

herald

OF HOLINESS

Church of the Nazarene

Compassion in Action

Sergio Franco
(See page 4.)

Bountiful Bolivia

(See "About the Cover")



A BOLIVIAN oarsman pulls his craft across 12,600-foot-high Lake Titicaca, the highest in the world.

WRITER SERGIO FRANCO (see page 4) was in the group which travelled over this mountain road to reach Alcoche, in the Bolivian lowlands. Snow-covered Mount Illimani noses upwards in the distance.





General Superintendent Benner

"GOD AND MAMMON"

Life is a unit. True, for certain practical purposes, we speak of various phases of life—social, religious, business, etc.—but the fact is that all these phases are interrelated so that our attitude in one affects all the others.

Thus our attitude toward other human beings is bound up inseparably with our attitude toward God, as is illustrated by scripture: "If ye do not forgive, neither will your Father which is in heaven forgive your trespasses" (Mark 11:26).

The same is true in relation to material possessions. We cannot be fully consecrated to God and at the same time be selfish and covetous in our attitude toward our possessions, for our attitude toward these affects and reflects our fundamental attitude toward God.

In relation to money, the problem is not in the money itself, but in our attitude toward it. A rich man may be fully consecrated to God

and entirely unselfish, while a poor man may be greedy and covetous. When Jesus said, "Ye cannot serve God and mammon," He was emphasizing the principle that when money and possessions become the end rather than the means of life we are not truly serving God.

Immediately following the above pronouncement by the Master, we read, "The Pharisees also, who were covetous, heard all these things: and they derided him." Evidently their attitude was that of many today, that their money was their own business.

But Christ said to those of that day, and is still saying to us today, "Lay not up for yourselves treasures upon earth." "The tithe . . . is the Lord's," still represents God's will. In this day of crass materialism, it behooves all of us, both preachers and laymen, to understand clearly and emphasize the fact that, if we serve God fully and acceptably, all we possess must be consecrated to Him and administered according to His will and purpose.

People looking on objectively
can see lots of imperfections. But
love tends to soften the rough edges.

BLESSED BLINDNESS

• **By Milo L. Arnold**

Richland, Washington

She was a sweet old lady, telling me about the happy years she had enjoyed with a wonderful husband. Now she had come back from the quiet hillside where loving memory would be cultivated amid bluegrass and roses. She would go there, remembering.

In her mind were stored abundant good memories on which to feed her mind and heart as she sat beside the flickering stub of candle that remained of life. She had enjoyed her years with her devoted mate. She told how good, how unselfish, how kind he had been and how he had enabled her to enjoy real fulfillment in living.

She didn't tell how her parents had objected to their marriage years before. They had told her of his faults; he was boisterous, spoiled, and extravagant. They said her love was blind; otherwise she would agree with them.

In her blind love she married him. She had lived with him for fifty happy years and not seen the bad things her parents saw. Now she has his virtues stored in memory and not a bit of ugliness remains.

People who knew them were inclined to agree that what her parents had seen was actually true of him. She had been actually blind and was still blind to it. Blessed blindness!

A man stood by the bedside of his suffering wife and told of all the goodness of her life. She was the finest wife any man could have. She helped him become the person he was and in everything was a perfect mate. Other people knew she had some faults, but he didn't see them. His love was blind. Blessed blindness!

A pastor told of the people of his church. He had pastored them for years and they were simply perfect. They were cooperative, unselfish, and absolutely an ideal group.

People looking on objectively could see among them some very imperfect folks. Some of them were selfish and critical. He loved them anyway. Some folks said he was blind. Because of that blindness he was having a wonderfully happy pastorate and enjoying splendid success.

Other pastors had found that church difficult and could describe in detail the well-studied faults of the people. This pastor was blissfully happy—not because the people were perfect, but love gave blessed blindness.

I'm most thankful for the blindness of my parishioners. I have my faults, my weaknesses, and my limitations. I make mistakes and do badly at my job sometimes, and still good folks come up and brag on me. They go about the neighborhood saying kind things which come back to me. They are apparently blind to my faults.

It is not that I excuse my faults, nor that I can cover them. It is because they love me so that their eyes seem to see the good rather than the bad. Blessed blindness!

"Love is blind," they say. I hope my wife stays in love with me so much that she is a little blind. I hope my parishioners can keep on loving me enough that they are blinded, at least in part.

I also pray that God will keep me so in love with people that I'll be quite blind to a lot of their little uglinesses. I enjoy them so much more that way.

I've discovered that the people who keep looking at "whatsoever things are lovely" really enjoy living a lot more. Looking at virtue makes us believe the best of others. Love is blessedly blind.



PHOTO BY CHARLES FADDOCK

THE MORNING SUN awakens the sleeping town of Tiquina in Bolivia, on the shores of Lake Titicaca. Here, a Nazarene church and a dispensary minister to the remote highlanders.

Compassion in Action

• *By Sergio Franco*

Editor, El Heraldo De Santidad

About the Cover . . .

Bolivia, one of two landlocked South American countries, supports four million people on its alternately high and low topography. The Church of the Nazarene there has forty-one churches and preaching points, and fifty-nine national workers. Three of the churches support themselves, and twenty-one, partially so. There are about fourteen hundred Nazarenes in Bolivia.

Eighteen Nazarene primary and secondary schools are staffed by national teachers. The church also has a Bible college in La Paz, a teacher training school and three medical dispensaries. Nazarenes there contributed the equivalent of about \$4,600 during 1966. Among the ten Nazarene missionaries in Bolivia is Rev. Harold Stanfield, field superintendent.

—Managing Editor

In Bolivia almost everything is unforgettable.

There is the majesty of the mountains, the color of the countryside, the clear waters of the lakes, the simplicity of the people, the mystic tranquility of the Altiplano, where the llamas graze contentedly and then break at the slightest noise into a graceful run.

In a simple Nazarene clinic in Bolivia, I saw the picture of a compassionate church.

Almost a full year has gone by, but the picture was painted with indelible strokes.

The road to Los Yungas, a section of the Bolivian lowlands, 110 miles from the capital city of La Paz, is narrow and winding. It climbs to 15,000 feet above sea level, and then drops sharply to

1,500. One who is making the journey for the first time wants to stop a dozen times, convinced each time that he has never seen a more breathtaking spectacle, and hoping to lock it away in his mind and on film.

Behind us were the snow-covered peaks and the Altiplano, as we entered tropical foliage which frequently stretched across the road to form a natural roof.

But then I saw the reason for our clinics in Bolivia: the face of a small boy walking along the road, disfigured by an enormous tumor. He was symbolic of a growing mass of people who needed our help. In contrast, I thought of another boy, also around ten years old, far away in my own home, very dear, very healthy.

Our destination was the village

of Alcoche. Population: 700. We crossed the town to see our chapel. There we visited Nazarenes and prayed with them. Joy filled our hearts when we saw copies of "El Heraldo de Santidad" in their homes.

In the center of town stood the Nazarene clinic. It was only a modest rented room, painted white. Yet it was one of the best structures in Alcoche. The inside matched the outside. A few barrels served as a divider for the patients. These, along with a table and some chairs, furnished the room. Medicine—compassion in bottles—was everywhere. Here Linda Spalding, a Nazarene nurse, cares for her patients.

"Fourteen hundred of them since last November," said Mrs. Spalding. She said her patients come from the entire area, since our clinic is the only source of medical help.

The patients receive also spiritual help, for *doña Linda* explained that she talks of Jesus to all her patients: Jesus, the heavenly Physician of souls and bodies; Jesus, the Lord of compassion. She added that a few had been converted.

The trip to the clinic was worthwhile not only because of its accomplishments, which, considering its resources, are considerable. In that room I saw compassion in action, the compassion of my church.

When I left the clinic I felt good. The fresh Bolivian air filled my lungs, and I sensed a tear in my eye. I remembered what the acting mayor of the town had said to me, "Your people are the best thing that ever happened to Alcoche."

It is right that we are in Alcoche with a church, preaching the Gospel. It is also right that we are there with a clinic, offering what help we can to meet human

suffering. Christ, the Gospels state with disturbing insistence, was moved with compassion. And between compassion and pity there is a world of difference.

I want to remember this picture. I want to keep compassion alive in my heart. I want to do my part so that my church may keep on being compassionate.

This is the meaning of medical work around the world: Christian compassion in action. I saw it in Bolivia nearly one year ago, and it still speaks to me.

NOT ALL OF Bolivia's children go to school. Many, like this Aymara Indian girl, who lives on the Altiplano, is far removed from books and education. Hence the eighteen Nazarene-supported schools are staffed by educated Bolivian Nazarenes. In the simple, partially finished clinic (below) Nurse Linda Spalding treated 1,400 patients in the first eight months the clinic was in operation.



PHOTO BY THREE LIONS, INC.



**There is a difference between being
"religiously tickled" and "spiritually blessed"**

What Is the Basis of Genuine Re

• **By C. Paul Gray**
Pasadena College

In his theology class one day Dr. H. Orton Wiley began to talk about emotion in religion. He became quite heated at one point. His voice trembled with fervor as he said, "All genuine religious emotion is based on truth."

The doctor went on to say that many people did not know the difference between being "religiously tickled" and being "spiritually blessed." He insisted that one of the subtle dangers faced by churches that believed in enjoying their religion was to become emotional about things not based on religious truth, and thus develop a wrong conception as to the part emotion should play in religion. He finished by saying that people should diligently seek to know the truth, and their emotions would take care of themselves.

Across the years the words of the good doctor have been vindicated again and again in the mind of this writer. Jesus said, "Ye shall know the truth, and the truth shall make you free"; and again, "I am . . . the truth" (John 8:32; 14:6). We should, therefore, seek Him—not some kind of feeling. Any emotion that is not based on "the truth as it is in Jesus" is likely to be spurious.

To illustrate at least one side of this idea, let us look at the incident of the man who was sentenced to life imprisonment without possibility of parole. As the story goes, the man went to the state penitentiary in great darkness of mind. He was convinced that he was doomed. There was no hope that he would ever be free again.

The convict languished many years behind the dark, grey walls of a huge prison. Through the years he longed for the green fields, the broad skies, and the lovely meadows. The dark walls of the prison pressed in unmercifully upon him. Many times he wanted to scream at the walls to set him free! Still there was no hope. His was a living death.

Then one day the warden of the prison came down the corridor and stopped at his cell. Entering, he handed the prisoner a slip of paper that carried the seal of the state and the signature of the governor. The imprisoned man took the paper and scanned it carefully.

As the truth and meaning of the words on the paper broke in upon the consciousness of the im-

prisoned man, his countenance went through a tremendous change. His face lighted up with joy; a cry of unutterable happiness rang through the corridors of the prison; tears of joy flowed down his cheeks, and he hugged the warden in his ecstasy.

He was fully pardoned! He was a free man! Once more he could walk abroad in the fields, stroll through the meadows, and fish in the streams! The man was overcome



with emotion.

In analyzing this man's reactions, did he "know" he was free because he felt good, or did he feel good because he "knew" he was a free man? The answer is obvious. The emotional reaction of the man was based on "truth" which he had no reason to doubt. He held in his hand a bona fide pardon, duly signed by proper authority. It was the "truth" that caused the transports of joy.

Yet the man could have said, "This is an authentic pardon alright. It carries the seal of the state and the signature of the

ious Emotion?

governor, but I just don't feel like I am a free man. Therefore, I cannot believe that I have been pardoned. I cannot leave this place until I feel that I am free." This would be just about as sensible as some folk who insist that the sure knowledge of God can come only by a surge of emotion. They say by their actions, if not by their words, I cannot believe unless I feel that the Lord has accepted me.

Actually, feelings *per se* at this point are not important. The only thing that matters is the truth. Who cares how you feel as long as you know you have passed from death to life?

Truth has about it a dynamic quality that produces emotion. But it is the truth that is important—not the emotion.

It is no wonder that when the young seeker kneeling at the altar read the words, "And the very God of peace sanctify you wholly . . . Faithful is he that calleth you, who also will do it" (I Thessalonians 5:23-24), a look of unutterable joy broke across his face, and with tears of gratitude sliding down his cheeks, he cried, "The Holy Spirit has come!" He did

not know he was sanctified because he felt good; he felt good because he "knew" he was sanctified.

"Ye shall know the *truth*, and the *truth* shall make you free." It is no wonder that Grandma Jones shouted and rejoiced when the preacher spoke about the "Anchor of the Soul," for the truth that she had known through the years broke in anew upon her mind and heart.

I very well remember myself when God used the truth in a hymn to break the drought that had plagued my soul for weeks.

*Let the world despise and
leave me;*

*They have left my Saviour,
too.*

*Human hearts and looks de-
ceive me;*

*Thou are not, like man, un-
true.*

*And while Thou shalt smile
upon me,*

*God of wisdom, love, and
might,*

*Foes may hate and friends
may shun me;*

*Show Thy face, and all is
bright.*

"All genuine religious emotion is based on truth."

50 Years Ago . . .

In the *Herald of Holiness*

On Preaching to Children

The question of children at church service is one of profound interest. The Sunday school can be made a useful thing, but beyond peradventure, if it result in the taking or keeping away the children from the preaching of the gospel, then the Sunday school is a curse and not a blessing.

Preachers should study diligently how to preach to children. . . . Why should not the regular Sunday sermons be adapted to childhood as well as maturer age? Why should not the children attend regular Sunday services? Have we, as preachers, driven the children away from such services by the character of our sermons? Are the children and parents more to blame for their absence than the preachers? Could not the preachers by wise study and adaptability in their preaching so enlist the children that they would love to come and could not be kept away?—*Editor B. F. Haynes.*

On Societies

We want to second, very emphatically, the motion made by somebody that we have one more society formed, and only one more—a society for the prevention of the formation of societies.—*Editor B. F. Haynes.*

Noble Deeds

Heaven is not reached by
a single bound:

We build the ladder by
which we rise

From the lowly earth to
the vaulted skies,

And we mount to its sum-
mit round by round.

I count this thing to be
grandly true,

That a noble deed is a
step toward God,

Lifting the soul from the
common sod

To a purer air and a
broader view.

—*J. G. Holland*

Conversion Was Pivotal For Twenty-Year-Old

• **By Chester L. Fredrickson**

As told to Ruth Vaughn
Lawrence, Kansas

I came upon it suddenly!

It was rough and crude. It bore many scars to bespeak its age. It was not beauty that made me pause. It was the aching void within my heart.

Where could I find life's highest? How could I be fulfilled? These questions had eaten away at the fibre of my being for years. There seemed to be no answer. And yet when I stood alone in the night, I felt I could not bear to live if no answer came.

And then I wandered into a camp meeting service in North Dakota. I sang the songs and went through the ritual of the service without much thought. The minister took his text, and as his words swirled about me, I sat indifferently.

And then—I came upon it! And I could only stare at it speechless. But my heart beat wildly within and I knew I could never rest until I faced it.

Was it a phrase from the sermon that brought it to my attention? Was it a half-remembered stanza of a song? I don't remember. I only know that suddenly I was face-to-face with the altar of prayer. I could not escape it. For deep within my being I knew I could find my answer there.

I was twenty years old that long-ago night when I found that altar where I knelt to pray. And when I had ceased all of my anguished penitence and was still, I felt a stirring within my heart. The aching void slipped away. Christ came to me there—and the world was new!

The night was dark and the street wet with rain when I stepped out after the service. But I stood there in the silver mist for a long moment with the awareness churning within me that

things could never again be the same. Gone was the aimlessness of wandering. Here within me was guidance for each step of life. Gone was the emptiness that had plagued my days. Here within me was a cup full and running over. Gone was the poverty of hopes and dreams. Here within me were the inestimable riches of heaven. Christ had come to my heart—

The world was new!

The world was alive!

The world vibrated with challenge!

That was many years ago. Each phrase of that testimony has been tested with fire. The joy has never wavered. The world changed for me that night—forever!

Soon after my conversion came World War II. I was in almost continuous combat for three years. Near the end of the war I was seriously wounded. During the long days of agony, the devil taunted me relentlessly. But the joy remained the same.

In 1946, I married a girl who understood my joy, for she, too, had found a new world in Christ. We determined to establish a Christian home and a family altar. Three girls and two boys came into our home. We dedicated each of them to God at birth. We prayed with them and for them every day of their lives. And I have had the privilege of watching them grow in understanding and love until each of them found his own altar of prayer. My joy knew no bounds when my children discovered, each in his own way, the thrill of entering a new world with Christ.

I served as Sunday school superintendent in the Church of the Nazarene for many years. All of my family were active in its

outreach. I "supply-pastored" for several years and prayed daily that God would use my life in any way He desired.

One day a member of a church board in Minot, North Dakota, asked me if I would consider becoming their pastor. I was amazed! I had not expected this!

True, I had committed my all to God and promised to follow wherever He might lead—but I hadn't planned to pastor! Not now! I hadn't finished the Course of Study! I hadn't prepared! Why—before I could pastor—there were many things—

But in the midst of my spluttering, deep within, I heard a Voice whisper: "Launch out. Fear not, for I am with thee."



Fredrickson

I stood there a moment hesitating, wondering. And then with my heart quaking, I said aloud: "Thy will be done."

And thus I became the pastor of Minot South Side Church of the Nazarene. What a thrill to watch this fledgling church grow and gain in strength! What excitement to see people kneel at the altar and discover for themselves a new world in Christ! What challenge and delight to understand my role as God's ambassador when I stand in the pulpit to read from His Holy Word! There can be no greater fulfillment than I have found in my walk with Christ.

I came upon it suddenly

That altar long ago;

And there I found a world so new

Because Christ loved me so!

The Credibility Gap

• **By David K. Kline**
Tucson, Arizona

Recent news broadcasts and newspaper articles have brought into common use the phrase "credibility gap."

This phrase is used on the political scene to denote the discrepancy between the actual facts of the war in Vietnam, for instance, such as the number of casualties, number of planes lost, etc., and the information which the public is allowed to receive about it.

The phrase is also used in connection with governmental finances—that is, to describe the difference between the federal budget submitted to Congress and the money which the government actually spends during a current fiscal year.

Admittedly, a credibility gap in any phase of government responsibilities is likely to result in a corresponding loss of morale among the people. This is serious, especially since many leaders are saying that today we are engaged basically in a war of ideas rather than a territorial or religious war, as in other days.

However, the government is not the only institution faced with a so-called "credibility gap." The communications revolution has affected the Church also, and a widening credibility gap—real or supposed—is one of her main problems.

Speaking to the scribes and Pharisees, our Lord said, "These ought ye to have done, and not to leave the other undone" (Matthew 23:23). It is in the area of things left undone that much of the Church's credibility gap occurs. James also speaks to this point when he says, "Be ye doers of the word, and not hearers only, deceiving your own selves" (James 1:22).

Self-deception is bad enough, but when the credibility gap between what we say and what we do affects not only ourselves but others also, then the cause of God can be hindered.

Tragically, many times it is our children and

young people who suffer most from this credibility gap.

What must children and young people think when they hear a Sunday school teacher or church board member testify how he loves God and souls, but observe that he does not participate in the weekly visitation sessions and, in fact, rarely, if ever, makes an effective witness to the saving and sanctifying power of God?

What do they think when they see twice as many "Christians" at church on Sunday morning as on Sunday evening—especially when they know that many of the absentees are busy doing nothing more important than listening to their favorite Sunday evening TV program or visiting friends?

What do they think when, knowing the belief of our church in storehouse tithing, they see their parents buying things they do not need while neglecting to pay their tithes and give offerings to God?

What must they think when they hear sermons about the importance of prayer, hear many

PHOTO BY ELDEN RAWLINGS



Is there any connection between inconsistent adults, and the fact that a large number of young people are leaving the church in their late teens?

hearty "amens" from the congregation, and then witness the smallest attendance of the week at prayer meeting?

Is there any credibility gap here?

Is there a connection between such a credibility gap and the statistics which show a large number of young people leaving the church in their late teens?

It is my firm conviction that now is the time for all good Christians everywhere to come to the aid of their church and to fill in this credibility gap with "doings" that live up to our "sayings."

Editorially Speaking

• By W. T. PURKISER

Triple Tyranny

A struggling Christian made the confession, "I'm under a triple tyranny—the tyranny of self, the tyranny of things, the tyranny of people." Were everyone as honest, there could be many more who would make the same admission.

Bondage in any area of life is a bitter and galling experience. We have been created for freedom, and a slave's chains do not rest lightly on any of us.

Yet the most bitter bondage people bear is slavery to self, to things, and to people. It is a servitude from which one does well to be free.

The tyranny of self comes from putting oneself at the center of life. Self at the center is always a problem. Self surrendered to the service of higher ends becomes a potential.

"I have found out what is the matter with you," a physician said to a man who had come to see him about ailments that had no physical basis. "You are allergic to yourself!"

In truth, we all are. We have such difficulty in learning the meaning of our Lord's words, "Whosoever will save his life shall lose it; but whosoever shall lose his life for my sake and the gospel's, the same shall save it" (Mark 8:35).

Dr. Alfred Adler, a noted student of human nature, claims that most of the ills of human personality are due to a stubborn resistance to the truth Jesus taught, that it is always more blessed to give than to receive.

As Roy S. Nicholson put it, "Our biggest trouble is 'I' trouble." And Wallace Hamilton reminds us that those who live to themselves are left to themselves. One man said to another in anger, "I don't know which would be worse, having to be with you or to be with myself!"

One great purpose of Christian holiness is to save us from ourselves. It is in the final surrender of the self to the sanctifying lordship of Christ that consecration is complete.

Dr. Richard Taylor points out that "most Christians find that it is far easier to give up sins than to give up self. In this struggle the carnal mind feels that God is asking too much."

Yet, paradoxically, the way to freedom is through just such a final surrender. The great question of life is not, Shall I bend my knee? but, To whom shall I bend my knee? To give

our ultimate loyalty to anything short of God himself is to live in slavery.

One of the great truths of Paul's testimony in Galatians 2:20 lies right here: "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me."

The false self, centered in itself, has to die in order that the real self may be liberated and raised into a new freedom in the Spirit.

THEN THERE IS the tyranny of things. In a gadget-mad age, slavery to false standards of success and status symbols is easy to fall into and hard to avoid.

Real contentment, however, never comes from an abundance of things. The Word "contented" itself comes from a root which originally meant "bounded in one's desires."

The tragedy of this age may well be the gaining of goods without ever discovering what is really the good. We need to learn and keep relearning the lesson Jesus taught Martha, for we too are "careful and troubled about many things." "But one thing is needful," and happy indeed are those who have "chosen that good part, which shall not be taken away."

One of the most marvelous philosophies of life ever expressed is given by Paul: "I have learned to be content, whatever the circumstances may be. I know now how to live when things are difficult and I know how to live when things are prosperous. In general and in particular I have learned the secret of facing either poverty or plenty. I am ready for anything through the strength of the one who lives within me" (Philippians 4:11-13, Phillips*).

It has been pointed out that few ever learn to be content both in plenty and in want, in abundance and in need. Some can be content in self-abasement, in hunger and privation—the ascetics or world-renouncing. Others can be content in plenty and abundance—the aesthetes or world-embracing. Both positions are weak and insecure, because life generally brings neither want nor abundance alone.

Paul, on the other hand, could take it either way. If prosperity came, it did not spoil him.

*From *The New Testament in Modern English*, © J. B. Phillips, 1958. Used by permission of the Macmillan Company.

If penury came, it did not make him bitter. The reason was that his life was not centered in either plenty or penury but in a Person. Christ was at the center of his life, and the Source of his sufficiency.

FINALLY THERE IS the tyranny of persons. All of us are affected to some degree by the attitudes and opinions of those around. The danger lies in being controlled by the attitudes and opinions of people.

However else one may assess the failure of King Saul in the Old Testament, one of the most prominent causes was his slavish dependence on the opinions of the people. At each point where Israel's first king turned away from the commandment of the Lord, the reason stated is, "The people . . ." "Because I saw that the people were scattered from me . . ." (I Samuel 13:11). "But the people took of the spoil . . ." (I Samuel 15:21). It runs like a refrain through the sorry story.

There is no value, to be sure, in the attitude that says, I'll do as I please whatever people think; or, I don't give a hang what people think of me. But when the issues are clear, the Christian must say, "We ought to obey God rather than men."

Without being insensitive to the feelings of others, we must develop an inner defense against both compliment and criticism. Those who live by the compliments of others are destined to die by their criticisms.

It really helps, as Charles Spurgeon once said, to remember that those who criticize us are probably about as wrong as those who compliment us, and those who compliment us may be quite as mistaken as those who criticize us. The wisest advice given to an outstanding evangelist of our day came from a true friend: "Just don't believe all your press notices."

The solution to the triple tyranny here

The life of holiness is to be as real as was the life of sin. The positive virtues of holiness are to be as real as were the negative vices of sin. "Anger, wrath, malice, blasphemy, filthy communication"—these were real. We "lived in them." Even so "kindness, humbleness of mind, meekness, longsuffering, forbearing, forgiving"—these are also real. We are to live in them. Put off sin. Put on holiness (Colossians 3:9-10).—*W. E. McCumber.*

described is the same in each case, the utter surrender of all of life to the sovereign Lord and Saviour. When we truly become His, sealed with His sanctifying Spirit, we find deliverance from the tyranny of self, the tyranny of things, and the tyranny of people.

Ministerially Speaking

Gentle cynics both within and outside the ministry have long made sport of what they have considered the minister's tendency to "stretch" or "pad" figures related to the church's work. "Ministerially speaking" has come to be the designation of a liberal and optimistic "guesstimate."

But it turns out that this tendency is by no means confined to the men of the cloth. A recent check on crowd estimates by police and newspapermen has shown the same effect.

Herbert Jacobs, a veteran newspaperman and now lecturer at the University of California, became interested in the matter when rebellious students massed in front of Berkeley's Sproul Hall last December. Police and newspapers estimated the crowd at 7,000 to 10,000.

Mr. Jacobs decided to seek more accurate figures. He took an enlarged aerial photograph of the mob scene, ruled it off into one-inch squares, and with a powerful magnifying glass counted the heads one by one. Four hours and some considerable eye strain later, he came up with the actual figure: 2,804.

Jacobs followed through with studies of other rally crowds, checking his own photographs to get the hard figures, and comparing these with published reports of the numbers gathered. In each case, he found that the published reports ran between two and three times as large as the actual numbers.

One conclusion was that some of the radical rabble-rousers were not drawing nearly as large numbers as their press releases reported.

Perhaps we need to revise our half-joking, half-serious formula and talk about "politically speaking" or "reportorially speaking." The tendency to overestimate is apparently human and not professional.

There is a serious side to the matter, of course. While truth is binding on all men and women of integrity, it is especially important to the Church.

Knowingly to pad statistics in order to make a better showing is very hard to distinguish from outright lying. Even the "guesstimates" we make, if and when we do, should be on the conservative side.

With just a little more caution, we can make "ministerially speaking" a synonym for accuracy rather than exaggeration.

Vital Statistics

DEATHS

MRS. AMANDA BRECKENRIDGE, eighty-three, died May 12 at Beech Grove, Arkansas. Funeral services were conducted by her pastor, Rev. Ira H. Rodgers, Rev. Erick Price, and Rev. G. E. Hawkins. She was a charter member of the Pentecostal Church of the Nazarene.

NATHAN ALBERT HOBBS, Sr., sixty-five, died May 1 at Scottsbluff, Nebraska. Funeral services were conducted by Rev. Glenn I. Lord. He is survived by his wife; three sons, R. S., Clinton, and Nathan, Jr.; three daughters, Mrs. Glenn Schmitt, Mrs. Floyd Schwanz, and Mrs. Thomas Vorse; and a number of brothers, sisters, and grandchildren.

REV. DWAIN W. HOPKINS, forty-seven, died April 29 at Piedmont, Missouri, of a heart attack. Funeral services were conducted by Dr. E. D. Simpson and Rev. F. A. Welsh. He is survived by his wife, Ovella; three sons, Doyle, Ronald, and Edwin; and one daughter, Sonja.

MRS. ANNA BURT KINTNER, seventy-six, died May 9 at Youngstown, Ohio. Funeral services were conducted by Rev. E. M. Parks and Rev. Homer Smith. She is survived by two daughters, Grace and Mrs. H. Paul Widener.

MRS. MARIE THUSTON MORGAN, sixty-six, died April 15 at Fort Smith, Arkansas. Funeral services were conducted by Rev. Elbert Labenske. She is survived by her husband, T. G. Morgan; two sons, Dr. Warren Thuston and Lt. Col. William Thuston; two stepsons, A. C. Morgan and Rev. Harold Morgan.

MRS. IONE G. PLOWMAN, eighty-three, died May 7 at Auburndale, Florida. Funeral services were conducted by Rev. Clyde Walters. She had served as Michigan District secretary for several years.

MRS. NANCY RUSSELL, eighty-three, died April 1 at Arlington, Texas. Funeral services were conducted by Rev. Ralph West and Rev. Clyde Ammons. She is survived by her husband, Rev. James A. Russell; three daughters, Mrs. U. Vera Haefs, Mrs. Mae Pickens, Mrs. Polly Stanfield; one son, Rev. James; eight grandchildren and six great-grandchildren; and one sister.

REV. MARGARET STEWART, seventy-one, died May 9. She spent seven years in India as one of our missionaries. Funeral services were conducted in Lowell, Massachusetts, by her pastor, Rev. Alexander Ardrey, Rev. Fletcher Spruce, and Rev. Ernest Bradley.

MRS. BELLE WENDT, seventy-two, died May 24 at Portland, Tennessee. Funeral services were conducted by Rev. Clifton Hale and Rev. Robert L. Chason. She is survived by her husband, Alvin; a son, Toily; a brother; six grandchildren; and two great-grandchildren.

MRS. FLORENCE I. YOUNG, eighty-three, died March 5 at San Gabriel, California. Funeral services were conducted by Rev. Elbie D. Green and Rev. Floyd Smith. She is survived by two daughters, Rev. Mrs. Venus P. Bailey and Mrs. Verla Nusbaum.

MARRIAGES

Miss Laura Jean Phelps and Rev. Philip M. Watson at North Pekin, Illinois, June 3.

BORN

- to Rev. and Mrs. James C. Brillhart of Springport, Indiana, a son, James Bradley, June 2.
- to Mike and Shirley Conway of Merriam, Kansas, a daughter, Jane Ellen, May 21.
- to Rev. Edgar and Evelyn (Baptiste) Craig of Rocky Mountain House, Alberta, Canada, a daughter, Cynthia Phyllis, May 20.
- to Thomas and Sylvia (Shannon) Evans of San Diego, California, a daughter, Jeannette Kaye, June 1.
- to Rev. and Mrs. Stanley Funk of Worland, Wyoming, a son, Paul Eugene, March 14.
- to Merrill and Linda (Westerman) Ritchie of Osgood, Indiana, a daughter, Kimberly Ann, May 19.

Announcements

RECOMMENDATIONS

Rev. Charles W. Grim, who has served with distinction as pastor of churches in Iowa, Washington, and California, has recently retired. After a short time of readjustment he would like to engage in occasional revivals and holiness conventions. His years of excellent service in the pastorate well qualify him for services in any church. His address: 2006 S.E. Tacoma Street, Portland, Oregon 97202. —E. E. Zachary, Superintendent of Northern California District.

DeVerne H. Mullen, well-known song evangelist and for eight years minister of music at Toronto St. Clair Church, will be devoting his full time to the field of song evangelism as of July 14. Brother

Mullen does excellent work as soloist, song leader, and choir director. I do not hesitate to recommend him to our pastors and camp meeting boards. His address: 67 Wilestead Drive, Newmarket, Ontario, Canada.—Bruce T. Taylor, Superintendent of Canada Central District.

SPECIAL PRAYER IS REQUESTED

—by a Christian couple in Illinois for their two sons and their families.

—by a Christian lady in Ohio for her father-in-law, who has a bad heart and is not a Christian.

—by a lady in Indiana for her husband that he will quit drinking, for her three children, and for herself that she will find her way back to the Lord.

District Assembly Information

EASTERN MICHIGAN, July 12 and 13, Nazarene Center, St. Marys, Ohio (2½ miles west of St. Marys, Ohio, on State Route 29). General Superintendent Benner. (N.W.M.S. convention, July 11; N.Y.P.S. convention, July 15; Sunday school convention, July 16.)

NORTHWESTERN OHIO, July 12 and 13, Nazarene Center, St. Marys, Ohio (2½ miles west of St. Marys, Ohio, on State Route 29). General Superintendent Lewis. (N.W.M.S. convention, July 10 and 11; N.Y.P.S. convention, July 14; Sunday school convention, July 11.)

SOUTHWESTERN OHIO, July 12 and 13, Springdale Church, 353 Kemper Rd., Cincinnati, Ohio. Pastor Luther Watson. General Superintendent Young. (N.W.M.S. convention, July 10 and 11.)

COLORADO, July 12-14, district center, 8715 W. 16th Ave., Denver (Lakewood), Colorado. Pastor Harvey Hartman. General Superintendent Williamson. (N.W.M.S. convention, July 11; N.Y.P.S. convention, July 8; Sunday school convention, July 12.)

MICHIGAN, July 12-14, Indian Lake Campground, Rt. 2, Vicksburg, Michigan. Host, Mr. Clyde Grubb. General Superintendent Coulter. (N.W.M.S. convention, July 10 and 11.)

Nazarene Camps

July 3-9, Alabama District, district campgrounds, State Highway 96 West, Millport, Alabama. Workers: Dr. Robert Goslaw, Song Evangelist Ron Lush. Rev. Reeford Chaney, district superintendent.

July 7-16, Virginia District, at campgrounds, intersection of Highways 15 and 60 (Sprouses Corner), Buckingham, Virginia. Workers: Rev. Paul Stewart, Rev. Leon and Marie Cook, song evangelists. Dr. V. W. Littrell, district superintendent.

July 9-16, Washington Pacific District, district center, B. V. Seals Memorial Park, 54th West and 208th, Lynnwood, Washington. Workers: Dr. Charles Hastings Smith, Rev. Crawford T. Vanderpool, Song Evangelist James T. Bohi. Rev. Bert Daniels, district superintendent.

July 10-16, Colorado District, at tabernacle and campgrounds, one block north of W. Colfax on 16th and Dover, Denver (Lakewood), Colorado. Workers: Dr. G. B. Williamson, Dr. Charles Strickland, Singer Lewis Thompson. Rev. E. L. Cornelison, district superintendent.

July 10-16, Maine District, campgrounds, Route 24, Richmond, Maine. Workers: Dr. Mel-Thomas Rothwell, Song Evangelists Jim and Rosemary Green. Rev. Joshua C. Wagner, district superintendent.

July 14-23, Clarksburg Nazarene Camp, at Clarksburg, Ontario. Workers: Dr. W. T. Purkiser, Dr. A. E. Airhart, Song Evangelist DeVerne Mullen. Rev. Bruce T. Taylor, district superintendent.

July 14-23, Pleasant Ridge Nazarene Camp, Harrisonville, Pennsylvania, on Route 655 between Route 30 and Route 40. Workers: Rev. Morris Chalfant, Song Evangelist Gene Braun.

July 17-21, North Arkansas District, at Baptist Campground, Siloam Springs, Arkansas. Workers: Rev. Leon Wyss, Mr. Paul Skiles. Rev. Boyd Hancock, district superintendent.

July 18-23, Missouri District, Pinecrest Camp, Fredericktown, Missouri. Workers: Dr. Richard Taylor, Rev. Charles Hastings Smith, Singer Paul McNutt. Dr. E. D. Simpson, district superintendent.

July 24-30, Florida District, at Suwannee Campgrounds, White Springs, Florida. Workers: Dr. Eugene Stowe, Dr. John Allen Knight, Arthur & Margaret Gould, singers. Dr. John L. Knight, district superintendent.

July 28—August 7, Cedardale Nazarene Camp, at Pefferlaw, Ontario. Workers: Rev. C. B. Cox, Dr.

A. E. Airhart, Song Evangelist Paul McNutt. Rev. Bruce T. Taylor, district superintendent.

August 4-13, Washington & Philadelphia Districts, Golden Anniversary Jubilee, North East Maryland (½ mile above Route 40). Workers: Dr. James McGraw, Dr. L. S. Oliver, Singer Gary Moore. Dr. E. E. Grosse and Rev. James E. Hunton, district superintendents.

August 14-20, Eastern Kentucky District, Mt. Hope Nazarene Camp, State Road 156, between Rts. 11 and 32 in Fleming County (about 7 miles south of Flemingsburg). Workers: Rev. Forrest McCullough, Song Evangelist Lee Everleth. Dr. D. S. Somerville, district superintendent.

August 25—September 3, New York District, at new district campgrounds, Red Hook, New York, located at northwest corner of Taconic Parkway and Route 199 (take Route 199—Red Hook exit from Taconic Parkway). Workers: Dr. Ray Hance, Dr. Harvey Hendershot, Singer Kenneth Masterman. Rev. J. H. White, district superintendent.

Directories

BOARD OF GENERAL SUPERINTENDENTS

Office: 6401 The Paseo
Kansas City, Missouri 64131
HARDY C. POWERS, Chairman
V. H. LEWIS, Vice-chairman
GEORGE COULTER, Secretary
HUGH C. BENNER
G. B. WILLIAMSON
SAMUEL YOUNG

Moving Ministers

Rev. Chester Fredrickson from Minot (North Dakota) South to Grand Forks, North Dakota.

Rev. Lorne MacMillan from Peru (Indiana) First to Auburn, Indiana.

Rev. George B. Johnson from Fargo, Oklahoma, to Ellendale, North Dakota.

Rev. Edward E. Miller from Live Oak, California, to Rialto, California.

Rev. John Kammer from Hamilton (Ohio) Tuley Road to Vandalia, Ohio.

Rev. C. Michael Hutchens from Vandalia, Ohio, to Eaton, Ohio.

Rev. R. David Craig from Brodhead, Wisconsin, to Stringtown, Indiana.

Rev. James Burson, student, to Waterloo, Indiana.

Rev. Fred Cunningham, student, to Georgetown, Ohio.

Rev. Richard L. Strickland from Columbus (Ohio) Northland into evangelistic field.

Rev. Eugene King, student, to Sumner (Michigan) Center.

Rev. Robert W. League from Lamont, California, to Hughson, California.

Rev. Charles Crouch from Lindsay, California, to Kingsburg, California.

Rev. Thomas Weller, student, to Fithian, Illinois.

Rev. Earl Parrish from Lafayette, Georgia, to Decatur, Georgia.

Rev. Thomas Osteen from Kirbyville, Texas, to Baytown (Texas) Virginia Street Church.

Rev. Ray Huff from Effingham, Illinois, to Dale, Indiana.

Rev. Milton Poole from Quincy (Massachusetts) Wollaston to San Diego (California) First.

"Showers of Blessing" Program Schedule

July 9—"History's Helpless Cry," by C. L. Rodda

July 16—"He Died for Me," by C. L. Rodda.

NEW "SHOWERS OF BLESSING" STATIONS

WIFF-FM	Auburn, Ind.	105.5 meg.	1:00 p.m. Sunday
WKLM	Three Rivers, Mich.	1510 kc.	8:15 a.m. Sunday
WKOY	Bluefield, W.Va.	1240 kc.	9:00 a.m. Sunday
WNAZ-FM	Nashville, Tenn.	88.9 meg.	3:00 p.m. Sunday

Pro: Interested Nazarenes

Dear Sir,

I am a prisoner at the Leon County Road Camp, better known as the Chain Gang, in Tallahassee, Florida. I am also a Negro. Now I've been here many years without family or friends, until I met some members of the First Church of the Nazarene located here in the city. They come every second Sunday of the month.

Now, sir, I know I am a sinner, I'm sorry to say, but through them I have been given hope, a new outlook on life. You may not know how it is to be alone, and along come some people and help you. I know them well, now. Thank God.

Only through them the inmates here received a Christmas present and they wished us a merry Christmas. They have given me personal things that I have prayed for. They always have a kind word for the men when they come. . . . The names of these fine people are as follows: Pastor D. Paul Ray, Mr. Wm. Slaymaker, Mr. Charlie Cloud, Mr. English.

KING CARRINGTON
 Florida

Pro: "Communications"

I just received the May 24 issue of the *Herald of Holiness*. For the type of material handled in this issue, I want to commend you for one of the best issues I have read.

I think the article by Elden Rawlings is appropriate. Then Dr. Chapman's article states again a principle which I think is needed today. On the whole, the masses are not swarming into our churches. Occasionally one hears of a church which is really breaking the barriers and growing rapidly. But on the whole, we need to change our methods to get the unchanging gospel message out—the message that tells of a Christ that is able to help one meet life of today with new hope, vision, and strength. . . .

ALLEN W. MILLER
 Oregon

Con: "Communication"

I appreciate your editorials in the *Herald of Holiness* for May 24. If I mistake not, we need many more of a similar nature. It seems to me that the carnal tendencies reflected in the "dog-eat-dog" philosophy mentioned in your editorial and the spiritual weakness of the Church constitute a

much greater hindrance to the spread of the gospel than does faulty communication. "The man on the street" is inhibited far more by willful disposition than he is by lack of understanding. At any rate, secularizing our program is not the answer. That not only fails to win souls to God but also backslides those who practice it. . . .

P. P. BELEW
 Illinois

Pro: Advertising

Your article entitled "Can We Use Mass Media?" is indeed timely.

For more than ten years it has been my responsibility to utilize local media in keeping our church before the public.

We have secured much free newspaper space, some radio spots, and spent hundreds of dollars on newspaper ads.

In retrospect this effort has not been in vain. However, your article clearly points to our failure in not actually telling the secular man what the Church can do to help him. . . .

May God use your article in awakening our church to the importance of mass media.

WILLIAM F. KNOWLES
 Tennessee

Pro: "Media"

I have just read your article "Can We Use Mass Media?" in the May 24, 1967, issue of the *Herald*.

I must say this is a timely and much-needed article. It is getting

harder to get the members who profess to be saved and sanctified to come to church, let alone outsiders.

I heartily agree that most of the so-called religious broadcasts over radio and TV are nothing more than right-wing politics. This has been my opinion for many years.

Carl McIntyre spends about one minute of his radio program on religion, about twenty-nine minutes attacking the president, the Supreme Court, the National Council of Churches, and just about everyone else he can think of. Billy James Hargis, Bob Jones, and a few others are just as bad.

I don't know how we are going to do the job, but we must convince those outside the Church that they need a personal relationship with Christ and that they are not doing God a favor by coming to church once in a while.

THOMAS G. CARSON
 North Carolina

Con: "Nazareneism"

I have a deep concern for our church and am afraid we are becoming a sect, worshipping doctrine and religious words, missing Christ. It may be painful to look at our faults, but it is much wiser than to blissfully continue and someday discover that we have missed our calling.

For seven years after I became a Christian, I have attended a Church of the Nazarene. I have felt a general lack of emphasis on Bible study or Bible exposition, allowing young people (and older) who have been in our church for many years to have little or no workable knowledge of God's Word.

Instead, there seems to be an increasing emphasis on "Nazareneism" at the expense of Christ. . . .

Numerous friends, Christians and non-Christians, tell me they could not help but feel as outsiders when visiting my church. Congregation members greet them with, "Are you a Nazarene?" Then, from the pulpit they have heard the name "Nazarene" much more frequently than the name "Christ." . . .

Our energies seem to have been channelled at strengthening our own denomination instead of increasing the family of God. We had better beware or Christ will direct hungry Christians out of the Church of the Nazarene into others which provide more growth and opportunity for service. The Church of the Nazarene will be left with many well-meaning, dedicated Nazarenes with little outreach and few dedicated Christians.

MARVIN C. MENGEL, M.D.
 Maryland



"My board unofficially feels I richly deserve a month's vacation, and has officially given me two weeks in August!"

ADAPTABILITY WITHOUT COMPROMISE

By Paul Culbertson

A mature Christian personality is marked by two seemingly contradictory traits: uncompromising firmness and wholesome adaptability. These are woven together into "flexible strength"—an apt term coined by Dr. Robert White to identify the healthy personality.

Uncompromising steadfastness, based on personal convictions, is needed to save a person from the threat of meaninglessness—the "existential neurosis"—so prevalent today. Every person needs a few basic, God-given, personally adopted convictions about life and its meaning, for which he is willing to live or die. And it may be easier to die for them than to live by them. It is still a question as to whether it is worse to be swallowed by a whale or to be nibbled to death by minnows. But a few God-given convictions are essential if we are to live "not somehow but triumphantly."

However, moral convictions need to be balanced by wholesome adaptability in human relationships. Note the counsel of the Apostle Paul to the saints of his best churches: Make "allowances for one another because you love one another."



Culbertson

"... 'fit in with' one another, because of your common reverence for Christ." "Accept life, and be most patient and tolerant with one another, always ready to forgive if you have a difference with anyone." "Wives, adapt yourselves to your husbands, that your marriage may be a Christian unity" (Ephesians 4:2; 5:20-21; Colossians 3:13, 18, Phillips).*

A personality marked by flexible strength is comparable to high-tensile steel. Here great strength is combined with adaptability. In contrast, the "cast-iron" personality is characterized by indiscriminate, inflexible rigidity. Among the more common examples are the "domineering," the "clinging vine," the "emotionally insulated," and the "social isolates." All are defending themselves against insecurity and anxiety.

How can we develop personalities of flexible strength?

1. Learn to think with clarity, discrimination, and courage. Have a

few convictions of your own which center in those values which ultimately matter most and will endure forever. Stand for these convictions, and having done all, stand!

2. In matters not involving moral convictions, and especially in human relations, cultivate the art of "fitting in" with others. This is particularly important as we grow older. Habits of resilient strength will serve us well in our sunset years. Remember: the older we are, the more like ourselves we become!

3. Be sure that the ultimate basis of your sense of personal security is grounded in a vital relationship to God through the Lord Jesus Christ. People who are unhealthily rigid are almost always very insecure people. Their compulsive behavior is a desperate defense against the resulting anxiety.

Adequate and ultimate security can be found only in God. Those who do His will will abide forever, and nothing can separate them from the love of God revealed in Jesus Christ our Lord.

4. Follow the pattern of Jesus, who personalized and lived out the ideal of flexible strength. Nothing could turn Him aside, not even good things that He might have done, from doing His Father's will. At the same time, there is no evidence of compulsive, neurotic rigidity in His relationships with people.

The Golden Gate Bridge, which spans the mile-wide Golden Gate at the entrance to San Francisco Bay, has been called the "most rubbery concrete-and-steel" structure ever built. In it are combined great strength and great flexibility.

The safety factor of the bridge is 2.6. This means that it could sustain a load 2.6 times heavier than would be placed upon it when it is fully loaded. Yet, under changing temperature, the center of the great 4,500-foot suspension span may rise and fall as much as sixteen feet as the yard-thick cables expand and contract.

If you and I would successfully span life's widening chasms and carry its ever-increasing loads, we will need personality structures of great strength (convictions) and great flexibility (adaptability). The Christian faith provides for both.

*From THE NEW TESTAMENT IN MODERN ENGLISH. © J. B. Phillips, 1958. Used by permission of the Macmillan Company.



DEDICATE CANADIAN CHURCH—Rev. H. L. G. Smith, superintendent of the Canada West District, preached the dedicatory sermon for the Lethbridge, Alberta, church. Rev. Glenn Boyce is pastor.

District Assembly Roundup . . .

CANADIAN GROWTH CITED

Superintendent Roy J. Yeider told delegates to the Canada Pacific District assembly that giving for all purposes exceeded \$150,000, more than a \$25,000 increase, and that sixty-five Nazarenes were added by profession of faith during the year.

General Superintendent George Coulter presided over the assembly held May 25-26 at Vancouver, British Columbia.

Five of the seventeen churches on the district received certificates indicating that they had contributed 10 percent of their income to world evangelism. Eight received evangelistic honor roll certificates.

Mr. Yeider also told of the organization of one new home mission church.

Rev. W. Warren Boyd was newly elected to the district advisory board.

Delegates elected to the General Assembly are Rev. Roy J. Yeider and Rev. Bill Bahan (ministerial); E. Grant Reist and C. W. Bartram (lay).

NOTE SWAZILAND INCREASE

Tithes and offerings increased and Sunday school average attendance was more than 1,000 higher than in 1966, according to Rev. E. B. Shongwe, district superintendent of Swaziland District.

Dr. W. C. Esselstyn, Africa field superintendent, presided over sessions held May 8-12 at Pigg's Peak, Swaziland, South Africa.

During the assembly "God broke through into our midst," said Rev. P. Pato, reporter. "The morning devotion was spontaneously prolonged to cover about seven hours. During this time there were earnest prayers offered to God, and thrilling testimonies followed," he said.

NORTHWEST ENROLLMENT UP

Delegates to the Northwest District assembly noted that their churches gave 10 percent for world evangelism, and had a net increase in Sunday school enrollment of 1,286.

Dr. Samuel Young, general superintendent presided May 3-4 over

sessions held at Spokane, Washington.

According to the report of Rev. Raymond C. Kratzer, district superintendent, giving for all purposes reached \$1.1 million. Per capita giving was \$189. Church membership reached 5,871, a net gain of 86.

Mr. Kratzer received "an excellent vote" for a four-year renewal call following his report, according to an observer.

Ordained were Rev. Thomas Paine and Rev. Donald McCarty.

Delegates to the General Assembly are Rev. Kratzer, Rev. Donald Peterman, Rev. Prescott L. Beals, and Rev. Robert C. Hempel (ministerial); Don Bartlow, Cecil Klein, Charles Flatt, and Orval Halley (lay).

981 NEW NAZARENES IN SOUTHERN CALIFORNIA

Southern California Nazarenes contributed \$2.7 million during the last assembly year, and welcomed 981 new members into fellowship, according to the report of Dr. Nicholas A. Hull, district superintendent.

Delegates to the sixty-first Southern California District assembly, held May 24-26 in Riverside, heard the superintendent give his eleventh report. Presiding was Dr. Hugh C. Benner, general superintendent.

District membership increased to 12,688, an increase of 251, and churches contributed \$305,000 to world evangelism.

Church schools enrollment is 27,082, an increase of 2,121. Southern California Sunday schools averaged 14,801 in attendance, an increase of 340.

A new church was organized at Eagle Mountain, California.

Newly elected to the district advisory board is E. P. Steel, a layman.

Ordained were Rev. B. E. Gebhart, Rev. Bill Greenelsh, and Rev. Harold Honea.

General Assembly delegates elected are Dr. Hull, Rev. Paul Benefiel, Rev. W. H. Burton, Dr. Ponder Gilliland, Rev. Robert Scott, Rev. Hoyle Thomas, Rev. Frank Watkins, and Rev. L. I. Weaver (ministerial); Eddie Anderson, Paul Crosby, Robert Foster, Ernie Owen, T. R. Partee, E. P. Steel, L. A. Whitcomb, and Lowell White (lay).

OF PEOPLE AND PLACES

DR. RONALD GRAY, dean of Canadian Nazarene College, and Cecil Paul, Eastern Nazarene College education professor, are teaching courses during the summer session at the University of Manitoba in Winnipeg. Both are guest instructors in the department of education.

JOSEPH MICHEL, a Yugoslavian emigrant, and superintendent of the Sunday school at Minneapolis (Minnesota) First Church, was among seven teachers in the U.S. to be

named an "outstanding biology teacher" by the National Biology Teachers Association. He is a graduate of Northwest Nazarene College, University of Minnesota, and University of South Dakota.

JIM D. KNIGHT, 1966 graduate of Trevecca Nazarene College will return in September as a full-time in-

structor in psychology. He was valedictorian of his class at Trevecca, and is finishing requirements in August for the master's degree in psychology from Peabody College.

A PROGRAM leading to the bachelor of science degree in elementary education and business administration is being instituted at

COMING IN OCTOBER!

... your 1967

PASS-ALONG issue of conquest



An evangelistic tool to help your teens reach their generation for Christ!

Use this handy order blank to order extra copies

IMPORTANT!

1. All orders MUST be received by August 15, 1967.
2. Shipment will be made by September 15, 1967.
3. Payment to be made 30 days after shipment received.

Please send _____ copies of the October issue of CONQUEST
PRICE: 12c each; 100 or more, ONLY 10c EACH

DISTRICT _____ Date _____, 1967

30-Day Charge Church N.Y.P.S. Personal

Check or Money SEND TO:
Order Enclosed \$ _____ Name _____

Church Location—City _____ Street _____
State _____

Church Name _____ City _____

Ordered by _____ State _____ Zip _____

Order enough for youth group **IMPACT** distribution

Your Order Must Be Received by **AUGUST 15**



PHOTOS BY LONDON STUDIO, AMMAN, JORDAN



GENERAL Superintendent G. B. Williamson, on a recent trip to the Mideast, dedicated a new church (upper left) in Amman, Jordan, following a ribbon-cutting ceremony (left). Rev. Berge Najarian, field superintendent, left, watches the ribbon cutting along with other Jordanian pastors. Dr. Williamson dedicates children (top) in the new Amman church. (Above) The general superintendent stands with Lebanese pastors he ordained. At far left in the photo is Dr. R. L. Lunsford, acting director of the Nazarene Bible school in Beirut; and second from left is Rev. Don DePasquale, Middle East district superintendent.



Trevecca Nazarene College with the class of 1968. The degree will be in addition to the bachelor of arts degree. The bachelor of theology degree has been discontinued. It was replaced by the bachelor of arts degree with a major in religion.

LEONARD WHIPPLE, lay evangelist, spoke recently to Akron District Sunday school superintendents during a two-day retreat at Kent, Ohio.

PASTOR Earl Lee recently welcomed into membership at Pasadena First Church three teen-agers who represent fifth-generation Nazarenes. They are Kathy Weatherby, daughter of Mr. and Mrs. Ivan Weatherby; and Mike and Jeff Christensen, sons of Dr. and Mrs. Val Christensen.

REV. J. A. BIGGS, pastor at Lewisburg, Tennessee, was elected recently to a two-year term as mayor. He was installed after defeating two opponents in a special election.

FORMER CONGRESSMAN Brooks Hays was the principal speaker at a Leadership Training Conference and Workshop held recently on the campus of Trevecca Nazarene College. Tennessee Governor Buford Ellington introduced the former congressman from Arkansas. Among other speakers at the conference were Dr. Paul

Bassett, West Virginia University; Harlan Heinmiller, a General Motors administrator; Mary Latham, director of Nazarene audiovisuals; and Dr. Trafton Williams, director of testing and guidance center at Trevecca.

MISSIONARY Elmer Schmelzenbach spoke recently at the fifth annual breakfast of the business and professional Sunday school class of the Upland California, church.

MRS. MADELYN WALL has been appointed as instructor of mathematics at Trevecca Nazarene College.

DR. STANTON Parry, professor of economics and business administration at Trevecca Nazarene College, has been awarded a National Science Foundation Fellowship. He is attending the summer institute for college teachers of economics at the University of South Carolina.

DARREL W. GASH, a graduate of the North Texas State University school of music, and a public school teacher near North Little Rock, Arkansas, has recently joined his father, who is minister at North Little Rock First Church, as minister of music. His father is Rev. Wayne T. Gash.

REV. OSCAR H. Eller, pastor of the Arona (Pennsylvania) church,

recently received his master of education degree in counseling from Indiana State College of Pennsylvania.

BILL J. BAKER, C.L.U., and minister of music at Fort Worth (Texas) Northside, attended recently a meeting of the Million Dollar Round Table, an international organization of the world's leading life insurance salesmen. The meeting was held in Lucerne, Switzerland.

THREE OLIVET Nazarene College graduates have been accepted to medical school study. They are Christine Brandon, Fairfield, California; Evangeline Tomlinson, St. Marys, Ohio; and Larry Shoemaker, West Helena, Arkansas. Miss Brandon has been accepted by several medical schools; Miss Tomlinson, Ohio State University medical school; and Shoemaker, the University of Arkansas medical school.

APPROXIMATELY two hundred mothers were guests of their daughters recently at Olivet Nazarene College's mother-daughter weekend, May 12-14.

REV. NATHAN Adams, pastor at Frankfort (Indiana) First Church, returned in early June to preach in St. Peter's Church of England, in Rugby, Warwickshire, England. The

invitation is the result of a warm friendship which resulted between Rev. Peter Larkin, rector of the church, and the Indiana pastor. When Adams became ill in Rugby in 1965, the church provided housing for Mrs. Adams.



Corbett

EVANGELIST C. T. Corbett marked 43 years in the field of evangelism in early May, during which time he travelled 3 million miles in 30 nations, speaking 17,000 times in 927 revivals. He has been involved in the organization of 44 new churches and has helped to lead thousands to a spiritual experience.

FORTY-THREE persons from the Overland (Missouri) Church in St. Louis visited Nazarene headquarters in Kansas City recently. Rev. A. R. Aldrich, pastor, said it was the first time for many of the people to see the world headquarters of the church.

OFFICIALS at Trevecca Nazarene College recently dedicated the new college station, WNAZ-FM, which is broadcasting two hours daily.

MR. AND MRS. David L. Wade, Elkhart, Indiana, celebrated their fiftieth wedding anniversary recently.

DR. HOMER J. Adams, formerly dean of arts and sciences at Trevecca Nazarene College, is the new academic dean of DeKalb College, Clarkston, Georgia.

LAUNCHES TEXTBOOK

The Book Committee at a recent meeting launched the sixth in its college textbook series. It will carry the title *Exploring Christian Education*.

The senior editor named was Dr. Elwood Sanner of Northwest Nazarene College. The writing team includes Dr. J. Ottis Sayes, Olivet Nazarene College; Dr. Ronald Gray, Canadian Nazarene College; Dr. F. Franklyn Wise, Malone College; and Dr. Chester O. Galloway, newly appointed head of the Religious Education Department of Nazarene Theological Seminary.

The advisory board of the project includes, in addition to the above, Dr. Kenneth Rice, Department of Church Schools; Dr. James Hamilton, Pasadena College; Dr. Harvey J. S. Blaney, Eastern Nazarene College; Prof. Tom Barnard, Bethany Nazarene College; and Prof. Koy Phillips, Trevecca Nazarene College.

NEWS OF RELIGION

You Should Know About . . .

MORE THAN 30,000 middle-class Americans are living in plural marriages, or polygamy, and the practice is increasing. The majority of plural households are in Utah, where 72 percent of the population belongs to the Mormon church. The study was reported in the June issue of *Ladies' Home Journal*.

SCHOOL OFFICIALS in Coos Bay, Oregon, broke up an impromptu cocktail party at a playground and suspended twelve sixth graders, including three girls. The principal said the children mixed different kinds of drinks taken from their parents' bottles at home and stored it near the school playground.

NEW YORKERS are taking a second look at their recently established state lottery, and some don't like what they see. The *New York Times* holds that every one of the state's 7 million taxpayers will have to buy four lottery tickets a month—approximately \$50.00 worth of tickets a year—for the lottery to reach its pre-election promises. The promises? \$360 million annually, of which \$180 million would go to public school aid.

THE SALVATION ARMY in New York is trying to help out on the goal toward funds for education. They call it a "positive dissent" to the lottery. Each of the 5,000 Salvationists there is being asked to give \$1.00 to a "conscience fund" for education, instead of buying a lottery ticket. The Salvation Army believes, according to a recent statement, that "since all gambling is motivated by selfishness, it runs counter to the Christian expression of love, respect and concern for one's fellow man."

A JEWISH-AMERICAN psychiatrist, Dr. Eric Fromm, said recently in Geneva that Christians avoid criticism of Jews because of fear of the charge of anti-Semitism. This leads to a loss of objectivity, he said. Just prior to the Arab-Israel war, Fromm said Nasser's strong language against the Jews and Israel should not be interpreted as much more than talk.

EVANGELIST BILLY GRAHAM says he's interested in starting a Christian university, with schools of law, foreign affairs, and journalism. "I'm really interested in building a great Christian university such as Harvard, Dartmouth, or Brown were meant to be," he said recently in San Diego, California. "I mean a full university that would have a school of law, a school to train diplomats for foreign service, and a school of journalism." Mr. Graham recently preached the dedicatory sermon for the Oral Roberts University at Tulsa, Oklahoma.

"DOES ANYTHING GO?" asks the *Chicago Tribune*. A "folk-rock" combo, named the Drunken Lords, became another of a mounting number of teen groups to be invited to lead public worship, this one in New York's St. James Episcopal Church. A drummer, three guitarists, and a singer performed their own music settings of familiar prayers. "We've never quite had anything like this," the pastor observed. "I think that anything that drags people into church is O.K., don't you?" a mother of one of the teens said. The *Tribune's* answer was, "No, we don't."

THE LARGEST interdenominational audience (25,000) in Winnipeg's history turned out to hear Billy Graham in the final service of his Centennial Crusade there. Meanwhile, in Seattle, a top attendance of 6,900 in one service heard Graham's brother-in-law, Rev. Leighton Ford, a Canadian, speak during a three-week crusade.

GRAHAM IN WINNIPEG





MEMBERS OF THE recently organized Bresee Fellowship on the campus of the University of Michigan are (from left) Ken Bryant, graduate student in Spanish; Jim McDaniel, doctoral student in engineering; Dr. Daniel T. Snyder, faculty advisor, and assistant professor in the School of Dentistry; Ruth Springer, graduate student in linguistics; Pastor Robert W. Helfrich; and Lois Edwards, a doctoral student in biophysics.

* * *

At University of Michigan . . .

CHURCH EXTENDS CAMPUS MINISTRY

"Members of University Church of the Nazarene are united in their commitment to build a church that will minister to the spiritual needs of a university city," said Rev. Robert W. Helfrich, Ann Arbor, Michigan, recently.

With the direction of his ministry established, and the congregation in full support, the pastor will hopefully further extend the influence of the church to the University of Michigan student body. Regularly attending the church, which is located a scant block from the campus, are a faculty member and his family, and a nucleus of students.

Mr. Helfrich's statement came with the announcement of a newly organized Bresee Fellowship under the sponsorship of the local N.Y.P.S.

Dr. Daniel T. Snyder, an assistant professor in the university School of Dentistry, and faculty advisor to the organization, explained that "the Bresee Fellowship is the outstretched arm of the church reaching toward the university, ministering to the spiritual needs of its students."

Activity of the Fellowship will be centered on a weekly noon-hour seminar in the educational unit of the church. Students will bring their lunches, and are encouraged to pack an extra sandwich for a friend.

Pastor Helfrich, a graduate of Eastern Nazarene College, will lead the weekly discussion of topics chosen by the Executive Council for intellectual stimulation and spiritual relevance.

The program is designed for spiritual growth, Christian fellowship, and outreach into the university community.

The church, Dr. Snyder points out, "is more than a meeting place for the Bresee Fellowship. It is a congrega-



tion of members and friends concerned for the spiritual welfare of Christian students at the university and for the reaching of others for the Master.

"It supports prayerfully and financially the Bresee Fellowship as part of the total program of the church and concurrently meets all the commitments of a local church."

The Bresee Fellowship is organizing a summer campaign to contact new students coming to the university in the fall. Pastors who knew of students coming to Ann Arbor next year are urged to notify University Church.

The recruitment campaign will culminate in a reception for students on Sunday, September 17. Participating will be members of the Bresee Fellowship, representatives of the Campus Crusade for Christ, and members and friends of University Church.

A week later, Christian Education Sunday, September 24, General Superintendent George Coulter will preach the dedicatory sermon for the building.

Founded nearly three years ago under the leadership of Rev. J. A. Weeks, and Dr. E. W. Martin, superintendent of the Eastern Michigan District, the church began services on Sunday afternoons in the present building.

The congregation took full occupancy in January of this year at an investment of \$55,000, and closed the membership charter on Easter Sunday with fifty-two members.

"Ann Arbor's 67,000 residents and 33,000 University of Michigan students combine to offer University Church an unparalleled challenge to fulfill the imperative of the Great Commission," said Pastor Helfrich.—Donald L. Young.

REV. J. W. SHORT DIES

Word has been received that Rev. J. W. Short, retired Nazarene elder of Greenfield, Indiana, died Sunday, June 18, of a heart attack. He was a former pastor and district superintendent.

HONORS LIST LENGTHENS

In addition to students listed in the June 21 issue, the following were graduated with honors from their respective colleges:

EASTERN NAZARENE COLLEGE—Mrs. Patricia Smith Price, Falls Church, Virginia (valedictorian); David Edward Bowen, Cleveland, Ohio (salutatorian); Mrs. Junianne Janet Hall, Canton, Massachusetts; David Lee Moore, Russell, Pennsylvania; Patricia Ann Mott, Cedarhurst, New York; Michael Lee Shetler, High Point, North Carolina;

Tyrus Kenneth Blount, Redondo Beach, California; David Allan Bower, Braintree, Massachusetts; Grace Elizabeth Dankelman, Indianapolis, Indiana; William Bradley Gough, Media, Pennsylvania; Christine Ruth Kilpatrick, Manchester, Connecticut;

Kathleen Norma Kilponen, Leeds, Maine; Daniel Gordon Lutts, Wollaston, Massachusetts; Richard David McCloy, Broomall, Pennsylvania; Eunice Meier, Louisville, Ohio; Janet Ellen Murray, Falls Church, Virginia; Phoebe Frances Phillips, Alliance, Ohio; Brenda Holly Morrill, Bristol, New Hampshire.

OLIVET NAZARENE COLLEGE—Patricia Lynne Glancy, Richard Arthur Ungerbuehler, Judith Kay Andrews, Frank Charles Cox, Faith Roberts Freeman, Diane Kerr Schroeder, Larry David Shoemaker, Helen Evangeline Tomlinson, Judith Davison Whitis, Gerald Eugene Wright, John Frederick Abraham, Charles Wayne Beavin, Karen Janelle Casey, Sharon Rose Chalfant, Holly Ruth Crist, Hugh Calvin DeCamp, Wesley Moore Jetter, Mary Sue Jones, Karen Sue Larkins, Doreene G. Mourer, Leila Ruth Raske, Larry G. Rindt, Lester Ray Smith, Claude L. Snodgrass, Patricia Ruth Wiseman.

COLLEGE LEADERS MEET

College administrators from Trevecca, Eastern, and Olivet Nazarene colleges and Dr. Willis Snowbarger, executive secretary of the Department of Education, met May 12-13 with Mount Vernon Nazarene staff to discuss curriculum and student services for the new college in Mount Vernon, Ohio.

The meeting was initiated by the Mount Vernon college to determine how other colleges organized curriculum, planned for library needs, and evaluated transfer students.

Representatives from seven other state and church-related colleges in the Mount Vernon area were also present for part of the meeting.

Next Sunday's Lesson

By A. Elwood Sanner

MEN WITH GOOD NEWS

(July 9)

Scripture: Acts 14 (Printed: Acts 14: 8-18)

Golden Text: Acts 14:15

What did it cost Paul and Barnabas to bring the good news to Lystra? Why was it worth the effort?

Synopsis: Paul and Barnabas moved on, evidently by foot, from Pisidian Antioch, to Iconium, Lystra, and Derbe. The Galatian letter was probably written to this cluster of churches. In Antioch, Paul had preached to those who had a knowledge of the Old Testament. His sermon in Lystra was addressed to pagans. The apostles again experienced vicious persecution, but their message of good news produced a harvest of believers, including Timothy.

The "good news": its price tag

At great personal cost and effort, Paul and Barnabas evangelized the south Galatian cities, only to be maligned and mistreated.

There was the *pain of misunderstanding*. Unbelievers poisoned the minds of the hearers until the gospel was turned into something evil (see Mark 3:29-30). There was also the *price of integrity*. When the people of Lystra acclaimed the apostles to be gods, they denied it with vehemence and gave glory to the living God. And there was the *sting of rebuff* as well. One moment worshipped as Hermes, the voice of Zeus, the next moment Paul was stoned and left for dead.

The "good news": its payoff

It seems that God's good news of redemption is costly to proclaim. Is it worth the price? Paul and Barnabas felt amply repaid.

They knew the *joy of witnessing*. Whether in a one-to-one encounter or with a great congregation, the one who "preaches the gospel" finds within the quiet assurance of the Spirit. They found also the *strength of grace*. As Paul recalled years later (II Timothy 3:11-12), his persecutions at this point were brutal. "But out of them all the Lord delivered me."

The real payoff was in the *fruit of their toil*: a "great multitude . . . believed." With what joy, then, did they retell back at the home base "all that God had done with them"!

The Answer Corner

Conducted by W. T. Purkiser, *Editor*

What is the meaning of Romans 14:22, "Happy is he that condemneth not himself in that thing which he alloweth"? Does this mean that I am at liberty to do anything and follow any whims—that I may choose to indulge in pleasures or activities scripturally wrong and morally questionable, just so long as I don't let myself be condemned and just so I keep a gay and happy spirit?

Romans 14:22 most certainly does not mean that you may do anything scripturally wrong or morally questionable, however gay and happy you may be about it, or however much you shrug off (or try to) the condemnation of conscience and the Spirit. Your question, I realize, is rhetorical, and demands a negative answer.

The subject of Romans 14 is not those acts or practices that are scripturally wrong or morally questionable. Paul is dealing with those areas of conduct about which the Scripture is explicitly silent, and about which the consciences of equally good people differ.

The examples he gives are eating meat and observing religious days (apart from the weekly Sabbath). Equally good Christians were vegetarians or meat eaters, and equally good Christians observed the Passover feast or did not observe it. In our day, some very fine

people have scruples against drinking coffee or wearing neckties, while equally dedicated Christians do both.

Paul makes three points: (1) the scrupulous must not judge those who do not share scruples of this kind, and those who are "strong" must not despise the scrupulous; (2) the scrupulous must not engage in what to them are questionable practices, no matter what others do; and (3) if any compromise is necessary for the unity and charity of the church, the "strong" must yield the point, since the "weak" cannot compromise their convictions without sin.

The verse you quote, in this context, means: "Happy is the person who lives with a conscience void of offence before God and man, who stays out of the area of the 'morally gray' and walks uncondemned in the light as God gives him to see the light."

What right, if any, do we have to say to one seeking heart holiness that "the altar sanctifies the gift"?

The particular phrase you quote is found in slightly different form in Matthew 23:19, and has primary reference to the hallowing of sacrifices and gifts brought to the altar in the Temple.

However, the principle is true, and Hebrews 13:8-13 (specifically v. 10) identifies Christ as our Altar, and His shed and sprinkled blood as the basis of our sanctification. Paul also said that

Christ is made unto us "wisdom, and righteousness, and sanctification, and redemption" (I Corinthians 1:30).

Use it to encourage faith, not as a logical exercise to back a seeker into a corner. If it doesn't stimulate faith, try other promises such as Matthew 5:6; 11:28-30; John 6:37; I Thessalonians 5:23-24; and I John 1:7.

I recently heard the claim that, when the disciples voted to elect Matthias to replace Judas, they were not in accord with the will of God because the name of Matthias is not mentioned again in the New Testament. Is this correct, or just someone's opinion?

It has been widely taught, but I would have to classify it in the realm of opinion rather than as a teaching of the Bible.

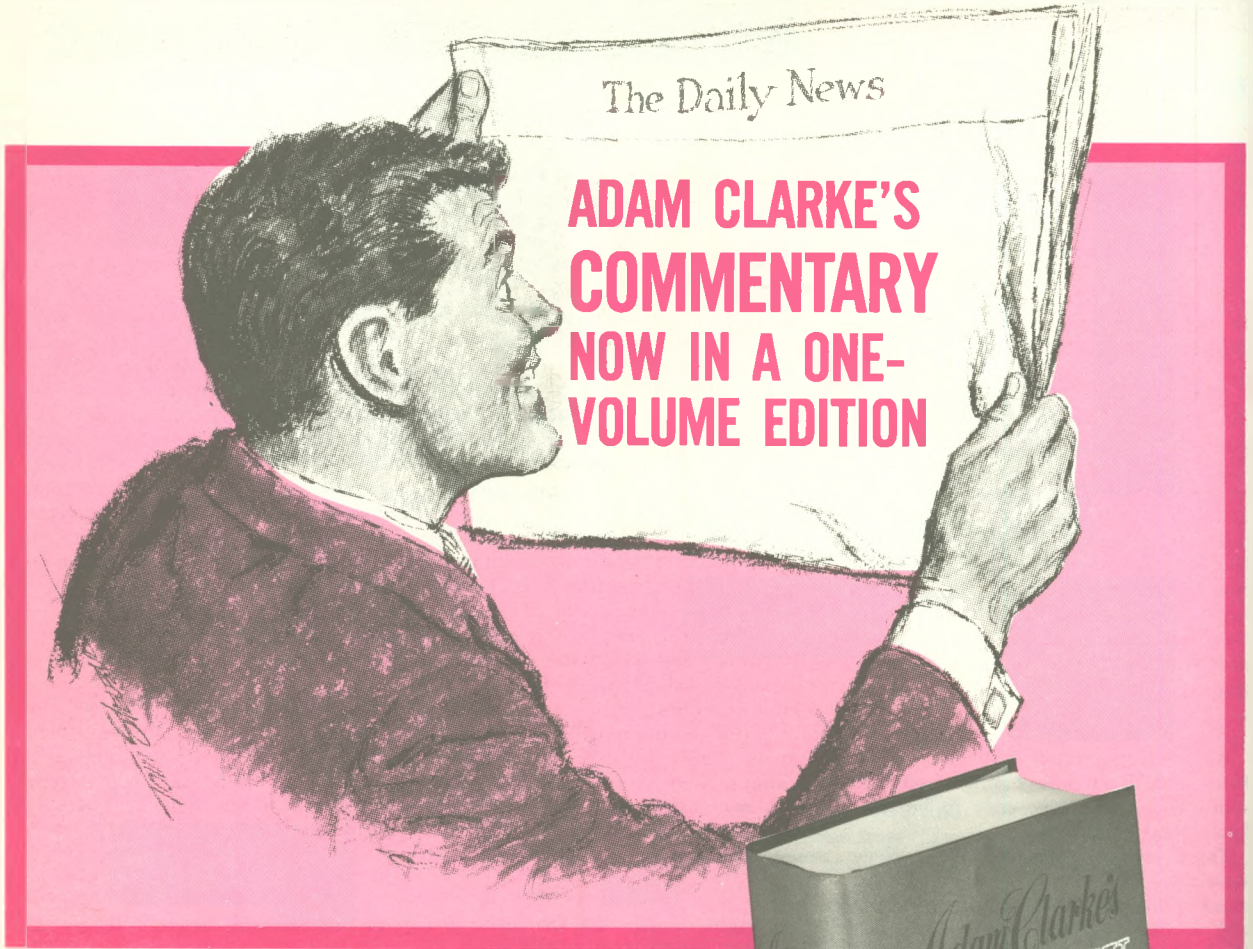
Even then, the opinion may be better than the reason given for holding it. Not only is Matthias unmentioned in the remainder of the New Testament; the same is true of Andrew, Philip (the Philip of Acts 6:5 was not one of the Twelve), Bartholomew, Thomas, James the son of Alphaeus, Lebbaeus Thaddaeus, and Simon the Canaanite.

The view you mention often includes the idea that Saul of Tarsus had been divinely selected to be the twelfth apostle.

But apart from this speculation, I see no evidence that Peter was out of the will of the Lord in leading the way to round out the number of apostles (defined as those who had been with Jesus from His baptism, and who were witnesses to His resurrection, Acts 1:22) to the original twelve the Lord had selected.

REV. FRED THOMAS
177 MARSHALL BLVD
LEHART, MO 64514

*Welcome News to Pastors,
S.S. Teachers, Bible Students*



**ADAM CLARKE'S
COMMENTARY
NOW IN A ONE-
VOLUME EDITION**

Skillfully abridged by **RALPH EARLE, Th.D.**,
Professor of New Testament at Nazarene Theological
Seminary, from the original six-volume set.

Making available the marrow of a monumental work
by the "Prince of Commentators."

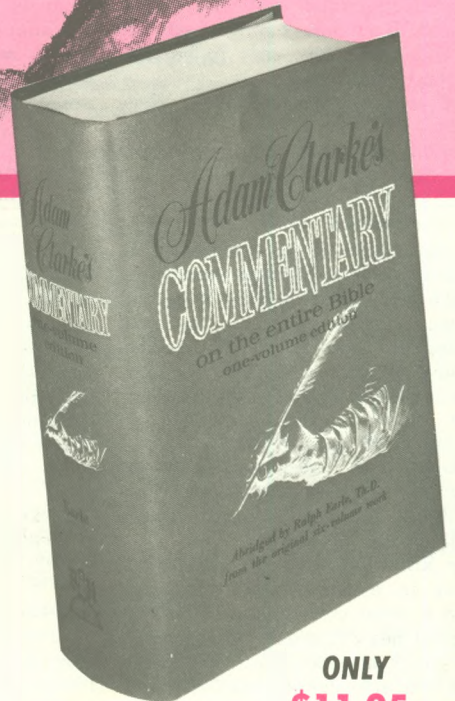
Only dated and extraneous material has been omitted.
Actual words of Adam Clarke have not been changed,
except to modernize expressions or insert words for a
more complete meaning.

"For those limited by time or means, Dr.
Earle's one-volume abridgment is a must."

G. B. Williamson
General Superintendent, Church of the Nazarene

"The spiritual values of these historic six vol-
umes come through even more with the out-
dated parts left out."

W. T. Purkiser, Editor, "Herald of Holiness"



**ONLY
\$11.95**

Handsomely bound in a fine-quality buckram with 14-karat gold-leaf stamping and tinted endsheets and top edge. Printed on Mead Imperial Wove paper stock. Page size, 6½ x 9½". 1,356 pages.

Price slightly higher outside the continental United States

Includes General Preface by Adam Clarke and Sketch of His Life

Send for a FIRST EDITION Copy AT ONCE

NAZARENE PUBLISHING HOUSE

POST OFFICE BOX 527, KANSAS CITY, MISSOURI 64141

Washington at Brea, Pasadena, California 91104 • IN CANADA: 1592 Bloor Street, West Toronto 9 Ontario