THE ATMOSPHERE OF FREEDOM

"WHERE the Spirit of the Lord is," declares the Apostle Paul, "there is liberty" (II Corinthians 3:17). This is a vital truth of the gospel which cannot be ignored if the church is to enjoy the full possibilities of blessing and power provided through the ministry of the Holy Spirit.

The experience of entire sanctification with the accompanying fullness of the Spirit carries with it an essential element of freedom. This "second blessing, properly so-called," provides scriptural deliverance from the sin of the nature. This purity of heart gives liberty from that carnal pride which frustrates the blessing of God and the demonstration "in the Spirit" that is a normal result of the free moving of the Spirit.

But what of corporate freedom? This is essential also in the life of the church. There is a spirit, an atmosphere, that always accompanies the full operation of the Holy Spirit in groups. The experience of the disciples on the Day of Pentecost did not come in the midst of a cold, formal, ritualistic situation. Rather, it was a time of intense emotion, holy joy, and spiritual enthusiasm. The winning of 3,000 souls came not at the close of a quiet, logical message on doctrine, but to the accompaniment of the overflowing blessing of God upon sanctified hearts.

The peril we face as a church is that of believing that the proclamation of the truth of heart holiness, of itself, will bring our people into the experience. The fact is that there is no way whereby we can be effective in preaching holiness without that accompanying atmosphere of spiritual freedom, of response, of spiritual demonstration, which attends always the unhindered ministry of the Spirit.

Nazarene preachers, it is our responsibility to encourage the people toward this legitimate and blessed freedom of the Spirit. Without it, the service becomes cold and formal and enjoys no definite spiritual fruitage "unto holiness."

Nazarene laymen, it is your responsibility to take initiative toward the expression of your spiritual liberty, so that the service is lifted out of a low, cool level to the proper height of blessing and of the apparent presence and moving of the Spirit.

This liberty is a part of our heritage and unique spiritual strength. The doctrine of scriptural holiness will become a dead issue among us unless we surround the proclamation with the warmth, the emotion, the expression, and the demonstration of vitality which have ever validated this doctrine and experience. May God help us not to fear, or frustrate, the blessed, and sometimes spectacular, operation of the Holy Spirit.
IT WAS Sunday morning, June 2, 1963. The pastor of the Bresee Church of the Nazarene in Pasadena rose and commenced his early morning walk from the parsonage to the sanctuary. Much was on his mind this day, for serious tragedy had entered the lives of members of his flock and was deeply felt by the entire membership. Knowing well that hearts and minds would be turned in need toward the pulpit, his prayer was both simple and urgent: “Lord, please use me this day.”

As the eleven o'clock hour drew near, there was an air of expectancy among the people. The organ pealed out the call to worship with prayerful notes, the invocation was offered, and unitedly the people sang:

“From all that dwell below the skies
Let the Creator’s praise arise.
Let the Redeemer’s name be sung
Thro’ e’ry hind, by e’ry tongue.”

As the people rose in honor and respect to the written Word, they stood with open Bibles, reading responsively the second psalm. A strange and holy hush as the pastor offered prayer for strength, courage, and sensitivity to the will of God, continued to settle down he hearts as the congregation joined in singing “Come, Thou Fount of Ev’ry Blessing.” After the announcements were made and the visitors welcomed, the choir, fresh from prayer, sang “Come to My Heart, Lord Jesus.”

God’s holy presence was very near; there was a strange stirring in hearts that was undefinable and so very different!

With subdued expectation the worshippers continued through the presentation of the Lord’s tithe and their offerings, and the vocal trio of dedicated ladies singing “Let Me Lose Myself and Find It, Lord, in Thee.”

A humble soul arose to give brief testimony of how close she sensed the presence of her Lord at this very moment. The pastor’s sermon topic had been announced—“The God Who Laughs and Cries.” “Shall we bow our heads in silent prayer and each pray for the one who sits next to him this morning? Who knows what burdens are being carried, what lost there might be, what inner conflicts may be raging, what anguish of mind might be here? May we pray to hear the voice of God’s presence in our own lives. Remember, He is closest to the one who needs Him the most.”

The rest cannot be told; it had to be experienced. Suddenly, like a mighty rushing wind, there was a deep movement in all our hearts filling the whole sanctuary with the glory of His presence. The blessed Holy Spirit was speaking to various needs and the response was so precious! The altar, front seats, and many a pew were scenes of glorious victory. The redemptive, cleansing, healing Presence had come—God had spoken. June 2, Pentecost Sunday! The great, historic hour of the Christian Church had become personally realized. How sacred is the written Word, how helpful is history, but how essential it is that we experience “holiness revealed”!

It was Wednesday morning, July 10. The pastor sat behind his desk thinking through his ministry for the day. Several matters of organization needed attention. There were letters to be written, calls to be made. Just where would one turn for priority? Then it was that the telephone rang and a voice of anguish belonging to his close friend and former associate was telling of a frightful accident involving his wife and their four young children who were visiting her parents in Phoenix, Arizona. The first call had told of the death of his precious little two-year-old daughter.

All else was now forgotten and quickly became of secondary importance as unspeakable grief was shared. Before the morning was to end, the full story would be told of the untimely death of his two young sons also. It was a sad trip, indeed, that was taken in that plane by a crushed heart with his district superintendent and pastor. If possible, even sadder when a brokenhearted mother and father with their remaining little baby girl winged their way home, leaving three precious, lifeless forms to follow later.

Just what can be said in life’s hours of deepest need? Here was the Christian faith tried and pressed to the limit. Hearts were broken and spirits crushed. But in that supreme hour of deepest tragedy I again saw “holiness revealed.” The promised Comforter, the One called alongside to help, was there. Arms were aching with emptiness, but hearts were full of love and strengthened by God’s peace. The thorns were pressing deep, but grace was going deeper. With healing in His wings, God’s presence flew to their need and they stood tall, straight, bowed but unbroken with unshakable faith, and they continued to walk life’s path hand in hand in the company of the Great Comrade.

Holiness Revealed! Jesus, experienced in the human heart, is our answer. There is something tremendous and vital in the Christian religion when people are possessed and used by the Holy Spirit.

SEPTEMBER 18, 1963 • (587) 3
RESPECTABLE PROFANITY

By BILL YOUNGMAN, Pastor, Eastridge Church, Wichita, Kansas

SLANG has become society's respectable profanity. But most of it is still profanity! The Oxford Dictionary defines slang as "language of a highly colloquial type, considered as below the level of standard educated speech."

George H. McKnight declares that slang is "drawn from the most ignoble of sources," and adds: "closely akin to profanity in its spirit, its aim is to shock." "It seldom attempts," once commented the London Times, "to supply deficiencies in conventional language; its object is nearly always to provide a new and different way of saying what can be perfectly well said without it."

The tragedy is that the approval given to slang by society has frequently caused its acceptance among sincere Christians. With disturbing frequency slang is heard from well-meaning people. Many are surely ignorant of its origins and implications, and just as surely would be shocked to know the truth about slang.


"This Storm Will Pass!"

These were the words I said,
When I saw trees by tempest tossed
And black clouds overhead.
"This storm will pass!" Thus I affirmed
When sorrow had its way,
When doubts oppressed and problems came
To haunt my little day.
"This storm will surely pass!" What sweet Relief for hearts that know
Faith is a power that can transform
When life's wild tempests blue!
God will not fail—no matter how
All worldly powers deceive.
"This storm shall pass!" It shall be done—
For those who still believe!

By BERNIECE AYERS HALL

The word "gee" and all of its combinations Mr. Mencken defines as a muted form of Jesus, "Gosh," "golly," and their combinations he describes as softened forms of God. All three of these words are for use in mild oaths. The often thought harmless "Goldarned" is an equivalent to "God-damned," and "Great Scott" equals "Great God." "Heck" is anotherclamation used in mild oaths and means "the dickens." "Dickens," although coming from a proper name, was found to be a substitute for the devil. "Darned" or "denied" could receive no higher recommendation than being a "virtuous sister to damned."

Dance originally referred to a plague. This suggested an association with bad luck and later it became equated with the devil. "All-fired" is only a softened form of "hell-fired," as is "tarnal" of "eternal" and "tarnation" for "damnation." The innocent-sounding "son of a gun" is nothing less than an equivalent to S.O.B.

Shocking? I hope so! Remember that this information comes from a study of the development of English in the United States. There was no denominational or even religious interest by which to judge or condemn.

Being aware that slang is just "denatured profanity," no real Christian would soil his lips with its use.

Let us never forget that whatsoever we do in word or deed, we are to do it all "in the name of the Lord Jesus, giving thanks to God and the Father by him" (Colossians 3:17).

The Cover . . .

Full comes to the high Sierra Nevada Mountains early in northern California, where the foliage along the Susan River, near Susanville, California, shows that the summer is ended. Nazarenes from across the country and around the world will turn toward the West Coast next June for the General Assembly and conventions in Portland, Oregon, June 18-26, 1964.
If you want the attention of people, let an interesting race be on—whether it be for a senate seat or the presidential election, on dirt tracks (perhaps some presidential races have been run on these), the ether waves, over the deep blue waters, or on steel rails.

Take the day in 1830 that Tom Thumb, America's first locomotive, ran its famous race with a horse-drawn car. It lost only when a blower belt slipped and steam pressure dropped, allowing the horse to pull ahead. The B. & O. Railroad's best wasn't good enough to win the race.

Another race, the race for a man's mind and heart—a race with Karl Marx—was lost around 1830. Some belts were slipping, and steam pressure had dropped. Carl Bangs, in his book, *The Communist Encounter*, puts it this way: "The Church, which should have been able to give an answer and to lead the way with a transforming message, life, and action, was itself confused and powerless."

There are many races on today. We have jets streaking across the sky setting new records. Rockets soar from both sides of the globe competing to deliver pay loads and be the "firstest with the mostest." Space capsules glide through the universe in an all-out effort to reach the moon first. I think our scientists are saying, "We've spent our brains and our billions, and still our best isn't good enough." Perhaps they're scratching their heads, saying, "If our metals were thinner and tougher, if we could get more thrust from our fuels, if our calculations were more exact, and our instruments more perfect—we could win the race to the moon."

Tantalizing, too, is the realization that even in the Church our best isn't good enough. We have a great gospel, a singing and preaching ministry, a dedicated people, wonderful buildings, and tremendous programs—a combination that could save the whole world. But we're still having a difficult time keeping up in this race for the minds and hearts of men and women, young people, and boys and girls. And if the Communist-Christian statistics tell the whole story, we're losing this particular race.

Most realize now that communism, like a virus, won't be thrown off by natural strength. For races aren't confined to personalities, horsepower, and high speeds. The Bible in describing this conflict says: "For we are not contending against flesh and blood, but against the principalities, against the powers, against the world rulers of this present darkness, against the spiritual hosts of wickedness in the heavenly places" (Ephesians 6:12, R.S.V.*). Speaking on this theme at the 1960 Evangelism Conference, Dr. Russell V. DeLong insisted that in this struggle the Church needs something plus or rather "Someone plus."

To describe this spiritual race, we might speak in terms of the drift, of currents or tides. This writer, when steering a fifty-foot vessel for the first time off the Pacific shores of Alaska, gained graphic insight into these invisible forces. The other five sailors of our crew were fast asleep. The sun was beating down, making the atmosphere that much more drowsy. The skipper had directed to steer to a certain point. The tide was coming in. And while keeping to the point, the unnoticed and uncalculated tide had nearly hypnotized this sailor and carried the vessel toward shore—narrowly missing a buoy. And by Providence only, we missed running aground.

In the encounter with the Communists, we must take into account the subversive drift of our day, the tide of materialism, and the "pull" of the enemy. Merely to keep up in this race, let alone to make significant advances, we must be extremely alert and actively engaged. Experienced seamen, in setting their course, allow for the drift of the tide.

A tugboat, towing three rafts of logs in the north Pacific, was operating full steam ahead. The black smoke was rolling out the stacks from the engines. The screws were churning up the water—but there was no headway made. You see, it was towing against the tide. Five to six hours of this type of operation were required until the tug could make headway again.

*From the Revised Standard Version, used by permission of the International Council of Religious Education.
Our family toured McNary Dam on the Columbia River and watched a tugboat with two barges go through the locks. From the swift current of the lower Columbia the tug entered the "closet," and the gate went shut behind it. Then from the upper level water rushed through the floodgates, raising the vessels higher and higher, until they sailed out on the higher level of the backwaters of the upper Columbia.

The Church battles the tides and the currents and the submerged rapids of the principalities, the powers, world rulers of darkness, and spiritual hosts of wickedness. She must enter the closet, close the door behind, wait for the floodgates of heaven to open—until she can move out on a higher level. No, our best isn't good enough. The scriptural answers for our need are: "Tarry . . . until ye be endowed with power from on high" (Luke 24:49).

"They that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles" (Isaiah 40:31).

The race is on! The drift, tides, currents, and forces of the enemy are arrayed against us. Satan has never had a better vehicle with which to beat us than he now has in the Communist machine. Marx and Lenin had its engines finely tuned. By the time of the Russian Revolution its motors were "revving up" to top rpm; they were slipping the clutch; and now they're running full speed down the course, and claiming complete victory by 1975.

But if we would have the dynamic propellant of the Early Church, the power of the Holy Spirit—we will by the grace of God finally and ultimately win the race!

I could not imply that it is done without effort. We have experienced some snowdrifts, fog, etc., as well as the understandable problem of getting five children ready for church, and the greater task of preparing tired children for bed following our after-prayer-meeting choir practice or a late board or committee meeting.

Yes, there are times when we wonder if it is fair to them to keep them out so late, and occasionally they have to miss a midweek service. If, however, we are able to instill in our three daughters and two sons a pattern of faithful church attendance, we feel it will be of greater lasting benefit to them than the extra rest they would otherwise receive on church nights. We do feel that God has honored them and us with good health and perhaps extra strength for these times. Perhaps the record of one of our daughters of missing Sunday school for the first time in her life when she was past eight years of age, or mine of four absences in thirty-one years, would best illustrate this fact.

My vocation is farming. I enjoy working with the soil. Operating a tractor alone in the field gives time for meditation, self-examination, and enumerating some of my many blessings.

Last year we were faced with a situation that was new to us as a family. Stripe rust infected our wheat fields and our yields were cut to less than half of normal. Of course some changes in living patterns are in order under such conditions. Since this area is largely dependent upon agriculture, it would also seriously affect the income of our church. Our people were concerned as to whether or not we could pay our budgets, as had always been our custom.

It is amazing how God can work in such circumstances. As a family, we were never happier. God helped us to provide for the necessities and at the same time made us content to do without some of the things to which we had been accustomed. He also supplied us with good health. As a church...
we were able to pay all budgets, give an extra offering to Northwest Nazarene College, and provide scholarships for two of our very fine young people to enroll in our college. Certainly man's extremity proved to be God's opportunity.

Farming, I suppose, offers fewer opportunities for witnessing than many other vocations that necessitate working and associating with so many more people. There are occasions, however, that can be used to advantage.

About two years ago we purchased a piece of machinery for use on our farm and also for use in custom work. We felt sure the men for whom we were to work understood our position on not working on Sunday, and they did. As the pressure of the harvest season increased, due to rainy weather, I was approached kindly in this manner: “We realize you do not work on Sunday, but you would be willing for someone else to operate your machine for you, wouldn't you?”

I realized there was a good chance we might lose some of the jobs we had lined up if we refused this proposition, and yet I couldn't feel that it would be pleasing to God. My answer had to be, “No.” I frankly related our belief that God had graciously given us all we possessed and that we felt He would permit us to harvest what He wanted us to have in six days. We couldn't feel justified in permitting our machinery to be used to desecrate His day. Thus far I don't believe we have lost any jobs because of this stand, but should this prove to be the case in the future, I believe God will afford other opportunities or in other ways provide for those who honor Him.

Truly, the Lord has made my paths to fall in pleasant places. He has brought peace, satisfaction, and purpose to my life, and because of this I feel it is a real joy to serve Christ as a farmer.

The Gentle Art

No single trait can compensate
For failure in this life of mine
To practice toward my fellow man
The gentle art of being kind!

I cannot see beneath a smile
The heart that sometimes sadly weeps,
Or comprehend the forces
That may cause a soul defeat.

God never gave me wisdom
That approaches the divine,
But He would have me heal and bless
By simply being kind!

By FRANCES B. ERICKSON
and he had spoken to him.” It must have been a surprise and something of a shock when he heard the words, “Depart: for I will send thee far hence unto the Gentiles.” But having looked into that Face, he promptly fell in love with the gentiles and magnified his office.

One thing is very sure, if our sacrifices are for people only, we are going to be hurt and possibly turned aside from our work. Ingratitude is to be expected, and disillusionment as to quick and bountiful results is the rule. Someone has truly said, “If you work for people only, your heart will be broken; but if you do what you do for Jesus, you can keep on and on.”

Some have gone as missionaries to foreign fields from humanitarian motives—to uplift, to teach, to relieve suffering. Churches in the homeland have undertaken many projects in the same spirit. But only when service is touched by the divine compulsion and compassion can Jesus ever say, “Ye did it unto me.” How can we do it unto Him until we do it for Him? And the “for” is because He was pierced for them.

Surely we must hold this point with rock-ribbed ruggedness in these times when some are almost literally giving their bodies to be burned for humanitarian causes. We give them unstinting credit for their work to alleviate want and pain. But we, as disciples of Christ, must do all that we do for His sake. Our day of opportunity is too brief to do anything else.

Only so, at any rate, can any effort to uplift, comfort, or set free be wholly successful. For a change, the change that comes by appropriating redemption through Jesus Christ, must come to the inner man before man can gain and hold ground in his upward climb.

“None of you can redeem his brother, or give to God a ransom for him.”

Notice how John puts it, “By this we know that we love the children of God, when we love God, and keep his commandments” (I John 5:2). See how proof of love to our fellow beings is, after all, love to God.

Of course the opposite of this is true also, and John states it both ways. The fact that we prove love to God by loving and serving others is merely the opposite side of the coin. It has been said that love of God is deduced or argued from the fact that we do loving deeds for others, “as a stream argues the existence of a source.” Yet let us remember always that the Source comes before the stream. Even a cup of cold water, Jesus said, must be offered in His name if it is not to lose its reward.

WHY I PRAY!

by

RUTH VAUGHN

I DROVE ALONG on the silver stream of highway in that velvet darkness that comes just before the multicolored dawn. The house on my right was big and bulky in the darkness, and it stood with its head bowed and its arms folded in slumber.

Suddenly there came the glow of a piercing yellow light streaming through a window on the upper floor, and the house began to yawn. It lifted its arm to stretch as another light flared and flowed through the kitchen window.

As I drove by the house, I prayed: “God, bless them all. Help them to know Thy love and Thy peace this day!”

I do not know if, in that moment, a woman’s hands, measuring the coffee into the percolator, paused for a moment, touched by the beautiful magnet of the Almighty. I do not know if, in that moment, she suddenly smiled and began to sing. I do not know if her husband, dressing upstairs stopped with one shoe untied and thought of God. I do not know.

But I believe that, in that moment, a channel was opened through which God could flow to those in the waking house, bringing to them again His yearning to fill them with His love and His peace.

The tired, awkward bus groaned to a stop and I entered, laden with oddly shaped bundles. I guided my sturdy little boy to a seat by the window and proceeded to get everything arranged. As I leaned back to sigh with relief, I noticed the woman across the aisle. She was haggard and thin; her very flesh...
seemed to be strained with a pent-up ache. Her eyes were somber pools of worry and despair. Looking at the scantily clad children about her, I knew that she must lie awake at night and wonder how she could nourish her family of five on the contents of the tiny cupboard which would probably provide enough for a balanced meal for only one slender boy.

I bowed my head on the heaving bus and I prayed: “God, help her to find the well of water that never runs dry! Help her to find You there ready to lift her load and carry her burden. Oh, may she find Your love!”

And then the bus stopped and I and the energetic little boy who lives at my house stepped off. But I stood at the bus stop, pondering.

I do not know if, in that moment on the bus, a sudden sharp ray of hope pierced through her breast. I do not know if, in that moment, she remembered the verse she had learned in Sunday school as a child, “Cast all your care upon him; for he careth for you” (1 Peter 5:7). I do not know if she remembered, if she felt a sudden surge of hope, if she turned to God for help. I do not know.

But I believe that, in that moment, a door was pushed ajar through which God could beam His grace and His compassion, offering to her His infinite love and mercy.

He stood in front of the college dormitory, a green beanie sitting proudly upon his head. He looked about him, surveying the campus where he was to live for the next nine months. I could sense in his manner that he was aware that he was leaving his familiar world of childhood and security behind and was entering a strange world of maturity and challenge. He stood—a bit hesitant; eager—yet uncertain. He pulled off the green beanie, looked at it, and then, grinning ruefully, replaced it upon his head.

A group of laughing students, also wearing the green beanie, looked at him, and then, grinning ruefully, replaced it upon his head.

They Disturbed the Service

By WILBER T. DODSON

Many church buildings have been erected, repaired, or remodeled between Sabbath days or while the congregation worshiped elsewhere. Can you imagine the excitement caused by four people when they removed a portion of the roof while the preaching service was in progress?

They were not from the finance company to repossess the building, and they had no mortgage against the property. They held no grudge against anyone in the church, although some of those present had hindered their progress. It was not their intention to disturb the regular service, but they encountered some hindrances on their way to church that had caused them to be late for the meeting.

They had become so concerned about a paralytic and were trying so many different ways to get him to church and to Christ that they failed to check on the time. The paralytic was so far behind with his work that all four visitors were occupied planning, preparing, and promoting ideas in order to get him to the revival. Certainly he wanted to go.

As I watched from the parked car where I awaited my husband, I prayed: “God, draw him close to You. When the devil comes and tempts him with his gaudy evils, may he turn away, listening to Your voice. O God, may he give his dreams, his life, his future that stretches now before him, to You. May he begin to serve You while he is yet young!”

I do not know if, in that moment, a decision in his life was made. I do not know if, in that mo-

“Only saints pray in secret. Hypocrites will not pray in secret; there is no one to hear them, neither God nor man.”—C. V. Fairbairn.
Here Today
And Gone Tomorrow!

Here today and gone tomorrow—
Oh, how sad these words can be,
If we have no hope in Jesus,
And are lost eternally!
If our lives have been so empty,
With no heavenly goal in sight,
Then how great our disappointment,
And how dark each day and night!

Here today and gone tomorrow,
So it’s time to wake and live;
Time for us to make decisions,
And our hearts to God now give.
Life is short and, oh, so fleeting,
And the days slip by so fast!
We should all be up and doing
Things for Jesus that will last.

Here today and gone tomorrow,
Echoes still as loud and clear;
But if hope lies in our Saviour
We shall have no need to fear.
If the Lord has truly purged us,
Taking dross and leaving gold,
Whether here or gone tomorrow,
Still we’ll have God’s hand to hold!

By EDITH ROBERTS

CHRIST CAN . . .

Christ can save though black the heart;
Christ can wondrous peace impart.
Christ can make blind eyes to see;
Christ can set the prisoner free.
Christ can cleanse till all is pure;
Christ can “hope beyond” assure.
Christ can meet each human need;
Christ can satisfy indeed.

—H. Dale Mitchell
Order and Ardor

Two things are necessary in worship. They are order and ardor. Order stands for the way we worship. Ardor describes the spirit with which we should worship.

Some churches put all their emphasis on order. Ceremony and ritual are for them the essential element. The result can be something like a statue carved in ice—beautiful but frigid. There are “icicles in the pew and a polar bear in the pulpit.”

Other churches put all their emphasis on ardor. Spontaneity and informality are viewed as the only proper expression in worship. The trouble is, the spirit which dominates such a situation may not be the Spirit of God but the spirit of man and the exuberance of the flesh.

ORDER is important. With us, it probably deserves more thought and prayer than it receives. There may be many ways of doing things, but some of them are sure to be better than others. It is possible to come to the table, dispense with all “formalities” such as knives, forks, and spoons, and satisfy the hunger by just “doing what comes naturally.” But such is not the best way. Order in worship is simply the table manners of the soul in the presence of God.

Recognition of this means an end of careless flippancy and irreverence. After all, God is God, and thou art man. There may be joy without hilarity, and cheerfulness without disrespect. Dignity and reverence do not mean stiffness and coldness. Let the foyer and adjacent areas be places of happy fellowship as the people meet and mingle. But let the sanctuary be spared the sight of gum-chewing levity.

Let the order be simple. The ornate and ostentatious tends to draw too much attention to itself. Let it be flexible, “made of India rubber and not of cast iron.” The rigid and unbending tends to exclude the rightful place of the Holy Spirit. Let it be expressive of the spiritual instincts of the sanctified heart.

BUT LET NOT order take the place of ardor. Ritual too soon becomes mechanical and unfeeling, the expression of habit more than spirit. The best of table manners without cordiality and good will are a poor second, and may even become hypocritical when they express in word or action what is not felt in the heart.

One of the earliest signs of the loss of spiritual vitality is the substitution of order for ardor. This is because order is easier to maintain than ardor. Ardor is a matter of the spirit, and demands prayer and spiritual vigilance. You can grind out an order of service on a mimeograph machine one hundred copies a minute. But ardor must be won through prayer and heart searching.

Ardor is the glory which transforms the ordinary and the routine, and makes it the extraordinary and the divine. It is the radiance and glow from within which beautifies the bride of Christ. It is the breath of life which makes of the flesh of order a living soul. Let it be lost, and the body becomes only a lump of clay.

Order may be dictated by custom to some degree, and by the insight and understanding of the leader. But each of us can do something about ardor. For the spirit of a worship service is, with the added touch of God, the corporate reflection of our own spirits.

A CHARMING STORY is told of a mountain chapel which had no lights within the building. When evening services were held, each of those attending carried his own lantern. Across the hills you could see them coming, little specks of light in the deepening darkness. The first few who came did little to dispel the gloom within the building. But as lantern after lantern was added to those already on the shelf around the wall, the room grew bright with their collective light.

So let it be that each of us brings his light to church. This we may do by preparing our hearts to worship God, guarding against all that would distract. George Herbert, the brilliant English poet who died in 1632 at the age of thirty-nine years, wrote about the worshiping heart:

Let vain or busy thoughts have there no part; Bring not thy plough, thy plots, thy pleasures thither.

Christ purged His Temple; so must thou thy heart: All worldly thoughts are but thieves met together To cozen [cheat] thee. Look to thy actions well; For churches either are our Heaven or Hell.
Sin Cannot Live in the Heights

The British flyer, Handley Page, said the most thrilling experience of his life happened on a flight across Arabia in the early days of aviation. He was flying alone in an old-fashioned, single-engine plane, with many hours to go before it would be possible to make a safe landing.

Suddenly he heard a rat gnawing in the fuselage behind him. The creature had somehow crept into the craft on the ground. Page sat thinking of the damage which could be done, destroying the controls, gnawing the insulation off the wires, and shorting out the electrical system. He could not leave the wheel, even though he knew a crash might easily result from the damage caused by the animal.

"Suddenly," he said, "it occurred to me that a rat is made for low altitude." Setting the controls skyward, he pushed the plane to an altitude where lack of oxygen made breathing difficult even for him. The gnawing grew fainter, and the sounds finally stopped. When he reached his destination, he examined the aircraft and found the rat dead alongside vital control lines.

Sin CAN LIVE only in low altitudes. It is a creature of earth and night. It thrives in darkness and dirt. It is hard to track to its lair and exterminate by direct action.

But sin cannot live in the spiritual heights. The rarefied atmosphere of the heavenly presence of God kills it more certainly than the stones and clubs of direct attack. It is really something to learn that "you can't drive the darkness out of the cellar with a club." The way to get rid of it is to let in the light.

God calls us to the heights. As far as elevation is concerned, we are to "mount up with wings as eagles." In His presence, sin dies and the worldly drops away. There is safety for the soul and for the Church in the "heavenly places in Christ Jesus" (Ephesians 2:6).

"Untied Brethren" and "Scared Theology"

Typographical errors are interesting and embarrassing accidents. They are the bane of all proofreaders and editors. In spite of every care, they will happen. But once in a while something instructive comes out of a printer's lapse.

Several years ago Dr. H. Orton Wiley went as guest speaker to a seminary of the Evangelical United Brethren church in the Northwest. The local paper, reporting his visit, stated that the noted Nazarene theologian was speaking at the seminary of "the Evangelical United Brethren."

Alas, many evangelical brethren are untied. They are untied to their local church or to their denomination. They are untied to their fellow Christians. They are untied to Christian responsibility in a world in chaos. They even become untied to their moorings in the will of God, and drift without purpose on the sea of life.

EVEN MORE RECENTLY a Nashville newspaper reported that several graduates of a local theological school received degrees in "scared theology." It is startling to realize that "sacred" and "scared" have exactly the same letters, and that the only difference is the inversion of two of them.

And there are some scared theologies in this world. Some theologies are forever on the defensive. They are apologetic in the worst sense of the word. They may be neat and tidy enough in the study; but when they get out on the street they are helpless to meet human need at the point of its greatest hurt.

Thank God for brethren thoroughly tied to the purposes of God in this world, and for a theology unafraid. If we will but keep the unity of the Spirit in the bond of peace, and present to a needy world the keen cutting edge of the "sword of the Spirit" in an offensive against evil in every guise and form, the future is ours for sure.
The Department of Evangelism cordially invites you to attend the FINAL COLLEGE CONFERENCES ON EVANGELISM of the 1960-64 Quadrennium

EASTERN NAZARENE COLLEGE
SPECIAL WORKERS
Dr. Samuel Young
Dr. Edward Lawlor
PASADENA COLLEGE
Tues., Oct. 8-10, Oct. 10, 1963
SPECIAL WORKERS
Dr. Hardy C. Possers
Dr. Edward Lawlor

FLORIDA
J. Steele, Bartow; O. Smith, Belle Glade;
D. Freese, Bradenton First; M. Wilbon,
Clearwater; L. Vaughn, De Land;
D. Ray, Eau Gallie; H. Killpatrick,
Eastside; J. Oakley, Ft. Lauderdale Faith;
H. Blue, Ft. Lauderdale First; C. McMacken,
Gainesville Trinity; D. Erickson,
Hialeah; J. Snider, High Springs;
L. Justice, Jacksonville Central;
A. Green,
Jacksonville Faith; T. Giddens,
Jacksonville Mall Mem.; L. Seel,
Jacksonville So. Side; M. Toms, Kissimmee;
N. Clay, Lakeland Lakeside;
S. Sparks, Lakeland;
S. Haig; C. Moore, Lake Worth;
C. Nixon, Miami Central;
R. Spear, Jr.,
Miami First; C. Armstrong,
Miami Valley; R. Vaughn, Ocala;
W. Anderson,
Orlando Central; J. Pearson,
Orlando Fern Park; R. Bollin,
Orlando First; C. Banks,
Orlando Lakeside; R. Bush,
Orlando Pine Hills; Max Jones,
Pahokee; E. Watkins, Palatka;
J. Simpson, Pompano Beach;
F. Williams, Princeton;
E. Singleterry, Punta Gorda;
B. Bierke, Sanford;
D. Newell, St. Petersburg Central;
C. Smith, Tallahassee;
F. Cleary, Tampa;
Tampa DeSoto; F. Greene, Tampa Drew Pk.;
R. Skipper, Tampa Forest Hill;
L. Wells, Tampa Grace; T. Teem,
Titusville; C. Killoran, W. Hollywood.

MICHIGAN
H. Potter, Bay City Faith; R. Spry,
Benton Harbor; J. Smith, Bertrand;
L. Musaties, Chapman Memorial;
J. Swift, Coldwater; R. Bradford.

Conry; R. Reglin, Falmouth; A. Huff,
Gladesville, Grand Ledge; J. Ulrich, Holt;
G. Lang, Jackson Grace; H. Johnson,
Jackson First; R. Taylor, Lansing Central;
J. Smith, Lansing Pleasant Grove; O. Smith,
Lansing American Indian; L. Malley,
Lansing Kendall Drive; H. Ekelin,
Lansing North Street; C. Cobb, Nashville;
D. Elwin, Owosso First; C. Noffinger,
Portland; P. Hole, Sage Lake;
B. Lee, Saginaw Cherry St.; E. Frost,
Three Rivers; R. Breddell, New Lothrop;
G. Otto, Saginaw Shields; C. Cobb,
Sparta; A. Gould, Sturgis; William Mark,
Williamston.

OREGO N PACIFIC
D. Wellman, Eugene First; M. Jensen,
Gladeview; L. Allen, Grants Pass;
J. Ward, Heniskun; C. H., lawn;
J. Lewis, Hood River; R. Young,
Junction City; G. Aved, Lebanon;
H. Sauer, Medford First; J. Blockmiller,
Malotil; D. Fivecoat, Newberg;
R. Pendar, Newport; E. Crawford, Jr.,
Oceanside; N. Berryhill, Portland Brentwood;
F. Allee, Portland Central; J. Ellis,
Portland Mt. Scott; P. Flowers,
Primeville; R. Hensel, Rosburg;
T. Fliegl, St. Helens; F. Harris, Springfield;
H. Quaterly, Stavton; L. Baddox,
Tillamook; F. Stone, Warrenport.

PITTSBURGH
Neighborhood, Moshburg; Howard, College Hill;
Klink, Bolivar Drive; Kuhl,
Brookville; Ritchie, California; Kanzler,
Conotton, Conyers; Netherhill, Lithuania; Conotton,
Jefferson; Lewis, Oil City; Lucas;
Paris; Irvine, Riceville; Huston, Saxonburg;
Ford, Smithton.

DISTRICT ACTIVITIES
Northeast Oklahoma District Assembly and Conventions
The twelfth annual assembly and conventions of the Northeast Oklahoma District convened at Muskogee First Church, June 17 through 20. Dr. D. J. Vanderpool presided with poise and preached with unction. His warm spirit and keen sense of humor endeared him to the hearts of the people.

Dr. L. C. Mathis, district superintendent, brought a stimulating report of the year's progress. Two new churches were organized—Coweta and Grove; Sunday school average attendance reached 4,217, an increase of 25, with an enrollment of 6,702; church membership showed an increase of 74, totaling 3,898. A total of $97,108 was paid on the General Budget, with a total raised for all purposes of $88,091, an increase of $45,930. Two assembly Laundered Mathis' report with a rising vote of thanks, then pre-

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represented him and Mrs. Mathis with a
generous love offering.
Mrs. I. C. Mathis was re-elected dis­
trict N.F.M.S. president, and given a
token offering of love. Having thirty-six
"star" societies, the district became a
"star" district. Rev. Robert Griffin
was chosen as district N.Y.P.S. president.
Dr. Howard Hamlin was the guest speaker
at both these conventions.
On Wednesday night in a special
service featuring Rev. Raymond and
Helen Bolerjack, our missionaries soon
to sail for New Guinea, we were thrilled
to raise sufficient funds to purchase
a four-wheeled drive jeep for field work.
The Nazarene Publishing House was
efficiently represented by Brother Melvin
McCure.

General Assembly delegates elected:
I. C. Mathis, E. H. Sanders, and I. A.
Ogden, ministerial; Homer Morrisett,
Murray Belcher, and Bob Donaldson,
laymen.
In the closing session the assembly
voted to set our General Budget at "10 per
cent" of all money raised. We are going
"all out" to be over "10 per cent" for
foreign missions before the General
Assembly—George M. Lake, Reporter.

Michigan District

Golden Anniversary Assembly

The Golden Anniversary assembly of
the Michigan District convened at the
district center, Indian Lake, Vicksburg,
July 10. Dr. G. B. Williamson, presid­
ent, and Mrs. Williamson, son, and
grandson of the first Nazarene in Vicksburg,
who are now living in Michigan, were
present.
Rev. R. C. Gunstream, superintendent,
reported for the past year as district super­
intendent, and first year of a three-year
assembly, gave an outstanding report:
Visited all churches on the district during the year;
2 new churches organized, making a total of
16 new churches in the district; received a profession of
faith, giving a total mem­
bership of 6,793; average Sunday school
attendance 9,981, increase of 42; all
high in pastors' salaries—$24,144, increase of $22,118; grand total paid
for all purposes $1,248,269, an increase of
$131,069; paid for general interests $93,941, an increase of $65,650; and 21
churches paid $1,000 or more on Gen­
eral Budget.
Dr. and Mrs. Hawk, who are loved
by all on the district, were given a large
love offering, and a beautiful, candled
bible, which was shown to all the people.
Another high light of the assembly
was the presentation of the General An­
niversary theme, "A double portion of
the Holy Spirit." While the assembly sung
songs from the "Star of Bethlehem and Me" (by Floyd W. Hawkins), the

tabernacle was darkened, but for blazing
spotlights revealing the large-lettered
theme on a golden background, and an
enlightened, golden, glittering map of the
state of Michigan. A short history of
the fifty years of progress was presented,
and Superintendent Hawk presented an­
teractive goal, including the "Won to
Love" campaign, and "10 per cent" for
general interests, with a budget of
$80,000.
District officers elected were: Mrs.
Fred J. Hawk, N.V.P.S. president; Mrs.
M. E. Daniels, N.V.P.S. treasurer; Rev.
Robert B. Clendenen, assistant super­
intendent; Rev. R. C. Gunstream, asso­
ciate superintendent.

Northwestern Ohio

District Assembly

The Northwestern Ohio District as­
sembly was held at the district center.
July 10 and 11, under the pointed and
inspiring leadership of Dr. Samuel
Young.
Business moved at a smooth and
rapid pace as reports were given by the
pastors of the sixty-two churches, and
the elections were held.
Rev. Carl B. Clendenen, district su­
perintendent, reported for the past year:
A new church organized at Hcks­
ville, with 20 charter members; new
buildings erected at Bryan, Piqua, and
the Toledo Sylvania Avenue Church.
and new parsonages built or acquired
at Piqua, Bellefontaine, Sidney, and
Findlay First Church. He also stated
that the cock to Minnesota as Generals
at 1,830, with a Sunday school enroll­
ment of 11,180, and the district holds
the honor of being "10 per cent"
for missions.
The district expressed its apprecia­
tion for Superintendent Clendenen with
a love offering from the churches
amounting to $1,000 toward the pur­
chase of a new car.
Delegates elected to the General As­
sembly were: ministerial—Carl Clenden­
en, Howard Silvia, M. G. Martinini, and
Edward Barton; lay—Mrs. Clendenen,
Robert Milburn, George Jeter, and
James Davis—Mark F. Moore, Reporter.

Colorado District

Assembly and Camp

Progress, blessing, achievement for
God and the church were evident in the
three assembly meetings in February and
July, with the evident features of the fifty-fifth annual
assembly of the Colorado District, at
Lakewood, July 18 and 19. Dr. D. L.
Vanderpool presided with his usual
delicacy, optimism, and humor.
Superintendent E. L. Cornelison, serv­
ing on an extended call, reported gain
in every department: church mem­
ership 5,640, a net gain of 228; with 38
received during the year on profession
of faith; Sunday school average atten­
dance 6,860; N.F.M.S. membership 4,931;
N.Y.P.S. membership 2,421; total paid
on general interests, $103,075, with a
total raised for all purposes of $907,610.
The district went over the "10 per cent"
mark for General Budget and approved
specials.
Building projects of significant size
were carried on in Colorado Springs,
Park Hill, and Security church; also
Denver, at Ginger Acres, Frutida,
Southside, Thornton, and Westminster
churches; in California, in Sunnyview,
Montrose, Pueblo Westside and Sterling.
Delegates elected to the General As­
ssembly are: E. L. Cornelison, K.
Baker, J. L. Du Bois, W. N. Vanders­
pool, Ray Hawkins, ministerial; Willie
Brown, Jim Noffsinger, Jarrell Gun­
stream, Joe Diffie, Roscoe Riley, Jr.
District officers elected—C. K. Hesl,
treasurer; C. B. Melander, treasurer; ad­
visory board—C. K. Hesl and J. L.
Du Bois, ministers; Willis Brown and
Jarrell Gunstream, laymen.
Great inspiration and blessing marked
the annual camp, July 18-20, at
Brentwood Park, Arvada. John L.
Harison was ordained as elder.
In the pre-assembly conventions,
Rev. Bill Sullivan was re-elected district NY.
L. S. president, and Mrs. C. K. Hesl
as N.F.M.S. president.
Rev. R. C. Gunstream, superintendent
of the New Mexico District, was the
evening camp meeting speaker. His
messages were anointed of God and
beamed to the hearts of the people.
Brother Lewis Thompson was the sing­
er, with Dr. Howard Hamlin speaking
for the young people's convention.
The blessings of God were manifest
through these services.—L. J. Du Bois, Re­
porter.

Washington Pacific

District Camp

Great inspiration and blessing marked
the annual camp meeting of the Wash­
ington Pacific District, June 27 to July
7, under the leadership of our newly
elected district superintendent, Rev.
George Peterson, whose welcome on his
receipt to his present task was ex­
pressed in his election on the second
ballot at the district assembly, further
endeared himself to our hearts by ha
efficient and spiritual management of
the camp.

Thursday night, in a beautiful scene
conducted by Dr. Williamson, the ben­
lowing were ordained as elders: Chom
Webster, Earl Spros, Richard El­
am, Krivna Jackson, and James C. Ba­
num—Herbert W. Thomas, Reporter.
Rev. Raymond Kratzer, superintendent of Eastern Michigan, and Evangelist G. Stuart McWhirter made a splendid preaching team, supported by an inspirational song leadership of Professor Bartram Tippitt. The ministry of Missionary Benedict V. Seals, which brought us one of the high points spiritually of the entire camp. Bartram was in charge of children's services. A great camp, with the altars lined night after night with victorious seekers!

On the closing Sunday afternoon, under the leadership of Superintendent Daniels, the campgrounds were officially dedicated to the memory of Dr. E. V. Seals as the "B. V. Seals Memorial Park, Church of the Nazarene." It will be a living memorial of the man who, since the inception of the district nineteen years ago, had dreamed, planned, and given so much of himself to bring about a district center which could be a means of salvation and spiritual blessing to boys and girls and youth on the district.—P. J. BARTRAM, Reporter.

"SHOWERS of BLESSING" Program Schedule

September 22—"The Ninety and Nine," by Wendell Wellman (featuring music by Northwest Nazarene College choir)

September 29—"If I Could Live My Life Over," by Wendell Wellman, October—Three Stages of Time," by R. T. Williams

THE LOCAL CHURCHES

Eastern Michigan District Assembly

Eastern Michigan District recently closed a furlough year. Dr. E. W. Martin, district superintendent, in his report to the fourteenth annual assembly cited substantial gains in all areas of the work.

The recently established Revolving Fund has reached the $10,000 mark, with a goal of $100,000 by General Assembly time. It was a record year in construction and improvement of property, and also financially. More churches paid their budgets in full than ever before.

A substantial number of churches made the "Evangelistic Honor Roll." The Flint Pierson Church, with seventy-seven members last year, received fourth place in attendance during the year, third in profession of faith.

Dr. G. B. Williamson, presiding officer, carved for himself an even deeper place in the affections of Eastern Michigan, interested in the writing of messages, his case in conducting the business, and his refreshing humor.

Rev. W. E. Varian and the Howsell church were gracious and efficient hosts. —Wendell Wellman, Reporter.

Chicago Central District Assembly

The fifty-ninth assembly of the Chicago Central District was a time of real blessing with plans and goals made under the inspiration of the Holy Spirit. One of the highlights was the Thursday evening service, with Dr. and Mrs. Howard Hamlin, outgoing missionaries, speaking on their home district. More than $100,000 in pledges was given the Hamlins included a Pontiac Catalina station wagon to be used in their missionary work. Rev. Harry Rich also stirred our hearts as he told of our work in Haiti.

Dr. Mark R. Moore, district superintend­ent, presented a fine report, his eleventh, showing good gains, with ten new churches achieving the "10 per cent" honor rating.

Miss Claudia Mucci were elected to elder's orders and ordained, and the credentials of Clyde Ridali were recognized. Elected as General Assembly delegates were: Mark R. Moore, Rev. Harry Rich, Forrest Nash, S. A. Smith, ministers; George Garvin, Jr., Raymond Knighton, Sr., Laura Seaman, Willis E. Snowberger, Myron Walker, laymen.—Fred W. Gibson, Reporter.

G. Stuart McWhirter made a wonderful progress here. A youth rev­ival in January was the opening event, for our Bethany College was of much help. In March a pledge of $1,500 was received to cover the loan on the parsonage, thus making all our financial plans come true. On May 19, District Superintendent Hancock and wife were with us for a special church meeting, at which we voted to purchase new property and relocate First Church. The proposal includes 5 acres, with 105-foot frontage, on Kelley Highway, for the amount of $20,000. On Sunday, July 7, a weekly pledge offering was taken for a two-year period and, in the memory of the deceased members, we will receive, gives us approximately $6,000 raised to help cover cost of relocating and buying of ground. This is over and above the $10,000 the church paid as a down payment on the property. Pastor has been given a ten-dollar-per-week in­crease in salary, and a three-year call with a wonderful vote of confidence. Budgets are paid for the assembly year.

Columbus, Ohio—Rev. Cecil G. Hayes, pastor of our Beechwood Church for the past ten years, has accepted a call to our church in Shelby. During his ministry at Beechwood, a seven-room parsonage and fellowship hall was built, and extensive remodeling was done at the church: new furnishings installed and a Minshall organ. More ground was purchased adjacent to the church providing additional parking. A new auditorium completed in 1957, the basement of which provided the needed expansion for Sunday school rooms. With the completion of the new church building, we now have a $40,000 edifice.—A. I. THRASHER, Secretary.

Leon, Iowa—Our church has had a good revival with the Leverett Brothers as evangelist, singers, and musicians. Attendance was good, and new families have been attending Sunday school and church. There was good attendance in the vacation Bible school, and the Sunday school is running above the last four years' average. More than 500 Evangelists have been on the parsonage, and "Dial-a-Devotion" has been installed in our church, with expense being paid by the local ministerial association, and each member-pastor taking a week. Evangelist Willmar Leverett took up a large love offering for the pastor during the meeting. We appreciated the re-operation of folks coming in from Allerton and Creston churches. The pastor has received every vote on the recall for the coming year. —L. L. WATTS, Pastor.

Kittanning, Pennsylvania—Celebrating this year's fifth anniversary, the First Church moves ahead with notable gains for the assembly year just closed. A "10 per cent" church for mission for the first time; all budgets paid for the first time in six years; increase in every organization of the church. Sunday school attendance increase has forced us to let out a contract for creating additional classrooms.
Galveston, Texas—Our church recently enjoyed a revival with Rev. Mrs. Wlllard Hubbard from our First Church in Temple as the evangelist. God's presence was felt in the services, and people attended our church for the first time and twenty-five people prayed through to victory. New members were added to the church, and our finances increased. The revival spirit continues with us—James F. Johnson, Pastor.

After pastoring the church at Lamed, Kansas, for nearly five years, Rev. George D. Andrews has accepted the call to the church in Ata, Oklahoma.

THE BIBLE LESSON

By HARLEY J. BLANEY

Topic for September 22:

The Love That Forgives

Golden Text: Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you: that ye may be the children of your Father which is in heaven (Matth. 5: 44-45).

The lesson of forgiveness found in today's Bible passage is evident. It is a beautiful thing, much to be desired in all phases of life. The noble character of Joseph was demonstrated by his forgiveness at the time when he had the power to repay his brothers tenfold for their meanness to him.

Many of the customary things about the spirit of forgiveness will be written and spoken in several treatments of this lesson which will be available. Allow me to stress just one of them and then suggest a truth which is perhaps only faintly suggested by the lesson.

The spirit of forgiveness which was demonstrated by Joseph was not a bone to hold, but it was an exalted character. It was a magnificent gesture made up for the occasion in order to impress his observers. It was native to his character and was fortified and supported by other equally noble and righteous traits. He forgave his brothers because he loved his old father and because he loved them. Their evil treatment of him could not reverse the power of God. Whatever they had done, they were still his brothers and he could not but be a brother to them. His earlier life in the household of Potiphar, in prison, and now in the king's court, was full of temptations to bitterness and to expediency, but he rose above them all. His moral iniquity and sin made him intellectually limited. He could act like a real man because he was a real man.

The other thought which presses in from this experience is in the form of a question. Was it easier for Joseph to forgive his brothers after he was successful in life and had triumphed over so many obstacles, or was it easier for Joseph to forgive his brothers because he loved his old father and because he loved them?

There is no purpose here to cast any slur upon the character of Joseph. But it is well to assess the circumstances under which circumstances granted. All to the honor to Joseph! But I remember that Jesus prayed from the Cross for His slayers: "Father, forgive them." And Stephen eulogized the same as he went down under a barrage of stones, "Lord, lay not this sin to their charge."

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

Deaths

MRS. ISABELLA A. PARKER, aged seventy, died in Edmonton, Alberta, Canada, July 3, 1964. She was born in Shilo Lake, Manitoba, September 1, 1887, and married to Arthur M. Parker, October 5, 1909. Of their ten children, four went to Edmonton until they returned to Penticton, B.C., in 1943, Mr. Parker died in 1950. They had the church, active in the work of the church, for nearly forty years. Mrs. Parker suffered much but maintained a steadfast faith and clear testimony to God's grace in her life. She will be greatly missed by all. Rev. L. T. Colette at Nazarene Theological Seminary. A variety of services for many years. Mrs. Parker was a loyal and faithful church worker in Sunday school and missionary activities. Funeral services were conducted by Rev. D. C. Morrison, and Rev. Duane Hilde officiating, and graveside services in Penticton with Rev. Leon Hardin in charge.

MRS. AUDREY NELL EMBERTON was born at Fort, Texas, October 27, 1918, and died in a hospital in Amarillo, Texas, on July 27, 1963. A faithful worker and wife of Rev. W. C. Emerson, have been Nazarene pastors for about twenty years; at present he is pastor of the North Beacon Church in Amarillo. She had been ill for several months with cancer, but in her adversity there was the presence of a loyalty that was a blessing to everyone at the church. Besides her husband, she is survived by three daughters of the home, Norma, Sharon, and Gwendolyn, her parents, Mr. and Mrs. J. C. Emberton, three brothers, R. C. Morrison. Funeral service was conducted in Amarillo by the district superintendent, Rev. Raymond W. Hurn, assisted by Rev. A. W. Reddick and Rev. Clyde Dawson.

MISS LUCY SHAW was born March 22, 1890, and died July 9, 1964. She was the church member of the Local, Indiana, Church of the Nazarene, and faithful in attendance until her last illness. Miss Shaw was a faithful worker in the Local Church, with her pastor, Rev. Leon Hardin, officiating. Miss Shaw was a dear and faithful friend of the late Rev. Charles R. Polston, who had been the pastor in Indiana and in the church at the time of her death. She will be in the cemetery in Indianapolis, Indiana.

CHARLES STANLEY ROLSTON was born on June 29, 1904, in a heart attack. He had been a deacon and elder at the First Church of the Nazarene in Cory, Indiana, for thirty years. He was survived by his wife, Mrs. Mary Stanley Rolston, and two children, one of whom is a pastor of the Local Church. The burial was in the cemetery in Indianapolis, Indiana.

PENNY COCHRAN, age eighty and nine, died July 14, 1964, at a nursing home in Los Angeles, California. She was born August 22, 1875. For the past fifty years she had lived in the nursing home. Funeral services were conducted by the pastor of the Local Church, with Rev. Charles R. Polston officiating.

MRS. ALTA R. EARLY was born November 16, 1893, in Marshalltown, Iowa, and died July 31, 1963, at Wickenburg, Arizona, the result of an inoperable illness. She was an early member of the Marshalltown Church of the Nazarene, in
One night she made for home in Duarte, California, and attended the Arcadia Church of the Nazarene. She is survived by two daughters, Mrs. William Gile, of Marshalltown, and Mrs. Bob Tomos, of Pasadena, Texas, and a son, Harry C. Early, pastor of the Church of the Nazarene at Yosh, California. Funeral service was held at St. Paul's Methodist Church, in charge of Rev. Harold Garrison, Nazarene pastor, and also a student at Theatre Nazarene College.

WENTWORTH HELLWELL, faithful member of the Church of the Nazarene in Williamson, North Dakota, died July 14, 1963, at the age of sixty-five. He was an active church member, serving on prayer list and on the board for many years. Aged in early youth, he was faithful to the Lord and the church until his death. He is survived by his wife, Lillian; a son, Gordon; a daughter, Ruth, also by four sisters and two brothers.

Funeral service was conducted by his pastor, Rev. Charles Gris, with burial in Hillside Memory Gardens.

Announcements

WEDDING BELLS
Miss Betty Joyce Shott of Sherky, Arkansas, and William Ross Herron of Mishawaka, Indiana, were united in marriage on July 16, 1963, at First Church of the Nazarene in Sulphur, Oklahoma. They are survived by their parents, a sister and a brother.

Funeral service was held at St. Paul's Methodist Church. Garfield Place and Ocean Avenue, Long Beach, California. Funeral service was held in the church until his death. He is survived by his wife, Laverne; a son, Gordon; a daughter, Ruth; also by four sisters and two brothers.

Funeral service was conducted by his pastor, Rev. Charles Gris, with burial in Hillside Memory Gardens.

SAMUEL YOUNG:
6. B. WILLIAMSON:
V. H. LEWIS:
HUGH C. BENNER:
D. I. VANDERPOOL:

District Assembly Schedules for 1963

HARDY C. POWERS:
North Arkansas: September 25 and 26

G. B. WILLIAMSON:
New York: September 27 and 28

D. L. VANDERPOOL:

HUGH C. BENNER:
Southwest Oklahoma: September 25 and 26

V. H. LEWIS:
District Assembly Information

NORTH ARKANSAS, September 25 and 26, at First Church, Fayetteville, and 7th St., Conway.
Arkansas, Rev. Jack Dell, pastor. General Superintendent's Table (N.F.M.S. convention, September 25.)

SOUTHWEST OKLAHOMA, September 25 and 26, at First Church, Killeen, and 7th St., Douglas. Arkansas, Rev. Jack Dell, pastor. General Superintendent's Table (N.F.M.S. convention, September 26.)

NEW YORK, September 27 and 28, at East Rock Park, New York, E. B. Young, pastor. General Superintendent's Table.
By O. JOE OLSON, Director, N.I.S.

Generals in Conference

The six Nazarene leaders comprising the Board of General Superintendents held a four-day meeting in their new conference room at the General Headquarters building, Kansas City, ending September 2. With more than 230 of the district assemblies completed, the news sections rated second in reader interest, and editorials a close third.

Ohio Pastors Exchange

Two widely known pastors on the Central Ohio District—Rev. Paul K. Hayman, Galion, and Rev. John E. Hanson, Elvira—exchanged pastorates recently. Each had been at his former church since 1953. Mr. Hayman has been district secretary since 1953.

Likes Nazarene Name

A reporter for the Kansas City Star, while doing a series of articles on the racial issue, interviewed the Black Muslin leader in Atlanta, Georgia. A Negro minister in the group said he did not believe the name of their radical group was a good one. He said: "This Islam stuff . . . this Allah stuff . . . Now if they had named it 'Black Nazarenes,' it would have swept the country!"

(The Church of the Nazarene has almost 6,000 churches in 43 nations around the world.)

At Fiftieth Anniversary

Dr. T. W. Willingham had the rare experience recently of preaching the fiftieth anniversary sermon in the Nazarene church founded by his father, Rev. J. A. Willingham, at Highway, Kentucky.

Personal Mention

Rev. M. R. (Matt) Kordy, who pioneered the Nazarene work in Anchorage, Alaska, is pastoring the First Nazarene Church in Carlsbad, New Mexico. . . Rev. Edgar F. Bibb, Juneau, Alaska, has taken some good motion picture films in color showing Nazarene churches in Alaska. These are scheduled to be shown at the General Assembly in Portland . . . Rev. F. Drell Allen, of the Minneapolis Russell Avenue Church, has joined the Trevecca Nazarene College faculty, Rev. Clayton D. Bailey, Cedar Rapids, Iowa, was called to the Minneapolis church.

Give $3,000 for Africa

At the annual Foreign Missionary Societies convention on the Missouri District, a total of $3,000 was pledged to buy surgical instruments for use in Africa. A report showed the district gave $87,000 to world missions last year. Mrs. J. W. Hoffert was re-elected district N.F.M.S. president. Speakers were Miss Abigail Hewson, returned missionary to Africa, and Dr. Howard H. Hamlin, missionary appointee.

Dedication at Olivet

The interim chapel in Chalfant Hall of the Olivet College campus, Kankakee, Illinois, will be dedicated at the Founders' Day program on Friday, September 27.

Report on Survey

It probably will come as little surprise to readers of the Herald that "The Answer Corner" rates highest in reader interest. Of 445 returns in a survey last spring, 400 readers said they read "The Answer Corner" always. Also the largest number, 157 readers, asked that the feature be enlarged. The news sections rated second in reader interest, and editorials a close third.

Graham Crusade Off to Record Start

Los Angeles (EP)—Through the tenth meeting of the Billy Graham Southern California Crusade here, aggregate attendance had topped 380,000 with well over 16,000 responding to the evangelistic invitation. The crowds, ranging upwards to 47,000 persons (on a Monday "night"), have of course not yet filled the gigantic Los Angeles Coliseum, an outdoor stadium seating about 140,000.

"Can we fill the Coliseum?" So wondered (out loud) Graham in front of over 40,000 at the Sunday afternoon meeting on August 25. He answered himself: "I don't know, but that is no goal. Our goal is to confront people with the gospel of Christ."

And the people have been confronted—with a record response. Graham described the more than 13,000 "coming forward" during the first eight meetings as "more than anywhere in my experience."

The total attendance so far exceeds anything Dr. Graham and his cohorts have experienced in any comparable meetings anywhere in the United States. Topped world-wide only by an average of 60,000 per meeting in a series of meetings in London.

"Assembly" Growth 1.2 Per Cent

Memphis, Tenn.—Conversions to Christ numbered 201,680 in Assemblies of God churches the past two years, it was reported by Rev. Thomas F. Zimmerman, general superintendent, on the second day (Aug. 22) of the denomination's Thirty-third General Council at the Ellis Auditorium.

Growth in many phases of activity was told by the general secretary, general treasurer, and heads of various departments.

Mr. Zimmerman said the overall rate of growth in the biennium was unsatisfactory, however. He noted that, in comparison with the large number of conversions, the denomination experienced a gain of only 5,950 new members, a 1.2 per cent increase.

Efforts to Remove "Under God" from Flag Pledge

Nashville, Tenn. (EP)—Dr. Ralph W. Sockman of New York declared here that Christians must remain alert to any efforts by secular or other groups to remove the words "under God" from the Pledge of Allegiance as a result of the U.S. Supreme Court prayer decision.

Addressing the Methodist National Institute of Higher Education, the minister emeritus of Christ Church in New York told some 250 Christian educators: "Let us work and pray that these words be kept in, for truly this is a nation under God."

"We are under God's protection and also under His judgment," he said, adding that, while church-state separation is a "valid principle," it does not mean the divorce of religion from civil life.

Referring to the Supreme Court's ban against devotional prayer and Bible reading in public schools, Dr. Sockman said the ruling created "a vacuum which the home, church, and school must fill and fill soon."
What Is Reverence?

EXACTLY what is reverence?

One small boy said, "It's feeling kind of squiggly inside when you touch a baby kitten for the first time—and you know it's really alive.

"It's the feeling you get when you look at all the trillions of stars in the sky, 'cause you know God made them; and 'cause you know that He made you, too.

"It's being quiet in church—without being told—'cause you feel that God is there."

What does reverence mean to you?

Reverence is the warm glow that comes when we see a church spire early in the morning. It's the catch in our throats when we sing "I Love Thy Kingdom, Lord."

It's the sudden hush that comes to us when we speak of a good person who has gone home to heaven.

It's the sharp, clear awareness that—

Life is real! Life is earnest!
And the grave is not its goal; . . .
And the knowledge that all of us will go that same way—someday!

Reverence is the familiar feel of our Bible. It's the thankfulness in our hearts when we read the twenty-third psalm.

Reverence is the way we act and feel when someone prays. Reverence is the assurance that comes when we know we belong to God.—Robert L. Owen, Pastor, Crystal Lake, Illinois.

"Big Sisteritis"

"DON'T MAKE so much noise while you eat." "You are not holding your spoon right." "Don't talk with your mouth full." "Don't take such big bites."

The youngest member of the family was becoming more and more discouraged as her older sisters watched and criticized her every move. The older sisters had been feeding themselves for some time and could not remember when they had made the same mistakes the little sister was making. At last Mother declared there was nothing wrong with the little one but "big sisteritis."

Jesus realized how serious spiritual "big sisteritis" could be when He put the little child in the midst of His disciples and taught them the great lesson on child care we find in the eighteenth chapter of Matthew.

When a sinner heeds the Word of God and accepts Christ, he becomes a babe in Christ. Just like any baby, he is unable to eat meat but must be fed on milk. But all too often, as he begins to eat solid food, he develops a bad case of "big sisteritis" from all the "do's" and "don'ts" older Christians pile on him. This could lead to the offense the Lord has warned us against putting in a child's path. Christians would do well to remember they are only brothers and sisters. God is the Father and the Master.

Many times when a new Christian is born an older Christian will say, "I'll believe he's saved when he quits . . ." and then lists a number of things on which he has had light for years.

Oh, if we could only remember our own first baby steps in Christ! Oh, that we might love and encourage these little ones, remembering that Jesus said, "Their angels do always behold the face of my Father which is in heaven" (Matthew 18:10).

"It is not the will of your Father which is in heaven, that one of these little ones should perish" (Matthew 18:14), and God takes good care of His children. As big brothers and sisters, our main task is to love them and to live holy lives before them.—Bernice Brooks, Milford, Nebraska.

Am I expecting the Lord to come TONIGHT?

TONIGHT I was sitting in the church auditorium, waiting for the prayer service to begin. Our pastor stood to his feet and said, "Are you expecting the Lord to come tonight . . ." He paused and drew a breath.

No! I thought instantly, with my heart racing.

He had completed his breath, ". . . and visit with us in this service?"

I breathed again with relief, and my pounding heart began to slow. Maybe no one else in the service noticed that breath that he had taken, but now my mind was roaming.

If I had been expecting the Lord to come, could I have been sitting there calmly in my seat? Was my own heart ready? Yes, as I quickly took inventory I knew that my consecration was still complete. There was nothing between my soul and my Saviour.

What, though, of those sitting in the same service with me? What of my family, my loved ones, my neighbors? What would I really do if I were expecting the Lord to come tonight? I do not know, but I do know that I could not sit quietly and wait if I were really expecting the Lord to come tonight.

In that brief moment, just time enough to draw one breath, I had received anew the commission to carry the news of Christ to others—to press upon them the need for salvation today, for we know not what hour the Lord may come.—Betty Lynch, Duncan, Oklahoma.
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