ANY WINNING FORCE must take and keep the initiative. Defensive tactics never win victories. This truth is convincingly proved in the Church of Christ. Jesus commanded His Church to advance without consideration of the risks involved. The preservation of His own was to be secured by His promise, “Lo, I am with you.” But the promise was given on condition that His disciples obey His command, “Go ye into all the world.” Faith and moral fibre are strengthened in active combat against all evil. Acquiescence fosters weakness and invites defeat. The gates of hell shall not prevail against a militant Church.

Keeping the initiative calls for bold daring, calculated risks, willingness to sacrifice even unto life itself, the will to win, and unconquerable faith in God.

Mandates were given in Portland for the Church of the Nazarene to attack vigorously and with determination on all fronts. In world evangelization the order is Forward March. The Department of Church Schools is the vanguard. March to a Million requires 7 percent gain, yearly. Commensurate with the average gain for the last four quadrennia, the Department of Home Missions proposes the organization of five hundred churches by 1968. To spark the advance the Department of World Missions sent two teams of preachers and singers to Latin American and Caribbean countries for summer campaigns. They report enthusiastic response in attendance and conversions. Forty-three new missionaries will go to their assignments by the year's end. Building of homes, schools, clinics, hospitals, and churches continues in more than forty areas. The goal of $22,000,000 was accepted to pay the costs.

Revival and witnessing is the challenge from the Department of Evangelism. Campaigns are beginning, implemented by appropriate literature, led by hundreds of evangelists, planned by thousands of pastors, and reinforced by fasting and prayer by tens of thousands.

There were almost startling directives for aggressive action in the field of Christian education. It was urged that churches accept educational budgets of 5 percent of monies expended locally, less cost of buildings and debt service. A full-time executive secretary of the Department of Education, as soon as feasible, was recommended.

Provision was made for two junior colleges with supporting zones to be inaugurated upon direction of the General Board and the Board of General Superintendents. These will reach many of our youth who would not otherwise attend a Nazarene college and will feed the upper classes of the senior colleges. Thus total college enrollment will be measurably increased. The General Assembly further provided for a Bible college to serve the entire denomination. Its purpose will be to provide training for many of our youth and young adults who would be unable to pursue the college-seminary route to ordination and full-time Christian service. This action anticipates the needs for the next decade. Then further expansion will be in order.

On all fronts defense of the status quo was rejected as a policy. Frontiers in evangelism and education were pushed back to a new horizon. It is no time for whimpering self-pity or cringing fearfulness. Heroic loyalty and cheerful sacrifice are to be the hallmark of courageous leadership.

We are dedicated to a course which leads into a prosperous tomorrow. Our organization is geared for growth.

“In the Power of the Spirit!”

General Superintendent
Williamson
“IT IS the most dreadful disease in the world!” This was the opening statement of one of our good hymen in addressing a Sunday school meeting. And then he coined a new word, for he called this spiritual malady Sanctinemia.

“Sanctinemia” is infecting too many professing Christians in this day. There are many symptoms, but all result in weakening our spiritual living. It strikes those who testify to being sanctified wholly. Basically, “sanctinemia” means an anemic, weak, or spurious experience of holiness.

I cite for you some of the symptoms:

A lack of faith—not really believing God means what He says. This can be applied to reliance on His promises in times of need or a refusal to believe His judgments on continued disobedience.

A haphazard prayer life—failing to hold communion with God. Prayerlessness is always the prelude to spiritual paralysis. The soul cannot thrive when times of devotion are neglected or deliberately passed over.

Neglect of reading God’s Word. This is a dangerous path to pursue. The Psalmist said: “Thy word have I hid in mine heart, that I might not sin against thee” (Psalms 119:11). An open break with God is waiting down this road of carelessness.

Bypassing the means of grace without honest reason. This means to miss the services of the church, such as Sunday school, worship, Sunday night evangelism, prayer meetings, or revival services. It means to discount the paying of the tithe or the giving of offerings.

Conforming to the world for the sake of being like the world. Pitfalls await the soul down this way. It winds away from God and exemplary Christian living.

Failure to witness to the lost about us. The keen edge of inner assurance is soon lost in not using the opportunities God permits to come our way.

These, and other symptoms, indicate “sanctinemia.” It infects and affects every life it touches. Nazarenes are not immune!

The day in which we live demands strength if we are to make an impact for our Lord. Evil forces have created perils beyond number, seeking to attract everyone that they can. The professing Christian must not lend unrighteousness any support. Remaining weak spiritually assists evil instead of deterring it.

“In the power of the Spirit” is the call to Nazarenes across this new quadrennium. Surely this tells us all that our church stands on a basis of strength, divine strength! However our programs, our slogans, our facilities will remain just so many words, so many catchy phrases, so many buildings and materials, unless we arise and go forth in strength. An anemic presentation of the gospel or a spurious witness to a second definite work of grace will not move a lost community. It cannot!

The infection of “sanctinemia” must be stamped out in Nazarenedom. The cure is ever present. Hear the clarion call of God’s Word: “Not by might, nor by power, but by my spirit, saith the Lord of hosts” (Zechariah 4:6). It is the measure of the Spirit of God which indwells our being that keeps us spiritually strong. His continual presence is the only cure for “sanctinemia.”

The prophet Haggai states it well: “According to the word that I covenanted with you when ye came out of Egypt, so my spirit remaineth among you: fear ye not” (Haggai 2:5). God’s Holy Spirit remains among us or with us, as we are faithful to the covenant we made with Him. How important then becomes our faithful obedience to the vows we made with God and the church!

I once heard of a man who said he was ready to be a failure for God. I cannot accept this as being God’s plan. Too great a price has been paid by the Son of God that we who profess His name should be failures or weaklings in the ways of grace.

We do not have to live in continual defeat or weakness. Nor can the Holy Spirit find an effective channel through our lives when they are spiritually anemic. Rather, God intends for us to be whole, sound, and abounding in grace. “Now the God of peace, that brought again from the dead our Lord Jesus, that great shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do his will, working in you that which is well pleasing in his sight, through Jesus Christ: to whom be glory for ever and ever. Amen” (Hebrews 13:20-21).

There it is! This is God’s plan! We have been brought from the death of sin, to life, by the precious blood of Christ. Why? That we might be “perfect in every good work,” and that we do that “which is well pleasing in his sight.”

So away with the demoralizing effects of “sanctionemia”! They have no part in sanctified living. Paul admonished the Corinthian Christians, “Watch ye, stand fast in the faith, quit you like men, be strong” (I Corinthians 16:13).

“In the power of the Spirit” we can be spiritually healthy. “In the power of the Spirit” we can grow!

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SANCTINEMIA

By HAROLD E. PLATTER, Pastor, Dundee Hills Church, Kansas City, Missouri
Dreams and Visions

by DAVID L. FLETCHER
Nazarene Layman
Bethany, Oklahoma

... your old men shall dream dreams, your young men shall see visions (Joel 2:28).

SOME MEN see visions; others only dream dreams. The scripture classifies the former as "young men"; the latter, "old men."

Herein lies one important difference between youth and old age: "old" men (regardless of chronological age) are content to sit idly and revel in the glories of past experience when the sun shone brightly and life was a real challenge. No time for dreaming then; there was too much to be done, and they were impatient to see things come to pass. Those were the "good old days," but those days are gone now. They smile to themselves and dream on.

Some men like to dream of what might have been, had circumstances only been in their favor. Such men are also "old." They do not possess the grit and determination to surmount the obstacles that are certain to arise on the road that leads to success. To the young at heart, difficulties only make the victory more glorious.

The world is moved by young men who refuse to give up at any cost. John Wesley had to preach in the open fields when the Church of England closed her doors in his face. William Booth and his wife, burdened for the lost in London's most tragic slum section, found it necessary to step out by faith in order to begin the work now known as the Salvation Army. Men like these always find a way where there is none, because youth refuses to believe that impossibilities exist. For them, faith is easy. They are the ones to keep the church alight.

Some people never grow old but maintain the same youthful spirit and outlook throughout life. Fanny Crosby, the blind hymn writer, is a beautiful example. At the age of ninety-four, only a few moments before she herself went to be with her Lord, she wrote a poem of consolation to send to a loved one who had just passed through the valley of the shadow.

Visions speak of the future; dreams speak of the past. The kingdom of God cannot thrive on merits of the past alone but must move forward with the hope of greater things yet to come. We must have young men who will pray down a vision and strive to meet its challenge. As long as these are among us, the future is bright. When they are gone, we are doomed.

The Cover . . .

As the cross of Jesus the Christ stands symbolic of God's proclamation of freedom from sin, so the bell in Independence Hall, Philadelphia, Pennsylvania, with its inscription, "To Proclaim Liberty," has become a national symbol of the Declaration of Independence and the right to pursue personal and national destiny in freedom. The Philadelphia District of the Church of the Nazarene, lying in the eastern part of the state of Pennsylvania, lists 69 churches, 4,554 members, with a Sunday school enrollment of 9,785. Rev. James E. Hunton is the district superintendent.

Faith Made Strong

The trial of our faith, in the Scriptures we are told, is exceedingly precious, more precious than gold: Though it be tried as it were by fire, He will keep and sustain by His mighty power. To him who o'ercometh in the midst of the strife, A reward will be waiting—the crown of life!

By JUANITA CALDWELL
HER HAIR was blond and it curled about her face in natural waves. Her eyes were of the deepest, most winsome blue. But she was one of the most unattractive persons I have ever known!

There was a certain sharpness in her eyes. Her mouth was held in a straight line; and the rigidity of her set expression completely obscured her physical good looks.

The most common words that I remember coming from her tensed lips were: "I just can't forget!" And then, again, would come the story of an injury which she had unjustly received. It always began—and it always ended—with the same words heaved out with a throbbing sigh: "I just can't forget!"

In the midst of a bower of honeysuckle, climbing roses, and fragrant lilacs, she would talk only of her injustice. She never noticed the beauty about her; she never sensed the sweetness in the air; she never heard a bird's trill; she never understood the kindnesses of her friends, for she was so mentally occupied with "not forgetting!"

Because of a painful wrong, she had locked herself up in the prison of remembering and thus barricaded herself from all the joy and happiness which life offered to her just for the taking. She couldn't forget long enough to live!

We are all gifted with memory. And through life's varied experiences we must constantly be choosing what we will place within our album of memory and what we will discard into the forgotten. The choice that we make can be either a virtue or a vice.

When we forgive someone and also forget, we are the possessors of a Christian virtue. But when we "forgive" someone and refuse to forget, we are victims of a vice. For if we do not choose to discard the memory of an injury or wrong, then we are holding a grudge, and any forgiveness we say we have is hollow and meaningless.

In a recent conversation with some old friends, a date was mentioned which had brought a painful experience to one of them. Realizing my slip in bringing up this bitter time for her, I hesitated in embarrassment.

Her eyes dancing, she quickly picked up the conversational threads by saying, "Yes, I remember that time. It was just coming springtime. I know because I went for a walk in the park in the late afternoon; and a plump red robin came down and sat beside me!"

Surprised at her handling of the situation, I asked about it later.

She smiled.

"I cannot choose the experiences which come into my life, but I can choose what I will remember. For that time, I chose to remember the robin. I discarded the bitter words."

She looked at me a moment and then said thoughtfully: "Do you know, I honestly can't remember what was said! I wanted to tell you—and many times since, I have wanted to pity myself by going back to review that painful picture, but I have always refused. Whenever that time comes to my mind, I force myself to think about that red robin and how beautiful he was! Funny, I guess, but I do smile when I think of that time now—and I really can't remember the things that were said!"

"I can't remember!" My mind went over and over those words after leaving the home of my friend. "I can't remember!"

Unlike the other woman, she had refused to have the pages of her memory album cluttered with bitter words, hurt feelings, or pain. Instead she had placed on her memory's page a plump red robin, which brought a smile to her lips.

My other friend had filled her memory album with the griefs and grievances of the past; and in the time of turning memory's pages, she cried and suffered torment.

Not only was she the loser by weeping over memory's pages, but her mind was so taken up with bitter remembrances that she had no room for the blessings of the present. Turned inward, she could not take in the delightful rumble of a toad-frog's song, the sound of children's voices singing in the gathering twilight. She could not notice the fragrance of summer rain, the perfume of a red rose. She could not comprehend the beauty of a spangled sunrise or the wobbly wonder of a child's first step.

There is an old Chinese proverb to the effect that we cannot keep the birds from "flying over our heads," but we can "keep them from making a nest in our hair." So cherish the treasures of life in your heart and head. But when an unpleasant, painful experience comes to mind, remember to forget it!
MEN from all levels of our culture, whether in government, commerce, religion, or education, are striving to give our society the best "image" possible. Image is what we want people to believe about an institution, government, or a denomination. To give a proper image is one goal of most men. I wish it were possible to be sure the image we see is the real one.

I am reminded of a Bible quotation, that we were made in the image of God. Paul states, "And as we have borne the image of the earthy, we shall also bear the image of the heavenly" (I Corinthians 15:49).

Recently Mr. Harold Stassen said, "The A B C's of evil in America today are A—Atheism, B—Birchism, and C—Communism."

A—Atheism, to a people who declare, "In God We Trust," robs us of the greatest heritage man has ever enjoyed and takes from us the personal, intimate relationships we cherish most in life.

B—Birchism breeds hate, suspicion, and bigotry behind the cloak of righteousness and patriotism.

C—Communism, with its godless doctrines of materialism, overthrows governments, enslaves and murders millions, destroys morals and human dignity, closes church doors, and declares God a myth.

The A B C's of evil leave us a poor image to fashion our life by. However, we hate the A B C's of the image of good.

A—Affirmation. It is good discipline from time to time to affirm our belief in God the Father, Son, and Holy Ghost, to affirm our position in the glorious fundamentals of God's eternal Word, to let it be known at home and abroad, "This I affirm."

B—Bible. Its pages are the light of heaven, whose promises glitter like the stars of the sky. Here is a remedy for all sin, peace with God and our fellowman, forgiveness and purity of heart, and a new tongue (the old one was vile and wicked) to shout the praises of God. Here is happiness now and hope beyond the grave.

C—Christ, the Counsellor, Mighty God, coming King!

When Tennyson was asked, "What does Christ mean to you?" he answered, "Christ means to me what the sunshine means to the rose." The sunshine causes the rose to bud, grow, and come to full bloom; then all can see its beauty and sense its fragrance in the atmosphere. Christ Jesus gives us life, causes us to grow and come to the fullness of life.

As a mirror reflects the sunshine, let us reflect the image of our Lord Jesus Christ. The A B C's of the image of good give us a challenging image to pattern our lives by.

INCLUDED in the vows of membership in the Church of the Nazarene are the words, "by faithful attendance upon the means of grace." Three major "means of grace" of the church week are: morning worship, evening service, and midweek prayer meeting.

Is it stretching the analogy too far to liken Gideon's original thirty-two thousand to the Sunday morning crowd? This is usually the largest of the three weekly services. But between the Sunday morning and evening service the first test of church loyalty is given.

In Gideon's case, the first test to his troops was prescribed by God. The Lord said, "Whosoever is fearful and afraid, let him return." Some seem to be fearful and trembling the minute Sunday school is dismissed and they return home.

The comparison between the morning and evening crowds may be determined largely by the preacher. Some may come Sunday night just because they like the minister. Others may come out of fear. What will the people think if I don't go?
But the second test of Gideon's troops was administered by God. "Bring them down unto the water, and I will try them for thee there" (v. 4).

The acid test of church loyalty lies between Sunday evening and Wednesday evening. Those who come out on Wednesday evening would be there regardless of who the preacher was or whether or not he was even there. These are the people who really love God. These are they who come, not to impress the preacher or any other people, but to worship God. These are God's anointed few! This is God's marvelous minority!

Gideon's three hundred were finally singled out because of their posture while drinking water from the brook. The reason for their posture, it has been suggested, was that they might keep a watchful eye on the enemy while they drank. They watched and drank!

Prayer meeting crowds today, in every church, are composed of that remnant of God's people who still watch and pray. Jesus said, "Watch and pray, that ye enter not into temptation" (Matthew 26:41). Again He said, "If the goodman of the house had known in what watch the thief would come, he would have watched, and would not have suffered his house to be broken up" (Matthew 24:43).

Some are breaking up spiritually because they are dropping prayer meeting out of their lives. Paul exhorted, "Therefore let us not sleep, as do others; but let us watch and be sober" (I Thessalonians 5:6). Finally Peter warns, "But the end of all things is at hand: be ye therefore sober, and watch unto prayer" (I Peter 4:7). Gideon's three hundred were chosen because they watched!

Even though the midweek service has the least in attendance, let it be remembered that it is with these faithful few that God does His greatest works. It was with Gideon's three hundred that God routed the enemy and gained a signal victory for Israel.

Those who come on Wednesday evening are the ones who carry the load spiritually for the whole church. Others may hold office and places of leadership in the church, but let them ever remember that they are borne on to whatever success they meet with because of the prayers and intercession of God's faithful few who show up at prayer meeting. The prayer meeting is the real trysting place for God's people.

It was with Gideon's three hundred that God gained the victory of the day. It is among the prayer meeting crowd that God will start a revival that will sweep through the rest of the church. If "judgment must begin at the house of God," it necessarily follows that revival must begin there too.

In a day when smallness is lightly esteemed, let us not underestimate the potential power wrapped up in the Gideon's three hundred who will still come out on Wednesday night!

"For who hath despised the day of small things?" (Zechariah 4:10)
IN the year 1259 a Jew of Tewkesbury, England, fell into a deep slough on Saturday. Being extremely religious about his Sabbath he refused to be pulled from his miry prison on that day. The earl of Gloucester, on hearing of the Jew's stubborn adherence to the Jewish Sabbath, determined to be as rigid in the observance of the Christian Sabbath, and so left the poor man in the sucking muck until Monday, at which time he was found dead!

Religious convictions will serve as ballast in a ship to keep her on an even keel, or as an anchor in a storm to secure her. But prejudice, either in an individual Christian or in an entire denomination, will hinder the work of the Lord.

Take Peter’s case in Acts 10. For fifteen centuries the Jews had been indoctrinated to abstain from certain foods. Also their rigid laws and social customs had enforced upon them the habit of separation from Gentiles. Prior to Pentecost these rules were well and good.

But the inauguration of the Church ushered in a different religious and social economy for both Jews and Gentiles. Paul speaks of it in Ephesians 2:14, “For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us.” What had been religious conviction to Peter, founded on law and precept before Pentecost, now remained simply prejudice. His previous training in the law of Moses relative to meats and social custom had now become a mere appendage better to be rid of.

Peter was a sanctified man, yet he retained prejudices that would hinder the work of God. There was Cornelius in Caesarea fasting and praying to know the full will of God, and there were sanctified Jewish Christians all over the country who were able, but not willing, to dispense the full knowledge of the glorious gospel of Christ! Social and religious prejudice hinders the work of God. Still multitudes of sanctified men and women hold to ingrained religious and social beliefs that prevent their effective service for God’s kingdom.

Entire sanctification does not eradicate prejudice out of the human personality. Peter’s experience at Pentecost purified his heart (Acts 15:8-9), but it did not purge him of his prejudice. The simple reason is that prejudices must be cut off, instead of being cleansed.

Prejudice is due directly to environment and training. The word itself comes from the Latin prae (before) joined with judicium (judgment). In other words, it is a prejudgment of the case without even looking at the facts or the circumstances. Prejudice is exercised because of a biased mind, not because of an impure heart.

One example of social prejudice with which our nation is afflicted today is the racial issue. This is a social problem without adequate solution soon in sight. But doesn’t part of this social ill stem from religious delinquency on the part of the Christian Church? This nation enjoyed widespread holiness revivals in those years just subsequent to the Civil War. Had commensurate efforts been made to evangelize the colored masses during that period, perhaps the United States would not be having its present racial turmoil. Whether looking back to that period, or at more recent developments, it is obvious that social prejudice, even among Christians, has hindered both the work of God and the moral advancement of our nation.

What about religious prejudice right within the ranks of Christian Protestantism? In some degree we have become stereotyped and prejudiced in how we preach and teach the gospel. Of course it is well for each denomination to have its own peculiar creeds, ceremonies, and customs. We would not deprecate fixed and definite beliefs, form of church government, or administration. We must have these, and the constituents of each local congregation, zone, and district should do their best to comply reasonably with them.

However there is within this fixed framework of religious organization sufficient room for methods of evangelization diverse from stated forms that have been tenaciously followed for generations. As Christians, we need to take heed that we do not prescribe certain means and methods by which the Holy Spirit must work. He might choose to do it another way.

Often our religious preconceptions, or prejudices, may hinder the work of the Lord instead of promoting it. The church that I was converted in believed that only the administration of water baptism could wash away one’s sins. Yet, actually, I was saved while shaking the hand of the pastor, and confessing Christ, twenty-four hours before baptism!

But prejudice is something we can dispense with.
It need not follow us all the days of our lives. Through the enlightenment of the Holy Spirit Peter was made aware of his erroneous religious belief that was incongruous with the freedom of the gospel. He said, “God hath shewed me . . .” (Acts 10:28). Only God can show us these unnecessary and harmful ingrained attitudes that are obstacles to both our faith and our service for the Lord. And, for the sanctified Christian, to be made aware of these inconsistencies should be synonymous with being made rid of them, as was the case with the Apostle Peter.

Full and Glad Surrender

By BRIAN L. FARMER, Pastor, Bristol, England

WILLIAM JAMES, the psychologist, declared that “the crisis of self-surrender has always been and must always be the vital turning point in the religious life.”

Certainly, whether or not a person is entirely surrendered to God determines whether or not that person finds real happiness and fulfillment in serving the Lord. Of all people most miserable are those who are halfhearted in their devotion to God; they know neither the pleasures of sin nor the reward of the reproach of the people of God.

Modern advertisers would have us believe that wealth, youthfulness, and perhaps prestige are all we need to bring happiness and contentment. But not a bit of it! The Bible points to a man who had every one of these blessings, yet he said to Jesus, “What lack I yet?” (Cf. Matthew 19:16-22.) Jesus replied that if he wanted to be perfect or complete or an integrated, wholesome being he must be prepared to sell what he had. This was a demand for self-surrender in very plain terms.

Why should the deepest human happiness depend on unconditional self-surrender to God? The answer, surely, is that the surrender is a means to an end. All that is highest for a person depends upon that person’s being in unbroken communion with God; and this, in turn, is dependent upon the carnal mind’s being banished. But God cannot—will not—work this mighty miracle in a person’s heart until that heart is entirely His. For surgery of the soul, a person must climb onto God’s operating table of his own accord.

People have often wondered why God cannot be satisfied with a 99 percent commitment. Why is it that, when a seeker prays, God always puts His finger on the point upon which the seeker is most reluctant to yield? God wanted Isaac. There were many other offerings which Abraham brought to God, but God wanted Isaac. Why?

Isaac was the apple of Abraham’s eye. God knew that if Abraham was prepared to yield at this point it would naturally follow that he would be ready to surrender all else. When once the dearest idol topples, so will any others.

Yes, before God can deal with the inbred sin of our souls, which gives rise to the carnal mind, He needs the consent of consecration.

The seeker often finds it extremely difficult to continue his quest at this point. The carnal self dies hard. It must be remembered, therefore, that God does not want what we have in order that we should be impoverished, but rather that we might be enriched! He intends to give good measure, shaken together, pressed down, and running over. Jesus told the rich young ruler that if he sold what he had he would receive treasure in heaven. It was as though the Lord could hardly find human language to express all that was in His mind. He did want the young man to understand that self-surrender was the gateway to the very best.

Think of the peace which comes from giving all. It is a deep and perfect peace like the undercurrent of a river unaffected by storms on the surface.

Entire sanctification, to which self-surrender is an indispensable step, also brings power—power over sin. This knowledge is worth a lot. There is nothing so frustrating to a person as to be continually defeated and humiliated by sin. St. Paul exclaimed, “O wretched man that I am! who shall deliver me from the body of this death?” (Romans 7:24) And this is just about how a person feels. But there is deliverance!

There is also joy—gaiety, in fact, which is not a fruit of favorable circumstances, but is rooted in fellowship with the Lord which this surrender ensures.

Greatest of all the heavenly treasure, however, is perfect love. It is understandable that we are able to love God as we ought and our neighbor as ourselves when our self-surrender has brought deliverance from an inordinate self-love.

God calls you to himself that He might impart much of Himself to you.

A word of warning: Many a seeker after Christian perfection has stumbled at the place of surrender. Like the man in Matthew’s Gospel, he has gone away with his “self” intact, but with a sorrowful heart. He has forsaken holiness and turned to lesser things.

Stiffen the sinews of your determination to let go and let God possess your soul. The content of the “heavenly treasure” is beyond your fondest dreams.
Conformity and Nonconformity

Most of us have heard the story of the superintendent of the city light plant who ritually set his watch each morning on the way to work by the highly intricate clock in the jeweler’s window. It was important that the watch be accurate to the second, for it was the watch which determined the blowing of the noon whistle.

Only after this had gone on for a long while did the superintendent learn that the jeweler set his clock each noon by the blowing of the light plant whistle.

This is a whimsical tale, but a parable of a great deal of human life. Paul saw the same thing happening among Christians in his day. He wrote, “For we dare not make ourselves of the number, or compare ourselves with some that commend themselves; but they measuring themselves by themselves, and comparing themselves among themselves, are not wise” (II Corinthians 10:12).

The pressures to conformity in human life are tremendous. Most of us have a built-in aversion to being radically different from those around us. We try to avoid being conspicuous.

You can see this very clearly if you watch a crowd of teen-agers on the way to school. The school does not require a uniform, but it might as well far as any real individuality is concerned. All wear the same "sloppy joe’s" and the same hairdos, and as far as outward appearance goes could have been stamped out on an automatic press in a mass-production factory.

Some of this is actually hailed as desirable "adjustment" by educators and psychologists. The ideal is the "well-adjusted" person who feels no tensions and experiences no strain. The goal of society seems to be to mass-produce persons who blend with their environment like so many chameleons, changing color according to the setting.

But the process of conformity does not stop with outward appearances. It extends to attitudes and ideals, to moral standards and principles of conduct. For the multitudes the simple claim that "everybody’s doing it" is the all-sufficient reason for almost any immorality you can name.

Against all of this, the Bible delivers a stinging rebuke. "Be not conformed to this world," is the way the Apostle Paul puts it (Romans 12:2). "Wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat: because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it," said Jesus (Matthew 7:13-14).

The answer is not nonconformity for conformity’s sake. There have always been "rugged individualists" who delight in calling attention to their oddities as if there were some special merit in being strange. The concern of the nonconformist is only that he advertise his independence. But his freedom may be only license, and his prideful difference more sinful than the conformity of the meek.

The answer is nonconformity for the sake of a higher conformity. God has not left us without norms and standards. He has just shown us that we cannot be the norm or standard for ourselves.

If we blow the whistle according to the clock that is set by the whistle, we slowly but surely drift from truth and right. We are to be nonconformed to this age in order to be transformed into another likeness wherein we may exemplify the “good, and acceptable, and perfect, will of God.”

TO BE CONFORMED TO ANYTHING LESS than Christ is to miss the mark God has set for us. We may stop blowing our whistles by the world’s erratic and off-time clock, and start blowing our whistles by the church’s clock. This is better, but it is still not good enough.

No society, even a church, is accurate enough to set the moral and religious standards we need. Church groups themselves can become ingrown to the extent that all blow their whistles by the clock which is set by the whistles.

When all the people shout just alike, run and jump just alike, look just alike, or express themselves in just the same stereotypes, you can be reasonably sure that the flesh has taken over and the Spirit has been pushed aside.

We may, in fact, even become conformed to ourselves. Perhaps this is the worst conformity of all, when we get to the place where our ideal is expressed in the misapplied words of the chorus, "I shall not be moved."

Unchanging, unbending rigidity, so "sot in its ways" that an earthquake cannot jar it loose, is really just a misplaced conformity—conformity to the fixed opinions picked up in the past.

The command, “Be not conformed to this world,” or “this age,” clearly implies the answer
to the dilemma of the whistle blown by the clock it regulates. There is a standard which is not based on the shifting and unstable opinions of men—bad or good. We are not left, while in Rome, with nothing better as a guide than what the Romans do. We do have a “north star” by which to check our compasses and true our course.

Not to be conformed to this world accomplishes its purpose only to the extent that we are conformed to a higher and better world. Our nonconformity to this age is made possible by the transforming power of God’s Holy Spirit, and for the sake of conformity to that order which is governed by the “good, and acceptable, and perfect, will of God.”

God helps us to set our watches and blow our whistles loud and clear, not by the clock on the corner, but by the unfailing timepiece of God’s Word and will made known to us by the Spirit, who is sent to guide us into all truth.

The Dead Sea Souls

The religious world has been greatly interested in the last two decades in a number of remarkable documents known as the Dead Sea Scrolls.

A shepherd lad from a band of Bedouins camped at a spring at Ain Feshkha near the Dead Sea was looking for a wandering goat early in 1947. Noticing a small opening in the face of a nearby rock formation about four feet above the ground, he idly tossed a stone through the hole and was startled by the crash of breaking pottery. Investigating, he found a number of pottery jars, each containing an ancient scroll.

Since that day, eleven caves in and around the area have yielded ancient manuscripts, and other finds have been made in the same general region. The scrolls were apparently part of the library of a Jewish community which lived at nearby Khirbet Qumran for about two hundred years just before and immediately after the time of Christ.

Most important for the study of the Bible are the Hebrew scrolls of the Old Testament, numbering about one hundred out of the total of five hundred ancient writings discovered. Every book of the Old Testament is represented except Esther, and the scrolls of Samuel and Isaiah are particularly complete. This one startling discovery narrowed the gap between the original writings and the oldest known copies in Hebrew by about one thousand years, from A.D. 900 to 100 B.C.

Students of the Bible are still pondering the meaning of many aspects of the Dead Sea Scrolls and the faith of the people who produced them centuries ago. For one thing, even more evidence is now available to support the accuracy of the Old Testament copies from which our English translations have been made. The spade of the archaeologist has once again confirmed the record of the Book.

But one writer has pointed out that, while the Dead Sea Scrolls are a recent and thrilling discovery, “Dead Sea souls” have been around for a long time. The Dead Sea Scrolls have served to confirm our faith in the reliability of the Scriptures. Dead Sea souls all but deny the faith for which the Scriptures stand.

Dead Sea souls, like the Dead Sea itself, are dead for only one reason. The reason is not that the soil around is unproductive, for along the banks of the Jordan and by the few springs and watercourses that empty into that body of water there is abundant vegetation.

The Dead Sea is dead because it has no outlets. It is thirteen hundred feet below sea level, at the end of a deep-ripped valley. It receives the inflow of the Jordan, water from four streams on its eastern banks, and the limited rainfall of the area. But only by evaporation is the water level held constant, with the result that across the years the waters of the Dead Sea have become 25 percent chemical concentration, and no life can exist in it or around its shores.

The Dead Sea illustrates a principle basic to human life. Impression without expression equals stagnation. It is just that simple. Always to take in and never to give out means certain death for anything living.

It means death to the spiritual vigor of a church. The church which is always receiving and never giving, always taking in and not sharing, growing only into itself, is doomed by its own self-centeredness.

It means death to the prayer life of the individual. James tells us that one reason for unanswered prayer is that too often we ask amiss, that we may consume it upon our own lusts or desires (James 4:3). Prayer at its highest is not that we may get what we want, but that God may get what He wants. And what He wants does not stop within the narrow confines of any single life.

It means death to the soul itself, to receive without rendering, to grasp without giving, to take without transmitting. The gospel is such that we cannot keep it if we do not pass it on. Salvation is the one kind of riches that grows as it is given.

Let us determine by the grace of God that, whatever else, we shall not be Dead Sea souls.

Men are seeking truth in religion. They will not find it unless they find it in Jesus and in His words. He said simply, “I am the truth” (John 14:6). He came to reveal the truth about God the Father, the truth of personal salvation, the truth of the coming of the Comforter, the truth about eternal life with its rewards and punishments.—Audrey Williamson.
EVANGELISM
EDWARD LAWLOR, Secretary

FELLOWSHIP
The Department of Evangelism is anxious to hear from Nazarenes who are living in communities or towns where they are unable to attend services in a Church of the Nazarene, yet who wish to retain and preserve their affiliation with their church. If you are in this category or know of such persons, please write the Department of Evangelism, 6401 The Paseo, Kansas City, Missouri 64131, giving your name and address, or names and addresses of these people.

Evangelistic Honor Roll Certificates were awarded to the following pastors whose churches received the required number of members by profession of faith.

ALASKA: Hugh Hines, Anchorage First.


THE CHURCH AT WORK

District Activities

Reamoke, Virginia—Twenty-third annual assembly of the Virginia District closed in victory, with Dr. Harry C. Poveras as presiding officer. Splendid gains reported in each department. Total giving up more than $20,000: General Budget overpayed by substantial sum; 233 members received by profession of faith; Sunday school weekly average attendance reached 4,125, a new high for the district. The fifteenth report of District Superintendent V. W. Littrell included 2 new churches organized—Manassas and Guywnn. Dr. Littrell is serving on an extended call. Virginia Nazarenes are united behind
Minneapolis, Minnesota—Twenty-fifth annual assembly and camp of Midwest Minnesota, August 17-22, on Camp Koronis Grounds near Paynesville, was blessed with the presence of God. Reports of progress were given and new plans unveiled for the coming year. Mrs. Stevens, N.F.M.S. president; Rev. R. Buckley, N.Y.P.S. president; and Rev. G. Fisher, church schools chairman, continued to give consciousness and efficient direction to their departments. The messages, spirit, and directing of our presiding general superintendent, Dr. George Coullier, were blessed of the Lord in a special way. The highlight of the assembly was the annual report of District Superintendent Roy F. Stevens, which showed good gains in the various areas by women consecrated were more totally involved in the total program of a district than Dr. and Mrs. Roy Stevens; they continue to give wise direction in Minnesota. Evangelist Ellis Lewis and Singing Paul McNutt were used of God in a wonderful way to help bring about a time of spiritual blessing and challenge. Their timely messages in sermon and song helped needed souls to find help in God at the evening services.—C. D. Bailey, Reporter.

Florida District Camp

God graciously blessed the Florida District camp meeting, July 20 to 26, at the Suwannee Campgrounds. Hundreds of people attended the services, and songs sought the Lord in service after service. The effective expository preaching of Rev. John A. Knight was anointed of the Spirit; and Dr. Lyle E. Ecklev's old-fashioned ministry was honored of God, resulting in a personal and a general revival. Rev. Charles Millhuff preached each afternoon, including a healing service when nearly two dozen people sought God for special physical needs. Bob Visser did a wonderful job with the music.

Dr. John I. Knight, district superintendent, led the camp meeting services and prayer meetings in his characteristic way, with rich blessings upon pastors and laymen. New faith and vision were received by all who came.—J. Rix Everson, Reporter.

Northeast Oklahoma District Assembly

The Northeast Oklahoma District Assembly convened in Bartlesville First Church, July 29 and 30, and was a gracious time of blessing and spiritual upbuilding.

Dr. Hugh C. Benner was the presiding general superintendent, and through his challenging ministry the Holy Spirit melted our hearts and gave assurance of divine leadership.

Dr. I. C. Mathis, district superintendent, is serving on an extended call. His report reflected the need for a deepening of devotion to God, for souls, and of his own heart cry for revival in our church. In an impressive ordination service Merrill Aiden Ecker was given elder's orders.

Gains were reported in the auxiliary conventions preceding the assembly.—I. A. Ogren, Reporter.

Pittsburgh District Assembly

The fifty-seventh assembly of the Pittsburgh District was held July 24 and 25 at the Alameda Park Campground in Butler, Pennsylvania.

Dr. G. B. Williamson, presiding general superintendent, stirred the hearts of all present with his messages. The resignation of Rev. R. B. Acheson, our much loved and respected district superintendent, was reluctantly received by the assembly. Yet in a splendid demonstration of unity and purpose Rev. Robert H. Goslaw was elected on the second ballot with an overwhelming vote of confidence. Russell Lewis and C. C. Brown were re-elected district secretary and treasurer respectively.

In an impressive closing service the following received elder's orders—Lucy Savio, Thomas Rawlings, Ernest Rhodes, Richard Howard, and Robert Williams. Also Ray Kercher was consecrated to the office of deaconess.

In the missionary convention preceding the assembly, Mrs. Elsie Neiderhiser was elected district president.—George Everson, Reporter.

New Church Organizations Reported


Ilinois Avenue, Aurora, Illinois, June 7, 1964.—Mark R. Moore, district superintendent.

Knobville Lincoln Park, East Ten­nessee, April 1964—Victor E. Gray, district superintendent.

Illinois District Assembly

The twenty-first annual assembly of the Illinois District convened at Nazarene Acres, Springfield, July 15 to 17, with Dr. Hardy C. Powers as the very efficient presiding general superintendent.

Statistics revealed that Dr. Harold Daniels, district superintendent, in an eleven-month year, again led the district in breaking previous records: $1,050,000 raised for all purposes, $100,000 for general interests, $58,000 for district operations, and $22,384 for education. With 45 received on profession of faith, district membership now stands at 7,225; Sunday school average attendance increased 220, reaching 9,180; and church and parsonage evaluation rose to nearly $5,000,000.

Dr. Daniels, closing his sixth full year as our consecrated and able leader, announced his resignation to accept a call to pastor First Church in Bethany, Oklahoma. Appreciation for the Daniels was expressed in a love offering in excess of $2,500 toward the purchase of a new automobile. The assembly overwhelmingly elected Dr. L. S. Oliver to fill the vacancy.

Rev. Don Gibson ably represented Olivet Nazarene College, and Melvin McCullough the Nazarene Publishing House.

Estimated crowds of more than twenty-five hundred overflowed the tabernacle each evening of the week and on Sunday in the camp meeting services. In worship and in the preaching of the altar and front seats as Brother Paul Qualls and Rev. Paul Stewart ministered in a wonderful way under the anointing of the Holy Spirit.

Illinois District Nazarenes pledge full support to our newly elected district superintendent, Dr. L. S. Oliver.—Dean Dave, Reporter.

Missouri District Camp

The Missouri District Camp, July 19 to 26, was indeed glorious. Time and again God came in old-fashioned camp meeting blessing.

Dr. E. D. Simpson, district superintendent, gave leadership that pointed to spiritual enrichment.

The ministry of Dr. Gene Phillips and Evangelist Forest was under the anointing of the Spirit, and resulted in great altar services. The music and direction of James and Rosemary Green, together with the singing of a ninety-four-voice teen choir, was of the very best.

The spiritual tone of this camp was the richest, and was evidenced by holy demonstration, intercessory prayer, great altar victories, sweet fellowship, and hilarious giving.—Reporter.

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THE LOCAL CHURCHES

Rev. Garland Johnson writes: "After pastoring our Capitol Hill Church in Oklahoma City, Oklahoma, for the past six years, I have resigned and accepted a call to our First Church in Columbus, Indiana."

Rev. Orville H. Kleven writes from Copenhagen, Denmark: "We returned to Copenhagen, May 8, after a short furlough period in the States. We began our Fum deputation work in New York and wound up in the Los Angeles (California) area, and wish to thank all our good pastors and people for their gracious hospitality and generosity toward us. Since returning we have installed a new Conn electric organ—thanks to Brother and Sister Howard Dales and Arnold Finkbeiner in our church. The children's services that have been held once a week for three years. During the month of June we had the privilege of having Brother and Sister. Brother Finkbeiner was a blessing with his artistic skill and fine messages."

FORT WAYNE, INDIANA—It is wonderful what God can do. We have just closed a revival with Evangelists H. A. and Helen Casey as special workers in their own church. We desperately need a revival here. God has helped us to gather a good group of laymen here during the past two years. We are now having an increase in attendance each week, with a good spirit prevailing. We thank the Lord for the ministry of Brother and Sister Casey with us—Samuel F. Smith, Pastor."

After three years in Troon, Scotland, Rev. Hugh H. Gorman has resigned the pastorate, having accepted a call to the Ballmacarrett Church in Belfast, Ireland. He has also resigned from the office of district N.Y.P.S. president, which he held for the past three years.

Evangelist W. W. Geeding writes: "I wish to thank my many friends across the country for their prayers during my recent illness. God has marvelously touched me, and Mrs. Geeding and I are back in the evangelistic field. We give God praise."

Rev. Ernest Farris, elder on the Kentuck District, died July 26, 1961, in a hospital in Somerset, Kentucky. At the time of his death he was a member of the Science Hill church. He is survived by his wife, of the home address, Science Hill, Kentucky; one daughter, and three sons.

Rev. Eli Lipps, pastor of the church in Pionea, Ohio, died July 10. He was a member of the Northwestern Ohio District. He is survived by his wife of the home address, Pioneer, Ohio.

Evangelist Daniel Stafford writes: "Due to a mix-up in dates, I have a cancellation for December 3 to 15. I would be happy to hear from anyone wishing to be our company during this date. Write me, Box 11, Bethany, Oklahoma."

Dr. and Mrs. Roy F. Smee are now living on a small ranch in the San Joaquin valley in California. They may be addressed at 15517 Avenue 328, Vialia, California.

After pastoring the Emmanuel Church of the Nazarene in Quincy for three years, Rev. Gerald G. Van Tine has resigned to accept a unanimous call to pastor First Church in Mattoon, Illinois, and has assumed his responsibilities there.

Rev. James and Ruth Ford report: "After pastoring our home church at Greensboro, Indiana, for almost four years, the Bridgeport church for four years, and now closing our fifth year with the Stringtown church, we have resigned to return to the field of evangelism. We carry the full program—preaching, singing, and children's work. We would be happy to slate meetings to gather as preacher or sing, or separately as preacher or singer, and to go as the Lord may lead, for free will offerings. Write us, Route 8, Box 677, c/o H. N. Shaw, Indianapolis 31, Indiana."
Evangelist Joe Bishop writes: “Because of the church being in a building program, I have had a cancellation of the meeting slated October 13 to 25, with our church at Fayetteville, Tennessee. Also, I still have some open time in November. Write me, 1515 S. Reno, Oklahoma.”

Evangelist John H. Lanier reports: “I wish to thank the many pastors with whom I have worked during the past year, on the Central Ohio, Eastern Kentucky, Northeastern Indiana, Northwest Ohio, and Akron districts. I have conducted twenty-five revival meetings, and appreciate our wonderful pastors and laymen. God has blessed in giving many souls saved and sanctified.”

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EDUCATION SERVICE—Wednesday Evening, June 24

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SEPTEMBER 16, 1964  ●  (599) 15
Salina, Kansas—In July, Trinity Church had a glorious, ten-day revival with Evangelist Thomas Hayes. He is a man of prayer and faith, and God used his ministry to help many souls—in conversion, reclamation, and entire sanctification. Divine healing is an important part of Brother Hayes's ministry, and in the Saturday night healing service a number of people received a definite touch from God for their physical needs. The revival closed in a blaze of glory, and we are now praising God for the victories won, and the lingering presence of the revival spirit. Love and unity prevail in the church.—Jack Seasey, Pastor.

San Antonio (Texas) South Church had a week of revival services in July, with Evangelist and Mrs. W. L. French as the special workers. We appreciated their ministry in sermon and song. God blessed the services, new people were reached, and five souls prayed through to definite victory at the altar. In spite of the death of one of our members during the meeting, we thank God for His help and blessing. The Sunday school averaged eighty-seven for the past three months, the property is paid off, and new furniture has been installed. We are now in our sixth year as pastor of these fine people.—A. L. Dennis, Pastor.

Evangelist David J. Vanoc writes: “We preached two Sundays in June at our church in Ardmore, Oklahoma. The people were blessed and God gave us a wonderful time. Rev. Carl Bunch is the good pastor.”

Licensed Minister Joseph J. Welty died July 22 of a heart attack. He was a member of the Washington District. He is survived by his wife and two daughters of the home address, Route 2, Weatherly, Pennsylvania.

Evangelist H. E. Darnell writes: “The recent rumors that I had died of a heart attack are entirely false—I am still very much alive by God’s grace and mercy, and enjoying the blessings of the Lord. I will be going on with the meet­ings and the church will have an excellent year in the fall of 1965. Write me, Box 929, Vivian, Louisiana.”

Sacramento, California—Arden Church recently experienced what old­timers here are calling the greatest rev­ival in the church’s history. Evangelist Fred R. Lester and Gospel Singer Mary Jayne were the special workers in a three-week campaign. Brother Lester is a rugged evangelist, and Mary Jayne sang in the Spirit. Altars were lined in the three separate tides that built in the successive weeks of the campaign. Two­hundred-dollars-per-week a d d i t i o n a l tithe was pledged by members and friends who walked in the light of God’s commands. Truly, revival came to Ar­den Church!—Clyde A. Rhone, Pastor.

Rev. and Mrs. Dean Hehlgren of Live Oak, California, are now serving in our church in Ketchikan, Alaska. July 5 was their first Sunday in this new assignment.

Evangelists Billy and Helen Smith write, “We have an open date, November 18 to 29, which we shall be glad to slate as the Lord may lead. We care for the full program—preaching, music, and young people’s work. Write us, 816 McKinley Avenue, Cambridge, Ohio.”

Atchison, Kansas—Our church recently had a wonderful revival with Evangelists Jarrette and Dell Aycock as the special workers. God blessed in giving more than one hundred seekers, and twenty-six new members by profession of faith. Dr. Aycock’s ministry and Mrs. Aycock’s singing left the church in bet­ter spirits than I’ve ever known it. We give God praise.—Fred Wenger, Pastor.

Evangelist Thomas Hayes writes: “I have two open dates for the fall and winter, November 19 to 29, and December 3 to 13. I shall be glad to slate these as the Lord may lead. Write me, c/o our Publishing House, Box 527, Kansas City, Missouri 64111.”

"SHOwerS of Blessing"
Program Schedule

September 20—“Two Magnets: Toward Which Are You Headed?” by Russell V. DeLong
September 27—“Part III—Two Mag­netic Fields,” by Russell V. DeLong
October 4—“Part IV—Two Qualities of Heart,” by Russell V. DeLong

THE BIBLE LESSON
By NEELson G. M InK

Topic for September 20:
The People Demand a King

SCRIPTURE: 1 Samuel 8:1—11 (Printed: 1 Samuel 10:17-26)

GOLDEN TEXT: Blessed is the nation whose God is the Lord; and the people whom he hath chosen for his own inher­itance (Psalms 33:12).

It is sad to see people setting for a second best. It is dangerous to press God to come to our terms. “He gave them their request; but sent leanness into their soul” (Psalms 106:15). God can be coerced into saying, “Yes,” to us, but we are sorry for it in the end. The most classic example of this in all the Bible is in the case of Balaam. God first of all told him not to go with Balak’s servants. Then He told him to go, but only to say the things that would be given. But a little later the angel of the Lord almost smote him down—all because he had not obeyed God’s call in the first place.

Israel now is going through the transition from a weak coalition of tribes into a powerful monarchy. Now that they begin really to feel their power, will they still trust God, or will they turn to their own selves for leadership? God testifies that in their choice “they have rejected me that I should not reign on them” (1 Samuel 8:7). What is the ideal situation in life? It is where God is known, loved, wor­shipped, and obeyed. Having His will fulfilled in our lives is the best thing that can happen to us.

As stewards, we are responsible in carry­ing out the opportunities of service God affords us. Just the little thing that God would have us to do fits importantly into His program.

Someone has observed that it is a sobering thought that the war with Japan possibly could have been averted if certain young Japanese stu­dents had been blessed with a California bar­tender—a young man who later became prime minister of his country could never forget the unfriendliness of one Amer­i­can.

From the moment Israel began to want a king to reign over them, their stock began to go down with the Lord. Our golden text for this lesson is just a pertinent and shockingly true text as it was 2,987 years ago when it was written. God wants to be sought in all our affairs, all the way from the individual clear up to the nation.

Does God try to “fit in” with our war of living today? Maybe not, as such, but it is good to know that God is doing His very best for everybody. It is up to us to seek and to find that best—which always is “the center of the will of God.”

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 permission.

Deaths

William L. Elkins, age sixty-one, died in a hospital recently in Knoxville, Tennessee. He was a member of Calvary Church in the Nazarene, and chairman of the Church School Board of the East Tennessee District. He operated furniture stores in Clinton, Lafollette, Lake City, and Jasper, Tennessee. He was a very faithful and active Nazarene layman. He is survived by his wife, Mrs. Evelyn Powell Elkins; his mother, Mrs. Maude Sanders; a son, Wm. L. Elkins, Jr., of Knoxville, three brothers, Mrs. Leslie and Mrs. George, and Mrs. G. B. Lee; and a brother, Francis E. Elkins. Funeral service was conducted by his de­tective superintendent, Rev. Victor Gray, assisted by Dr. L. B. Hicks.

Mrs. Sharon Johnson Horner of Mobile, Alabama, died on June 13, 1964, at the age of twenty-two. Funeral services were held June 15 at Mobile First Church of the Nazarene, exactly one year after she be­came the bride of Jim Horner of Mercer, Wisconsin, at that same altar. She was a beautiful and devoted Christian, the youngest of six children (three boys and three girls), all active in the church in their youth. Mrs. Horner Johnson is a charter member at Mobile First.

Raymond E. Bowen, age forty-seven, formerly of Huntington-Charleston, West Virginia, died at his home in Cucamonga, California, June 27 after suffering a severe attack. He joined the Church of the Nazarene in Charleston, West Vir­ginia, in 1940 at Davis Creek, where he was a member of the board. Later he transferred his membership to Charleston Church of the Nazarene, and served as a member of the board and taught a Sunday school class. In 1957 he and his wife moved to California, and became members of the Pomona Church of the Nazarene. He is survived by his wife, Virginia Virginia Bowen; his parents, Mr. and Mrs. Berry Bowser of Huntington, West Virginia, and seven brothers and sisters. His pastor, Rev. A. F. Hayes, was in attendance.

Mrs. Sarah C. Gaffney was born May 5, 1925, at Dover, New Jersey, and died June 21, 1964, in Dover, after a long illness. She had been a member of the Dover First Church of the Nazarene since 1925. She is survived by her husband, Jerry B.; three sons, Rev. Howard Gaffney; George C. Laurie, and Ralph Gaffney; one daughter, Irma Bronnfield; one brother, Roy Ervey; and one

16 (900) • HERALD OF HOLINESS
In regard to II Corinthians 1:15, which reads, “And in this confidence I was minded to come unto you before, that ye might have a second benefit,” is Paul referring to a second step of grace as we know it, or is he referring to another visit in which he might be a double blessing?

Probably the latter is the primary intent, although the Corinthians certainly needed the second blessing “properly so-called,” and Paul was obviously concerned that they get it.

At any rate, there was more here than just a second visit, since the apostle twice writes that he is coming the third time (II Corinthians 12:14; 13:1). His hope is that his third visit might be a double blessing. The letter was obviously written in response to circumstances—“from all filthiness of the flesh and spirit, perfecting holiness in the fear of God” (7:1).

Would you please tell me why Peter was mentioned specifically in Mark 16:7? Since he was a disciple too, I should think.

The verse reads, “But go your way, tell his disciples and Peter that he goeth before you into Galilee: there shall ye see him, as he said unto you.” It is the command of the angel to the women at the empty tomb on the morning of Christ’s resurrection.

I believe the reason for the special mention of Peter was the fact of his denial of Christ (14:66-75). It is quite likely that he would have felt himself entirely unworthy of being counted a disciple any longer. The angel was making it clear that Peter was included, even though he had denied any acquaintance with Jesus during the trial.

Our church voted to be a 10 percent church by giving for world evangelization 10 percent of the previous year’s income. However, most of that money is given in the Thanksgiving and Easter offerings. Doesn’t this seem inconsistent with tithing practices as applied to the individual? Shouldn’t we tithe our regular income each week or month, and not just give large sums twice a year? Paul paid 10 percent of our current income each month, then the Thanksgiving and Easter offerings would be over and above, and be truly offerings.

You have a very good point. The only thing, our first effort should be to get as many of our churches as possible up to the 10 percent level including their Thanksgiving and Easter offerings. Then there is one point at which the analogy with the individual either breaks down. That is in the fact that the special gifts of the people, over and above their tithe (or catching up with it, as I suspect sometimes happens in the special offerings), are the income of the church. There is a sense, then, in which the church is in the position of one who receives a smaller regular income with two large bonuses twice a year.

Shouldn’t a pastor pastor his whole flock, or should he give all his time to morning worship and attend socials? It seems obvious that he must concern that they get it.

What are devils or demons? Satan’s helpers or what? The term in the Greek New Testament is daimonia, and is best translated “demons.” There is one devil (diabolos—an accuser, a slanderer or maligned), whose name is Satan; there are many demons, who are in fact his underlings or helpers (his “angels” or messengers, Matthew 25:41). The devil and his demons constitute “the power of darkness” in contrast to “the kingdom of God” or “the kingdom of his
Fall Rally Day Plans Changed

Dr. Kenneth S. Rice, executive secretary of the Department of Church Schools, has announced that plans for the fall Sunday school rally days have been changed. The General Board has voted to substitute one Rally Day on October 25 for the two previously planned for October 4 and November 22.

Because the pastor's date book was published before the change, there has been some confusion as to the Rally Day date. Dr. Rice reported. The fall Sunday school Rally Day is now scheduled for October 25 throughout the denomination.

Stevens Elected Kansas City District Superintendent

Dr. Roy F. Stevens, district superintendent of the Minnesota District for the past ten years, was elected superintendent of the Kansas City District at the assembly in Kansas City First Church.

New Indianapolis District Superintendent

The Indianapolis District Assembly elected Dr. Remiss Rehfeldt, former executive secretary of the Department of Foreign Missions, to the office of district superintendent. Dr. Rehfeldt has served as an evangelist since 1960. The Rehfeldts will move to Indianapolis from their home in Hilda, Missouri.

Nazarene Pioneer's 85th

Dr. Andrew O. Hendricks, pastor, evangelist, former district superintendent, and a lifelong booster of missions, is looking forward to his eighty-fifth birthday anniversary on September 27. He is bedfast at the family home, 1801 E. Elizabeth Street, Pasadena, California.

This date will also be the sixty-fifth anniversary of the start of his ministry. Dr. Hendricks last served as a missionary to Trinidad and also Barbados. He is being cared for by his wife, Mrs. Mauie Balfy Hendricks, also a former missionary.—N.I.S.

Grant Swank Wins National Essay Award

Rev. Grant Swank, pastor of the Seventeenth Avenue Church of the Nazarene in Calgary, Alberta, Canada, has won first prize in a national essay contest sponsored by the Winona Lake Bible Conference. He wrote on “Christianity’s Social Concern in America,” affirming the Christian principles upon which American society is based and which have contributed to our unique freedoms.

He was presented with a citation award by Congressman Walter Judd at Winona Lake Bible College on August 30.

The first prize is an all-expenses-paid trip to the Holy Land for Mr. Swank and his wife. They are scheduled to make the trip during 1965.

Mr. Swank is a graduate of the Nazarene Theological Seminary in the class that finished in May, 1964. He is the son of Mr. and Mrs. J. Grant Swank, Forest Park, Illinois. His sister is Mrs. Carol Porter, private secretary to Rev. B. Edgar Johnson, general secretary.—N.I.S.

The Londons Complete One Million Miles of Travel

Now seventy-five years of age, Dr. A. S. London has completed over one million miles of travel, accompanied by Mrs. London, as a lay Sunday school evangelist in the Church of the Nazarene. He has visited twenty-three hundred congregations in fifty-five years of labor.

Dr. London has also served as president of two colleges of the church: Bresee College in Hutchinson, Kansas, and Central Nazarene College in Hamlin, Texas. Both institutions later merged with the present Bethany Nazarene College in Bethany, Oklahoma.

Dr. and Mrs. London live in Oklahoma City, and are active members of Oklahoma City First Church.

Norway Seamen's Mission Marks 100th Anniversary

Oslo (EP) — Special events were held across Norway in August celebrating the 100th anniversary of the Norwegian Seamen’s Mission. Observances by 282 local societies climaxl on August 28-31 with a national celebration at Bergen, the mission’s headquarters city.

Lutheran leaders from Sweden, Finland, Denmark, and Germany attended the Bergen event.

Israel Rejects Extreme Legislation Against Conversions

Jerusalem (MNS) — On June 24 the Israeli parliament rejected a bill intended to prohibit missionary activity. The defeated bill, proposed by Rabbi Shlomo Lorinez of the National Religious Party, provided that “no person shall accept into an educational institution in which religious instruction or religious worship takes place, a minor belonging to another religion, except with the written consent of the head of the religion to which the minor belongs.”

A compromise bill, proposed by the minister of justice, Dr. Dov Josheph, is much milder and apparently has the full support of the government. It would require no more than the consent of both parents for the child’s conversion.

This provision changes little of substance in the present law, dating from 1927, which makes it necessary for the minor to wait until he is eighteen years of age before converting to another faith if his parents object.

Catholic School to Get City Bus Service

Dover, N.H. (EP) — Despite opposition by the Dover Ministers’ Organization, public school buses will transport Dover school students to and from St. Thomas Aquinas High School, regional Roman Catholic institution at Dover Point.

The Dover School Committee authorized the service some time ago subject to legal confirmation. City Attorney T. Casey Mohl has now ruled that the plan is legal. It is not mandatorv for the city to provide the bus service, he said, but there are no laws permitting the School Committee from offering the service.

Chicago Youth Organizations Merge

Chicago (EP) — A long-standing barrier between evangelical youth organizations here fell quietly this summer when Youth for Christ and the Hi-C Bible Clubs of Chicago announced a merger. The merger takes effect with the opening of the school year.

The new organization will sponsor rallies and club work in the greater Chicago area, the rallies to be known as Youth for Christ and the clubs as Hi-C. An estimated 2,000 high school students are active in the 120 clubs involved.

“We feel this measure will strengthen youth work in this part of the country,” said Dr. Carl Biehl, president of Youth for Christ International. Harold Wittenborn, chairman of the Hi-C board, pointed out that Hi-C and Youth for Christ have been in operation for over twenty years. “This step of ‘ecumenicity’ should encourage other youth organizations across the land to similarly join hands and make their total efforts for Christ more effective and permanent,” Wittenborn concluded.

POAU Leader Raps U.S. “Handouts” to Churches

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ST. LOUIS, Mo. (EP) — A warning that there is a danger of “too much church” in America was issued here by Dr. C. Stanley Lowell of Washington, D.C., associate director of Protestants and Other Americans United for Separation of Church and State.

Addressing the annual meeting of the North American Christian Convention, the Washington, D.C., clergyman explained that he was not referring to “too much religion or too much spiritual concern,” but the “steady, cumulative process of building up the institutional scope of the church at the expense of the taxpayer.”
1 Breaking ground for a $48,000 educational building addition to the First Church of the Nazarene of Alexandria, Virginia. District Superintendent V. W. Littrell lifts the first shovel of earth; while looking on, from left to right, are John Danner, E. L. Yingling, and James A. Benton, trustees; Evangelist S. P. Fox; Pastor A. V. Mountford; Mrs. C. A. Good, charter member; Kemp R. Rush, First Federal Savings and Loan Association of Alexandria; Jess W. Gentry, Sunday school superintendent; and Claude S. Burntette, Jr., contractor.

2 In a surprise presentation at the Abilene District Assembly, two new churches were launched on the district. The pastors and their wives are pictured with District Superintendent Raymond W. Hurn. Left to right are Rev. and Mrs. Melvin McCullough, who will pastor a new church in Fort Worth, Texas: Superintendent Hurn; Rev. and Mrs. Joe Tompkins, who will take the church in Canyon, Texas, a city of 7,000 population eighteen miles south of Amarillo.

3 The First Church of the Nazarene, St. Paul, Minnesota, was dedicated with Dr. Roy F. Stevens, district superintendent of the Minnesota District, as speaker. The structure is valued at $90,000, and represents a major advance for the congregation. The present attendance and interest are at the highest levels in the history of the church, which was organized in 1927. Rev. Glenn I. Lord is the pastor.

4 Chaplain (Lt. Com.) Leroy A. Bevan stands with General Superintendent G. B. Williamson; Dr. Wm. Greathouse, president of Trevecca Nazarene College; and District Superintendent L. S. Oliver, in the chapel on board the U.S.S. "Lexington," anchored off the U.S. Naval Air Station in Pensacola, Florida. The occasion was a visit to the aircraft carrier by officers and delegates of the Alabama District Assembly, held in Pensacola First Church. Chaplain Bevan is one of thirty-two Nazarene ministers in the United States chaplaincy.

5 A view of the laymen's dinner sponsored by the Department of Evangelism at Portland at which a decision was made to have an International Laymen's Retreat for the Church of the Nazarene in 1966. Department Executive Secretary Edward Lawlor is addressing the group.
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