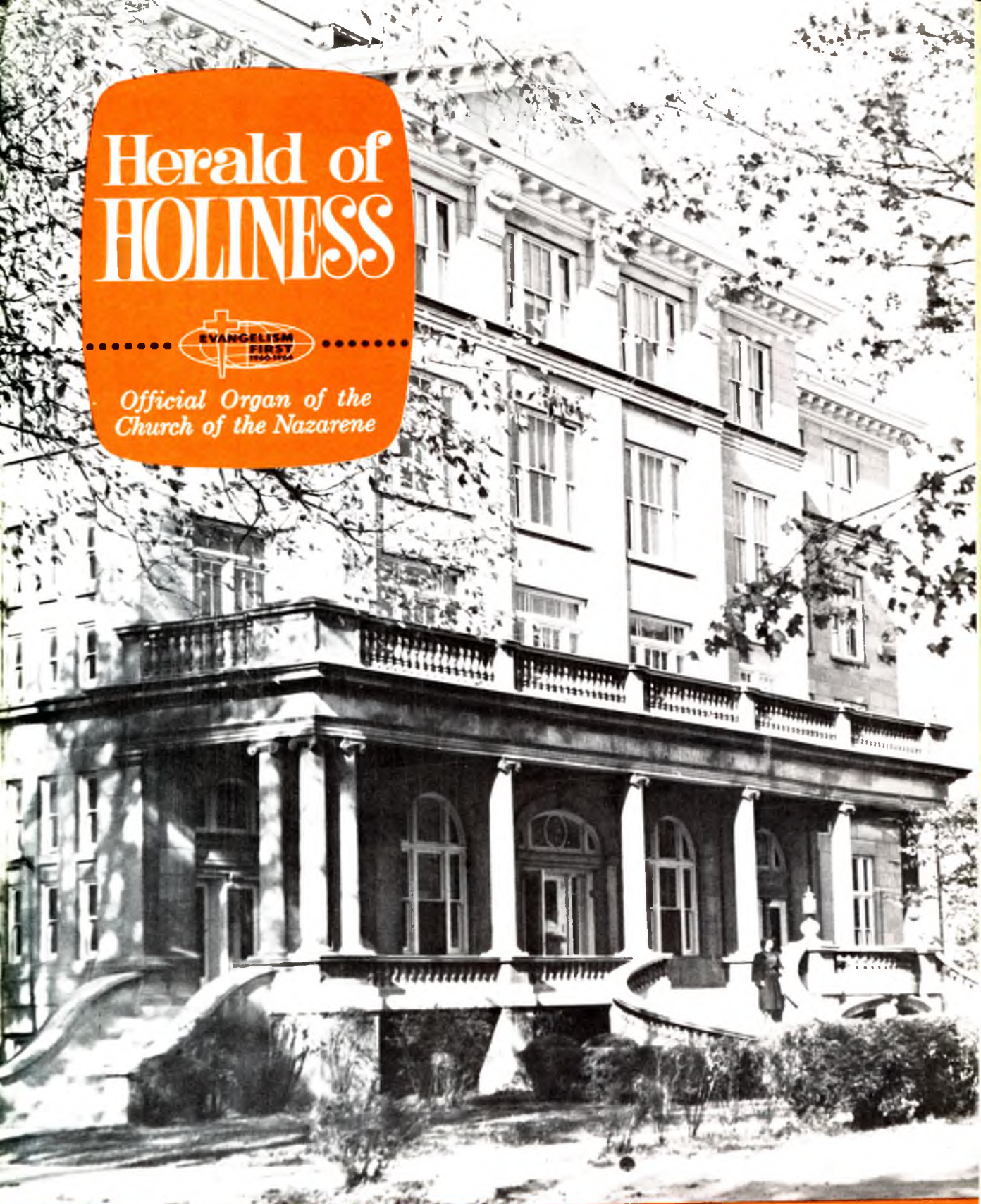


Herald of HOLINESS



*Official Organ of the
Church of the Nazarene*



EDITORIALS

By W. T. PURKISER

Inoculation and Immunity

A great missionary-statesman has commented that people in Christian lands have been so inoculated with a mild form of Christianity that they are now virtually immune to the real thing. What has been done in medicine for the conquering of disease has happened in the realm of the spiritual to the detriment of real soul-health.

To break up this immunity is one of our greatest challenges today. It will never be done by continued doses of positive thinking and peace of mind. It can be done only by introducing what is both an old and a new strain of spiritual vitality—old because it dates back to apostolic times, and new because it has all but been forgotten in the “revival of religion” of these days.

The gospel of holiness is a fundamental challenge to carnal complacency and self-satisfaction. It is radical and clean-cut in its demand for an all-out commitment of life to Christ. It is vibrant with the power of God unto salvation, free, full, and final. It alone has any real promise of breaking through the immunity built up through long-continued doses of a mild and harmless form of Christianity.

This we must see: it does no good to put tepid and lukewarm religion against the red-hot fanati-



The Cover . . .

What is now Olivet Nazarene College was established near Georgetown, Illinois, in 1907,

moving to Olivet, Illinois, in 1908. Known as Illinois Holiness University, the school became an institution of the Church of the Nazarene in 1912. In 1940, as the result of a disastrous fire, the college moved to its present site in Bourbonnais, a suburb of Kankakee, Illinois, sixty miles south of Chicago. The campus contains ninety-two acres. The college is accredited by the North Central Association. Dr. Harold W. Reed is the president.

cism of communism. Those countries where the Red terror has made its greatest gains have been those where the prevailing form of Christianity was cold, ritualistic, and completely anemic. Christianity will never go farther until it goes deeper.

No church can expect to make an impression on its community so long as it is only a pale copy of the prevailing spirit and attitude of the age. If we can do nothing more than mirror the worries and frustrations, ape the manners and morals, and join the “Me too” chorus of conformity, we may not cease to exist but we will make no difference in the life of our day.

One of the unforgettable lines in J. B. Phillips’ paraphrase of the New Testament is his rendering of Romans 12:2, “Be not conformed to this world”: “Don’t let the world around you squeeze you into its own mold, but let God remold your minds from within, so that you may prove in practice that the plan of God for you is good, meets all his demands and moves toward the goal of true maturity.”*

This deals with the deep and fundamental issues of life. If we join with the same eagerness the pursuit of the “almighty dollar,” show the same love of luxury and ease, follow the same selfish pursuit of pleasure, and fall into the same status seeking in ownership of ever longer, sleeker, shinier, and more expensive automobiles, we may well reflect on Paul’s searching question, “Who sees anything different in you?” (I Corinthians 4:7, R.S.V.)

But God *does* make a difference. The abiding presence of His Spirit remolds the mind and redirects the life from within. No person who consciously belongs to God can possibly view his life as others do who lack that consciousness. The best line of distinction between the real and the imaginary is still the fact that whatever is real makes a difference.

The church that tackles seriously this business of the religious immunity of multitudes of our fellow citizens will have to remember that medicine in the bottle is of little value to the sick. The salt which flavors and preserves is the salt which is sprinkled on and rubbed in. Jesus said, “I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil” (John 17:15).

Throughout the centuries there have always been those who have felt that the protection of their

(Please turn to page 12)

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

The Triumph of

Faith



General Superintendent Vanderpool

FAITH is a prerequisite to a happy relationship with God. "But without faith it is impossible to please him; for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him" (Hebrews 11:6).

Faith is simply taking God at His word and acting as if we did. Faith is an invisible force unmeasured in strength but simple in operation. The promise of God and obedience to God are basic factors in the operation of faith, and place within reach of the Christian unlimited resources.

The eleventh chapter of Hebrews presents a long list of the heroes of faith and their victories: Wars were won, walls were broken down, cities were conquered, fires were quenched, lions were tamed, natural laws were suspended, choices were made, and far-reaching plans executed. What testimonials to the triumph of faith!

Faith is the Christian's chief weapon of defense against fear, worry, and satanic assaults. "Above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked" (Ephesians 6:16).

Faith is timeless, always the same, available to every generation. We today

may reap the fruit of faith even as others have in the past. Our "Red seas," "walled cities," "fiery furnaces," and "lions' dens" are different but nevertheless very real. Strong, harassing forces and pressures invade every Christian's "little world"—home, business, social, or public life. His safe refuge is in the promise: "God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it" (I Corinthians 10:13).

Faith is a microscope with which one may discern God's fingerprints on current events, reassuring him that God has not forgotten to be faithful.

Faith is a periscope that enables the Christian to see over steep mountains and around sharp corners, revealing glorious victories emerging from what he thought were today's defeats. By faith he draws courage to labor on and patiently wait for the golden harvest.

A place of full assurance amid a world of chaos is found in a life committed to God, with faith in God's plan, and in His power to execute it.

"This is the victory that overcometh the world, even our faith" (I John 5:4)!

In That Fair Hour

*Never a dawning flames in splendor
Of widening rose and gold array
But I sing a lifting, shining song,
"Oh, if our Lord should come today!"*

By **GRACE V. WATKINS**

*Never a twilight blue and still
Deepens to dusk as sweet as a flower
But I say with a glory, "Oh, it could be
That our Lord will come in this lovely hour!"*

*Sunrise or evening, night or noon,
Oh, when He comes, supremely fair,
May we be ready and waiting for Him
In robes of worship and love and prayer!*

As the *Herald* goes to press news comes of the home-going of Mrs. L. L. Latham, mother of Misses Joy and Mary E. Latham. Memorial service was conducted on July 12 at First Church of the Nazarene in Kansas City, with interment in Forest Park Cemetery, Shreveport, Louisiana.

Pastor Earl Darden reports from Little Rock, Arkansas: "DeLong revival crusade, June 21 through July 2, in North Little Rock First, greatest in many years. Dr. DeLong at his best; attendance best ever. Church deeply stirred; 80 seekers, 13 new members, 16 baptized. Dr. DeLong on TV eight times. Crusade choir, under Wayne Sledge, best music ever."

Pastor Florence Poole writes: "I was pastoring at Victor, Montana, and had a heart attack, so returned to my home in Goodson, Missouri, to recuperate, as the doctor suggested. Please pray for me."

Pastor Ellwood W. Munger sends word from Los Angeles, California: "Glassell Park Church recently closed a one-week 'world's largest' vacation Bible school, averaging 1,087. Twenty-five schools held consecutively 10:00 a.m. to 9:00 p.m., using 3 mobile classroom units; fully covered 10 Los Angeles public housing projects, with teaching Christ-centered and complete. Strong salvation lessons and daily scripture memorization drills; result—900 praying on decision day. Attendance, 970 first day, other four days all above 1,000; highest 1,208. Teachers, drivers, and workers did heroic service."

When the curtain of life moves and we are unable to explain its movement, we must trust in God instead of becoming frightened. Too often we jump at the shadows of life. Fear grips our hearts. Why not take our problems to the Lord, "which made heaven and earth"? Cast all your care upon Him, "for he careth for you."

Correction Notice

Sincere apologies to Rev. Nelson C. Mink and his fine congregation at Connell, Washington. Through the editor's error their beautiful new sanctuary, recently dedicated, was reported in "News in Picture" for July 12 as being located in Muncie, Indiana.

W. T. PURKISER, *Editor*

Contents . . .

General Articles

- 2-3 Editorials
- 4 The Shock Treatment, *J. Kenneth Grider*
- 5 10 Days That Changed History, *Vernon L. Wilcox*
- 6 Drift Fence, *H. M. Von Stein*
- 7 A TV Quiz
- 8 The Danger of Carelessness, *H. Ray Dunning*
- 9 You See What You Are, *Jack Wright*
- 10 Listening for Guidance, *Maynard James*
- 12 Not "Lord, Lord" . . . but His Will, *Sylvan F. Starks*

Poetry

- 3 In That Fair Hour, *Grace V. Watkins*
- 11 God's Rainbow, *Marian L. Knorr*

Departments

- 13 Foreign Missions
Evangelism
- 14 Servicemen's Commission
District Activities
- 15 The Local Churches
- 16 The Bible Lesson
- 18 News of the Religious World
The Answer Corner

Herald of HOLINESS

AUGUST 2, 1961
Vol. 50, No. 23 Whole No. 2571

HERALD OF HOLINESS: W. T. Purkiser, Editor in Chief; Velma I. Knight, Office Editor; Dave Lawlor, Art Director. Contributing Editors: Hardy C. Powers, G. B. Williamson, Samuel Young, D. I. Vanderpool, Hugh C. Benner, V. H. Lewis, General Superintendents, Church of the Nazarene. Unsolicited manuscripts will not be returned unless postage accompanies the material. Published every Wednesday, by the NAZARENE PUBLISHING HOUSE, M. A. Lunn, Manager, 2923 Troost Avenue, Box 527, Kansas City 41, Missouri. Subscription price, \$2.50 per year, in advance. Second-class postage paid at Kansas City, Missouri. Printed in U.S.A.

Hints on Personal Evangelism

The Shock Treatment

WE CHRISTIANS often witness with a gradual approach. We do business with people time after time, always careful to be courteous. We help out in sickness, mow a neighbor's lawn, do an errand . . . such as that.

But sometimes the shock treatment is called for. Such was the appropriate approach recently at a filling station.

The new proprietor noticed that I was looking through an itemized bill. "It's all correct," he assured me.

He added, "The other day I got a bill for twenty dollars, but knew I owed fifty dollars, so I paid the full amount." During that statement he cursed three times.

Looking him full in the face, I said, "You believe in keeping a right relation with your fellow man, don't you, Sir?"

"Yes," he answered, enthusiastically.

Then came the shock treatment. Our eyes fastened together, I rejoined, "But

you don't keep a right relation to God, do you?"

"No," he admitted, "I don't."

He didn't but he would. He would go to Sunday school with me, certainly. It had been a long time, but he would go.

Jesus, the One we follow in our witnessing, used the shock treatment with the woman at the well in Samaritan Sychar. Obtaining her attention by asking the favor of a drink of water, He learned that she too, as a Samaritan, a sort of mongrel Jewess, looked for the Messiah.

Jesus got the woman to say, "I know that Messiah cometh, which is called Christ: when he is come, he will tell us all things" (John 4:25). Then Jesus said, "I that speak unto thee am he" (v. 26). The woman believed, and soon witnessed to others, who themselves believed.

Often a Christian's witness is gradual. Sometimes it is a burst of straightforward statement. In either case, the Christian is fulfilling perhaps his highest function in the saved and saving Church of God.—J. KENNETH GRIDER.

10 days that changed history

By VERNON L. WILCOX, Pastor, Moreland Church, Portland, Oregon

JOHN REED titled his book on the Bolshevik Revolution *Ten Days That Shook the World*. All would be ready to concede that those days have shaken the world and many of the things we hold precious. But the most important ten days in all of history were the ten days preceding Pentecost. The whole future of mankind was wrapped up in that little band of believers led by Christ's twelve apostles.

Jesus had died, bringing stark tragedy to their hearts; He had risen from the grave, bringing incredible joy; then, in a few appearances, He had convinced them of His actual resurrection and had given them hopeful promise for the future. What He said to them during those forty days we little know, but we have recorded for us His primary concern in Luke 24:49 and Acts 1:8: "Tarry ye . . . until ye be endued with power from on high"—"Ye shall receive power, after that the Holy Ghost is come upon you." His last words to His followers had to do with the coming of the Holy Spirit, and it is interesting to note in both texts that the promise was one of *power*.

I. The Need of the Disciples Was Power

Take a look at the Church at this time. The apostles were afraid, meeting behind closed doors. At the Crucifixion not only Peter but all of Jesus' disciples forsook Him and fled, although John came back to stand with Mary at the Cross. Without the power of the Holy Spirit, the Church would have been stillborn.

They were divided. Jealous, critical, consumed with personal ambition, these disciples were a sorry group on which to build a world organization. Without Pentecost, the Church would have culminated in a dead end.

They were intolerant. Resentful of those who did not agree with them, retaliatory in spirit toward any who opposed them, they had carnal tempers that would have ruined their usefulness in preaching any kind of saving gospel. With their attitudes, the Church would have ended in a rigid legalism.

They were small of vision. With men of such narrow, prejudiced minds constricted with stifling littleness of soul, the Church would never have gotten beyond the borders of Judea.

They were unbelieving. Jesus often was grieved by their "little faith." On this minimum basis, with little daring and no outreach, the Church could never have tackled her task with any hope of success.

These disciples needed a power that would lift them out of fear, and give them courage to meet the terrific demands of their time.

They needed a power that would unite them in love, so they could overlook their minor differences in the sublimity of a great mission.

They needed a power that would set their eyes on things above, so they could forget their irritations and face their problems.

They needed a power that would give them a vision of the world beyond the borders of race and culture—that would help them grow out of their prejudices and take the world for Christ.

They needed a power that would give them a dynamic faith in Jesus Christ as invincible, which would in turn make them invincible as they trusted in Him.

II. Jesus Promised Them Power

Not power for its own sake, for that is dangerous. He did not offer them the merciless power of a loose locomotive, or an unpredictable tornado, or a blindly indiscriminating flood.

But this power Jesus offered His followers is defined as "power from on high." It is distinguished from earthly forces like unbridled emotion, religious intolerance, prejudice, and jealousy, all of which have caused untold misery through the Christian centuries, all too often justified as being "in the name of God."

This power is defined as "the power of the Spirit." It is concurrent in time with the coming of the Spirit upon them—it is not a "third blessing." The baptism with the Spirit is the baptism with power here mentioned—not two things, but

Drift Fence

By H. M. VON STEIN

He hath fenced up my way that I cannot pass.

JOB, who spoke these words (19:8) centuries ago, must have known a great deal about fences, for he was a stockman. Those who own cattle, sheep, or horses have always had to fence to keep stock both in and out.

Here in Oregon the problem of wandering cattle on the open ranges is doubled by deep canyons and timbered mountain ridges where there are no roads and few trails. The country is beautiful but rugged, and every glade and gulch has browse and grass that offer food for cattle.

Looking abroad from a high point, the craggy ridges reaching to the horizon resemble nothing so much as an ocean of storm-tossed billows turned to stone, and the idea of finding a cow or a herd of them in such a broken wilderness seems fantastic. And yet to the herdsman acquainted with his job there is nothing more complicated than the time involved and a good, mountain-bred saddle horse.

The most helpful factors in the stockman's problem are bred in the cows themselves. Calves dropped and nurtured in a certain locality always work their way back there when they are turned out of winter-feeding corrals in spring.

The trouble is, the rate of "drift" is usually more rapid than it should be. Grass is six inches high here in China Gulch, where this is being written. But this afternoon we were working only a few miles back, but at a higher altitude, where snow is two feet deep and there will be no pasture for a month.

The cattle take no cognizance of this, and wander into the high country expecting feed. They won't come back, either, unless driven, and then quickly return to search and lose weight. So we say they are dumb, knot-headed, and obstinate. Perhaps they are.

People seem to feel that cattle should be wiser than men and women who leave the security of a godly environment, where food for their souls is abundant, to wander out into the wilderness of sin, and then refuse to come back to God without being driven by calamity or the desperate efforts of someone concerned enough to seek them out.

The ranger sent us out on Seven Mile Ridge to build a fence across wild terrain to hold range stock back in spring until there is feed higher up. It is a hard job. Steel posts are driven every fifteen feet, with cedar stays each five feet between, and miles of barbed wire in four strands, stretched taut, upon slopes so steep a tool dropped will tumble a hundred feet before stopping. All this

one event. This is logical, for who with any understanding of spiritual values could wish for more than the presence of God's Spirit in his life? Seeking for "demonstration" and "evidences" will fade away when we see the real meaning of spiritual power.

This power of the Spirit transformed the Early Church. Those men were never the same again. They took the world for Christ, turning it upside down, and right side up—preachers and laymen alike witnessing, courageously facing persecution, often facing the fire of the stake but always leaving behind them a blazing example of Spirit-filled lives.

III. We Need This Power of the Spirit Today

We are facing tremendous issues: a world of iniquity just about to rot on its own doorstep; an age of indifference, coldness, and spiritual deadness. The only way to live a victorious Christian life is to be sanctified by the Spirit, filled with the Spirit, empowered through the Spirit. Just as this experience was for the apostles and laymen alike on Pentecost, so today it is for all who will "tarry . . . until . . . endued."

This spiritual power will work out through our lives, our abilities, our personalities. We cannot

.....
God evermore gives power answerable to what He requires of us.—Thomas Wilson.
.....

all be great leaders, but God wants to work through the channel He has made, our own lives; but He does demand that it be a clean channel.

As electric power is modified by the size of the appliance or bulb, so we will demonstrate the power of the Spirit through the vessel God has made us. One of us may be a "thirty-watt bulb," while another is a floodlight—but both are needed. How much better is God's plan than our megalomaniac arrangement would be. Peter speaks of the varied grace of God (I Peter 4:10).

This is the only hope of the Church. We may try other things, but they will be only relatively important. Without the power of the Spirit the Church is powerless. No other power matters, for only when the Church makes Christ known to a lost world is she fulfilling her mission.

This is especially true of a "holiness church." We are particularly poor unless we have the power of the Holy Spirit. We have little or no justification for being without Him—there is nothing more hollow than "hollow holiness."

We need to pray and wait on God until He fills our hearts anew with His holy presence, and makes us glow with His radiant fullness, until others will want to know Him because of the spiritual power they see demonstrated in our lives.

material is packed in on the backs of pack mules.

This is a drift fence, the ancient equivalent of which Job was no doubt familiar with. It ends at some natural barrier. In our case it ended before it was finished, because the ranger says there is no more money. The words had an oddly familiar ring. The pastor had said we would have to give up on our Sunday school enlargement program for a while too, because the money had run out.

A Sunday school is something like a drift fence to help keep our children from wandering into the broken wilderness of evil. What people do not seem to realize is that a great deal more is involved than children, or their welfare and instruction.

Cattle are funny. A calf will follow its mother on tottering legs wherever she leads it. But as

soon as it is strong, it will stand and bawl until the worried mother comes threshing through the timber to feed it. The cow knows nothing about "patterns of behavior."

Then a calf can find a hole in the fence a grown beast would not notice. And if the calf goes through, frequently the old cow, unable to call Junior back to her, will lunge and force her way through to follow the errant youngster. She doesn't know any better.

Well—I know of mature parents who, probably from some modern idea of keeping close to their offspring, have followed them beyond the drift fence of Sunday school and Christian fellowship until TV and parties are now more important than prayer meeting or even church.

And they *do* know better. *Don't they?*

A TV QUIZ

Christian, do you have a TV?

If so, how much did it cost you? No, not dollars alone—what is it really costing you? What is the total cost?

No Christian can afford to have a TV merely because someone else has one, or merely to provide hours of cheap entertainment. Christians must ask themselves, How will my TV affect my home, my children, my own soul?

Does this sound tough? It really isn't. Christians have had to ask themselves similar questions relative to each new invention of science. TV, however, is more than an ordinary target of criticism, for it opens up avenues of temptation in the home that few inventions ever have. It appeals to "the lust of the eye," which is one of the strongest temptations of them all.

So a few frank questions are in order:

- ✓ Have I watched programs in my own home which I would not have gone into a building outside my home to watch? Yes___ No___
- ✓ When my children were absent have I watched programs I would have been ashamed to have them see me watch? Yes___ No___
- ✓ Have I found it easier to stay home from church services or prayer meet-



ing because of a favorite TV program scheduled that night? Yes___ No___

- ✓ Has my reading of the Bible and of good Christian literature suffered since I bought my TV? Yes___ No___
- ✓ Do I resent friends coming to visit when especially enjoyable TV programs are on? Yes___ No___
- ✓ Is the social friendliness of our home impaired by our TV? Yes___ No___
- ✓ Will the oft-repeated sight of tobacco and liquor ads have a bad effect on the children in my home? Yes___ No___
- ✓ Have I neglected personal visitation because of the tug of TV which kept me anchored to my living room? Yes___ No___
- ✓ Am I giving too much time to TV viewing? Yes___ No___

If your answer is "Yes" to these, or even a majority of these, you had better get rid of your TV and forget the sale price. For riddance at any price is a bargain if your TV is endangering your home, and your own soul.

Adapted from an article by Mel Larson. Available in tract form, "You and Your TV." (Order by number T-409, Nazarene Publishing House, 25 cents for 25 copies, \$5.00 per thousand.)

THE DANGER OF

CARELESSNESS

By H. RAY DUNNING, *Pastor, Jacksonville, Arkansas*

JEREMIAH 48:10 READS: "Cursed be he that doeth the work of the Lord negligently" (marg.). We have here set before us the great danger of carelessness in the work of God. To find ourselves careless in certain areas of life is a warning that we are on the road of spiritual decline. May we consider some of those areas:

Carelessness with regard to duty is a prevalent sin which preys upon many people. Not only is the Christian life one of privilege but it also enjoins duty. It is a rather low state of grace to live solely on the plane of duty, yet there are binding obligations upon one who names the name of Christ.

To become careless in our attendance upon the means of grace is an outward sign of an inward lack. Faithfulness to the services of the church does much to strengthen and maintain our spiritual life.

To fail to join in the fellowship of the saints is both the cause and result of apostasy. These are days when this problem is accentuated. With automobiles and easy access to distant places where relatives live and nature's attractions are to be seen, many a Christian has been lured away from the house of God.

Television has provided its crippling influence in this area, as well. Pastors are finding it to be keen competition on Sunday evening especially; and its Saturday night influence isn't helping our Sunday school attendance either.

The problem of church attendance isn't a new one, evidently. The writer to the Hebrews sensed it when he wrote, "Not forsaking the assembling of ourselves together, as the manner of some is" (Hebrews 10:25).

Of course we offer reasons, but largely they are excuses and we are generally like the lawyer who came to Jesus, "willing to justify himself." We may offer our justifying excuses, but there is very little *reason* for being careless in this regard.

The *payment of our tithe* is another point of duty where we must be careful. If God looks upon failure in this regard as robbery, it must demand a

careful accounting on our part lest we find ourselves in the position of "robbing God." While there are many who give haphazardly and without system since they do not want their left hand to know what their right hand is doing, we all would do much better to "keep books with God."

Every Christian has a place of duty. Ours may be small but Jesus advised us to be faithful in the small things in order to show our qualifications for larger responsibilities. Every man's work is important in God's sight, although it may not place him in the limelight or produce phenomenal results. Consider, for instance, the man who lowered the basket over the wall that night with its precious cargo. Who were they? And yet the man they protected was of infinite worth to the Christian Church. Let us beware of a feeling of unimportance in our work. This feeling can easily lead to self-pity, which in turn may sour into bitterness.

We should likewise be warned against *carelessness with regard to our church vows*. As we stand before the altar and vow before God that we will be loyal to the doctrines and standards of the church, "not inveighing against its doctrines and usages, but being in full sympathy and conformity therewith" (*Manual*), it is in the sight of God. And the wise man warns us, "When thou vowest a vow unto God, defer not to pay it" (Ecclesiastes 5:4). If I find myself out of harmony with the church, God give me grace to step out of the church rather than attempt to stay in the church and move it to my position. If I cannot keep its standards, let me not discredit its name by living beneath these standards.

Perhaps an even more important consideration is *carelessness in cultivating the garden of the soul*. Anyone knows that it is foolishness to plant good seed and then neglect it and expect to reap a good harvest weeks later. If a garden would produce, it must be cultivated. The weeding hoe must be used often and vigorously.

Spiritual life is like a garden. Remember it was to Christian people that the writer issued the warning: "How shall we escape, if we neglect so great salvation?" (Hebrews 2:3) He referred to the sal-

vation which they already had. Neglect is dangerous and tragic. We are exhorted to add to our faith—virtue, knowledge, temperance, and other graces; and this is a positive program. It involves not only weeding out the undesirable, but adding in the life-strengthening elements such as prayer and Bible reading.

A friend of Dr. Phillips Brooks was visiting him on an occasion when the great Boston preacher invited him to see his garden. Escorting his friend outside, he pointed with pride at his garden. "How do you like it?" he said. With a disappointed look the visitor replied, "But it is so small." "Yes," answered Brooks, "but did you notice how tall it is?"

As evangelical Christians, there is a further danger to our own souls in *carelessness with the gospel message*. None of us can escape the responsibility of evangelism. We may not occupy a pulpit or engage in public proclamation, but witnessing for Christ is laid upon us all.

C. H. Spurgeon declared, "The chief business

of a Christian is soul winning." Think of those who may be lost if we fail to point them to God. Should we be careless with our opportunities or neglect to be aggressive in our approach, we are not only endangering the eternal destiny of others, but jeopardizing our own.

A friend of mine was in a northern city at a hospital where his brother was confined with a heart attack. While he was there, a lineman for a power company was brought in. He had been electrocuted on a pole while repairing some lines that had been blown down. The man in the supply room had carelessly handed him the "press" used in cold work—but the wires were hot. When he joined the lines, many volts surged through his body and he later died. What was the cause of it? Electricity, you say. No, the cause was the carelessness of a man who gave him the wrong direction. The path of life is straight and narrow and few there be that find it. God help us not to be careless in the giving of directions—in our handling of the Word of Life!

YOU SEE WHAT YOU ARE

By JACK WRIGHT

Pastor, Forest Park Church, Pine Bluff, Arkansas

WHAT YOU SEE in life reveals what you are inside. If an artist, a musician, and outdoors man, and an English professor were to enter the same house each would notice a different portion of the home. The artist would pause in front of the pictures; the musician would run his fingers over the grand piano; the fishing tackle in the den would catch the eye of the Nimrod; and the professor of English would thumb through the pages of Shakespeare.

It would not be mere happenstance that each man would notice these things. What we see is a reflection of our inner selves.

The first time Catherine Lee Bates saw the Rocky Mountains she wrote "America the Beautiful." She was able to see music in the grandeur of that scene because there was a song in her heart.

Sidney Lanier looked in the crooked, muddy Chattahoochee River and saw great poetry. The sight of this river could cause verse to flow forth because at heart he was a poet.

Christians can see God in places where others cannot, for the image of God is stamped on their hearts. Someone wrote:

*Earth's crammed with heaven,
And every common bush afire with God;*

And only he who sees takes off his shoes—

The rest sit round it and pluck blackberries.

When a man has placed God in the throne room of his soul, he can see the guiding hand of the Lord even in the sorrows that come into his life. Think of Joseph and the troubles that infested his days. He was sold into slavery, lied about, and finally thrown into prison on a trumped-up charge.

Yet at the denouement of this drama he could say, "But as for you, ye thought evil against me; but God meant it unto good" (Genesis 50:20). He realized that he had learned some lessons in those lean years that helped him when he became a ruler. The experiences that would have made an ungodly man *bitter* only served to make Joseph *better*. The difference was his ability to see the hand of God on his life.

When Jesus healed a man on the Sabbath, the only thing the hardheaded Pharisees could see was a broken rule in their manual. When Jesus looked at the man, He saw human need. Their attitude revealed a heart of stone; His reaction revealed a heart of tender mercies.

Recently I sat talking to a Nazarene evangelist, Rev. Dan Perryman, when a poor, crippled colored woman stumbled past us. To the world she bore more resemblance to refuse washed up by the Red River than a human being. With compassion, Brother Perryman said, "There goes a soul for whom Christ died."

Thus we come to the conclusion of the matter: You see what you are; therefore, "Blessed are the pure in heart: for they shall see God" (Matthew 5:8).

THERE ARE two sides to real prayer. We talk to God; but what is far more important, God talks to us. Vital prayer consists as much in hearing as in speaking. It is not one-sided, in which man does all the talking and the Lord does all the listening.

God is anxious for our ear. He longs to talk to us. The wise father, that he may rule his house and give the needed counsel and consolation, must have the hearing of his children. The master, in running his business successfully, must have the ear of his servants.

So in the successful Christian life, the secret lies

the need of frail mortals to do likewise! It is the eternal Father who originates or initiates all that is holy and good. Any scheme planned outside His leading and inspiration is doomed to failure, no matter how desirable it may appear.

It is not for the disciple of Christ to ask God's blessing upon the schemes *he* has made. Rather, like Moses on the mount of prayer, must he patiently wait for the revelation of *God's* plan. Then, in the doing of *that* glorious plan, he is bound to be blessed.

A study of the Bible shows the manifold benefits derived from "hearkening" to the voice of God.

LISTENING for Guidance

By MAYNARD JAMES, *Evangelist, British Isles South District*



in listening to our heavenly Guide. Jesus said that His sheep hear His voice and they follow Him. Seven times in the opening chapters of the Revelation there is the command, "He that hath an ear, let him hear what the Spirit saith unto the churches."

Not a day should pass without the Christian having consciously heard the Voice from heaven.

The great men of the Bible were those who learned the secret of listening to God. Moses on the mountain, Samuel in the temple, Ezekiel by the riverside, and Daniel upon his bed—all of them knew the voice of the Lord.

In his request at Gibeon is revealed the secret of Solomon's wisdom. He prayed not for riches, long life, or conquest in battle. Instead he asked of God a "hearing heart." The Authorized Version reads, "Give thy servant an understanding heart"; but the actual Hebrew expression is, "Give thy servant a *hearing* heart." To listen in to the counsels of the Almighty was the greatest longing of young Solomon. No wonder men came from the ends of the earth to hear him!

Amazing is the fact that even Christ and the Holy Spirit adopt the attitude of "listening" in their relationship to the Father. Of himself, the Master said, "I speak to the world those things which I have heard of him" (John 8:26). That is why He spoke with such authority. Concerning the Holy Spirit, Jesus declared, "He shall not speak [out from] himself: but whatsoever he shall *hear*, that shall he speak" (John 16:13).

If, then, the Lord Jesus and the Holy Spirit "listen" for the voice of the Father, how great is

Time and space permit only the mere mention of some of them:

(1) *Spiritual vitality*: "Hear, and your soul shall live" (Isaiah 55:3).

(2) *Bodily healing*: "If thou wilt diligently hearken to the voice of the Lord thy God, and . . . will give ear to his commandments, . . . I will put none of these diseases upon thee, which I have brought upon the Egyptians: for I am the Lord that healeth thee" (Exodus 15:26).

(3) *True knowledge*: "A wise man will hear, and will increase learning" (Proverbs 1:5).

(4) *Domestic, social, and commercial blessings*: It is only necessary to read the first thirteen verses of Deuteronomy 28 to realize the range of benefits promised to those who "hearken diligently unto the voice of the Lord" (v. 1).

To those who long to hear the Lord speaking to their own hearts, there comes the question, "How can we hear God's voice?"

God speaks to His obedient children mainly in three ways:

First, *through His written Word, the Bible*. This is the simplest and most favored way. When Daniel was reading the prophecy of Jeremiah, there came to him the voice of God concerning the return of the Jews from Babylonish captivity. Thus he was able to pray intelligently and in faith for the prosperity of Jerusalem (Daniel 9:2-19).

Some years ago a friend of mine prayed earnestly for guidance in making an important decision. Two spheres of Christian service were open to her. One was as a police court missionary and the other as a worker in the Friends' Evangelistic Band (a

British society operating mainly in the villages of England). Weeks passed without clear direction. Then, on the very day when a definite decision had to be made, my friend was led by the Holy Spirit to read that striking passage in the Song of Solomon 7:11: "Come, my beloved, let us go forth into the field; let us lodge in the villages."

That simple word from the Book settled the matter, and my friend worked happily in village evangelism. A word of caution is needed here. Opening the Bible at random or sticking pins into "Promise Boxes" is not the way to hear God's voice. It is as the Scriptures are read carefully and reverently that guidance is granted to the seeking soul.

Secondly, *by an impression or inward voice of the Holy Spirit*. "As many as are led by the Spirit of God, they are the sons of God" (Romans 8:14). Humility and obedience are needed to distinguish between the promptings of the Holy Ghost and impressions which may be purely human or even satanic. For Satan can come to the saints as an angel of light. Often fanaticism results from following so-called impressions of the Spirit. We do well to pray earnestly after receiving a strong impression: "Lord, please take away any impression that is not of Thee, and deepen all desires that come from Thy Holy Spirit."

When Philip, the evangelist, was in the desert of Gaza, the Spirit said unto him, "Go near, and join thyself to this chariot. And Philip ran thither to him" (the Ethiopian eunuch). The gifted evangelist, who was willing to serve tables in a church crisis, and who afterwards obediently left the excitement of a revival campaign for the loneliness of the desert, was the man whom God could guide by the voice of the Spirit.

No real impression of the Holy Spirit will run counter to the written Word of God.

Thirdly, *through the saints*. As Christians we are members of Christ's mystic body, His Church. So in a special sense we function collectively. We need one another. The Lord often speaks to us in rebuke, encouragement, warning, and illumination through our fellow Christians. Paul's call to Timothy to enter the sphere of evangelism and Hanameel's proposal to Jeremiah about the purchase of a field at Anathoth illustrate the truth that God often commands or instructs us through His faithful servants (Acts 16:3; Jeremiah 32:8).

Therefore let us always maintain a meek and quiet spirit, lest we despise the voice of the Lord when it comes to us through one or more of His very ordinary children.

During World War II a fine young minister telephoned me about a chance he had to catch a boat back to his native India. He said it would be the last one until after the war. This young man had trained in a splendid missionary college

God's Rainbow

By MARIAN L. KNORR

*"I've set My bow in the clouds,"
God said, after the storm had passed.
"It will be a token of My love,
So long as life shall last."*

*O pilgrim, weary and travel-worn,
Hear your Saviour say,
"Come unto Me; I'll give you rest,
Along the narrow way."*

*God's rainbow, with every gorgeous hue,
Shines thro' glistening rain.
Just so, His matchless grace will be
A solace in grief and pain.*

*Are you bowed beneath your sorrows and woe,
Discouraged, sad, and blue?
For you, in the clouds God sets His bow—
His love will see you through!*

in Britain, intending one day to return to India to preach to his own people. The outbreak of war had interfered with that purpose. So in the providence of God he entered the ministry of a holiness society in the British Isles.

Wherever he went, souls were won for Christ. The unction of the Holy Spirit was his portion. It was clear that God wanted him to remain in that society until the war ended. Then came the tempting offer of a boat back to India. Uncertain as to what he should do (but with a natural longing to return to his native land), he telephoned me. Immediately I asked the question, "Brother —, have you a word from the Lord about this matter?" He replied, "No." I was distinctly led to counsel him, "Then hold steady."

Unfortunately he did not take that kindly advice. Instead he booked his passage to India. The ship was torpedoed, and the young minister, along with other passengers, suffered the ordeal of being many days in an open boat. Before help could come, he died at sea. He went to heaven—but before his time. The memory of that pathetic incident has never left me.

*Master, speak! Thy servant heareth,
Waiting for Thy gracious word,
Longing for Thy voice that cheereth;
Master, let it now be heard.
I am listening, Lord, for Thee.
What hast Thou to say to me?*

Not "Lord, Lord" . . . but His Will

By SYLVAN F. STARKS

Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven (Matthew 7:21).

With these words, Jesus introduces the closing thought of the Sermon on the Mount. It is a thought that should stir and challenge every sincere Christian, as the searching truths of this great discourse are carefully weighed and considered. What meaneth this? "Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity" (Matthew 7:22-23).

Does this mean that it is possible for us to do these very things He mentions, *in His name*, and still miss heaven? Or is He contrasting our finite conception of the acme in religious achievement with the true and only requirement—simple obedience?

How much more convenient it is to be "religious" than humbly, selflessly obedient! How much easier it is to offer a ritual sacrifice than to present our bodies a living sacrifice unto God! But, as Samuel told King Saul, "Behold, to obey is better than [ritual] sacrifice, and to hearken than the fat of rams" (I Samuel 15:22). "Therefore," Jesus continued in Matthew 7, "whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock" (verse 24).

Going back to this matter of prophesying, casting out devils, and doing many wonderful works in His name without His sanction, we have scriptural reference to a few who attempted the spectacular and failed, during the early days of the Church.

First, there was a man of Samaria named Simon who beheld the miracles and signs wrought in the ministry of Peter. Realizing that these were done only by Spirit-filled disciples, he offered money to Peter, that he too might receive that power. In concluding his stinging rebuke to Simon, Peter perceived that he was "in the gall of bitterness, and in the *bond of iniquity*" (Acts 8:23)—echoing the words of Jesus in Matthew 7:23.

Then there were the seven sons of Sceva, who took upon themselves "to call over them which

had evil spirits the name of the Lord Jesus, saying, We adjure you by Jesus whom Paul preacheth. . . . And the evil spirit answered and said, Jesus I know, and Paul I know: but who are ye?" (Acts 19:13-15)

So it appears that the lesson Jesus would have us remember from Matthew 7:21-29 is that, if we expect to enter into the kingdom of Heaven, it is essential that we take heed to His teachings and obey them rather than seeking place and favor through spectacular accomplishments, regardless of their worth in our opinions. If we measure up to His requirements in obedience, it may be His good pleasure to endow us with the gift to accomplish those many wonderful works; but our salvation will not stand on rituals, ceremonies, or works—without obedience to His Word and will.

We are exhorted by the Apostle Paul to "covet earnestly the best gifts: and yet shew I unto you a more excellent way" (I Corinthians 12:31). This way is the way of Christian love—the very essence of the Sermon on the Mount.

"And everyone that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand" (Matthew 7:26).

EDITORIALS

Continued from page 2

sanctity required them to withdraw from society, to isolate themselves in monasteries or colonies, literally to be taken out of the world. How different is the pattern of the Early Church, of whose members we read that they, "continuing daily with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart, praising God, and having favour with all the people. And the Lord added to the church daily such as should be saved" (Acts 2:46-47)!

Halfhearted, halfway holiness will not meet the needs of such a day as this. "The world at its worst demands the Church at its best." Only an all-out, radical decision for Christ and His kingdom regardless of cost, a commitment without reservations, can serve as a basis for the kind of experience in grace which will cleanse, keep, and empower the soul, and shatter the immunity built up by prolonged exposure to mild forms of Christianity.

THE CHURCH AT WORK

FOREIGN MISSIONS

GEORGE COULTER, *Secretary*

Note from Taiwan

The first graduating class of six students has completed its work at our Taiwan Bible School. Final examinations have been survived by the other students, summer is rapidly passing, and already we are preparing for the fall session.

The Lord continues to send His protecting care. I'm sure it is because folk at home are praying for me here in Taiwan. The people next door to me in the apartment house had four locks on their door, but a thief got in nevertheless and stole their goods. I had only one flimsy excuse for a lock on my door, but I was spared. I am sure the Lord had His angels camping around my door. But I did realize that I should get a better lock, and have done so. Thank you to everyone for remembering us in prayer.—BERNICE DRINGENBERG, *Taiwan*.

Location Work, Africa

God is blessing in a wonderful way in the work in the locations of South Africa. A spirit of revival seems to be coming upon many of our churches and for this we praise God. Revival is the hope of Africa. As the masses of Bantu people in the urban areas go, so goes the whole of the African population. We are praying that the Church of the Nazarene will be a mighty force in directing the minds and hearts of these people to the Christ of Calvary. Continue to pray with us that God shall come upon this work in mighty saving power.—JACK RILEY, *South Africa*.

Shirley Press, Swaziland

The work of printing is going along better than ever before. The Wises have settled in well, and their coming has been quite a relief in the load we have had at the shop. It has been wonderful to see more and more work turned out, and not have to drag home at night from the press, utterly exhausted.

We have had a problem securing qualified African nationals to work in the shop but even this is working out better than we had hoped.

We do request your prayers for one of our young men, the grandson of Ruth, Harmon Schmelzenbach's first convert. The boy's father is a Nazarene pastor, and this boy worked for us about

seven years ago. He is a pleasant fellow and a good worker, but so far as I know he has never made a religious profession. He is one of our "third-generation Nazarene young people," who has somehow missed the way. His name is David. Pray for David Malambe, that he will feel his need of salvation and will seek and find God.—OLIVER KARKER, *Swaziland*.

A Note from Belo Horizonte, Brazil

Belo Horizonte is a city of between 700,000 and 800,000 people. It is moving rapidly toward the million mark in population. The majority of the people are not financially able to pay for regular bus passage from one section of the city to another, and if they could, would not come that far to attend a "new" church unless they were already Christians. We must go to them.

There are approximately fifty cities within a thirty-mile radius of Belo Horizonte, with a combined total of nearly two million people within our area of service. Some of these places have no evangelical church.

Recently we began another preaching point in a small city just outside of Belo. We would appreciate your prayers for this new venture in spreading the gospel.—CHARLES GATES, *Brazil*.

EVANGELISM

EDWARD LAWLOR, *Secretary*

Evangelistic Honor Roll

The districts shown report the following churches as having received the Evangelistic Honor Roll Certificate. This is presented on the basis of members received by profession of faith during the assembly year. The groups and qualification standards are shown as follows:

GROUP	MEMBERSHIP	GAIN REQUIRED
I	1-24	4
II	25-74	8
III	75-149	12
IV	150-299	18
V	300 and above	25

Membership at last Assembly Gain

Alaska District

Church	Pastor	Membership at last Assembly	Gain
Anchorage			
Minnesota Ave.	A. Sickenberger	18	10
Anchorage First	M. R. Korody	136	23

New Mexico District

Van Horn	E. Stroud	15	4
Raton	W. McLean	19	9
El Paso Immanuel	R. Morris	20	28
El Paso Ranchland	P. L. Stanton	36	9
El Paso Grace	C. O. Slusher	42	10

Carlsbad Church St.	J. E. Sams	49	18
Artesia	D. W. Strack	58	14
Poswell Central	P. Rodes	62	9
Albuquerque Gaudin	L. L. Jenkins	78	16
Portales	J. Maybury	80	17
Lovington	B. Lindley	94	12
Roswell First	K. O. Frey	119	13
Albuquerque First	A. Maule	192	32
Clovis First	J. Paul Tucker	192	20
El Paso First	H. W. Morris	214	25

Northern California District

Davis	D. Thurman	15	4
Eureka Humb. Hill	K. L. Robinette	15	10
Antioch	D. K. Dart	18	7
Lemoore	R. E. Hibberd	19	4
Gilroy	J. Stockett	21	15
Springville	V. E. Perry	23	10
Weaverville	R. Sanders	23	5
Orange Cove	E. Brewer	26	8
Sac. No. Highlands	M. E. Hunter	26	15
Yreka	K. Wiseman	36	11
Ukiah	F. A. Clouse	37	8
Corcoran	S. Nutt	48	8
Manteca	N. W. Neff	50	9
Crescent City	D. E. Alexander	54	8
Bakersfield			
Brentwood	H. T. McCants	60	14
Sunnyvale	C. S. Miller	76	18
Oakland Bethel	E. S. Watson	110	18
Salinas	E. Garrison	117	16
Palo Alto	D. Farrand	118	12
Sacramento Florin	W. L. McKee	125	22
Lindsay	C. M. Crouch	128	13
Bakersfield Oildale	C. Killion	145	17

Rocky Mountain District

Miles City	R. W. Cannon	11	4
Pablo	A. A. Miller	13	6
Chinook	F. W. Reed	18	4
Libby	V. H. Willard	18	5
Rock Springs	H. W. Bynum	17	11
Cody	B. E. Conrad	22	8
Great Falls	R. R. Wheeler	51	8
Lander	N. J. Bartz	70	12



Southern California District

La Mirada	D. Kerns	0	14
San Jacinto	E. E. Spruill	0	13
Newberry	G. R. West	18	4
Imperial Beach	W. E. Devore	23	13
Elsinore	L. H. Young	31	9
Anaheim West	C. M. Elam	38	12
Bell	L. C. Johnston	40	8
Oceanside	C. Williams	45	16
Santa Ana Edinger St.	O. Gunter	50	30
Twenty-nine Palms	R. F. Knighten	56	13
Holtville	J. L. Wheeler	57	8
Pacific Beach	H. R. Davis	58	19
Orange	L. L. Stamper	61	10
La Habra	P. Hagemeier	64	14
Pomona Towne Ave.	C. W. Rather	65	17
Indio	D. E. Redmond	67	20
Bell Gardens	M. F. Peters	69	14
Barstow	J. A. Millard	71	14
Wilmington	D. E. Prasson	72	17
Costa Mesa	J. R. Hodges	74	10
Colton	R. C. Gery	86	16
Buena Park	W. H. Stone	94	22
Maywood	H. R. Wolf	105	16
San Bernardino East	O. T. King	117	22
Midway City	M. McCandless	118	38
North Long Beach	C. E. Murphy	123	25
Hermosa Beach	W. C. Jones	133	12
Compton First	D. L. Jenkins	137	18
Fullerton	F. Smith	140	20
Riverside First	H. E. Hines	146	16
Banning	R. S. Bennett	169	21

Cypress	G. W. Abersold	172	50
Hollydale	G. B. Vandervort	196	23
Riverside Arlington	B. E. Burch	202	22
Redlands	A. Young	221	19
Pomona First	A. F. Hayes	222	31
Ontario	O. J. Nease	296	38
San Diego University	W. H. Burton	455	31
Long Beach First	M. F. Smith	515	43

SERVICEMEN'S COMMISSION

PAUL SKILES, Director

Do Military People Attend Church?

Some people have the mistaken notion that military personnel in general are pagans, irreligious, and not interested in God or the church. But statistics prove otherwise. If figures prove anything it would appear that military personnel attend church with a greater degree of regularity and with a greater sense of need than the civilian population. For the past six consecutive years, in the United States Air Force alone (excluding army, navy, marine corps, and Coast Guard), attendance at Sunday or week-day services topped eleven million.

This doesn't count Sunday school attendance, which currently runs over five million per year, attendance at preaching missions, or the larger number of military personnel who attend civilian churches in the communities surrounding their military post or base.

An average year in the air force sees something like 7,000 weddings, 2,300 funerals, and 20,000 baptisms performed by chaplains. Of special interest in recent years has been the "Air Force Spiritual Life" conferences or retreats sponsored by the Chief-of-Air-Force Chaplains with several thousand attending each year at three conference grounds at Ridgecrest, North Carolina; Estes Park, Colorado; and Ansilomar, California.

Did you know that over 115,000 youngsters are enrolled in air force Sunday schools? In addition there are held vacation Bible schools, leadership training courses for teachers, family and marriage clinics, and many other types of activity for dependents. With 60 per cent of the enlisted personnel and 90 per cent of the officer personnel married in the air force, each base has its hands full providing for a full and well-rounded family program to meet the spiritual and religious as well as educational needs of our families.

However the air force doesn't desire to build up a large air force church or Sunday school. Personnel in the United States and in overseas English-speaking countries are encouraged to maintain their ties with their civilian denominations. Many air force people carry their "church letter" around with them, and with each transfer they become members of the local church of their choice near the base. In spite of

this policy, the average air force chapel is filled each week with serious, devoted worshipers who are there, not out of a sense of loyalty or duty, but with a deep dependence and sense of their need of God's divine help.

I have never preached to more receptive, hungry, attentive, and appreciative people than in air force chapels, and this includes Nazarene churches in twenty-five states where I have preached. There is a harvest field in the military, and the prayers of our Zion are earnestly requested for our Nazarene chaplains who labor among thousands of military men and their families each week. And don't forget that many men and women out of our grand Nazarene constituency are in uniform today serving God and country. Pray for us as your protectors and defenders of freedom under God.

—CHAPLAIN CLAUDE L. CHILTON
U.S. Air Force

DISTRICT ACTIVITIES

Maine District Assembly

The first Maine District Assembly met June 8 and 9 at Augusta. The assembly was characterized by a spirit of unity, enthusiasm, and challenge. Dr. Hardy C. Powers was the presiding general superintendent. He challenged the assembly with the possibilities of what can be done for the Kingdom by the one-talent man and the small church, if truly dedicated to God.

Rev. Joshua Wagner received a unanimous three-year recall as district superintendent. He reported the organization of two new churches—Deer Isle and Mechanics Falls—and the dedication of several new church buildings. The "Evangelism First" campaign in Maine was climaxed by the gain of 162 new members by profession of faith.

Other significant gains were reported in district giving in several areas, such as 45 per cent increase in home mission funds. Mrs. Ruth Wagner, district N.F.M.S. president, reported that Maine is a "star" society district.

Everett Richardson, pastor at Anson, was ordained during the final service of the assembly, and elder's orders transferred to the Church of the Nazarene for Rev. Gerald Eddy, who will be pastoring our church in Caribou.

Host pastor for the assembly was Rev. Robert Smith. Special guests included District Superintendent J. C. Albright and wife of New England; Dr. and Mrs. Ted Martin; Dr. Edward S. Mann, president of Eastern Nazarene College; and Rev. George Rice, representing our publishing house.—HARLEY E. BVE, Reporter.

New England District N.Y.P.S. Convention

The annual N.Y.P.S. convention of the New England District was held April 24 and 25, in the new church building at Melrose, Massachusetts, with Rev. Grant Cross as host pastor. This convention could best be described as a modern-day account of the Acts of the Apostles, for the Holy Spirit was

in charge during the business sessions as well as in the evening services, which were given to holiness evangelism. Because of the size of the congregations, the evening services were held in the First Methodist Church.

Rev. and Mrs. Lyle Potter, evangelists, were the spiritual leaders, and they were blessed of God as they ministered to us in message and song. The result of their labors, under the anointing of the Holy Spirit, was shown when on Tuesday evening sixty or more young people bowed at the altar and front pews, consecrating their lives to God.

The presence of our district superintendent, Rev. J. C. Albright, was much appreciated. The director of the juniors, Mrs. Wilfred Winget, presented the district superintendent with a check for \$196.75, given by the juniors to help our new church in Wallingford, Connecticut.

The unity of the convention was shown in the unanimous vote given to re-elect President Howard Rickey for a third term. His report of progress for the district was well received by the convention.

Other officers elected were: Rev. Paul Rines, vice-president; Rev. John Cramer, secretary; Rev. James Baker, treasurer; Mrs. Wilfred Winget, junior director; Rev. Al Stiefel, Teen Fellowship director; Rev. Grant Cross, Young Adult Fellowship director; teen-age members at large, Lee Dow and Linwood Brown; and young adult members at large, Nancy Borden and David Blaney.

Mr. Paul Wells, the Eastern Zone N.Y.P.S. representative on the General Council, reported to the convention; also Professor J. R. Naylor, director of admissions at E.N.C., was present to speak to the young people planning for a college education.

Zeal and enthusiasm were manifested as the youth took part in leading the song services, singing specials, and witnessing for Christ. The presence of the Holy Spirit, the deep concern of our youth to have God's best, the yielding on the part of needy souls, all indicated that New England District youth are contributing much to the spirituality of the district.—ALTON H. SWIFT, Reporter.

Northeast Oklahoma District N.Y.P.S. Convention

The tenth N.Y.P.S. convention of the Northeast Oklahoma District met on June 26 at Bartlesville First Church. Rev. Dean Baldwin, superintendent of the Joplin District, was the special speaker. His messages were inspiring to all those present.

Rev. Jimmy Blankenship, district president, gave a good report of his fifth year of service as president, and received a good vote to serve another year.

Other officers elected were: Rev. Hiram Sanders, vice-president; Rev. Vernon Cargill, secretary; Rev. Harold H. Coats, treasurer; Mrs. Hiram Sanders, Junior Fellowship director; Rev. Robert L. Griffin, teen and young adult director; Eddie Schneider and Sylvia Stark, teen-age representatives; and Mrs. Willa Mae Noel and Mr. Bill McCullough, young adult representatives.

The annual N.Y.P.S. banquet was held on Monday evening in the Burlington Hotel at Bartlesville, the largest banquet yet, with about three hundred in attendance. Rev. Dean Baldwin brought a challenging message.

We are praying that the Lord will help us to make this the best year yet for the young people of Northeast Oklahoma.—**HAROLD H. COATS, Reporter.**

South Dakota District Assembly

The twenty-second annual assembly of the South Dakota District convened at 1:30 p.m. on Wednesday, June 21, in the church at Mitchell. District Superintendent Albert O. Loeber introduced Dr. Hugh C. Benner as speaker and presiding general superintendent. Throughout the assembly our hearts were stirred by the warm and challenging messages of Dr. Benner.

New members of the assembly were Rev. William Barber, elder from the Canada West District, who will pastor our church at Rapid City; Mrs. W. M. Franklin, elder from Idaho-Oregon District, pastor of our Canning church; and Rev. David A. Belzer, licensed minister from Idaho-Oregon District, who will pastor the church in Aberdeen.

District Superintendent Loeber, who at the close of this assembly session began the first year of a two-year extended call, was given a love offering in cash and pledges. Throughout the district there is a unanimity of love and appreciation for the Loebers.

The following district officers were elected: Rev. Clinton Wickham, secretary; Rev. A. Ward Hands, treasurer; Rev. Harley Cash, N.Y.P.S. president; Mrs. Albert O. Loeber, N.F.M.S. president; and Rev. Glen G. Dayton, church schools chairman.

This was the eighth consecutive assembly to be held in the Mitchell church. We are grateful to Rev. and Mrs. Howard Olson for their co-operative and cordial spirit, and to the Mitchell people for their willingness to share the facilities of this beautiful church with us during the business sessions.

With grateful hearts we review the progress and triumphs of the past year, realizing that it was the power of God working in and through us to make it all possible. We thank God for superior district leadership and a responsible, spiritual laity.—**CLINTON WICKHAM, Reporter.**

Rocky Mountain District Annual N.Y.P.S. Convention

The thirty-first annual convention of the Rocky Mountain District N.Y.P.S. was held on June 7 in Billings, Montana, under the very capable leadership of our president, Rev. N. James Bartz. From the first song to the close of the convention, it was evident that God was on hand blessing hearts and having His way in the convention.

The Lyons Girls' Trio, Mary Gilster and Camille Bennett (duet), Miss Jeanine Williams, and Rev. T. N. Watkins graciously favored us with musical numbers throughout the day. Also we

were privileged to have in the convention Evangelist Kenneth Wells and wife, who sang for us.

District President Bartz gave a wonderful report of progress in all areas for the past year, and was re-elected by a nearly unanimous vote. Other officers elected were: Rev. Robert W. Little, vice-president; Mrs. Thirl Harmon, secretary; Mrs. Thelma Bartz, treasurer; Rev. Bob Harmon, Young Adult Fellowship director; Rev. Byron Conrad, Teen Fellowship director; and Mrs. Betty L. Conrad, Junior Fellowship director.

The N.Y.P.S. banquet was held at the Starlight Terrace, where Miss Betty Pallett played organ music during the meal. More than one hundred were present to enjoy the fellowship and hear the challenging message of Rev. George Ronnekamp. We were also again blessed by the music of Rev. and Mrs. Kenneth Wells.

The day closed with a stirring message by Dr. Samuel Young, and God came in a marvelous way giving victory around the altar.—**BETTY CONRAD, Reporter.**

Minnesota District Assembly

The twenty-second annual assembly of the Minnesota District was held June 30 and July 1 at Mission Farms, west of Minneapolis, under the leadership of Dr. G. B. Williamson, our presiding general superintendent. His messages were deep and searching, and his wit and humor kept the assembly running smoothly and graciously in spite of two days of hot weather.

Mrs. Kelley of the North St. Paul Church was honored by her church for having served them as a delegate for twenty-five consecutive years.

The district officers and advisory board members were re-elected.

B. E. Longanecker of Hewitt was ordained as an elder.

District Superintendent Roy F. Stevens reported the largest offerings for the general church ever received on the Minnesota District, with 9.8 per cent of the total of \$282,612 raised for all purposes. The membership increased by 5 per cent to bring the total to 1,980. New church construction was begun at Bloomington, Merrifield, Moorhead, and Sandstone. A love offering indicative of the love and esteem in which Superintendent Stevens is held on the district was received following his report.

The evening services were conducted by Rev. Paul Martin, evangelist, and Mr. Curtis Brown, singer, in true camp meeting fashion in the large tabernacle on the Mission Farms grounds. Seekers young and old found victory in God at the altar of prayer.—**EDWARD J. JOHNSON, Reporter.**

THE LOCAL CHURCHES

Texas City, Texas—Our church recently had one of the greatest revivals of its history with Rev. Mrs. Emma Erick as the evangelist. This was a revival among the church membership, although we did reach those outside, and five new members were received. Sister Erick preached almost every message on holiness, and time after time God came upon the services, and there was not a barren altar in the evening or Sunday

services. Many were reclaimed in one service, and returned to be sanctified in the next service. We feel that Pentecost has come to our church, and our people have a new burden and passion for God and His work. God still gives revivals to the evangelist who preaches holiness and the church that will pay the price. There were a total of seventy-eight seekers in the eight-day meeting. We praise God for the ministry of Sister Erick with us.—**L. V. TURMAN, Pastor.**

Columbus, Ohio—During the month of May, the Wilson Avenue Church conducted a funds-raising campaign for debt liquidation and new construction. The amount of \$42,000 was raised in cash and pledges to be paid over a 150-week period. Rev. Harold J. Maish of Xenia was the campaign director. This campaign was a spiritual experience for the church, as the people gave sacrificially; several pledged a double tithe. We greatly appreciated Brother Maish's work in this campaign.—**D. E. CLAY, Pastor.**

Evangelist Leonard G. Hubart reports: "I am nearing the close of five wonderful years in the field of evangelism. This year has been especially blessed of God with meetings at Holt, Michigan, with Pastor Wm. Hurt; Sugar Grove, with Pastor Frank Garton, and Mount Hope, Indiana, with Rev. Frank Voss; Tuscola, Illinois, with Rev. R. H. Stoner; then back to Indiana for meetings at Crawfordsville with Pastor Roy Wilson, at Muncie with Rev. Melvin Taylor, at Cloverdale with Rev. Carl Hansen, at Marion with Pastor Clayton Ingram, at Blountsville with Pastor Edith Kerr, and at Montpelier with Rev. Harry Mann; at Arlington, Virginia, with Pastor Curtis Withrow; at Cedar Rapids, Iowa, with Rev. Clayton Bailey; at Fort Wayne, Indiana, with Pastor Samuel Roberts; at Gilman with Rev. Richard Steidel, at Hartford City with Pastor Jesse Martin, at Churubusco with Rev. Delmar Stalter, and at Fort Wayne with Pastor Alva Kelley; at Champaign, Illinois, with Rev. Roy Yates; at State Line, Indiana, with Pastor Bertha Knox; at Hull, Illinois, with Rev. Wm. Shotts. We have enjoyed a happy relationship with pastors and people, and the results have been gratifying. I am happy in my service for God and the church. At the present time I have three open dates in 1962. Write me, Route 4, Huntington, Indiana."

An outstanding revival, May 10 to 21, with Evangelists Gloria Files and Dorothy Adams as special workers, caused a spirit of rejoicing to possess the people of Flint East Church in Michigan. Fifty-three seekers found glorious victory in God during the meeting, including some for whom the church had been praying for years. These consecrated young women proved of inestimable value to our church and community. After serving with us for more than four years, our pastor, Rev. Bill Vernilya, has accepted a call to the church in Anacortes, Washington, on the Washington Pacific District.—**Reporter.**

THE BIBLE LESSON

By J. W. ELLIS

Topic for August 6:

Dorcas: Faith Translated into Service

SCRIPTURE: Acts 9:36-43 (Printed: same)

GOLDEN TEXT: *Be ye doers of the word, and not hearers only* (James 1:22).

Joppa was a nice town. Rather tiny, but real busy. Its populace was ordinary people with ordinary ways. Children played, men worked, priests prayed, and women did what they always have and always will—prepared meals, washed clothes, kept house, and did the thousand things that would be forever undone unless they did them.

Hats off to women!

Like any town, Joppa housed people with needs: the widow who lived down the street (her husband was lost at sea), the elderly couple who lived alone, the young wife who sought a new recipe for the use of dried fish, children who were left to the mercy of the street.

Who would attend to these needs? There was no civic organization to do it. No government funds. No retirement pensions nor family plans. And most of the ordinary people in this ordinary town were busy putting bread on their own tables.

Now don't get fretful. The needs were met. A woman who loved God lived there. A remarkable woman, really. She prayed. Went to church. Lived clean. That is good within itself, but she went further. Her faith showed up time and again in her deeds. Not a talented woman, evidently, but one with the ordinary ability to sew and cook and care.

What a woman she was! Pious? No question about it. She even put the preacher under conviction by her devotion. Practical? Do you think cold water on a hot day is practical? Do you think a warm jacket on a cold day is practical? Do you think food on an empty table is practical? Okay. Okay. Just chalk it up (or down) that this woman by the name of Dorcas was practical.

She used her heart to good advantage. And whatever her heart felt, her hands expressed. She had that rare balance of the bended knee and extended hands. The folks who lived in her town could tell she loved God by the way she served people: and that she loved people by the way she served God.

Strange thing, too. She was human. Got sick and died.

And the town of Joppa got busy. "Send for Peter!" was the cry. Soon Peter was there and was ushered into the upper chamber where her body had been tenderly and carefully placed. Right!—she arose from the dead.

A prayer: Help me, O God, to get busy about what I believe.

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

Announcements

WEDDING BELLS

Patricia Lou Belcher and Dale W. Ogden, both of Tulsa, Oklahoma, were united in marriage on June 10 at First Church of the Nazarene in Tulsa, with the groom's father, Rev. L. A. Ogden, officiating, assisted by Rev. W. C. Rohlmier, brother-in-law of the bride.

John Michel and Joan Hammrich of Washougal, Washington, were united in marriage on June 3 at the Washougal Lutheran church, with Rev. Rex Miller, pastor of the Washougal Church of the Nazarene, officiating.

Miss Carol Ann Ashby of Indianapolis, Indiana, and Mr. Larry Nelson Harshman of Griggsville, Illinois, were united in marriage on June 2 at Ray Street Church of the Nazarene in Indianapolis with the pastor, Rev. Joe L. Bean, officiating.

"Showers of Blessing" Program Schedule

August 6—"God Gives—man Lives,"
by Mendell Taylor

August 13—"The Price of Discipleship," first in a series of six by
T. W. Willingham

August 20—"The Price of Discipleship" (II), by T. W. Willingham

August 27—"The Price of Discipleship" (III), by T. W. Willingham

BORN

—to Rev. Arnold and Frankie (Crabtree) Roland of Leesburg, Florida, a daughter, Ruth Ann, on June 26.

—to Rev. Roy and Nina (Schofield) Fuller of Gadsden, Alabama, a son, James Phillip, on June 17.

—to Mr. Donald and Joyce (Smith) Clark of Morehead City, North Carolina, a daughter, Susan Renee, on June 15.

—to Mr. and Mrs. Herman (Bud) Schreiner of Washougal, Washington, a daughter, Karen Bernadette, on June 11.

—to Mr. and Mrs. Earl Dougherty of Washougal, Washington, a son, Stanley Earl, on May 17.

—to Mr. and Mrs. Cloid (Jack) Miller of Washougal, Washington, a son, Kevin Jack, on May 25.

—to Rev. Dick and Muriel Ivester of Pullman, Washington, a daughter, Lori Kay, on May 16.

—to Mr. and Mrs. Gene Thompson of Washougal, Washington, a son, Danny John, on May 5.

SPECIAL PRAYER IS REQUESTED

by a Nazarene brother in West Virginia for himself, and for a friend;

by a Nazarene in Colorado that God will touch and heal her eyes, as they are in bad shape, and that God will undertake in the sale of some property, for "all of us need the money from it";
by a reader of the "Herald" in Tennessee for her daughter and family—her husband has walked out on her, leaving her with three little girls—she doesn't know where he is—that God may undertake in the entire situation and work it out for his glory;

by a Nazarene man, not yet thirty, a patient in a state hospital in New York, that God will touch and heal so he may lead a normal life again—he believes in prayer.

Deaths

DR. JAMES PROCTOR KNOTT

James Proctor Knott was born in Lebanon, Kentucky, November 11, 1886, and moved with his parents (Judge Wm. S. Knott and wife) to Los Angeles, California, as an infant. He was ordained to the ministry in the Church of the Nazarene by Dr. P. F. Bresee in 1915. He was elected as a delegate and attended the first General Assembly of the church in Chicago, Illinois, in 1907. After graduating from Los Angeles high school he received successively from the University of Southern California the A.B., M.A., M.Th., and Ph.D. degrees. In 1921 he was united in marriage to Myrtle Saunders. To this union were born two sons: James Proctor, Jr., and Laurence Saunders. He served as associate pastor of Emmanuel Church of the Nazarene in Los Angeles, 1913-19; as pastor of the University Baptist Church of Hollywood, 1920-23; as pastor of Hollywood Church of the Nazarene,

1923-40; and as professor of history and church history at Pasadena College, 1919-20; 1931-33, and 1935-61. He made six tours of Europe, one of Palestine and the Near East, and one of Hawaii. He was author of "The Vacation Bible School" and the "History of Pasadena College"; he was listed in "Who's Who in California." He died after a brief illness on June 4, one week after the college commencement. He is survived by his widow and two sons. Funeral services were conducted by his colleague, Dr. Ross E. Price, at Bresee Church of the Nazarene, Pasadena, assisted by his pastor, Dr. L. Guy Nees; Dr. J. George Taylorson; and Dr. O. J. Finch, president of Pasadena College. Interment was in the family plot in the Rosedale Cemetery, Los Angeles.

REV. WALTER WATSON TINK

Walter Watson Tink was born at Cherry Valley, Prince Edward Island, Ontario, Canada, June 25, 1909. He suffered a heart attack at his home in University Park, Iowa, on June 1, and died quietly there. He entered the ministry at the age of nineteen. He taught music for several years at Northwest Nazarene College, Nampa, Idaho; was the first superintendent of the Canada Atlantic District; and served as pastor in Alberta, Canada; Fergus, Falls, Minnesota; and Rockford, Illinois. He also served as superintendent of the Manitoba-Saskatchewan District, taught music at Canadian Nazarene College, and at Vennard College at Oskaloosa, Iowa. He had just resigned his position at Vennard College to go into full-time evangelistic work, and had a two-year slate of meetings scheduled. He is survived by his wife, Kathryn B. Tink; a daughter, Mrs. Joseph B. Michel, of Minneapolis, Minnesota; his father, Rev. Edmund W. Tink, of Traverse City, Michigan; and two brothers: A. B., of Cincinnati, Ohio; and Rev. Fletcher R. Tink, of Skowhegan, Maine. Funeral service was held at the Church of the Nazarene in Oskaloosa, with Dr. Harry E. Jessop, Dr. John S. Logan, Dr. Lyle Eckley, and Rev. Aleck G. Ulmet officiating. Burial was in the University Park Cemetery. Many, many lives were touched by Brother Tink's zealous, dynamic spirit and the inspired service he performed so willingly right up until he was called home.

REV. MOSES MONTGOMERY LOWREY

Moses Montgomery Lowrey was born October 25, 1870, in New Market, Tennessee, and died at his home in Pasadena, California, on May 25. When a small boy his family moved to Kansas, and as a young man he went to Texas and helped in pioneer evangelistic work. He was ordained as an elder in the Church of the Nazarene in 1922, and continued his pioneer ministry. He retired from active service in 1941, but continued to conduct prayer meetings and to preach in the missions of Los Angeles until his last illness. He was united in marriage to Sarah Ann Huffmen in 1908. One son and three daughters were born to this union. Funeral service was conducted in Bresee Chapel by his pastor, Dr. J. George Taylorson, assisted by Rev. I. W. Young and Dr. J. Henry Hutchins, with burial in Forest Lawn Cemetery, Glendale.

REV. HENRY CLAY CAGLE

Henry Clay Cagle was born in 1874 in Newnan, Georgia, and died May 12, 1961, at his home in Buffalo Gap, Texas, at the age of eighty-six. He was married to Mary Lee in 1900; she died in 1955. He had served as pastor and evangelist for many years, also as superintendent of the Abilene, New Mexico, Arizona, and Colorado districts. He was an outstanding personality in the founding of the Church of the Nazarene in the Southwest. He is survived by two nieces, Mrs. Bertha Gibson and Mrs. C. P. Killey, and two nephews, Frank and Roy Wasson. Funeral service was held in the Church of the Nazarene in Buffalo Gap (which church he and Sister Cagle founded in 1902), with Rev. R. W. Hurn, district superintendent, officiating, assisted by the pastor, Rev. Marvin McDaniels, also Rev. Mrs. Geneva Kilgore and Rev. D. M. Duke.

Nazarene Camp Meetings

August 4 to 12, Southwest Oklahoma District Camp, at district campground, 3 1/2 miles west of Anadarko, Oklahoma, on Hiway 9. Workers: Rev. J. A. McNatt and Rev. George Brannon, evangelists; Leon and Marie Cook, singers. For further information write Rev. W. T. Johnson, district superintendent, 7313 S. Douglas, Oklahoma City 9, Oklahoma.

August 3 to 13, Northern California District Camp, at Beulah Park Camp, two miles north of Santa Cruz, on State Highway 17. Workers: Dr. T. E. Martin, Rev. Paul Martin, and Dr. Ralph Earle, evangelists; Rev. G. L. Rushford, director of music; Rev. Grady Cantrell, prayer meeting leader; Rev. M. W. Anderson, leader of people's meetings; L. Paul Skiles, director of teen-age activities; Rev. Hal Bonner, director of tween-teens activities; Mrs. Mary McKenna, children's worker. Dr. E. E. Zachary, district superintendent. For further information write to Beulah Park, 100 Beulah Park Drive, Santa Cruz, California.

August 4 to 13, Washington and Philadelphia districts camp meeting, North East, Maryland (one-half mile above Route 40). Workers: Rev. Harold

Daniels, evangelist; Dr. W. T. Purkiser, Bible expositor; Rev. Eugene Stowe, youth worker; DeVerne Mullen, singer; Rev. Joseph Penn, missionary; Mrs. Wm. Snyder, children's worker; Mrs. Grace Bertolet, organist. Dr. E. E. Grosse, superintendent of Washington District; and Rev. Wm. C. Allshouse, superintendent of Philadelphia District. For information write Rev. Boyd M. Long, manager, 445 Washington St., Royersford, Pennsylvania.

August 4 to 13, Arizona District Camp, at the District Center, Prescott, Arizona (two miles west of town off Copper Basin Road). Workers: Dr. Mendell Taylor, Rev. C. B. Cox, and Professor Ronald Lush. Rev. M. L. Mann, district superintendent. For information write Rev. James F. Culumber, 3367 N. Geronimo, Tucson, Arizona.

August 3 to 13, Arkansas Nazarene Camp Meeting, Vilonia, Arkansas. Workers: Rev. Dean Baldwin, evangelist; Dwight and Norma Jean Meredith, special singers. Herman Winters, secretary of camp meeting board.

August 4 to 13, Akron District Camp, at the Nazarene District Center. Routes 44 and 62, Louisville, Ohio. Workers: Dr. R. V. DeLong and Rev. George Cole, evangelists; Professor Curtis Brown and Leland Davis, singers and musicians. For information write c/o the District Office, 8063 Columbus Rd. N.E., Louisville, Ohio.

August 11 to 20, Clarksburg Nazarene Camp, Clarksburg, Ontario. Workers: Rev. Norman Trafton, Paul D. Trissel and Family; Mrs. A. H. Armstrong, children's worker. Rev. Bruce T. Taylor, district superintendent. Write Rev. Weldon Bull, camp manager, Meaford, Ontario.

Directories

GENERAL SUPERINTENDENTS
Office, 6401 The Paseo, Box 6076
Kansas City 10, Missouri

District Assembly Schedules

HARDY C. POWERS:

Wisconsin August 10 and 11
Missouri August 17 and 18
Houston August 23 and 24

G. B. WILLIAMSON:

Iowa August 9 and 10
Northwest Indiana August 23 and 24
Kansas City August 30 and 31

SAMUEL YOUNG:

Kentucky August 9 and 10
Tennessee August 23 and 24
Southeast Oklahoma September 13 and 14
Joplin September 21 and 22
North Arkansas September 27 and 28

D. I. VANDERPOOL:

Northwestern Illinois August 17 and 18
Indianapolis August 23 and 24
Georgia September 13 and 14
Southwest Oklahoma September 20 and 21

HUGH C. BENNER:

Dallas August 9 and 10
Louisiana August 30 and 31
South Arkansas September 20 and 21

V. H. LEWIS:

Virginia August 9 and 10
South Carolina September 13 and 14
North Carolina September 20 and 21
New York September 29 and 30

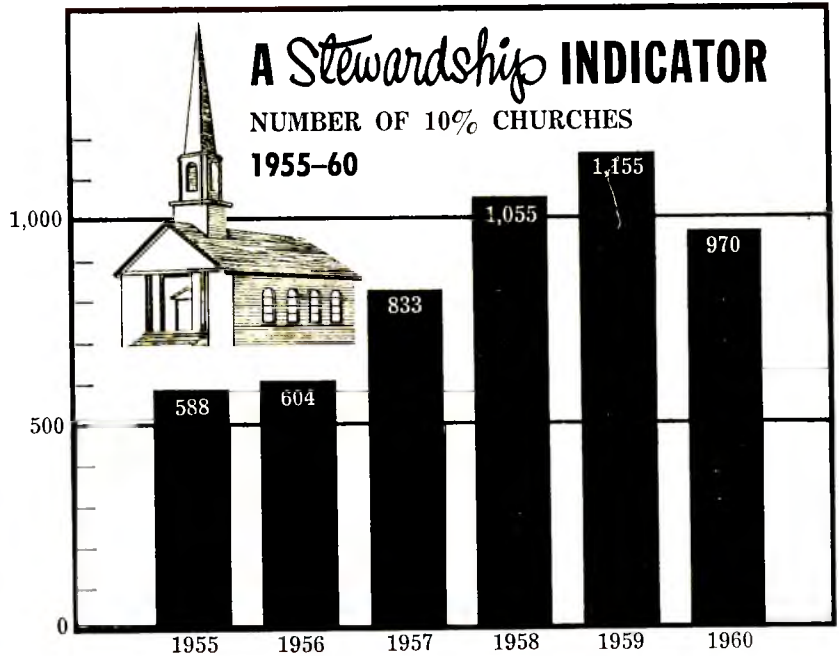
District Assembly Information

DALLAS, August 9 and 10, at Scottsville Campground, Scottsville, Texas. Rev. J. Lewis Ingie, entertaining pastor, 403 E. Burlison, Marshall, Texas. General Superintendent Benner. Scottsville Campground is nine miles east of Marshall on Shreveport highway. (N.Y.P.S. convention, August 7; N.F.M.S., August 8; Sunday school, August 5.)

IOWA, August 9 and 10, at District Center, West Des Moines, Iowa. Rev. C. E. Stanley, pastor, 2009 Beaver, Des Moines. General Superintendent Williamson. (N.F.M.S. convention, August 8; Sunday school, August 11; N.Y.P.S., August 12.)

KENTUCKY, August 9 and 10, at Broadway Church, 324 E. Broadway, Louisville, Kentucky. Rev. Dennis E. Wyrick, pastor. General Superintendent Young. (N.F.M.S. convention, August 7; Sunday school, August 8.)

VIRGINIA, August 9 and 10, at the District Center, Buckingham, Virginia. (Campground located at the intersection of Hiways 15 and 60; nearest rail connection, Charlottesville, Virginia.) Send mail c/o Charles Blackburn, Nazarene camp caretaker, Nazarene Campground, Buckingham, Virginia. General Superintendent Lewis. (N.F.M.S. convention, August 7-8.)



THE 10% STORY

Cause for Rejoicing

From 1955 until 1959 the number of churches reaching 10 per cent for world-wide evangelism increased rapidly. In 1960 the Church of the Nazarene reached a record all-time high of \$142.33 in per capita giving.

Cause for Concern

Did you know that in 1960, for the first time in our history, we exceeded the four-million-dollar mark in giving for world-wide evangelism (General Budget and approved mission specials) BUT that the number of 10 per cent churches dropped from 1,155 to 970? The reason? A large percentage of this increase stayed in the local church rather than being distributed proportionately for self and OTHERS.

Can we do less than **TITHE** the church's income for **WORLD-WIDE EVANGELISM?**

—General Stewardship Committee

WISCONSIN, August 10 and 11, at Camp Byron, Brownsville, Wisconsin (camp located three miles west of Route 41, seven miles south of Fon Du Lac). Rev. C. E. Royse, pastor, Route 1, Brownsville. General Superintendent Powers. (N.F.M.S. convention, August 8; Church Schools, August 9; N.Y.P.S., August 12.)

MISSOURI, August 17 and 18, at Pinecrest Camp, Box 349, Fredericktown, Missouri. Send mail to Dr. E. D. Simpson, c/o the camp. General Superintendent Powers. (N.Y.P.S. convention, August 14; Church Schools, August 15; and N.F.M.S., August 16.) Pinecrest Camp is located on Hi-way 67, south of Fredericktown, seven miles.

NORTHWESTERN ILLINOIS, August 17 and 18, at the District Center, Manville Camp, Manville, Illinois. Send mail c/o Mr. Harry Morrow, camp caretaker. General Superintendent Vanderpool. (N.Y.P.S. convention, August 14; N.F.M.S., August 15; Sunday school, August 16.)

HOUSTON, August 23 and 24, at First Church, 46 Waugh Drive, Houston, Texas. Rev. Hugh B. Dean, pastor. General Superintendent Powers. (Church Schools convention, August 7; N.Y.P.S., August 7.)

INDIANAPOLIS, August 23 and 24, at the Nazarene Campgrounds, Route 1, Camby, Indiana (campgrounds are ten miles south of Indianapolis, on State Road 67, and one mile west on Camby Road). Rev. W. A. Burton, Route 1, Box 132, Camby, pastor. General Superintendent Vanderpool. (N.Y.P.S. convention, August 21; N.F.M.S., August 22.)

NORTHWEST INDIANA, August 23 and 24, at the University Auditorium, 3400 Broadway, Gary, Indiana. Rev. Harold Latham, 130 East 49th St., Gary, pastor. General Superintendent Williamson.

TENNESSEE, August 23 and 24, at First Church, 510 Woodland St., Nashville, Tennessee. Dr. William Greathouse, pastor. General Superintendent Young. (N.Y.P.S. convention, August 21; N.F.M.S., August 22.)

Hawaii—Fifty missionaries of the Church of Jesus Christ of Latter-day Saints (Mormon) are building seven chapels simultaneously on Oahu, one of the Hawaiian islands. The missionaries actually are a skilled construction crew. They are divided into groups of plumbers, carpenters, cabinetmakers, etc., and each group will do its own share of the work on all the chapels. Members of the Mormon church are expected to devote two years in missionary work like this, without pay, whenever they are called. (CNR)

N.H.A. Plans Convention

The National Holiness Association at its ninety-third convention held in Chicago during April decided to hold its next convention in the Sheraton-Jefferson Hotel in St. Louis, April 24-26, 1962.

The re-elected officers—Rev. Kenneth Geiger, president; Dr. Myron F. Boyd, first vice-president and convention program chairman; Dr. Paul L. Kindschi, second vice-president and convention manager; Rev. Morton Dorsey, third vice-president and promotional chairman; Dr. Roy S. Nicholson, secretary; and Rev. John Zercher, treasurer—are now implementing a plan approved by the convention calling for seminars on holiness doctrine on college and seminary campuses throughout the nation.

These seminars are being planned with the conviction that there is need to communicate the Wesleyan-Arminian message, long espoused by N.H.A., by using Bible terminology with both a subjective and an objective emphasis. Old clichés are not sufficient for our times. By this means contact is to be made with ministerial students and area pastors.

The seminar program will be underwritten financially by N.H.A. and will bring to eighteen campuses during the next three years the leading scholars and Bible expositors of the movement. The papers presented on a variety of subjects will add greatly to contemporary holiness literature. These workshops will be one-day events with morning and afternoon sessions, and a member of N.H.A.'s Executive Committee will serve as chairman and discussion leader.

Six seminars are being held this fall: Nazarene Theological Seminary, Kansas City, Missouri, October 3; Azusa College, Azusa, California, October 5; Western Evangelical Seminary, Portland, Oregon, October 9; Asbury Theological Seminary, Wilmore, Kentucky, October 19; Taylor University, Upland, Indiana, October 19; and Houghton College, Houghton, New York, November 9.—*N.H.A. News Release.*

the Answer corner

Conducted by W. T. PURKISER, Editor

Should a pastor pay tithe on the value of his parsonage and allowances for personal expenses?

I would think a pastor would wish to pay tithe on the value of his parsonage. Expense allowances might be another matter. Whatever direct expenses would be incurred in the earning of income would be deducted from the "adjusted gross," and would not ordinarily be considered "increase."

It would be presumptuous for me to speculate on the tithing practices of 4,800 pastors in the Church of the Nazarene, but I would venture the conviction that the majority of them will be found to give much more than their legal tithe. There may be exceptions

Are there any scriptures which show that the devil has power to raise the dead?

No.

Was Christ born under the same conditions as described in our Articles of Faith, Article Five?

But definitely not.

Article V deals with human depravity, and states: "We believe that original sin, or depravity, is that corruption of the nature of all the offspring of Adam by reason of which every one is very far gone from original righteousness or the pure state of our first parents at the time of their creation, is averse to God, is without spiritual life, and inclined to evil, and that continually. We further believe that original sin continues to exist with the new life of the regenerate, until eradicated by the baptism with the

A recent series of articles in our local paper entitled "The Catholic Information Column" claims that the Bible of the New Testament Christians contained the seven apocryphal books, and therefore they belong in the Bible.

This is one of those half-truths which add up to a complete falsehood. The books in question are Tobias, Judith, The Wisdom of Jesus the Son of Sirach, Ecclesiasticus, Baruch, and the two Books of Maccabees. All of these were written later than the thirty-nine books of the Hebrew Scriptures, and were written in Greek. They were added to the Hebrew Bible when it was translated into Greek or shortly thereafter.

While it is true that the writers of the New Testament quote most frequently from the Greek translation of the Old Testament, it is a significant fact that they quote none of these "apocryphal" books. The reference in Jude 14-15 to the Book of Enoch is not an exception to this statement, since the Book of Enoch belongs to another group of ancient writings which no one has ever claimed to be inspired.

Protestants have recognized that these "apocryphal" books have historical value

to this, but I don't know who they are.

On the other hand, it should be remembered that a pastor accumulates no equity in a parsonage, as a layman does who is making payments on his home. Usually he owns no real property to serve as a hedge against inflation. Someday he will move out of the last parsonage he will occupy, and the prospect is not apt to be very bright. All this he considered when he answered the call to preach, so he does not ask for pity. But a charitable spirit, certainly, is always in order.

Holy Spirit."

The depravity here described is not an essential part of human nature. Man was created without it, and may be freed from it by the sanctifying power of the Holy Spirit. Orthodox Christians from New Testament times to the present hold that Jesus Christ, the virgin-born Son of God, was conceived by the power of the Holy Spirit and thus preserved from the taint of original sin. For this reason, according to Luke 1:35, He alone since Adam was born holy and did not need to be cleansed from inner sin.

and they are included between the Testaments in many of the very old editions of the English Bible. But there are many things in them which are sharply contradictory to the sixty-six books. While there are some beautiful passages, particularly in The Wisdom, the whole spiritual tone is markedly lower than that of the Bible as such.

The controversy between Protestants and Catholics at this point is what accounts for the wording of Article IV of the Articles of Faith of the Church of the Nazarene: "We believe in the plenary inspiration of the Holy Scriptures, by which we understand the sixty-six books of the Old and New Testaments given by divine inspiration, inerrantly revealing the will of God concerning us in all things necessary to our salvation, so that whatever is not contained therein is not to be enjoined as an article of faith."

Let

*Like ocean tides that quickly rise and swell,
Let me be quick God's wondrous love to tell;
And as I cast my bread upon the sea,
Let faith be mine to do it, Lord, for Thee.*



be

*Like stars that shine on silver grains of sand,
Send light to me to help me understand;
And as a gentle stream that ever flows,
Let faith be mine to conquer all my foes.*

mine

*Like lofty trees that tower to the sky,
Let faith mount up like eagle wings on high.
As prayers ascend beyond the highest bough,
Let faith be mine to help some soul just now.*

By EDITH ROBERTS

*For mountains steep that I must learn to climb,
Give strength to me, and peace that is sublime;
And now, dear Lord, this prayer I truly pray,
Let faith be mine to trust Thee day by day!*

Wanted!

... 1,000 DEDICATED AGENTS

to help offset the trend of secular Christmas cards

distributing Christmas greeting cards honoring the Prince of Peace

All in NEW—attractive—up-to-date designs

Think of it . . . over 1½ BILLION Christmas cards will be sold this year. Some of this vast market *can be YOURS.*

CAPITALIZE on it RIGHT AWAY! Remember, the earlier you start, the more you'll sell, and the larger amount you can earn. Better than \$4.00 for selling just ten boxes, \$12.00 for thirty boxes.

TO GET STARTED

Write AT ONCE for our Confidential Price List with special order blank and information folders.

Everyone in your community will buy Christmas cards from someone . . . why not from you?

ACT NOW and beat local competition!

NAZARENE PUBLISHING HOUSE

2923 Troost, Box 527, Kansas City 41, Missouri
IN CANADA: Write 1592 Bloor Street, West, Toronto 9, Ontario

I am interested in being one of your dedicated agents for religious Christmas cards. *Please send the necessary information so I may get started AT ONCE.*

Name

Street

City Zone

State

8-2-61

