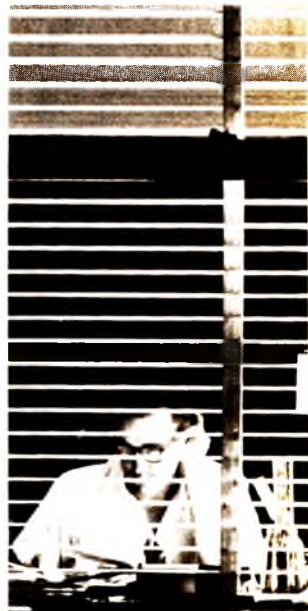


APRIL 22, 1964

Herald of Holiness

**EVANGELISM
FIRST
1960-1964**

Official Organ
of the Church of
the Nazarene



**Knowledge and
Christian Education**

See page 8

**Fishing Fleet
San Francisco Bay**

•
**General Assembly
and Conventions
Portland, Oregon**

June 18-26, 1964

The Church

COMMISSIONED

JESUS left the courts of glory and came into this world of woe for a number of reasons. Redeeming the lost, revealing the Father, baptizing with the Holy Ghost, and building an indestructible Church—all these were among His assignments. Jesus was empowered to carry out His assignments. This was demonstrated again and again as He went in the power of the Spirit. He maintained this power by His midnight watches with the Father and by unfathomed commitment to the Father's will.

Jesus said in His intercessory prayer in John 17:18, "As thou hast sent me into the world, even so have I also sent them into the world," thus indicating that He in turn is calling upon men in every generation to give of themselves and cooperate with Him in carrying out the giant assignment of redeeming the lost, revealing the Father, filling with the Holy Ghost, and building an indestructible Church.

His program is unchanged. His call to His disciples is clear. As redeemed, Spirit-filled men and women our task is plain. We have a story to

tell to the nations. It is the life-giving story of redemption and deliverance from sin through Christ our Lord. We dare not leave one thing uncommitted to our assigned task.

As Christ was empowered for His task, so the Church is empowered.

The Spirit of God, who has been available to the Church since the Day of Pentecost, waits to enter every open door, fill every available channel, and strengthen every disciple for his assigned position in the divine program. "The people that do know their God shall be strong, and do exploits" (Daniel 11:32), or, as stated in another translation, "accomplish noble feats."

Maintaining this "exploit"-performing power in the Church is im-

*General
Superintendent
VanDerpool*



perative if the Church would have fellowship with the Father and have a convincing message for the world.

The commissioned Church will be indestructible only as she maintains the midnight watch, keeps her message strong and clear, and carefully guards against world attachments that would rob her of her power to lift.

Is the Old MORALITY Dead?

By ROBERT H. SCOTT
Pastor, First Church, Santa Ana, California

ARE WE WITNESSING the death of the "old morality"? A national magazine article recently raised this question, with the conclusion that established moral guidelines are being obliterated and that we must therefore find a "new moral code" to fit the needs of the kind of society we now live in.

Certainly we could not deny the uniqueness of the age of which we are a part. Every stratum of the social structure is almost constantly affected by new steps being taken in this nuclear space age. The expansiveness of present scientific programs, the economic issues of the day, automation and labor matters, civil rights concern, fluctuating structures of the American home and its code of living, unsteadiness on the world scene—all this is combining to build new restlessness and bring new pressures to bear on our customs and concepts of life. The question is, Can the old moral principles, can the dimensions of biblical ethics, cope with such current issues as these?

There is an increasing volume of negative answers to this question in which the old moral code is being strongly challenged. Totality of love for God and man which issues in reverence, respect, purity, honesty, truthfulness is said to have become impractical if not impossible. Conduct and behavior based on expediency, on the pressures of the moment, on the subtle suggestion that "whatever is, is right" are being advanced as inevitable twentieth-century codes for life.

In consequence, we are witnessing an upsurge of irreverence, of absence of respect, of impurity. Illegitimate births have tripled since 1940. Honesty and truthfulness are challenged by the current tone of living. Insurance experts estimate that 75 percent of all claims are tainted with fraud. Fifteen percent of our food costs are needed to pay for what employees and customers take illegally. Cheating in classrooms and on the job has become so common it is looked on as almost the normal rather than the abnormal.

Instead of raising transforming voices of protest, many are saying all this necessitates the acceptance of a new code of living, rising, not from the old morality, but on the way men now act. One modern religious voice has called explicitly for a "new moral code" based on "sympathy for the different needs of individuals." Some persons, this writer said, may "need" to break all the Ten Commandments; and whereas the old morality condemned

such persons in thus meeting their "needs," a new morality must be raised to respect them in it. The conventional Christian code is too "unsympathetic" to those who sin, and it seeks to deny man his "happiness and self-fulfillment." Restraint and moderation are "enemies" to happiness and self-fulfillment.

We must decide what we are going to say to this challenge, and it must be more than to scoff at its absurdity. We believe in the validity of the "old moral code" and in the relevance of holiness ethics even for a nuclear space age! But we must publish our beliefs in terms of intelligent, convincing answers, and in terms of significant, exemplary lives.

We must say to this generation that the old moral code and the ethics of sanctified living have not been tried and found wanting. In all too many instances they have simply not been tried! We must help our world to see that though the clothing of problems has been changed, and the shape of pressures is different, the basic causes are still the same.

There is not a threatening current issue or conflict, either ideological, political, racial, economic, social, national, or international, but which at the bottom is largely a matter of human character and conduct. And God's code of morality, spelled out in terms of holy ethics, is the only ultimate solution where character and conduct are involved.

We would not contend that details of problems are instantly or automatically solved when sanctified living is begun. But the adequate foundation and motivation are provided through this experience by which ultimate solutions can be achieved.

We do not need a more liberal concept of ethics for this age. We need new appreciation and application of the old morality. Sin is still the shame of society, and God's law is still the only adequate answer. Concerning the catalog of widespread evils enumerated in his letter to the Romans, Paul declared, "The judgment of God is according to truth against them which commit such things" (Romans 2:2). God's judgment will be equally on the vices of our day, however widespread they become.

And as godliness was pronounced "profitable unto all things" (I Timothy 4:8) to a young man in another era, so it is equally profitable in the diversities and the dimensions of this age.

We do not need a new morality! By new levels of personal commitment, we need to revitalize the old!

2 Present Perils

By OSCAR HUDSON
Retired Nazarene Elder, Altadena, California

THE CHURCH OF THE NAZARENE is characterized by the doctrine of entire sanctification as a second work of grace—perfect love, a result of the cleansing power of the blood of Christ and filling of the Holy Spirit. Our founders preached it clearly and often, and were careful to have it so stated in our church *Manual*.

But this doctrine is no shield that automatically protects against the subtle attacks of worldliness. We face the same dangers that have been the ruin of others. While growing numerically and financially, we could lose the fire and become formal.

Two places are vulnerable and will not be overlooked by the enemy. One is *shallowness of altar work*. The only thing that will produce holiness of heart and life is the filling of the Holy Spirit. The seal is not just a theory in the head, but a condition in the heart.

Seekers should not be urged so much to "just believe," but to say good-by to the world and all of its follies, make restitution, and "tarry . . . until ye be endued with power from on high." "One hundred seekers, counting them as they came," may not amount to as much as "ten finders counting them as they pray clear through."

An old-time national evangelist was trying to help a lady at the altar when she made a sort of profession. He said:

"Sister, are you sure that you have the blessing?"

When she hesitated, he exhorted:

"Get down there and pray until you have the assurance that God has come to you."

After making some further surrender and meeting God's conditions, she arose with a shining face, and enjoyed a victorious life.

Another danger zone is *failing to develop in holiness*. Life is retained only while there is growth. Where there is no growth, there are death and decay. A friend of mine performed a marriage ceremony, and when he pronounced the couple husband and wife, he took the young man by the hand and said:

"Now, young man, you are at the end of your troubles." Later he met the fellow, who took off his coat and declared he was going to thrash the

preacher. He got the young man quieted and said: "When did I ever wrong or offend you?" The man replied:

"When you married me to that woman you told me I was at the end of my troubles."

"Well," the preacher said, "I see that you misunderstood which end I referred to. I meant matriculation, and you thought that I meant graduation."

Cleansing is provided only for those who walk in the light, who make progress. "If we walk in the light, as he is in the light, . . . the blood of Jesus Christ his Son cleanseth us from all sin" (1 John 1:7). Each verb in this promise is in the present, progressive tense, and indicates that no cleansing is promised to those who are not walking in the light or doing what they know to be God's will. Holiness is progressive. Yesterday's cleansing is not sufficient for today's needs.

If we are walking, we are not where we were yesterday, and tomorrow we will not be where we are today.

One man was testifying, and said: "I have *stood* at my post more than twenty years." Someone in the audience said: "Break the halter and get out into new grazing before you starve to death."

Entire sanctification is the end of salvation, but it is the *beginning* end. Progress, growth, and development should continue as long as life lasts.

The Cover . . .

Part of the fishing fleet anchored in San Francisco Bay in California. Many Nazarene families traveling to or from the General Assembly and Conventions in Portland, Oregon, June 18-26, 1964, will journey through California and visit colorful San Francisco. Two great bridges which are marvels of engineering skill are among the many tourist attractions to be seen in this portion of the historic West.



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I. AT PENTECOST: The Secular Becomes Sacred

First of four articles on "Pentecost" by Brian L. Farmer, Pastor, Bristol, England

THE BIRTH of the Christian Church, as that of its Founder, was not accompanied by the trappings of religious settings or churchly events.

The disciples did not receive the baptism with the Holy Spirit during an impressive ceremony in the Temple or while on a vigil in the holy mount, but as they waited together in the upper room of someone's house! Tradition has it that it was the home of Mary, mother of John Mark. The unparalleled advance of the Church following Pentecost is an astounding manifestation of the power of God in human life and it was staged without pomp.

Dr. E. Stanley Jones has pointed out that thousands of another religion drag their weary bodies for many miles to die in the sight of the Ganges. Moslems in prayer turn to face Mecca, and Jewish people kiss the foundation stones of the holy Temple and groove them with their tears. The *great divide* between the secular and the sacred is distinct and absolute.

Sometimes Christians, too, are guilty of confining religion to sacred days and sacred places. This is serious since, in consequence, all other times and places are consciously or unconsciously desecrated. While the Hindu has his sacred places, the rest is illusion. And though the Mohammedan turns to Mecca, he turns away from where he lives. There are also *Sunday Christians* and *Holy Communion saints*!

When the Holy Spirit lives in a Christian's heart in Pentecostal fullness the secular is seen to be also sacred and the sacred also secular. If not, religion would be a watertight compartment and God would be left out of nine-tenths of our lives. After Pentecost, the disciples were certainly concerned both about spiritual and eternal matters *plus* those material and temporal.

A purified heart brings to the Christian the mind that was in Christ Jesus and *His* concern was for the whole of His Father's creation. Work, home, and pleasure each take on a new significance, as do all other aspects of life.

A person's work, in this day of mass production, can be terribly tedious. Wherever a Christian has power, he ought to seek to alleviate the tedium of others. I believe, however, that the Spirit-filled life supplies the needed point of view from which we can most usefully view our daily work.

The concept of vocation is limited for most people to work in a certain few professions. This ought not to be. In Britain, recently, we were in the teeth of the bitterest winter for a hundred years. Waterpipes were cracking like popcorn, so the

status of the plumber as a "man sent from God" became increasingly evident.

Probably, as Browning declared, "All service ranks the same with God." The apostles, certainly, had high regard for those who were to serve tables.

There is a character in The Acts of the Apostles called Justus, whose house *joined hard to the church*. In a metaphorical sense, it ought to be the aim of every Christian to have a house adjoining the church: next door in atmosphere and in sanctity.

Sanctification extends to a person's home, or at least to that part of it under his direct influence. The effect of a home is extremely far-reaching. It carries immense influence either for good or evil.

There is also the question of pleasure. Contrary to the opinion of some, pleasure and godliness are not necessarily incompatible. The sanctified soul enjoys an inner discernment of the quality of life's pleasures. Some worldly pleasures are seen to be evil and others unprofitable; these are unclaimed. But there are many more of intrinsic value; these are gratefully enjoyed, and, though secular, to the participant they carry a sacred connotation.

The baptism with the Holy Spirit is a personality unifier. It allows the individual no cleavage between the secular and the sacred. Certain times, places, and things do pack special spiritual power, but no aspect of life is divorced from religion and its requirements.

THE MOST FOR MY



By MARY H. AUGSBURY, Los Gatos, Calif

AT the "close of the fiscal year," as we are wont to say, and when income tax reports are about due, many of us receive from our good church treasurers a little slip of paper which is a receipt showing the total of our contributions to our church throughout the year.

We are usually surprised that our modest tithes and offerings have amounted to as much

as they have when totaled, and at the same time regretful that the amount could not have been greater. Yet when this item is compared to other money spent during the same period of time we, at our house, have the feeling amounting to a conviction that, dollar for dollar, that little slip of paper shows the most satisfactory spending we have done—the “wisest investment,” if one might put it that way.

The scrimmage to get the most for our money might be called the great American game today. Bargains shout at us from every advertising

sheet and clamor from every radio and TV set.

The majority of Americans have to budget the family income and spend it as wisely as they know how. There is for most a feeling of genuine satisfaction in getting a bargain. But a real bargain is not only something that costs less, but something that outlasts or outperforms other things of similar make.

Does the tithe dollar buy more? Does it buy that which outlasts and outperforms other things?

We, at our house, think it does!

HOME AND FAMILY LIFE FEATURE



What I Told My Son About Smoking

By WAYNE WELTON

Pastor, First Church, Noblesville, Indiana

I GAVE MY SON a double-barrelled surprise today. In addition to his regular allowance I gave him two crisp, new one-dollar bills. While he held them in his hand I set them on fire!

With the astonished excitement of which only a child is capable, he exclaimed: “Daddy, you’re burning the money! Daddy, you’re wasting the money!”

Wondering if I had lost my mind, he dropped the money and watched it curl into ashes in front of him. I hope this two-dollar lesson will eventually help to add \$12,000 to his life’s savings and seven years to his life’s expectancy.

This incident was the introduction to our father-and-son talk. To say the least, I had his undivided attention. I told my son the two dollars he had just seen go up in smoke was the amount of money the average smoker spends on tobacco every week, and that two dollars did him just as much good as any two dollars he ever would spend for cigarettes.

What he had just said about those ashes, he could say about every two dollars anyone would spend for cigarettes: they were burned up—wasted.

My son is old enough to know that we all have certain basic natural hungers. Other desires are acquired. The hunger for tobacco is one of these unnatural, or acquired, tastes. There is nothing in tobacco for which the body naturally hungers or which it needs. I then began to tell him what is in tobacco.

How much is a milligram? He did not know. I took a common five-grain aspirin tablet and crushed it on the table in front of us. We proceeded

to divide it into five equal grains. We then took one of the grains of aspirin and divided it into sixty equal parts. This 1/300th of an aspirin, three tiny particles which could have rested on a pinhead, weighed one milligram.

One milligram of nicotine, a highly poisonous substance, not diluted by anything else and taken by mouth will bring instantaneous death. Many brands of cigarettes have one milligram or more of nicotine in each one of them!

Besides nicotine, tobacco contains at least ten cancer-producing compounds. Cancer of the lungs was the primary cause of 41,000 deaths in the United States last year. One report says *one million school children now living are expected to die of lung cancer before they reach seventy years of age.*

People who do not smoke live seven years longer on the average than people who do smoke. Non-smokers sleep better, eat better (and their food tastes better), breathe better, and their hearts don’t have to work as hard as those who do smoke. Their teeth are brighter, their fingers and lips don’t turn yellow, and the atmosphere around them is more pleasant if they never make themselves learn to smoke.

Already my son has learned what money is. I can’t pay him not to smoke, but he can pay himself by putting in the bank the money he would spend for cigarettes. If he saves every week the money the average smoker spends for tobacco, he can retire with at least \$12,000 more than he will otherwise have accumulated.

A small boy cannot imagine how much money

\$12,000 is. I told him that if he had twelve thousand one-dollar bills he would have enough money to paper the walls and ceiling of every room in our house with them and still have enough money left to build a two-car garage in our backyard, and—buy a new automobile and boat to put in it. When I talked to him in these terms, he began to comprehend the dollars-and-cents cost of smoking.

My son sees the advertising everywhere which tries to sell him on the idea of starting a bad habit. (I refer to smoking as a bad habit, for this is the way smokers themselves refer to it when they have occasion to apologize for it.) I attempted to explain this double-talk about the “mildest, tastiest, smoothest, longest-lasting taste” of tobacco. I believe he understood when I told him all of these terms are comparative, and that a smooth-tasting poison is in the end not better than a bitter-tasting poison.

He sees some of his athletic heroes advertising the claims of tobacco. I told him they are doing this because they are getting paid to try to get him to start smoking. This is something his young mind can hardly grasp. I must confess that I have a hard time understanding this too!

I explained some of the moral arguments against smoking. I told him it is wrong to burn down in a few hours forests which were a hundred years or longer in growing. It is wrong to send thousands of nature's creatures to a fiery death just because someone is a careless smoker. It is wrong to set fire to buildings and burn up property and lives on the pretense that smoking is “a personal affair.” I even planted in his head an “old-fashioned” idea that we are created in the image of God, and that anything that is harmful to the body cannot possibly be good for the soul.

Regarding this growing problem, I'm not sure what a pound of cure will cost, but I believe I bought *an ounce of prevention* today for two dollars!

Beneath the Surface

*I would remember every day
That, as I walk life's busy way,
My fellow men will think of me
As being what they choose to see;
But there is One who sees my heart
Beneath the surface counterpart.*

*He knows the motive of my deeds;
He knows my faults; my thoughts He reads.
He knows the hurt my silence hides,
And by His boundless grace provides
A holy heart, made free from strife,
Beneath the surface of my life.*

By PEARL BURNSIDE McKINNEY



By ROSS W. HAYSLIP
Pastor, First Church, Whittier, California

DURING the last six months of the year of 1961, an exhibition of great Bibles was held at the Huntington Library and Art Gallery in San Marino, California. Of all this wonderful display, the most fascinating volume to me was a copy of a New Testament printed in Antwerp in 1534.

This wonderful Book, translated by William Tyndale, was the first printed English New Testament. To a remarkable extent it fixed the phraseology of its successors. At least one-third of the King James Version is worded exactly as it is in Tyndale.

History has shown this remarkable work to be both scholarly, yet at the same time racy and direct. Bishop Westcott has rightly noted that Tyndale established a standard of biblical translation that others could follow. Not only does the greater part of his translation remain intact in our modern Bible, but his spirit animates the whole. His influence decided that our English Bible should be popular and not literary, speaking in a simple dialect.

In 1408, a convocation at Oxford passed the famous edict forbidding any man to translate any part of the Scripture unless authorized by a bishop to do so. Tyndale went to the Bishop of London and offered to translate the New Testament under his patronage. This permission was refused. He had a purpose within his heart to make the Word of God known to the ploughboys of England.

Tyndale soon discovered that there was not room enough in England for his great work, so he was forced to flee from his beloved country, never to see it again. On completing his New Testament in 1525, he began to print it at Cologne, but the town council intervened. Snatching up the printed sheets, he fled to Worms, where he printed the Book.

The translation was subject to furious attack. Bishops and kings denounced it, seized and burned the copies, and hunted down the readers. After ten active and persecuted years, Tyndale was betrayed into the hands of authorities by one whom he thought was a friend. On October 6, 1536, he was

strangled and his body was burned. His last words were: "Lord, open Thou the King of England's eyes."

I seemed to sense a holy atmosphere around the display case that contained this volume. As I gazed at it I thought of the parallels in two great lives—Jesus of Nazareth and Tyndale of Gloucestershire. Both were born in humble circumstances; both felt

a compelling sense of mission; both lived under harassment and persecution; both were betrayed by friends. One was crucified—the other strangled; both died with a prayer of forgiveness on their lips. The work of both lives on because, as our Lord purchased our salvation with His precious blood, William Tyndale's Testament was bought with his own martyr's blood.



KNOWLEDGE and Christian Education

By MICHAEL HUTCHENS, *Pastor, West Carrollton, Ohio*

AS WE THINK of Christian education, we need to be reminded of what the Bible teaches concerning knowledge and truth. God's Word asserts, "Ye shall know the truth, and the truth shall make you free" (John 8:32). However, knowing the truth must be seen in relation to the truth that is God and His Son, Jesus Christ. We are to be reminded that "the fear of the Lord is the beginning of knowledge" (Proverbs 1:7), and that the love of Christ passes knowledge (Ephesians 3:19).

Christian education stresses that one's pathway to knowledge begins by first of all coming to know Christ as Saviour and Lord. Christ said, "I am the . . . truth" (John 14:6). One cannot be really wise unless he first of all knows Christ and God's will concerning his life. The perspective is blurred if one tries to come to knowing without having spiritual sight. We have eyes, but see not (Mark 8:18), and do not see things clearly unless our sight lost through sin has been restored through faith.

As a matter of fact, only the Christian can really come to any degree of highest knowledge. For only through the eyes of faith, and only as one relates the facts to spiritual matters and spiritual interpretation, can the facts actually be seen clearly, and in the proper relationship to one another. Only through the eyes of faith will values be seen in the proper order, the spiritual being supreme, and the other values being related to and fitted into the spiritual perspective. The non-Christian tends to put worth on the things of least value.

This does not mean that the Christian becomes all-knowing. Paul said, "We see through a glass, darkly" (I Corinthians 13:12). One requirement of true knowledge is the recognition that one's knowledge this side of eternity will be limited. The

Christian humbly accepts this fact, but while recognizing this limitation seeks the fullest development of knowing and understanding.

Thus the Christian college seeks to bring its constituents first of all to know Christ, and then brings facts to impinge upon the redeemed soul. Through the Holy Spirit and the leadership of Christian teachers, the student evaluates and relates this knowledge to his spiritual perspective. In this way the Christian student attains some grasp of the "truth which is in Christ Jesus."

Thus as we think of Christian education we give God the thanks for our Christian institutions of learning. We pray that God will lead them on that they may help our youth develop "unto the measure of the stature of the fulness of Christ" (Ephesians 4:13).

Possessed of Thee

*Possessed of Thee, Lord, is my desire;
No other promise do I require.*

*Bright buds of springtime or storms that rage;
Light or darkness through each passing age;
Gay, crowded throngs or stark loneliness;
Abundant plenty or meagerness;
Joyous laughter or wet painful tear—
When possessed of Thee, I shall not fear!
It's no matter where—no matter how;
Thy grace is sufficient then and now!
Possessed of Thee, I yearn to be;
All my life's hopes I trust in Thee!*

By RUTH VAUGHN

A clear statement on an important subject is reprinted from the *Gospel Herald* of the Mennonite church



The High Cost of UNWISE GIVING

By NELSON E.
KAUFMAN

MILLIONS of American people, thousands of them Mennonites, give multiplied millions of dollars to religious causes and to charity, but much of the money goes into the pockets of dishonest, deceiving persons. There is no deception so easy and no racket so lucrative as the religious racket. People are carried away by a good-sounding program, and will give their hard-earned money to a radio speaker, or writer, or evangelist, whom they are deceptively led to believe is doing a good work, but whom they have never investigated. At the same time they often will refuse to give to their own church whose program and balance sheet are always open to inspection.

The most notable and recent illustration of deception is a religious racketeer, radio speaker, supposed evangelist, on the West Coast, who was murdered June 1 (1962) in a hotel room by the husband of the alcoholic woman for whom he was divorcing his own wife.

The attorney for the defense says this trial "will rock California." He says further, "There are facets in this case that will make Elmer Gantry [the epitome of religious deception in Sinclair Lewis' novel] look like a saint."

This man deceived many Mennonites into giving money for "Bibles for Prisoners"—money which went into his own pockets (he had twenty-four \$100 bills in the \$3,500 of cash found on his person when shot, according to the newspaper report) and helped him in his immoral course. The value of property which he accumulated, according to his hometown newspaper, "is estimated conservatively at over a quarter million dollars," of which he willed none to his wife.

He had programs on fifty radio stations begging for money. He lamented the divorce rate as well as the drunkenness over the air while, according to the newspaper, engaging in both evils.

Another person who possibly did a good work for a while but carefully organized a board, which he could control, to own his property, and give a show of confidence, is a man who began a movement by personal witnessing, and built up a large

independent organization. He recently divorced his wife and ran off and married his secretary. A brother who was close to him reports that he changes the personnel of his board every year so that no one except himself knows his real situation, and so that he is able to control it. A brother in California told me he personally saw a contributor hand this religious promoter a check for \$3,300 for his program. Today this man's organization owns property worth hundreds of thousands of dollars. There are few men, if any, who can stand an independent work, collecting money and giving no public accounting of income and expenditures.

The story of a man who toured our churches for funds for a Middle East project is scarcely any better. He captured the confidence and purse strings of many Mennonites and others, accumulated huge sums, refused to give audited accounting, and today is disowned by organizations he claimed to be (and was slightly) associated with. Our Mennonite organizations got letters from those organizations warning us of his deception. It is most dangerous for any man to collect money from God's people and then have an organization which he controls to qualify for tax deduction. Such a leader's real need is for a board which can give him counsel and control.

I wrote to one of the great "divine healing" organizations asking for tax deduction certificate and a financial report. They sent the first immediately; but weeks later, after asking again for a financial report, I received a letter saying they made their report public once, then people used the income as a tool against them; so since then they never make their financial report available to their contributors. But what reasonable persons would object to what they got in, if they used it properly and wisely? What would happen if our church boards, or any denominational board, began to withhold reports from the contributors! Would our people tolerate a congregational treasurer who refused to give reports?

I asked a world organization for a copy of its financial statement and got one. I then also asked how they could take a pastor from his field to a city, keep him a week for a pastors' conference, and send him back again for only \$15.00. The organization's paper said they were doing this, and begging

people to send \$15.00 which would cover the "complete cost" for a pastor to a pastors' conference. In a letter I received, the writer said, "As a matter of fact, in most instances the \$15.00 does not cover the entire cost of bringing a national worker from his home to the place of meeting, providing food and lodging, and then transportation back to his home." Yet the publicity said, "Just \$15.00 will cover the complete cost of the conference for a faithful servant of Christ." Is this type of publicity honest? Why say \$15.00 is enough? Obviously so that you will think how much more efficient this organization is than your board, and then give it your offering, rather than to your own church board!

Meanwhile this world organization received \$3,989,000 and spent \$714,900 for promotion and publicity, and \$574,000 for administration. These two, publicity and administration, ate up \$1,298,400 or approximately 30 percent of the total intake. What would you say if your mission board spent your money that way?

Why does such an organization doing the Lord's work use deception to get money? . . . Regardless of how sincere the person is, or how much good he is now doing, or how much he believes in trusting God and not a board, it is too dangerous and unwise for any Christian who wants to be a good steward to give money to any person or organization which is not ready at the same time to furnish a complete, adequately audited, financial report.

The warning of Jesus is especially appropriate here: "Take heed that no man deceive you." We are in no position to give to any organization or individual we do not have the time, skill, or information to investigate! We only contribute to the disgraceful deception which is a shame to the cause of Christ when we give money to any organization that refuses to make its financial record public. Before we give to any independent or faith work we should take time to write to the organization and request information. . . .

Look magazine, March 15, 1960, carries an article, "Where Do Your Charity Dollars Go?" Find it in your public library and be informed. Here are some quotations:

"Over 23 cents out of every dollar you shell out for its [National Tuberculosis Association] Christmas Seal campaign is really eaten up by fund-raising expenses." "It actually spent less than \$900,000 for research out of 25 million you gave its various chapters." Of the American Cancer Society, "Its national headquarters gets half of the local take. Out of the Chapter's half, over \$300,000—or some 55 per cent of the total—went for wages." "How much of your dollars, meanwhile, do the rackets get?"

"There are four basic steps you can take and protect yourself—

"1. Never give to any street solicitor unless the drive has been officially certified by your commu-

nity. Los Angeles has solved the problem by banning all such appeals.

"2. Under no circumstances should you ever respond to an appeal by telephone. Invariably, this means that a 'boiler-room' operation is playing you for what it can get.

"3. Never donate to any cause that has sent you unordered merchandise. You are under no obligation to return it. If you mail back a contribution, you can be certain that most of it will not reach the unfortunates for whom the charity was organized. Nationally, there are two outstanding exceptions: the seal campaigns for the National Tuberculosis Association and the Crippled Children's Society.

"4. If in doubt, check with your local Better Business Bureau."

Our own church boards and conferences are worthy of your support, their records are public, and you have an opportunity to register your concerns about the use of funds. God not only holds us accountable for giving proportionately and largely, but also for giving to trustworthy causes.

Blessed Assurance

*They say my Lord was not divine,
But walked as all men walk;
Was bound by sin as all men are
And talked as all men talk.*

*They say He's not the Prince of Peace,
And peace cannot impart.
But He has placed a settled peace
In this poor fainting heart.*

*They say He could not raise the dead,
And give them life and make them whole.
But, say! He's wrought a work in me,
And put His life within my soul!*

*They say He could not bring a calm
Upon a stormy sea.
But, friend, He calmed the storm of life
That nearly shipwrecked me.*

*They say He could not cause the blind
To see the sun's pure ray.
But He has opened my blind eyes,
And changed my night to day.*

*They say He fed no multitude
On the fishes and the bread.
But there was hunger in my soul,
And that hunger has been fed.*

*They say He could not cause a rock
To become a living spring.
But He has changed my burning thirst—
Relief this world could never bring!*

By GEORGE DECKER

EDITORIALS

By W. T. PURKISER

Invisible Means of Support

Dramatic Critic James Agate years ago said, "An atheist is a man with no invisible means of support. Take away his visible means of support and he has nothing left. But take away the visible means of support from a Christian believer and he can still say, 'The eternal God is . . . [my] refuge, and underneath are the everlasting arms.'"

In this statement is an explanation of the mad scramble in this world for money, property, power, status, and position or rank. Not that all who are running this "rat race" are atheists; they just act like it. For there are many practical atheists, who live as if God did not exist, who yet would affirm their theoretical belief in God. But their God is little more than a name, or perhaps a last recourse when everything else has failed.

Then when life tumbles in, when money and property are gone, when power and position are taken away, there is nothing left. Every major economic collapse is marked by a rising rate in suicides. Life has nothing to offer, and "the way out" seems the only tolerable alternative.

How different it is with the Christian! He *may* have money and property, for it is the abuse of things and not their use which is sinful. He *may* have power and position as the by-product of work well done and a life well lived. But he does not live by and for these things. They are part of the "all these things" which are added to those who seek first "the kingdom of God, and his righteousness" (Matthew 6:33).

And when life tumbles in, when money and property are gone, when power and position are taken away, there is everything eternally important left. "Underneath are the everlasting arms" (Deuteronomy 33:27).

Part of the tragedy of unredeemed human life is the fact that it must be lived by and among the things which are seen and which cannot endure. About the only thing in the earthly and human sphere which does not change is the law that all things change. Even truth about the changing must change too, if it is to remain true. Permanence and reality are not to be found in the realm of the flux and flow of finite "things."

BUT THE CHRISTIAN has made contact with the eternal and abiding. Jesus Christ is "the same yesterday, and to day, and for ever" (Hebrews 13:8). The truths and laws and principles of the

spiritual life do not change, because they relate to that which is unchanging and fixed.

Really, where else are there security and confidence in the future except in the everlasting arms of the eternal God? They are not in money and property; for depression, inflation, or government action can wipe out wealth overnight. Not in power or position, for these are subject to the varying fortunes of circumstance. One of the amazements of the wise man in Ecclesiastes as he searched for security "under the sun" is right at this point: "I returned, and saw under the sun, that the race is not to the swift, nor the battle to the strong, neither yet bread to the wise, nor yet riches to men of understanding, nor yet favour to men of skill; but time and chance happeneth to them all" (9:11).

In a world like this, the invisible means of support, then, becomes all-important. Let others

*Grope among their trifles,
While their spirits fret and toss;
Above us burns the vision
Of the Christ upon the cross.*

We have a sure Guide to that which is unfailing and sure.

Then lean hard, O Christian, on those "everlasting arms." When hardship and testing come, privation and loss, when you are stripped of every visible means of support, when the furnace of suffering and misunderstanding is heated seven times hotter than it is wont to be, lean hard on Him who is both **Rock and Fortress, both Support and Defense**, "the Father of lights, with whom is no variability, neither shadow of turning" (James 1:17).

The Danger of the Drift

Most of our English translations very thoroughly hide the real force of a great verse in the Book of Hebrews. We read it, "Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip" (Hebrews 2:1).

The two main verbs in this verse are both drawn from a nautical frame of reference. The writer to the Hebrews must have loved ships and the sea. He speaks of the gospel hope itself as an anchor "sure and stedfast" (6:19). And in his great exhortation in 2:1 he says, "Therefore we ought to moor fast, as a ship ties up to the dock, to the things which we have heard, lest at any time we should drift on past as a vessel drifts along with the tide."

Actually the course of a ship may be deflected

by either of two factors. It may be blown off course by the wind, or it may be carried off course by the current. And, as any sailor knows, the wind is the far less dangerous because it is obvious. It is easily recognized. Its force can be measured, and the course corrected to compensate for it.

On the other hand, the drift of the current often is never noticed. It is usually gentle and all-pervasive. It carries everything along with it. There are few fixed points of reference. Thus the unwary navigator may be carried miles off his true course by the drift of the tide and current and never realize what is happening.

THE APPLICATION is not hard to make. Very few go down in spiritual defeat by the process of a "blowout," to change the figure of speech. Most people run flat by reason of a slow leak.

General Superintendent R. T. Williams used to speak of "the little foxes, that spoil the vines" (Song of Solomon 2:15). They are more dangerous to the

vineyard than elephants or lions. If an elephant crashes through the fence and tramples down the vines, the damage is easily seen. The marauder can be driven out, the fence repaired, and the vines replanted. But the little foxes sneak in under the cover of darkness and destroy the tender shoots, and the damage is done without anyone knowing what has taken place.

May God help us to be alert to the danger of the drift. It is so easy to allow ourselves to take on the attitudes and fall in with the ambitions of a godless world about us. We may even try to do the work of God with the devil's tools and fight the Lord's battle with carnal weapons, hardly realizing what is happening to us.

Hard times are difficult, and no one in his right mind would seek them. But there are dangerous drifts in prosperity too. And the blustering wind of adversity does less to turn the ship of Zion from her heavenly course than the quiet current of too much of everything except God.

THE CHURCH AT WORK

FOREIGN MISSIONS

GEORGE COULTER, *Secretary*

Prayer Request for Cathy Seely

We have an appointment for our little Cathy to see one of the doctors at the Crippled Children's Hospital in Columbus on April 2. If he feels she needs surgery, we will put her in the hospital then.

—MRS. VINCENT SEELY
Missionary to Bolivia
(Home because of Cathy's illness)

Moving Missionaries

Rev. and Mrs. G. H. Pope are on furlough in England. Their address is: c/o Dr. Rae, Deane Road, Didsbury, Manchester 20, England. They plan to come to the States, June 4.

Rev. and Mrs. Kenneth Singleton are on furlough from Africa. Their address is 10 Nebo St., Bolton, Lancashire, England.

Rev. and Mrs. Dale Sievers have returned home from Nicaragua because of the illness of Kathryn, age ten. They are presently at 2406 Dodge Avenue, Fort Wayne, Indiana.

Rev. and Mrs. Donald Crenshaw have a new address in Argentina. It is 27 de Febrero 1660, Rosario de Santa Fe, Argentina.

Miss Esther Thomas has returned to Swaziland for her third term of service.

Her address is P.O. Box 55, Pigg's Peak, Swaziland, South Africa.

Miss Nellie Storey has also returned to Africa for her third term. Her address is P.O. Idalia, via Piet Retief, Transvaal, Republic of South Africa.

Rev. and Mrs. Howard Sayes are on furlough from Trinidad. Their address is 1220 Chestnut St., Muskogee, Oklahoma.

Report from C. S. Jenkins *South Africa*

Rev. C. S. Jenkins writes that he is home from the hospital. The doctor has told him it will take six months for him to get back to normal.

As soon as the doctors give permission, the Jenkinses plan to return to the United States for retirement. They expect to spend the summer in New England, and then go to Casa Robles in the fall to take up residence there.

Mr. and Mrs. Jenkins will be terminating forty-four years of missionary service.

They have asked that we publish their grateful thanks to all the Nazarenes and friends who have prayed for them during the weeks since Mr. Jenkins suffered his first heart attack.

The Incorruptible Seed

By L. C. OSBORN
Retired Missionary to China

"The word of God, which liveth and abideth."

The mainland of China is now closed to the preaching of the Word. Little

do we know as to what is taking place within the body of Christ behind the bamboo curtain, but one thing of which we are sure, "The word of God . . . liveth and abideth," and the seed is "incorruptible."

Prior to this "day of darkness and gloominess," Bible Societies in China were running their presses almost day and night, putting forth Bibles, Testaments, Gospels, Acts of the Apostles, Psalms, Proverbs, and so forth. Their storerooms, as we once observed in Shanghai, were stacked to the ceilings with the printed page. Christian missions everywhere throughout the land were selling an ever-increasing amount of literature.

In our own Nazarene stations located in North China, where we were responsible for two millions of precious souls, each year, multiplied thousands of Scriptures were distributed, and the number increased with the increase of revivals. It can be safely concluded that from the opening of our field in 1914 until it closed about 1950 several hundred thousand Bibles, Testaments, and Gospel portions were distributed in this area.

Many of the portions, like those who purchased them, have perished. But without doubt in their dying moments Christians everywhere, who had found strength to love, now found strength to die, as they quoted this "incorruptible" Word. Many who are still living and not allowed to search the Word openly are secretly reading and quoting the

Word of God from memory. Comfort is still being daily received from these little Books purchased from Nazarene missionaries and national workers. So let us be comforted in the fact that, while all else may fail, "the incorruptible" seed "liveth and abideth for ever."

Report from Bolivia

By MARGARET PRIMROSE

We are appreciating the ministry of Brother Lester Johnston, who recently arrived. At the moment he and Brother Taylor are at Jesus de Machaca (new Jesus), our largest country church, for a revival. While he was here at the institute, the cook (a graduate of the school) said, "My heart is like a stone." However the last night she hurried down the aisle to where I was sitting and told me, "I want you to pray with me," and pray she did! I have never heard an Aymara, nor anyone else, spell out the difficulty with more exactitude: "I have bad thoughts. I get angry. Sanctify me!" She is only one of many who are testifying to special help during that time. We thank the Lord.

SERVICEMEN'S COMMISSION

PAUL SKILLS, Director

MEET OUR CHAPLAINS



ICDR Leonard W. Dodson, Jr.

Chaplain Leonard W. Dodson, Jr., was born May 1, 1923, in Plainville, Kansas, to Dr. and Mrs. L. W. Dodson, in a Nazarene parsonage. He was reared in Arizona, where his father was district superintendent for a number of years.

He was educated at Pasadena College, Southern California School of Theology, and the University of Southern California. His pastoral experience includes Buckeye and Somerton, Arizona; and Lone Pine, California. While completing graduate work at the University of Southern California he was associated with Central Church of the Nazarene in Pasadena, California.

Chaplain Dodson entered the Navy Reserve in 1953 and on regular active duty in 1956. He has served on the staff of

Commander Destroyer Squadron 23; the Marine Corps Recruit Depot, San Diego, California; staff of Commanding General Force Troops, Fleet Marine Force Atlantic. He has recently reported as chaplain for the Naval Air Facility in Naples, Italy. In 1961-62 he was selected for a year of postgraduate study at Harvard University.

He is married to the former Dorothy Louise Neal of Glendale, Arizona. Their son, John, and his wife live in Pasadena, California. Judi, their daughter, is a student at the University of Maryland campus in Munich, Germany.

The chaplain was ordained on the Arizona District in 1944 by the late Dr. H. V. Miller. He is a member of the Southern California District and the family are members of San Diego First Church of the Nazarene.

"No man ever became a spiritual leader by chance." These words are not only good advice from the Chief of Chaplains but a sober warning as well.

A chaplain, like any clergyman, enjoys certain amenities by virtue of his office. To become a spiritual leader is the result of "proving himself." He is dealing with families who are uprooted from their familiar homes and communities. The supportive standards of home and church have been removed. These are souls without an anchor. How difficult it is for them to take the initiative and make a place for themselves in a new community and church! "After all," they say, "we will be here for only a year or so. Why get involved?" Thus the pattern of isolation and detachment begins. The chaplain in dealing with these families must speak to their deepest spiritual needs. This is more than a superficial invitation to the chapel program, or urging them to affiliate with their church in town (and seeing that the pastor gets their name and address). It is a mission of involvement. There are immortal souls in need of the grace of our Lord and Saviour Jesus Christ. The chaplain as either a functionary or spiritual leader meets the test at this point.

These families are exposed to pressures and temptations that the average church family knows nothing about. For instance, take the young marine wife and mother with four small children, all under the age of six, left for the first time for thirteen months while her husband takes his tour with the Third Marine Division in Okinawa. How can you discuss finances, rearing of the children, your own fears and anxieties adequately when it takes almost two weeks for your letters to come? How to quiet the nagging fear that the long separation, the temptations of the exotic Far East will not bring your husband home changed and indifferent to his respon-

sibilities? How to cope with your own loneliness and constant care of the children? It is a pragmatic challenge. Does the gospel truly work in every circumstance? How can the steady, assuring, and redeeming presence of Christ be applied in this home? Thank God, it can and has! The challenge to the chaplain is one of spiritual leadership. Not just assisting in adapting to external circumstances, but to help one find that relationship with Christ that changes his very soul and nature. With this "peace of God, which passeth all understanding," life becomes meaningful because "all things work together for good to them that love God . . ."

Mention could be made of the needs of the young sailor or marine cut adrift for the first time in his life. What a responsibility to help him find "an anchor that keeps the soul" safely in the haven of rest, to say nothing of the strained interpersonal relationships that are brought to the chaplain! How to turn personnel problems into a spiritual and redemptive encounter? This is the thrill of such a ministry. How to bring the freedom of Christ to men confined in the brig presents its own unique challenge. Whom the Son makes free is "free indeed." To bring Christ, the Great Physician, to the sick in the hospital is but part of the spiritual challenge of leadership.

But how? How can one be all things to all men? The chaplain, as any minister, must be sure of his divine call to the ministry. He must be competent in order to make "full proof" of his ministry. There is no room for the ill-prepared, indifferent, or uncalled.

He must be willing to pay the price. There is a high cost to spiritual leadership in any area. He must retain a glowing heart fanned by regular devotions, study of the Scriptures, and prayer. He must discipline his own life to putting first things first and not "become cumbered with many things." He must schedule his time to give proper emphasis to work, study, play, and devotional life. He must pray for the gift of an "understanding heart"—good common sense.

Above all, there must be the full thrust of his ministry to point souls to Jesus Christ as the Way of salvation. In a secular world he must become a dissonant voice that reminds men of the divine command, "Be ye holy; for I am holy." He must be faithful in pointing to the Holy Scriptures revealed by the Holy Spirit as the Guide for living. "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works."

The cost of spiritual leadership is total commitment and surrender to Jesus Christ, the infilling of the Holy Spirit.

and dedication to Christ's kingdom among men. "If any man will come after me, let him deny himself, and take up his cross daily, and follow me."

DISTRICT ACTIVITIES

Argentine District Assembly

The Argentine District Assembly and conventions were held in the Central Church in Buenos Aires, March 2 through 6. Reports showed marked progress in all departments. A beautiful spirit of harmony and unity prevailed throughout all of the meetings.

It was a great privilege for us to have Dr. and Mrs. E. S. Phillips of Bethany, Oklahoma, with us for the holiness convention, and as special speaker in the assembly. Dr. Phillips also dedicated our beautiful new Central Bible Training School in Buenos Aires. The rich ministry of Dr. Phillips was a great blessing to both nationals and missionaries. The Phillipses were well received by the national church. His rich holiness messages and Christlike spirit will have a lasting influence on the Argentine church.

The Lord has blessed the district this past year and some churches have shown outstanding gains. There is a spirit of optimism as we look toward the future.—DON CRENSHAW, *Reporter*.

Northwestern Ohio District Preachers' Convention

The Northwestern Ohio District preachers' convention convened at First Church, Lima, Ohio, March 5 and 6, with Pastor Clifton Norell and his people as gracious hosts.

Sixty-one of sixty-two pastors were in attendance at the meeting where papers, discussions, progress reports, and plans for the future were presented with enthusiasm and optimism.

God moved across the hearts of the people through the ministry of Dr. Hugh C. Benner, general superintendent; Dr. Paul Updike, superintendent of Northeastern Indiana District; and thirty-six other persons with special assignments. The closing service saw the crowded church of people standing, singing, shouting, and praising God. Needy hearts sought help from God at the altar, and bodies were anointed with hands laid on for healing.

God is faithful to His people, and we press on feeling that this is our day!—CARL B. CLENDENEN, *District Superintendent*.

Washington District Sunday School Convention

A full church, a full program, and full hearts—the ingredients for a successful district Sunday school convention, on Saturday, February 22, at First Church, Washington, D.C.!

District Church Schools Chairman Jack Lee had the program well in hand, with the theme, "Impact by Contact," carried throughout to the blessing of all present. Dr. H. Harvey Hendershot, superintendent of West Virginia District, gave us a rich ministry as guest speaker.

Each workshop was well attended and provided practical assistance: Cradle roll and nursery, with Mrs. Jack Lee; kindergarten and primary, with Mrs. Wallace Smith; junior, with Mrs. Norman Oke; youth, with Rev. John Gardner; adult, with Colonel Thane Minor; Caravan and P.A.L., with Rev. Neil Hightower; and pastors and superintendents, with Rev. Norman Oke.

Delegates were elected to the general convention as follows: ministers—John North, Jack Lee, Neil Hightower, and John Wagner; lay—Mrs. Jack Lee, Mrs. Joseph Biscoe, Merton Mears, and Robert Milliron.—NORMAN R. OKE, *Reporter*.

Hawaii District Assembly

Dr. G. B. Williamson, general superintendent, opened the twelfth annual Hawaii District Assembly with a stirring, Spirit-filled message, followed by a season of prayer around the altar. Dr. Williamson ministered to our spiritual needs in the morning and in the evening.

The tender spirit of the general superintendent and Dr. Melza H. Brown, our district superintendent, made every business session a profitable experience.

Dr. Brown's annual report was well received: a new church organized at Pearl City; the old Kaneohe property sold and a beautiful new location purchased; and a new church and parsonage will soon be under construction on the windward side of Oahu. Dr. Brown also reported a property evaluation increase in the last three years of \$136,000, and that our district exceeded its quota in the distribution of the Gospel of John booklets. The delegates approved unanimously Dr. Brown's appointment for another year, gave a generous love offering to him and Mrs. Brown.

Dr. E. G. Benson, accompanied by Mrs. Benson, represented the Department of Church Schools and the Nazarene Publishing House.

Rev. Charles Higgins and his people of Honolulu First Church were gracious hosts for the delegates assembled from Hilo, Maui, Oahu, and Kauai, February 13 and 14.

The assembly climaxed with the ordination of Solomon W. L. Kekoa, the first Hawaiian to be ordained a Nazarene elder.—CLAIR H. FISHER, *Reporter*.

Kansas District Tour and Convention

The Kansas District experienced two great events recently. February 1 through 9 was the date of the first evangelistic tour ever conducted on the district. It can never be forgotten. Dr. and Mrs. Edward Lawlor were the special workers, and every service was like a camp meeting. Mrs. Lawlor inspired, blessed, and lifted the people as she led the singing and sang solos in each service. Under the anointed and dynamic ministry of Dr. Lawlor, hearts were searched and challenged, and many souls prayed through to victory at the altar.

February 24 to 26 was the date for an outstanding preachers' convention at Dodge City, with Rev. Leon Jennings, pastor. Dr. G. B. Williamson, general superintendent, and Rev. C. L. Rodda, pastor of First Church in Hunt-

ington, Indiana, could not be surpassed as the special speakers. This convention was blessed and directed by the Holy Spirit as much as any I ever have attended.

Kansas pastors and people are united and optimistic in their faith for continued victory.—RAY HANCE, *District Superintendent*.

Georgia District Preachers' Convention and Home Mission Tour

The recent preachers' meeting at Savannah was an inspirational high point for all who attended. General Superintendent Hugh C. Benner challenged those present with his hard-hitting messages.

Missionary Robert Gray of Peru shared something of the missionary's burden, vision, work, and joy with us. Dr. W. M. Greathouse represented our Trevecca Nazarene College.

Pastor James Forman and people of Savannah Central Church were superb hosts for the convention, with their beautiful new sanctuary an ideal setting.

Following the preachers' meeting, Dr. Benner conducted a five-day tour in the interest of home missions, raising pledge offerings to purchase property in strategic locations in Georgia cities and towns where new churches are needed. The churches that could be reached in so brief a tour pledged \$14,500 in response to Dr. Benner's challenge.

In a service characterized by praise for the blessings of God, Atlanta First Church pledged nearly \$8,000, underwriting the entire cost of property for a new work in Jonesboro, a town several miles distant from Atlanta. Dr. Benner credited this greatest of all home mission services on this district to the outstanding leadership of Pastor W. E. McCumber, who challenged his people to sponsor the Jonesboro home mission project.

We greatly appreciated Dr. Benner's wonderful spirit, and are indebted to him for giving so generously of his time and energy to this tour.—MACK ANDERSON, *District Superintendent*.

Hawaii District

It was my privilege to be the worker in the first Sunday school convention to be held on the Hawaii District, on February 15. All eleven schools on the district were represented with a total of seventy-five workers, which is exceptionally good.

Dr. Melza H. Brown, district superintendent, is a real booster and a capable leader. Rev. Glen L. Van Dyne was last year's chairman and had set up the convention and the tour; he did much to promote the work of church schools. He was elected as district N.Y.P.S. president for this year, so Rev. Clair H. Fisher was chosen as the church schools chairman. He is getting off to a good start.

Progress on the district is slow but steady. In 1955 there was an enrollment of 726 and an average attendance of 519, as compared to the present enrollment of 1,008 and an average attendance of 768 for last year. Almost every

church holds a vacation Bible school each year.

I visited seven of the eleven churches in services or clinics; six on Oahu and one on the neighbor island of Kauai. Wife and I were graciously received and entertained. Through the courtesy of pastors and church members we were able to do some sight-seeing on both islands.

The district is staffed with good pastors and devoted local workers, and God is blessing them under the leadership of Dr. and Mrs. Brown.—ERWIN G. BENSON.

THE LOCAL CHURCHES

Evangelist Thomas Hayes reports: "I am glad to report wonderful victory through the year of 1963. We had three wonderful meetings in Northern California; a meeting at Elkhart, Kansas; two meetings at Gary, Indiana (in different churches); and a meeting in Smithton, Pennsylvania, with our big gospel tent. This was an outstanding revival with about one hundred twenty seekers. Then a meeting in Carson, Washington, and back to Indiana, where we closed at Tipton just before Christmas—said to be the best meeting in the history of the church. I will be closing a camp meeting with my gospel tent on July 19, then go to Missouri for a tent meeting, following which I have an open date early in August, with my tent. Will be glad to go anyplace. Write me, c/o our Publishing House, P.O. Box 527, Kansas City, Missouri 64141."

CANON CITY, COLORADO—In January, the Lincoln Park Church had a good revival with Rev. J. W. South, wife, and daughter as the special workers. Service after service was crowned with waves of glory as souls prayed through to be saved or sanctified, and people shouted the praises of God. On the closing Sunday, District Superintendent Cornelison was with us for the dedication of our new church. We had 156 in Sunday school and a packed house for the Sunday afternoon service.—*Church Secretary*.

Evangelist J. H. Lanier reports: "I thank God for His blessings. He has been giving some wonderful revivals with our good pastors and churches, and souls have been praying through to victory. I have an open date, May 13 to 24, also a short date available, June 8 to 14, then have some open time for the winter and fall of 1965. Write me, Poplar Street, Junction City, Ohio."

After pastoring the church in Streator, Illinois, for five and one-half years, Rev. Riley Laymon has accepted a call to First Church, Highland, Indiana, on the Northwest Indiana District.

COLUMBUS, GEORGIA—First Church recently closed one of the greatest revivals enjoyed here in years, according to the older members. There was a large attendance at the services, with the most seekers in years, and a class of nine added to the church membership. Evan-

gelist Paul L. Liddell preached with the anointing of God; he was loved and appreciated by all. The revival spirit continues, with six seekers at the altar on the first Sunday morning service after the meeting.—T. T. LIDDELL, *Pastor*.

Rev. Tobe Edward Mackey, pastor of the Church of the Nazarene in The Plains, Ohio, died March 1. He is survived by his wife of the home address, Box 297, The Plains, Ohio.

Evangelist Marvin S. Cooper writes: "Due to a postponement, I have an open date for the fall—either September 30 to October 11 or October 14 to 25. Write me, 1514 N. Wakefield Street, Arlington, Virginia, 22207."

BISHOPVILLE, SOUTH CAROLINA—Recently God gave a wonderful revival here with Rev. and Mrs. Harry Welch as the special workers. During the six services sixty souls bowed at the altar seeking help from God. On Sunday morning we had a gracious outpouring of the Holy Spirit, with two altar services and some definite victories. We greatly appreciated Brother and Sister Welch's labors with us. The entire church has been encouraged and helped both spiritually and financially.—W. T. WHITE, *Pastor*.

LANETT, ALABAMA—Recently our church had one of the greatest revivals of its history, advertised and conducted as an indoor camp meeting. God gave great victory. Rev. James A. Hamilton, a former pastor, preached the Word with grace and power, resulting in many victories at the altar. Great crowds attending each service were inspired and blessed by the singing of Brother and Sister Boyce Pierce. Pastor and people are united, and the work of the church is moving forward under the blessing of God.—BARNEY BRUMBELOE, *Pastor*.

CARSON, WASHINGTON—Recently our church closed one of its best revivals. Evangelist J. Russell Brown manifests a contagious compassion for the lost, and senses the need of individuals as well as of the church as a whole. This spirit, together with his years of experience in evangelism and Sunday school promotion, enabled him to see the altar lined repeatedly with those seeking God for salvation and sanctification.—WM. H. BYNUM, *Reporter*.

GOTHENBURG, NEBRASKA—Our church was truly blessed of God in our Youth Week revival in February with Rev. Dick Littrell as the evangelist. His dynamic Bible preaching, as well as his singing, was marked with the anointing of the Holy Spirit. There were about thirty seekers, five of whom were new people, never having sought God at an altar before. People of our churches in Arnold, Curtis, Cozad, Farnam, and Wood River attended and boosted, beside some from other denominations. We are encouraged to push ahead for greater things.—RUTHA J. RICE, *Pastor*.

WILKINSON, INDIANA—The Warrington Church recently closed one of the best meetings in its history. The special

workers were Rev. Garnold Dennis, and Darrell and Betty Dennis, singers. God blessed in giving us a real "Pentecost," with only six preaching services during the entire meeting. The Holy Spirit did the preaching, and souls moved forward for prayer and consecration, with a total of fifty-five seekers. At times there were two altar services in one evening. Surely the Lord met with us! After six years with our church in College Corner, Ohio, we came to Warrington Church, and the Lord has been blessing the services with His presence.—ANDREW GENTRY, *Pastor*.

Rev. Morgan Carroll, pastor of First Church at Jacksonville, Arkansas, has been elected president of the Ministerial Alliance of Jacksonville, which includes the pastors of Greater Jacksonville and the chaplains of the Little Rock Air Force Base.

LANSING MICHIGAN—First Church, with Rev. Harry T. Stanley, pastor, has climaxed fifty years of progress and growth as a spiritual center. Through much prayer, progressive programs, and forward planning by our leaders First Church has seen the conversion of many who have become Christian workers. Also, this church has had a part in establishing seven other Nazarene churches in Lansing, as well as in eight surrounding villages. Starting in an upstairs room in early 1914, with a small group of people, the work has grown until today this is the largest church on the Michigan District with an active membership of 312. Special fiftieth anniversary plans for April included special Sundays, with a great homecoming on Sunday, April 26, and a week of revival services with Rev. and Mrs. T. T. Liddell, pastors, 1945-49. We thank God for His blessings and guidance.—ESTHER M. DAMON, *Secretary*.

SPRINGFIELD, MISSOURI—Under the capable leadership of Rev. and Mrs. Thomas H. Gilham, the work at Scenic Drive Church is going forward. We have a fine choir directed by Mr. Kenneth Funkhouser, with wide-awake leaders in our N.F.M.S. and Sunday school. We are now pushing for a new building, and looking to God for His continued blessing and guidance.—AMANDA MITCHELL, *Reporter*.

Rev. L. E. Toone reports: "During the past twenty-six years I have been privileged to pastor six churches on the Northeastern Indiana District, most of that time under the able leadership of Dr. Paul Updike, district superintendent. I am now concluding a happy, seven-year ministry with the devoted people of our Bresee Church in Elkhart, Indiana. With their help an extensive building program has been accomplished. After much prayer I am answering the call of God to return to full-time evangelism, and will be available for meetings immediately after June 14. Write me, 1633 W. Indiana Avenue, Elkhart, Indiana."

YUMA, COLORADO—Recently our church had an excellent revival meeting with Rev. Raymond Blake as the evangelist.

His messages were definitely anointed of God, and we saw some clear-cut victories, with one healing. We give God praise.—DON HICKS, *Pastor*.

ARMSTRONG, B.C., CANADA—This has been a blessed year for our church. Improvements have been made both inside and outside of the church, with increases in all departments. If you are vacationing in the North Okanagan Valley, come and visit us—fourteen miles north of Vernon on Highway 97A, on Rosedale Avenue.—ELWYN A. GROBE, *Pastor*.

THE BIBLE LESSON

By NELSON C. MINK

Topic for April 26: Love Your Neighbor

SCRIPTURE: Luke 10:25-37; John 4:7-10; I John 4:16-5:3 (Printed: I John 4:16-5:3)

GOLDEN TEXT: *This commandment have we from him, That he who loveth God love his brother also (I John 4:21).*

Technically, the definition of neighbor is the "nearby one." But Jesus gave us a definition that makes it mean anyone we can help. The preacher was asking for a missionary offering in the country church. A farmer contended that he would help only his neighbors. Asked who his neighbors were, he said, "Those whose farms join mine." Then the preacher asked him how far down in the earth his farm went. He said he guessed he owned it halfway through. Then the minister said, "Give us some money to help the Chinese whose land joins yours on the other side."

God's love for us forms the basis for our love for others. To be a genuine Christian, first of all means love for others—all others, that is. This is the Christian concept. If we love God, we will love our neighbor also. I read just this week: "It is more and more important to note that the biggest question before the human race is whether man will be able to establish an ethic for the world in time to save the world from destroying itself."

It looks like the Christian could quite easily solve his problems in connection with domestic and race relations. Love covers a "multitude of sins." It covers a lot of other things too. If we have plenty of oil in the crankcase, the engine should operate smoothly. The lubrication furnished by old-time religion can keep down a lot of friction. National and world problems today all seem to stem out of the fact that we are not trying God's way of getting along with people.

The Bible makes plain the royal way of living harmoniously in a world crowded with people. One man told of his grandfather years ago who, before he would go to town to buy supplies and equipment, carefully checked prices from the big mail-order catalog. When he got to the general store, he knew just what each item was worth. The catalog served as a value reference. Sometimes we become confused as to what is important in our lives—we have trouble deciding what has real value. When this happens, we have a reference

"SHOWERS of BLESSING" Program Schedule

April 26—"The Cry for Freedom," by L. Guy Nees

May 3—"God Can Be Real for You," by L. Guy Nees

May 10—"Are You a Man of One World or Two?" by R. V. DeLong

of values far more reliable than Grandfather's catalog. It is the Bible.

Real consistency with us as Christians ought to be a constant endeavor, an endeavor to prove our Christian love for everybody. It is also the secret of happiness—thinking of others, and loving them. Someone has said, "Happiness is what overtakes us when we forget ourselves . . . when we lose ourselves in service to others." Also, it has been rather simplified with this statement: "Happiness is three friends in a sandbox with no fighting."

Lesson material is based on International Sunday School Lessons, the International Bible Lessons for Christian Teaching, copyrighted by the International Council of Religious Education, and is used by its permission.

Deaths

MRS. EMMA J. PHILLIPS, consecrated deaconess in the Church of the Nazarene, died January 25, 1964, at the age of seventy-four, in Pasadena, California. She had been a devoted follower of the Lord, and had given her life in active service for Him and the church. For eleven years she was superintendent of Rest Cottage, a Nazarene home for unwed mothers, in Kansas City, Missouri; she served as matron of a men's dormitory at Bethany-Panier College, Bethany, Oklahoma, for one year; as nurse and helper in Salvation Army homes for unwed mothers in Denver, Colorado, and in Oakland and San Diego, California; and for the past six years had been a nurse in a Methodist home for retired missionaries and deaconesses in Pasadena. She had been an active member of the Church of the Nazarene since she united with the church at Cedar Rapids, Iowa, in 1928; was especially interested in the N.F.M.S. and taught Sunday school classes for years. Since 1954 she had been a member of Bresee Church, Pasadena. Funeral service was conducted in Bresee Church, with the pastor, Dr. J. George Taylorson, officiating, assisted by Dr. D. Shelby Corlett, Rev. I. W. Young, and Professor Chester Crill.

MRS. ERNEST S. MATHEWS (nee Marguerite Russell) was born March 24, 1897, in Stockton, Illinois, the only child of Dr. and Mrs. W. R. Russell. She died in Denver, Colorado, on December 2, 1963. Converted early in life, she, with her parents, united with the Church of the Nazarene in 1912. She became an accomplished pianist and organist, and enjoyed painting. While attending Olivet Nazarene College, she was sanctified wholly. On October 16, 1918, she was united in marriage to Evangelist Ernest S. Mathews. They traveled together in evangelistic work, and she assisted with the music. Through the years she served ably as pastor's wife, and in various local and district church offices. After twenty-five years in Canada, she continued active in the Lord's work, until stricken with a serious illness one year ago. She is survived by her husband; three sons: Richard and James, of Denver; and Calvin, of Yakima, Washington; and one daughter, Phyllis Wright, of San Antonio, Texas. Funeral service was conducted in Denver by Dr. Hugh C. Benner; her pastor, Dr. L. J. Du Bois; and the district superintendent, Rev. E. L. Cornelison, with interment in Chapel Hill Memorial Gardens, Denver.

MRS. D. A. LAMBERT, wife of Nazarene pastor at Cleburne, Texas, died December 22, 1963, after an extended illness. She was born August 27, 1902, in Marlow, Oklahoma, the daughter of T. J. and Martha Handley Hill. She was married to Rev. Dell A. Lambert on November 29, 1920. Brother and Sister Lambert had given thirty years of service together in the Church of the Nazarene, laboring on several districts, and helping to establish a number of our churches. Always faithful,

she left a clear testimony of God's saving, sanctifying, and keeping grace. Besides her husband, of Cleburne, she is survived by five sons: Ansel D., of Freeport; Terry K., Claude A., and George M., all of Fort Worth; and Jimmy C., of Portland, Oregon; her mother, Mrs. Martha Monds, of Marlow, Oklahoma; three sisters, Mrs. Lillie White, Mrs. Maggie Henington, and Mrs. Callie Logan; and three brothers, all of California, Earl, Chandler, and Clifford Hill. Funeral service was conducted by Rev. R. W. Hurn, district superintendent, assisted by Rev. Dudley Anderson and Rev. Harold Davis. Following the service in Cleburne, a service was conducted on December 26 in Marlow, Oklahoma, at the home of Mrs. Lambert's mother.

MRS. DOROTHY RIDINGS (nee Seay) died November 27, 1963, after a short illness, at the age of forty-two years. She loved God and the church. She grew up in Kansas City, Missouri, moving to Bethany, Oklahoma, in 1945. Survivors include her husband, Douglas L. Ridings, Bethany, Oklahoma; a daughter, Linda Carol, of the home; her mother, Mrs. J. E. Seay, of the home; and a sister, Mrs. Robert Gladman, of Mission, Kansas.

MRS. LOU LONG MILTON of Denver, Colorado, died January 1, 1964. For years she was a member of the Claude Lou Quartet, traveling (with Claude, Lottie, and Lillie) across the nation, singing, playing their instruments, and winning souls for Jesus. Lou kept the faith to the end, and was ready to meet the Lord. Funeral service was conducted by Rev. C. W. Davis, with burial in Crown Hill Cemetery, Denver.

Announcements

WEDDING BELLS

Miss Marilyn Ruth Clough of Watsonville and Joseph Ray Kinney of Salinas, California, were united in marriage on March 21 at the Watsonville Church of the Nazarene with the pastor, Rev. Norvie O. Clift, officiating.

BORN

—to Rev. Bill and Rhetta (Key) Duke of Lubbock, Texas, a daughter, Patricia Suzanne, on March 10.

—to Harold and Lilace (Agren) Keech of Winona, Minnesota, a daughter, Jerilyn Joy, on February 11.

—to David and Carolyn Johnson (Carter) of Sault Ste Marie, Michigan, a son, Michael David, on February 4.

ADOPTED

—recently by Dr. and Mrs. George G. T. Leih of Fairbanks, Alaska, a boy, named Daniel George; he was born November 3, 1963.

SPECIAL PRAYER IS REQUESTED

by a Christian friend in Tennessee "that my husband may find work; we've walked with God for thirty years and know God can supply our needs" but the need is serious;

by a reader in Illinois for an unspoken request regarding a cross in her life causing physical trouble, and friction in the home;

by a reader in California for a friend to be sanctified wholly, without doubt—has had the experience, but under severe pressure lost faith and confidence in people and needs special help from God;

by a reader in Idaho for a friend undergoing serious surgery—for the salvation of an office coworker for the healing of a teen-age boy, unconscious from an injury—and for a solution, in accordance with God's will, of a serious personnel situation.

DISTRICT ASSEMBLY INFORMATION

BRITISH ISLES NORTH, April 25 to 28, Sharpe Memorial Church, Burgher Street, Glasgow, E. 1, Scotland. Pastor Sidnev Martin. General Superintendent Lewis. (N.Y.P.S. convention, April 25; S.S. convention, April 18.)

NORTHWEST, April 29 and 30, First Church, 603 Wright Ave., Richland, Washington. Pastor Milo L. Arnold. General Superintendent Vanderpool. (N.F.M.S. convention, April 27.)

SAN ANTONIO, April 29 and 30, Grace Church, 1006 Keenig Lane, Austin 5, Texas. Pastor Jimmy Blankenship. General Superintendent Young. (N.F.M.S. convention, April 27; N.Y.P.S. convention, April 27; S.S. convention, April 29.)

WASHINGTON, April 29 and 30, First Church, 4301 Woodridge Road, Baltimore, Maryland. General Superintendent Powers.

BRITISH ISLES SOUTH, May 2 to 5, Morley Church, Albion Street, Morley, Yorkshire. Pastor John Townend. General Superintendent Lewis. (N.F.M.S. convention, May 1; N.Y.P.S. convention, May 1; and S.S. convention, May 1.)

CENTRAL CALIFORNIA, May 6 and 7, First Church, 18th and H Sts., Modesto, California. Pastor Grady W. Cantrell. General Superintendent Benner. (N.F.M.S. convention, May 5.)

PHILADELPHIA, May 6 and 7, Calvary Church, 4th and Centre Ave., Reading, Pennsylvania. Pastor Arthur M. Fallon. General Superintendent Powers.

IDAHO-OREGON, May 7 and 8, College Church, 504 Dewey, Nampa, Idaho. Pastor Wilson Lanpher. General Superintendent Vanderpool. (N.F.M.S. convention, May 5-6.)

Directories

GENERAL SUPERINTENDENTS

Office: 6401 The Paseo
Kansas City, Missouri 64131

HARDY C. POWERS

District Assembly Schedule—Spring, 1964	
Washington	April 29 and 30
Philadelphia	May 6 and 7
Sacramento	May 13 and 14
Los Angeles	May 20 to 22
Southern California	May 27 and 28

G. B. WILLIAMSON

District Assembly Schedule—Spring, 1964	
Alabama	May 13 and 14
Florida	May 18 and 19
Arizona	May 28 and 29
New Mexico	June 3 and 4

SAMUEL YOUNG

District Assembly Schedule—Spring, 1964	
San Antonio	April 29 and 30
Abilene	May 13 and 14
Canada Pacific	May 21 and 22
Alaska	May 28 and 29
South Dakota	June 3 and 4

D. I. VANDERPOOL

District Assembly Schedule—Spring, 1964	
Northwest	April 29 and 30
Idaho-Oregon	May 7 and 8
Washington Pacific	May 13 and 14
Rocky Mountain	May 28 and 29

HUGH C. BENNER

District Assembly Schedule—Spring, 1964	
Central California	May 6 and 7
Northern California	May 13 and 14
Nevada-Utah	May 20 and 21
Canada West	June 4 and 5

V. H. LEWIS

District Assembly Schedule—Spring, 1964	
British Isles North	April 25 to 28
British Isles South	May 2 to 5
Mississippi	May 13 and 14
Maine	May 27 and 28
New England	June 3 and 4

Following General Assembly

North Dakota	July 2 and 3
Southwestern Ohio	July 8 and 9
Northeastern Indiana	July 8 to 10
Canada Central	July 9 and 10
Nebraska	July 9 and 10
West Virginia	July 9 and 10
Albany	July 15 and 16
Illinois	July 15 to 17
Michigan	July 15 to 17
Oregon Pacific	July 15 to 17
Colorado	July 16 and 17
Central Ohio	July 20 to 22
Eastern Kentucky	July 22 and 23
Eastern Michigan	July 22 and 23
Northwestern Ohio	July 22 and 23
Canada Atlantic	July 23 and 24
Pittsburgh	July 23 and 24
Northeast Oklahoma	July 29 and 30
Northwest Oklahoma	July 29 and 30
Akron	July 30 and 31
Chicago Central	July 30 and 31
East Tennessee	July 30 and 31
Iowa	August 5 and 6
Kansas	August 5 to 7
Dallas	August 6 and 7
Wisconsin	August 6 and 7
Kentucky	August 13 and 14
Southwest Indiana	August 13 and 14
Virginia	August 13 and 14
Gulf Central	August 14 and 15
Houston	August 19 and 20
Tennessee	August 19 and 20
Minnesota	August 20 and 21
Northwestern Illinois	August 20 and 21
Northwest Indiana	August 20 and 21
Indianapolis	August 26 and 27
Kansas City	August 26 and 27
Louisiana	August 26 and 27
Missouri	August 27 and 28
Georgia	September 9 and 10
South Carolina	September 9 and 10
Southeast Oklahoma	September 9 and 10
Southwest Oklahoma	September 9 and 10
Joplin	September 16 and 17
North Carolina	September 16 and 17
North Arkansas	September 16 and 17
North Arkansas	September 23 and 24
New York	September 25 and 26

the Answer corner

Conducted by W. T. PURKISER, Editor

We have a young man here who believes we can't help but sin every day, in word, thought, and deed. He quotes Proverbs 24:9, "The thought of foolishness is sin"; and James 4:17, "Therefore to him that knoweth to do good, and doeth it not, to him it is sin." How can I show him that God judges the heart and the desire?

Point out to him that a biblical definition of sin must take seriously such verses as Matthew 1:21, "Thou shalt call his name JESUS: for he shall save his people from [not in] their sins"; John 5:14, "Sin no more, lest a worse thing come unto thee"; Romans 6:15, "What then? shall we sin, because we are not under the law, but under grace? God forbid"; I Corinthians 15:34, "Awake to righteousness, and sin not; for some have not the knowledge of God: I speak this to your shame"; and I John 3:8-9, "He that committeth sin is of the devil; for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that he might destroy the works of the devil. Whosoever is born of God doth not commit sin."

The original of Proverbs 24:9 reads, "To plan folly is sin" (see the R.S.V.).

Some claim that Paul's sister's son (Acts 23:16) was Timothy. I don't find it in the Scriptures. Where do we have proof of this belief?

Nowhere. If Timothy 1:5 would seem to preclude this idea, as well as the fact that Timothy is named earlier in Acts 16:1 and 17:14. There would be no reason to suppress the name in Acts 23:16 if the person there were Timothy.

Is it possible for a Christian to have resentment toward another person who has a very high temper, and the resentment not be in his heart? I mean, he resents the high temper, not the person.

I have no desire to help anyone rationalize a wrong attitude, and I'm not sure I understand all that is meant by this question. It seems to me, however, that resentment by definition is "in the heart." It is an attitude of rejection and perhaps hostility and anger. Yet certainly one may react against the behavior of another person without essential hostility toward the person himself. One can hate sinful conduct without hating the sinner. A parent who is angry with a misbehaving child feels that anger chiefly because he loves the child. If he didn't love the child,

In the sight of God, the person who plans to do evil is guilty of sin whether he ever gets to carry out his plan or not. In James 4:17, the "therefore" relates this statement to what has gone before. It is not a vague and general good that one might recognize and not be able to perform. It is the relating of all of life to the will of God instead of to presumptuous human planning.

The main practical difficulty with your young friend's theory is that, by making sin so broad that it includes the involuntary and unknown, it virtually destroys the meaning of the term. If there is no difference between a forgotten promise and a broken promise, between a mistake and a misdeed, then the door is wide open to all kinds of actual evil.

the chances are he would ignore the misconduct.

It may be a matter hard to define clearly, but I believe a Christian can love those he doesn't necessarily like. For divine love is not first of all an emotion of approval. It is caring for those who may be in themselves quite unlovely and unlovable. Human love is a natural response to those who are desirable and lovely. Divine love is a supernatural caring that depends upon the nature of the one who loves rather than the admirable qualities of those who are loved.

In the second commandment, what is a graven image? Is it a "likeness" referring to pictures of Christ such as we have in our homes?

The second commandment reads,

"Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth" (Exodus 20:4). The purpose and meaning of this is explained in the next verse: "Thou shalt not bow down thyself to them, nor

serve them."

Graven images and likenesses are idols. This has nothing to do with pictures of Christ, unless someone might use such as an idol and worship it. We are in far greater danger of worshipping money, position, power, or the comforts of a secular life than we are of worshipping pictures.

LATE NEWS

Report Alaska Nazarenes Safe

Late reports from Alaska indicate that all of the ministers and members of the Church of the Nazarene in the earthquake areas are safe, and that little or no damage has been suffered by church properties, although two Nazarene families in Seward have lost their homes.

The Seward church was slightly damaged, and Rev. and Mrs. Harley Cash took temporary residence in the high school building while utilities were cut off at the church and parsonage.

Rev. Hugh Hines and Rev. Arden Sickenberger, pastors of Anchorage First and Anchorage Minnesota Avenue churches, report the almost miraculous preservation of their people and properties. There were no injuries, deaths, or damage to any members or their homes in Anchorage. Anchorage First Church, although located near where the heaviest damage was sustained, lost only one chimney at an estimated damage of \$50.00.

Rev. John Vaughn, pastor of the Soldotna church, likewise reported no injuries or damage.

Rev. Charles Powers of Sitka reports that his community and other coastal points continue on standby alert for possible other earthquakes and tidal waves. The Sitka Church of the Nazarene served as an evacuation center for the community, and all community religious activity was centered there because of its location on high ground. The church, assisted by the Salvation Army, supplied sleeping bags, coffee, and other assistance, including radio communication with Civilian Defense headquarters, during the emergency.

Rev. Edward Hum of Fairbanks First Church, an area out of the quake zone, was able to fly over the Seward area, and provide the earliest word that the Church of the Nazarene there was still standing.

District Superintendent Roy Yeider, of Vancouver, British Columbia, is keeping in close touch with the Alaska situation. Mr. Yeider superintends both the Alaska and the Canada Pacific districts.

Prayer & Fasting Proclamation Precipitates Revival

The Horison Church of the Nazarene, Roodepoort, Transvaal, experienced an unusual outpouring of the Spirit of God following the reading to the congregation of the General Superintendents' Proclamation and Earnest Appeal for fasting and prayer by Dr. Kenneth S. Armstrong, acting principal of the South African Bible College.

Many sought the Lord for the first time. Others were sanctified. A number testified to a call to the ministry. Missionaries present expressed appreciation for the manifestation of the Spirit in their midst.

Record Easter Sunday Attendance

The Avenue Dessalines Church of the Nazarene in Port-au-Prince, Haiti, had 3,835 people in attendance on Easter Sunday morning. This church has a membership of 433, and conducts a day school in a school building on the church property. Rev. Joseph Simon Jean Baptiste is the pastor. Information about the Easter attendance was received by cable in the Foreign Missions office.

A telegram from Dr. Melza Brown reported 1,175 in Hawaiian Sunday schools on Easter, with an Easter offering of \$2,750.

Conventions in Portland Begin 1:00 p.m.

In answer to a number of inquiries, General Assembly Coordinator Marlow Salter has announced that the N.F.M.S., the N.Y.P.S., and the Church Schools conventions will all convene at 1:00 p.m., Thursday, June 18. The N.F.M.S. and Church Schools conventions will meet at the Memorial Coliseum in Portland, Oregon, and the N.Y.P.S. convention in the Portland Auditorium.

New General Secretary in Office

Rev. B. Edgar Johnson, newly elected general secretary of the Church of the Nazarene, took office April 15, and is busy completing arrangements for the General Assembly. He plans a trip to Portland with Rev. Marlow Salter, General Assembly coordinator, early in May to survey the arrangements there.

Train Travel to General Assembly

The Transportation Office at Nazarene headquarters in Kansas City has announced that clergy tickets will be honored for travel to and from the General Assembly even if the minister does not have a certificate for one or more of the areas through which he must travel. The clergy bureaus have agreed to honor other certificates provided the ticket is purchased within thirty days of the General Assembly and is for the round trip.

Others travelling by rail may save by purchasing round-trip tickets, with the privilege of returning a different way without extra cost. Canadian railroads are included in this arrangement as well as United States lines. Stopovers may be taken at any scheduled stop, and side trips are available at little or no extra cost. Persons from central or eastern points may travel through California one way at a slight extra cost.

The Transportation Office will be

glad to assist in any way in planning travel to and from the General Assembly by train or air. The address is 6401 The Paseo, Kansas City, Missouri 64131.



Rwanda Leader Opens Attack on Missionaries

KUGALI, RWANDA (EP)—Foreign missionaries were assailed here by Rwanda's foreign minister as "sowing chaos in the interest of colonialists."

Rwanda's neighbor, Burundi, also was condemned by Callixte Habameemshi upon his return here from a conference of political leaders in Tanganyika.

He claimed Burundi had "allowed itself to be carried away and probably unwittingly played the colonialists' game" in spreading reports of terror.

Foreign press comments of suppression of freedom here were denied by the foreign minister, who then turned to an attack upon Christian missionaries.

Many Church Groups Take Space at "Fair" Exhibit

NEW YORK (EP)—Nearly all exhibit space in the Protestant and Orthodox Center at the New York World's Fair is under contract, it was announced by the Protestant Council of the City of New York, sponsors of the pavilion.

Latest addition to the list of major exhibitors was the Billy Graham Evangelistic Association, which will utilize 400 square feet of exhibit space in the center in addition to its own separate fairgrounds pavilion.

Largest exhibits, in 800-square-foot areas, will be The Methodist Church display; a Lutheran display sponsored by the Lutheran Church in America; Lutheran Church-Missouri Synod and the American Lutheran Church; and the Churches of Christ exhibit.

Archaeologists to Explore Patriarchs' Burial Site

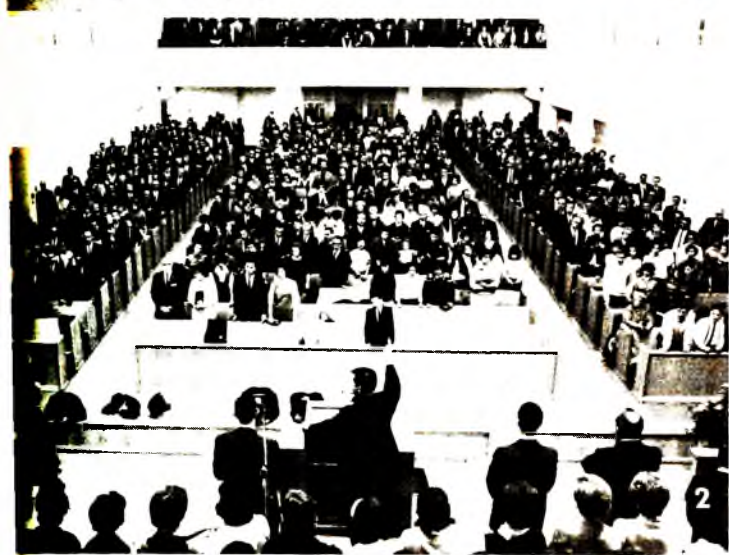
PRINCETON, N.J. (EP)—The first archaeological expedition to Hebron to explore the traditional burial site of Israel's ancient patriarchs will start July 15 and continue until September 15.

Plans for the project were announced here by Dr. Philip C. Hammond, a professor at Princeton Theological Seminary, who will direct the expedition. A noted archaeologist, Dr. Haunmond made a preliminary survey of the site last year.

About twenty miles southwest of Jerusalem, Hebron is in Jordan and is also known as El-Khalil, a Moslem city. One of the oldest cities in biblical history, it is mentioned in the Old Testament a number of times, but not in the New Testament.



1 The First Church of the Nazarene, Vincennes, Indiana, recently dedicated this new church building consisting of a sanctuary seating 350 persons, and an educational unit with 12 classrooms and a chapel. Pastor Marion L. Hoard served as contractor during the construction. The total property is valued at \$135,000. General Superintendent Hugh C. Benner and District Superintendent Leo C. Davis participated in the dedicatory service during the Southwest Indiana District Preachers' Convention held in the church.



2 Part of the congregation attending Youth Week services in Kansas City First Church sponsored by the twenty-four churches of the Kansas City area with Rev. Charles Millhuff as the evangelist. A record attendance and response to the invitations was reported for the series. Rev. Danny Steele was in charge of the music. Mr. Millhuff making the invitation in one of the week-night services.



3 Dr. L. T. Corlett, right, president of Nazarene Theological Seminary, receives the framed original of a handwritten letter from Dr. P. F. Bresee and a typed transcription, from Dr. Willard Taylor of the Seminary faculty, acting for the anonymous donor. The letter was addressed to a young minister, Rev. L. E. Grattan, and is dated February 7, 1914. Dr. Bresee urged the young minister to "study hard . . . and pray with the people and burn your way through." The presentation was made in a Seminary chapel service.

4 Five students of Northwest Nazarene College were featured in Sunday night services at Nampa, Idaho, College Church recently. The feature was entitled "Focus on Future Preachers." From left to right are Gary Coulter, Ron Lush, Galen Olsen, Jeanine Van Beek, and Pastor Wilson R. Lanpher.



5 Some of the 244 pioneer ministers and missionaries honored by the Fidelis Class of Pasadena, California, Bresee Sunday school with a special service and dinner.



Each pioneer was given a Book of Memory containing the record of each. Church and public officials wrote letters of congratulations, which were duplicated in each Memory Book. The three younger couples in the front and center, left to right, are Mr. and Mrs. Phineas Bresee, Jr., Pastor and Mrs. J. George Taylorson, and District Superintendent and Mrs. W. Shelburne Brown.

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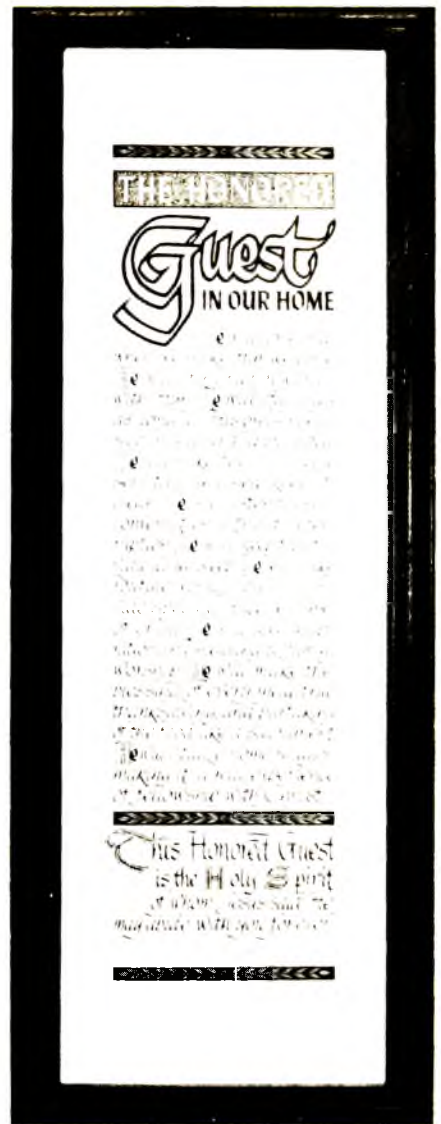
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IN CANADA: 1592 Bloor Street, West, Toronto 9, Ontario



A NEW furnishing for
your home or office

THE HONORED GUEST IN OUR HOME

This handsome wall piece with a dynamic spiritual message by General Superintendent G. B. Williamson

Beautifully hand-lettered in three soft colors and printed on a deluxe Sno-Parch white stock. Carefully mounted under glass and sealed in a rich, dark-grain-finished frame with fixture ready for hanging. Overall size, 8 1/2" x 23".

P-395

\$3.95 postpaid

Let this meaningful decoration piece add grace and dignity to your home. SEND FOR YOURS RIGHT AWAY!

APPROPRIATE AS A WEDDING GIFT TOO

Unmounted Prints—Size, 7 x 21 1/2"

P-396

\$1.25 postpaid



NOTE: This message also available in an attractive tract for mass distribution. You'll find it particularly appropriate to give out on Pentecost Sunday, May 17.

No. T-244

25 for 25c

100 for \$1.00; 1,000 for \$5.00