He is survived by his parents; a brother, Kenny; a sister, Kathy; his paternal grandparents, Mr. and Mrs. Herbert Stallings; and his maternal grandparents, Mr. and Mrs. E. A. Steinegger, all of Jonesboro. Funeral service was conducted at First Church of the Nazarene by Rev. Elbert Labenske, pastor, assisted by Rev. Ted Ingram and Rev. Boyd Hancock.

**ANSON T. LISTER** was born near Leeds, January 16, 1888, and died May 21, 1964, at Houston, Texas. In 1916 he married Mary Edwards. To this union were born four children: Gladys Christine, Lois, Ernest, and William. He served the Lord as a devoted Christian for many years, and was a loving husband, father, and grandfather. He was preceded in death by a daughter, Gladys Christine, his father, mother, four brothers, and two sisters. He is survived by his wife, of the home; a daughter, Mrs. Walter E. Bruce, of Houston; two sons: Ernest, of Houston; and William, of New York City; a brother, Walbert, of Sedan; and a sister, Mrs. Edna Dungan, of Ogden, Utah.

**MRS. THOMAS GARRETT** (nee Myrtle Burt) was born August 2, 1889, in New Waterford, Ohio, and died in Chattanooga, Tennessee, on May 22, 1964. Converted at the age of seventeen, she was a charter member of the Church of the Nazarene, joining the church in East Palestine, Ohio, in 1908. In 1912 she was married to Thomas K. Wordsworth. To this union was born one daughter, Mr. Wordsworth died in 1918. In 1926 she married Rev. Thomas Garrett. They spent eight years at Trevecca College, then pastored several churches in Tennessee. Their lives were given sacrificially to God, and to many they were known as "Mother Garrett" and "Uncle Tom." She is survived by her husband; a daughter, Olive Wordsworth; a sister, Anna Kintner; and a brother, Wilbur Burt. Memorial services were held in East Lake Church of the Nazarene in Chattanooga, where she was a member at the time of her death with Rev. Hugh Mincey and Rev. John Andrus officiating, followed by a service in East Palestine, Ohio, in charge of Rev. E. E. Stackhouse, Rev. J. A. Rodgers, and Rev. G. W. Carrier. Interment was in the Glenview Cemetery.

**MRS. ANNA MAY SMITH**, age eighty-nine, died June 3 in Poughkeepsie, New York. Converted at the age of twelve, she lived a victorious Christian life for seventy-seven years. She was the wife of the late George E. Smith, who died in 1945. They were members of First Church of the Nazarene at Orlando, Florida, and at Beacon, New York.

She is survived by two daughters: Mrs. J. Dawson La Due, of Fishkill, and Mrs. Frank H. Sickle, of Wappingers Falls, New York; by two sons, both Nazarene pastors: Rev. Chester A. Smith, of Tallahassee, Florida; and Rev. Floyd T. Smith, of Marshall, Texas; and a sister, Mrs. Harriett Pickens, of Walkkill, New York. All of the children and grandchildren and their families are active members of the Church of the Nazarene. Funeral service was held in the Beacon Church of the Nazarene with the pastor, Rev. Ralph Montemuro, officiating, assisted by Rev. Dale Ames.

**DAVID WAYNE**, ten-year-old son of Mr. and Mrs. Edward Summerson of Conamaugh, Pennsylvania, was instantly killed in a bicycle-car accident near his home, July 6. He was born in Johnstown on March 9, 1954. The Summersons are members of the Church of the Nazarene of Ebsburg, and little David was a member of the junior Sunday school class. He is survived by his parents; a brother, Lynn; and two sisters, Janet and Lisa; also by his grandparents, Mr. and Mrs. Gromer Evans, of Nanty Glo, and Mr. and Mrs. Thomas Summerson, of Toledo, Ohio. Funeral service was conducted at the Ebsburg church with the pastor, Rev. Elizabeth M. Dumann, officiating. Burial was in the cemetery at Munday's Corner, Pennsylvania.

**MRS. NELLIE HOFFMAN**, age eighty-seven, died March 6 at the Christian Homes in Holdrege, Nebraska. She was born December 25, 1876, in Littleton, Iowa. She was married to Wm. Allen Hoffman, and they were among pioneer settlers in North Dakota. They travelled as singing evangelists in North and South Dakota, Minnesota, and Montana for many years. She was a charter member of the Church of the Nazarene in Jamestown, North Dakota. For the past six years she had made her home with her son, Kenneth, at Minden, before entering the Christian Homes. Her husband died in 1925. She is survived by two sons: Kenneth, of Minden, Nebraska; and Willard, of Emmett, Idaho; and a sister, Mrs. Glenn Rounsevell, of Ventura, California. Funeral service was held at the First Methodist Church in Minden with Rev. Charles A. Moorer officiating; then graveside services in Highland Home Cemetery of Jamestown, North Dakota, with the Nazarene pastor, Rev. Claire W. Kern, officiating.

**MRS. GENE BOCKHORST** (nee Ruby Ojeda White), age thirty-seven, died of a heart attack at her home in Stafford, Kansas, on May 16. She is survived by her husband and four children: Cheryl, fourteen; Pamela, twelve; Melissa, ten; and Gary, eight; her parents, Mr. and Mrs. D. M. White, of Hamlin, Texas; five sisters, Mrs. Vara Sanger, Mrs. Leta Brady, Mrs. Marvina Newberry, Mrs. Beth Walker, and Mrs. Nona Rhoton; and two brothers, Guy and Bernice. Funeral service was conducted by Rev. Cecil Stowe in the Church of the Nazarene, Hamlin, Texas, with burial in the Hamlin cemetery.

**MRS. MILTON MELLISH**, wife of the treasurer of the Canada Atlantic District, died June 2 at Summerside, Prince Edward Island, at the age of sixty-nine. She and her husband united with the Church of the Nazarene seven years ago. She was a faithful member and a wonderful worker in the Summerside church. Besides her husband, she is survived by two daughters, Gloria and Beryl; and three sons, Ralph, Hadden, and Hazen. Funeral service was held in Summerside First Church of the Nazarene, in charge of the pastor, Rev. R. T. Sellick, assisted by Rev. Robert Woods, district superintendent. Burial was in the People's Cemetery.

**MRS. GEORGE GROSHART** (nee Mabel Snyder), age seventy-four, died almost instantly of a stroke on June 11 in Fort Lauderdale, Florida. She was born March 7, 1890, in Paradise, Indiana, and converted at the age of twelve. She was a pioneer Nazarene, having joined the church in 1911. She was united in marriage to George W. Groshart in 1911. For fifty years she taught a Sunday school class and held various positions of responsibility in her church. For the past fifteen years she had been a faithful member of First Church of the Nazarene in Fort Lauderdale. She is survived by her husband, George; a son, Duane; and two daughters, Mrs. LaVerne G. Warner and June Groshart, all of Fort Lauderdale. In the absence of the pastor, funeral service was in charge of Rev. H. B. Garvin.

**FORREST HAGLEY**, age seventy-seven, died at his home in Danville, Illinois, on June 14. He was born in State Line, Illinois. He was married to Bertina E. DeNeal in 1904. He was a member of North Side Church of the Nazarene. He is survived by his wife; two sons: Hancel H. of Danville, and Rev. Floyd L. Hagley, of Jacksonville, Illinois; and a brother, Thornton, of Danville. He was preceded in death by a sister. Funeral service was conducted by Rev. J. T. Meyers, with burial in Gundy Cemetery, near Bismarck.

**FRANK SIMS CARRICK**, age eighty-nine, died March 5 at Hollis, Oklahoma, after an extended

illness. He was a pioneer Nazarene, having been a charter member of the Brownlow church, organized fifty years ago. He was a great prayer warrior. He was born March 22, 1874, in Sparta, Tennessee. His wife, "Aunt Sally," preceded him in death. He is survived by seven daughters and two sons. Funeral service was held in the Hollis Church of the Nazarene, with Rev. Amos Meador bringing the message.

**MRS. FRANCES E. CAMPBELL** died March 13 at a hospital in Vancouver, Washington. She was born March 18, 1923, in Nampa, Idaho. She was a devoted wife and mother, a faithful Christian, and a loyal member of the Church of the Nazarene at Washougal, Washington. She is survived by her husband, Vernon; a daughter, Dorothy; three sons, Charles, Jim, and Kenneth, all at home; her parents, Mr. and Mrs. Myron Blanchard; two brothers, John and Tom; and a sister, Mrs. Edith Thompson. Funeral service was conducted by her pastor, Rev. Rex Miller, with burial in the cemetery in Camas, Washington.

**GEORGE HENRY POE** died February 3, 1964, at his home in Cordova, Alabama, at the age of eighty-seven. His wife, Sarah Elizabeth Poe, age seventy-eight, died in November of 1963. These two wonderful people had enjoyed almost sixty-three years of happy married life, and were the parents of five daughters and four sons. Converted in early life, they became members of the Pentecostal Church of the Nazarene fifty years ago at Lockhart, Alabama (now known as Salem Nazarene). They were faithful supporters of that church until they moved their membership to First Church, Sikeston, Missouri, and then to Cordova, Alabama, at their retirement. Funeral service was conducted by his pastor, Rev. Denver Wood, with burial in Old Salem Cemetery, near Corona.

## Directories

### GENERAL SUPERINTENDENTS

Office: 6401 The Paseo  
Kansas City, Missouri 64131

### HARDY C. POWERS

#### Assembly Schedule

South Carolina ..... September 9 and 10  
North Carolina ..... September 16 and 17  
New York ..... September 25 and 26

### G. B. WILLIAMSON

#### Assembly Schedule

Northwestern Illinois ..... August 20 and 21  
Indianapolis ..... August 26 and 27  
Georgia ..... September 10 and 11

### SAMUEL YOUNG

#### Assembly Schedule

Houston ..... August 19 and 20  
Kansas City ..... August 26 and 27  
Southwest Oklahoma ..... September 10 and 11

### HUGH C. BENNER

#### Assembly Schedule

Northwest Indiana ..... August 20 and 21  
Missouri ..... August 27 and 28  
Joplin ..... September 16 and 17

### V. H. LEWIS

#### Assembly Schedule

Tennessee ..... August 19 and 20  
Louisiana ..... August 26 and 27  
South Arkansas ..... September 16 and 17

### GEORGE COULTER

#### Assembly Schedule

Minnesota ..... August 20 and 21  
Southeast Oklahoma ..... September 9 and 10  
North Arkansas ..... September 23 and 24

## Assembly Information

**HOUSTON**, August 19 and 20, at Central Park Church, 2711 Broadway, Houston, Texas. Pastor David K. Kline. General Superintendent Young. (N.F.M.S. convention, August 17; S.S. convention, August 19.)

**TENNESSEE**, August 19 and 20, at First Church, 510 Woodland St., Nashville, Tennessee. Pastor T. E. Martin. General Superintendent Lewis. (S.S. convention, August 17; N.F.M.S. convention, August 18.)

**MINNESOTA**, August 20 and 21, at the Lake Koronis Assembly Grounds, Paynesville, Minnesota. General Superintendent Coulter. (N.F.M.S. convention, August 17; S.S. convention, August 19; N.Y.P.S. convention, August 22.)

**NORTHWEST INDIANA**, August 20 and 21, at the Indiana University, 3400 Broadway, Gary, Indiana. Pastor Harold Latham, 130 East 4th, Gary. General Superintendent Benner. (N.F.M.S. convention, August 18-19.)

**NORTHWESTERN ILLINOIS**, August 20 and 21, at the District Center, Manville Camp, Manville, Illinois. Pastor Ray Gibson, 1620 E. Main St., Streator, Illinois. General Superintendent Williamson. (N.Y.P.S. convention, August 17; N.F.M.S. convention, August 18; S.S. convention, August 19.)

**INDIANAPOLIS**, August 26 and 27, at the District Campgrounds, Route 1, Canby Road, Canby,



Indiana (12 miles south of Indianapolis). General Superintendent Williamson. Pastor W. A. Burton. (N.Y.P.S. convention, August 24; N.F.M.S. convention, August 25.)

LOUISIANA, August 26 and 27, at the District Center, Alexandria, Louisiana. Pastor Don Peal, 170 S. Henry St., Pineville. General Superintendent Lewis. (S.S. convention, August 24; N.F.M.S. convention, August 25.)

MISSOURI, August 27 and 28, at Pinecrest Camp, Fredericktown, Missouri. Write Dr. E. D. Simpson, Box 349, Fredericktown, Missouri. General Superintendent Benner. (N.Y.P.S. convention, August 24; S.S. convention, August 25; N.F.M.S. convention, August 25-26.)

### Nazarene Camps

August 17 to 23, Abilene District Camp, at Camp Arrowhead, ten miles northeast of Glen Rose, Texas, on Highway 67. Workers: Rev. Jimmie Dobson, Rev. Glen Jones, Rev. Wallace White, and Paul Skiles. Rev. Raymond Hurt, district superintendent. For information write W. E. Rhoades, 5220 West Freeway, Fort Worth, Texas 76107.

August 23 to 30, Idaho-Oregon District Camp at District Campgrounds, Nampa, Idaho. Workers: Dr. D. I. Vanderpool, Dr. Elwood Sanner, Professor Paul McClurt. Rev. I. F. Younger, district superintendent, P.O. Box 31, Nampa, Idaho.

August 24 to 30, Tabor Nazarene Camp, Tabor, Iowa. Workers: Dr. W. T. Johnson, R. v. Forrest McCullough, Professor and Mrs. James Main. For information write Rev. Irving Mitchell, Tabor, Iowa.

August 28 to September 6, New York District Camp, at District Campgrounds, Groveville Park, Beacon, New York. Workers: Dr. Edward Lawlor, Rev. Fred Thomas, Singer James T. Behi, Marjorie Goslaw, George Whetstone. Rev. Robert Goslaw, district superintendent, 1115 Woodrow Road, Staten Island, New York 10312.

### Announcements

#### RECOMMENDATION

I am happy to recommend Rev. O. W. Rees, 5440 Rosslyn Ave., Indianapolis, Indiana, commissioned evangelist on our district, to our people. He is a former pastor with rich experience in preaching the Word, building buildings, and assisting in every way to build up the Kingdom. He has a wonderful spirit of cooperation and is a good soul winner.—Paul C. Updike, Superintendent of North-eastern Indiana District.

#### WEDDING BELLS

Miss Janet Vernon of Summerfield, North Carolina, and Mr. Glenn Aaron Wheaton of Jamestown, Tennessee, (both students at Trevecca Nazarene College) were united in marriage on July 10 in the McClurkin Memorial Church of the Nazarene in Nashville with the pastor, Rev. Edward Cox, officiating.

Miss Flora Ann Way of Orlando, and Mr. G. Robert Arnold of Winter Park, Florida, were united in marriage on July 9 in First Church of the Nazarene, Orlando, with the pastor, Rev. Ben F. Marlin, officiating.

Miss Dixie Lee Mathis and Mr. Robert Range of Tulsa, Oklahoma, were united in marriage on June 5 at First Church of the Nazarene in Tulsa with the bride's father, Dr. I. C. Mathis, officiating.

#### BORN

—to Rev. Phil and Miriam Williams of Winona, Minnesota, a son, David Brooks, on July 4.

—to Rev. and Mrs. Hiram Sanders of Ainsworth, Nebraska, a daughter, Traci Janell, on July 1.

—to Rev. and Mrs. Paul Kidwell of Pullman, Washington, a son, Shawn Paul, on June 26.

—to Ronald G. and Kathy Nees of Los Angeles, California, a son, Thomas Guy, on July 9.

—to Paul and Gienna (Tyne) Dickson of Quincy, Massachusetts, a son, David Paul, on July 2.

—to Jerry and Rosalie (Downs) Whittington of Flanagan, Illinois, a son, Mark Jerome, on May 25.

#### SPECIAL PRAYER IS REQUESTED

by "a brokenhearted mother" in Oklahoma, for an urgent unspoken request—God knows all about it; by a friend in Kansas for herself and family that they may be able to find help in God for a deep, unsatisfied spiritual hunger;

by a Nazarene friend in Illinois "for a very unhappy, explosive family situation, and in particular for the salvation of two of the persons involved"—one now past sixty years of age;

by a backslider (once studied for the ministry) in a VA hospital in Pennsylvania—he needs God's help for himself and for his family;

by a GI overseas, loves the Lord and the church, and wants his life to count for the Lord.

# the Answer corner

Conducted by W. T. PURKISER, Editor

When and how is "the new man" put on?

This phrase occurs in the Greek New Testament only once (in Colossians 3:10 the word "man" is lacking, although it may be implied from verse 9). The one place the words occur is Ephesians 1:24. "And that ye put on the new man, which after God is created in righteousness and true holiness."

Since these words were addressed to those who had been saved by grace (Ephesians 2:1-9), I take it that "the new man" is put on when "the old man" is crucified and put off (Romans 6:6; Ephesians 4:22) and that this happens when the sanctifying fullness of the Spirit is received.

Will you please explain Matthew 24:34, "Verily I say unto you, This generation shall not pass, till all these things be fulfilled?"

This verse is found in Christ's answer to His disciples' questions, "Tell us, when shall these things be? and what shall be the sign of thy coming, and of the end of the world?" (v. 3) The problem is the meaning of "this generation," since many of the events of which Jesus spoke seem still in the future, and the words were spoken over nineteen centuries ago.

The major theories are two: "this generation," Greek *genes aute*, means "this kind of people, this race," that is, the Jews; or "this generation" means "the age or generation in which these things begin to come to pass." My own view favors the latter.

It should be noticed that Jesus was replying to a complex question with a complex answer. The question was grammatically a twofold question: "When will the Temple be destroyed? What will be the sign of Thy coming and of the end of the age?" It is very difficult to decide exactly where the answer to the first question ends and the answer to the second question begins.

While David was king of Israel he committed adultery with Bathsheba and planned her husband's death. Also we are told that Solomon had seven hundred wives and three hundred concubines. Both of these men wrote books which are part of our inspired Bible. How do we harmonize their standard of righteousness with what we are taught in this day? Did God demand less of these than He does of us today?

David's adultery and the murder of his wife: and they twain shall be one flesh" (Matthew 19:1-9).

It is possible that Solomon's many marriages were to seal political alliances with foreign powers. In any case, they brought him nothing but grief. There is nothing the Bible says about Solomon's moral character that would make him a worthy example. His great wisdom was confined pretty much to the administration of public justice, as indeed his prayer would indicate: "Give me now wisdom and knowledge, that I may go out and come in before this people: for who can judge this thy people, that is so great?" (II Chronicles 1:10)

Plural marriages and easy divorce were permitted in Old Testament times. Jesus said, "because of the hardness of men's hearts—"But from the beginning it was not so," since God "at the beginning made them male and female, and said, For this cause shall a man leave father and mother, and shall cleave to

## Acheson to Indianapolis Westside

Rev. R. B. Acheson, for eight years superintendent of the Pittsburgh District, has resigned to accept the pastorate of Indianapolis, Indiana, Westside Church of the Nazarene. The Westside pulpit was vacated by the serious illness of Rev. W. H. Johnson.

## Robert Goslaw New Pittsburgh Superintendent

Rev. Robert I. Goslaw was elected superintendent of the Pittsburgh District on the second ballot, succeeding Rev. R. B. Acheson, who resigned to take Westside Church, Indianapolis, Indiana.

Mr. Goslaw has served as superintendent of the New York District for the past ten years. He came to the superintendency from the pastorate of the Richmond, California, church.

## Mrs. J. O. McClurkan One Hundred

Mrs. J. O. McClurkan, widow of the founder of Trevecca College and of the work which is now part of the Church of the Nazarene in the Nashville area, observed her one hundredth birthday last month.

Her pastor, Dr. T. E. Martin, reports that Mrs. McClurkan is feeling well, and is alert and interested in all the activities of the church. She keeps in touch with the events, not only of the local church, but of the denomination as well.

Cards and letters were received from many states at the home of her daughter, Mrs. R. B. Dunbar, in Russellville, Alabama, where Mrs. McClurkan has her residence. Her church membership is in Nashville First. She sends the testimony, "I thank my God for the long years He has given me in which to serve Him."

## Peak Summer Enrollment at Pasadena

Enrollment in the Pasadena College (Pasadena, California) first (main) summer session stands currently at 423. This follows a pre-session in which 195 were enrolled.

## Nazarene Chaplain Graduates

Chaplain (Major) William R. Martin was one of twenty-seven career chaplains who graduated from the U.S. Army Chaplain School to a permanent change of station assignment.

The chaplains heard Chaplain (Colonel) Wallace M. Hale, Second Army Chaplain, Fort Meade, Maryland, remind them of "the dedication *plus*" required of military clergymen. He de-

clared that chaplains "are God's men, set aside with a special calling in a military parish." He admonished them to search their souls with the question, "What do my God, my church, and my country require of me?"

Chaplain Martin was the class leader of the graduates, and has been assigned to the Signal Operations Company, Alaska.

## Enthusiastic Response to Simultaneous Spanish Translation

The service provided for Spanish-speaking delegates and visitors at the General Assembly by the Spanish Department was received with enthusiastic response by those who listened to the proceedings translated into Spanish during the business sessions and public services.

Typical comments received include:

"Congratulations to the translators! I would have lost 99 percent of the blessings if we had not had every activity of this great General Assembly translated into Spanish."—REV. MOISÉS ESPRICHIA, *Western Latin-American District*.

"For one who cannot speak English, the simultaneous translations were a great help. I would like to suggest that this translation be continued in the future."—REV. FEDERICO GUILLERMO, *Superintendent, Guatemala District*.

"This way those of us who cannot speak English have enjoyed all the benefits of each session of the General Assembly. No doubt this will influence our fields."—MRS. ROBERTO MORENO, *Wife of the Northern Mexican District Superintendent*.

"I received great blessings listening in my own language to everything that happened during the General Assembly, and I was able to enjoy the sermons in the same way as my American brethren."—MARIO AMAYA, *Argentine District*.

"We beg, ask, and suggest that the translation into Spanish be done in future General Assemblies to help all the Spanish-speaking people. We express our gratitude."—REV. DAVID J. SOL, *District Superintendent, Southeast Mexican District*.



of the Religious World

## Southern Baptist President Accepts Race Relations Post

JACKSON, TENN. (EP)—Dr. Wayne Dehoney, president of the Southern Baptist Convention, has accepted appointment to the National Citizens' Committee for Community Relations.

Addressing his congregation at First Baptist Church here, Dr. Dehoney said the appointment had been offered by President Lyndon B. Johnson.

The Committee for Community Relations is charged with implementation of the Civil Rights Act of 1964 through fostering voluntary compliance with the new law.

Dr. Dehoney described himself as a Tennessee member of the committee.

In his address, the Southern Baptist leader held that "not only our citizenship but also our Christianity is being tested . . . as Christian citizens, we are charged by the Word of God to give voluntary, peaceful obedience to every letter of this law."

## Drive on Smut Pledged by Vermont's Governor

MONTPELIER, VT. (EP)—A new crackdown on obscene literature in Vermont was announced here by Gov. Philip Hoff, who appointed a committee to investigate the problem after being shown Vermont-distributed material which he denounced as "fantastic."

"I hadn't realized the extent to which some of this obscenity goes," he declared after being shown a number of objectionable publications by Ralph Guyette of Rutland, head of a group known as the Vermont Citizens for Decent Literature.

Governor Hoff said, "The right to free speech does not give anyone the right to shout, 'Fire!' in a crowded theater."

## Legalized Gambling Issue on Montana's Fall Ballot

HELENA, MONT. (EP)—Governor Tim Babcock said here that an initiative on legalized gambling will appear on the November 2 general election ballot in the state.

He announced that statute attorneys have completed examining an official proclamation on the issue, which will be published in advance of the election.

A petition drive to place the issue on the ballot obtained over 23,000 certified signatures, more than the necessary total.

At the same time, it was reported that a religious group headed by the Rev. George Harper, Methodist minister here, has retained an attorney to take court action to keep the issue off the ballot.

Earlier, leaders of the Montana Council of Churches said they would launch a campaign to fight the gambling interests.

## Use of "Under God" in Pledge Held Constitutional by Court




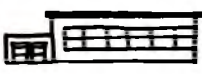

ALBANY, N.Y. (EP)—Use of the words "under God" in the Pledge of Allegiance by school children was upheld here as constitutional by the New York State Court of Appeals.

It sustained decisions by the State Supreme Court and the Appellate Division that the phrase did not violate federal and state constitutional principles of religious freedom or church-state separation.

\* \* \* \* \*

## A Story-Note from.....



Hi,  
Do you like to go visiting?  
Sometimes you may visit a friend's   
or an Indian's , or an old , or a  
school , an icy , or a church.  
It really doesn't matter which one you  
visit...you need to remember the same  
rules: ① Speak in a pleasant voice; ② Don't  
run; ③ Listen when someone else speaks;  
④ Take care of other people's things better  
than your own; ⑤ Thank the people when  
you leave.

Yes...even when you leave your  
church, thank God.

Visiting is a fine thing to do.

Love,  
*Gloria*

"I was glad when they said unto me, Let us go into the house  
of the Lord."—Psalms 122:1.

\* \* \* \* \*

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**NOW READY • Volume 6 • Matthew—Luke**

*Written by . . .*

**RALPH EARLE (Matthew)**

Professor of New Testament, Nazarene Theological Seminary

**ELWOOD SANNER (Mark)**

Professor of Theological and Biblical Literature, Northwest Nazarene College

**CHARLES CHILDERS (Luke)**

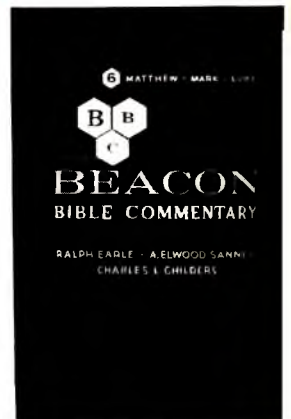
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