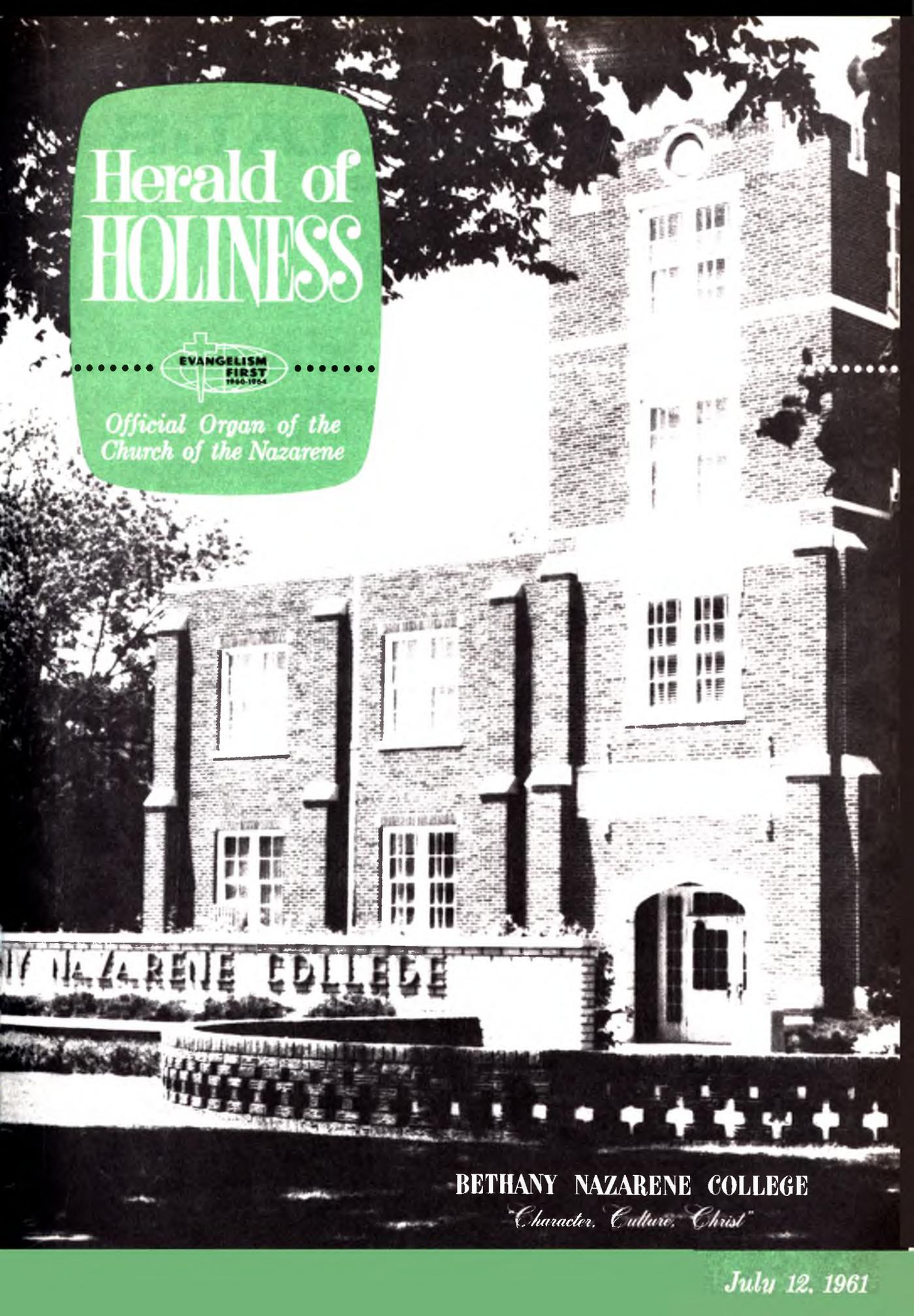


Herald of HOLINESS



*Official Organ of the
Church of the Nazarene*



BETHANY NAZARENE COLLEGE

"Character, Culture, Christ"

July 12, 1961

EDITORIALS

By W. T. PURKISER

The Spiritual Man

In I Corinthians 2 and 3, the Apostle Paul speaks of three types of persons.

He mentions first "the natural man" (2:14). This is man apart from the grace of God, living on the plane of the human, fully exposed to the tides of temptation and sin which sweep over our race.

There are many things which might be said about the natural man. Paul mentions only one. He is not able to comprehend the things of the Spirit of God. Spiritual realities seem foolishness to him. He lacks the spiritual capacity for their understanding.

The word Paul uses to describe this sort of person is an interesting term. Literally, it is "soulish." "The *soulish* man receives not the things of the Spirit." This reminds us that the Bible has two words to describe the real person, the inner self. One is the term "soul," which man shares with other forms of life; and "spirit," which man shares with God. When Paul speaks of the "soulish" man, he speaks of the side of human nature which is related to earth and human existence apart from God.

Here we have the picture of the state in which we were born: estranged from God, creatures of



The Cover . . .

Bethany Nazarene College serves the West Central Educational Zone of the Church of

the Nazarene, including the states of Nebraska, Kansas, western Missouri, Oklahoma, Arkansas, Texas, and Louisiana. The college dates back to the founding of Peniel University in 1899, and developed through the merging of several institutions with Oklahoma Holiness College located at Bethany. The college is accredited by the North Central Association, and is located on a twenty-five-acre campus in the center of Bethany, Oklahoma, near Oklahoma City. Dr. Roy H. Cantrell is the president.

earth, living in the things of space and time, existing by bread alone. While such a person is capable of great wickedness, he may on the other hand be a good citizen, a fine neighbor, a warm friend. He may have many commendable traits, and even be religious after a fashion. Yet he is a stranger to grace, and alienated from God. In F. W. H. Myers' terms, men in the "natural" state are:

Bound who should conquer,

Slaves who should be kings;

Hearing their one hope with an empty wonder,

Sadly contented with a show of things.

Such a man was Nicodemus, ruler of the Jews, courteous, responsive, and yet utterly mystified by talk about "a new birth," or "birth from above." When he would argue with Jesus about the possibility of beginning life all over, Christ pointed out that to begin again on the same plane would make no difference: "That which is born of the flesh is flesh" (John 3:6). What the natural man must have is a rebirth of spirit, brought about by the Spirit of God: "that which is born of the Spirit is spirit."

Dropping down to I Corinthians 3:1, 3, we learn about a second kind of person: the carnal believer. The word here is "fleshly"—not flesh in the sense of meat or physical body, but as the nature of inner sin which is the source of sinful appetites and lusts (Galatians 5:24). Of course, the natural man also has this principle of inner sin; but in the New Testament, the term "carnal" almost always describes the tension which exists between "the mind of the flesh" and "the mind of the Spirit" (Romans 8:5-7).

Here we have those who are "babes in Christ" and brethren in the Lord. Yet they are subject to sad limitations in spiritual things. They cannot stand meat. They must be fed with milk (3:2). This is not a matter of calendar ages. Some "babes" have been around the church for forty years. But they still take the milk bottle, and must be spoon-fed.

Then, "babes in Christ" are troubled by manifestations of envy, strife, and a divisive spirit (3:3). They battle with resentment, animosity, pride, self-centeredness, temper, and a cynical and bitter spirit. James describes them as double-minded, and laments that they are unstable in all their ways (James 1:8).

(Please turn to page 12)

The Speaking Earth



General Superintendent Lewis

THE CORN stands tall in measured rows in the fields. Hay is green and fragrant in the meadows. Flowers add beauty to the lovely countryside. The fruit trees show promise of delicious harvest. This is summer, the growing season in the Northern Hemisphere. This is the time when the earth yields its fruit to man. It is always the growing season somewhere on this green earth of ours. God is speaking to us through nature. "Sow the seed that growth may follow and fruit may be the result," He says.

The Church must heed this admonition. It must always sow. Vital spiritual truth must be taught. It must be taught to men, women, boys, and girls. The gospel must gain control of the minds and hearts of men. Christ's way of life must be presented to needy people by the workers of every church, every week without ceasing. "The kingdom of heaven is likened unto a man which sowed good seed in his field" (Matthew 13:24).

Churches that stand today in the cities and the country are the most important planting instruments in the world. They sow the precious gospel seed in the priceless soil of human hearts and minds. Par-

ents should hasten to their church with their families—for seed-sowing time.

Every church member, worker, teacher, and leader should listen to the silent yet forceful message of our green earth and perform his church duties with renewed enthusiasm.

Not only does the Church sow; it must cultivate and care for the growing Christians who are in its fold. The next time you go to church, notice the people. Listen to the testimonies of the Christians. Enjoy the singing. Hearken to the message of the minister. This is the growing Church of Christ. The fate of the world depends upon its growth. The souls of men, their lives, hopes, loves, plans, and future are all connected with this Church which Jesus brought to the world.

Let us all appreciate our wonderful church more and work diligently to make it strong through the lives of the people who receive its seed of truth and mature into strong Christians who bless the world by their lives.

"But speaking the truth in love, may grow up into him in all things, which is the head, even Christ" (Ephesians 4:15).

Only a Heartbeat

*How long this physical heart of mine
Will beat, I do not know,
But I pray my spiritual light will shine
Brightly until I go.*

*I'm only a heartbeat away from death—
Sobering thought, but grand*

*When I think how near—just one little breath
To the heavenly home He's planned!*

*So let me walk softly, redeeming the time,
Prayerfully filling my place;
For only a heartbeat is holding the veil
That covers His lovely face!*

By ALICE HANSCH MORTENSON

Telegrams . . .

Kankakee, Illinois—Contracts were let today (June 16), for a two-hundred-bed men's residence at Olivet Nazarene College. Will be ready for occupancy September, 1962. This is the second of five buildings planned in our Development Program. Olivet has just closed one of her finest years with record enrollment and new heights of spiritual blessings. Prospects for the future were never brighter.—R. L. Lunsford, Department of Public Relations.

Kinnear, Wyoming—God's presence and blessing evidenced as Rocky Mountain District Assembly convened in Billings, Montana, under the inspiring leadership and ministry of Dr. Samuel Young. Reports show an increase in membership to 16,012 with nearly \$225,000 raised for all purposes. Rev. Alvin L. McQuay, our godly, dedicated, and much-loved superintendent, re-elected for sixteenth year. Robert Harmon, Charles Bush, Robert Little, and Bradford Saffell ordained by Dr. Young in closing service of a wonderful assembly.—Robert Manley, Reporter.

Santa Cruz, California—Mrs. S. W. True, who with her husband labored with Dr. Bresee in pioneering work in the Northwest, died at the home of her son, Rev. Frank True, in Santa Cruz, on June 19. She was the mother of Rev. Ira True and Mrs. Delmore McDowell.—E. E. Zachary, Superintendent of Northern California District.

At the June meeting of the Greater Corbin Ministers' Association, Rev. Paul E. Hess, Nazarene pastor at Corbin, Kentucky, was elected as president of the association for the coming year.

Pastor D. R. Dravenstatt sends word that "the church at Beaverton, Michigan (115 E. Brown Street), will observe special anniversary and home-coming services, July 27 through 31. The church was organized with ten charter members on July 27, 1941. Thursday evening, July 27, will be a special anniversary service in honor of the four charter members still with us. Rev. E. E. Patzsch will be speaking at this service and throughout the week. Sunday, July 30, will be a great home-coming day, with three services, beginning with an old-timers' Sunday school rally at 10:00 a.m. Former members and friends are cordially invited to be with us for these services."

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**Herald of
HOLINESS**

JULY 12, 1961
Vol. 50, No. 20 Whole No. 2568

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.

**What's
INSIDE
Counts!**

A FRIEND OF MINE and I stood, during the Christmas holidays, and looked through a showcase window at some gaily wrapped packages that were sure to receive the admiration of those who passed by. I asked the operator of the station what these packages contained and, to my amazement, the answer was, "Nothing." Upon inquiry I found that my friend had fixed these beautiful packages as an outward adorning and that they contained nothing within.

I have thought many times since then that many may stand just outside our churches and view the beautiful structure, the magnificent landscape, and in admiration of all of it, wonder what's inside.

Then I wonder, if they should come within, would they be disappointed at what they find there? Do they find the

contents within to be in harmony with the beauty without? The Bible tells us how Jesus came to the fig tree full of leaves but found no fruit thereon.

Now I think that we ought to build our churches as modern as tomorrow. I think they ought to have their spirals reaching heavenward, pointing the way. I think that the furnishings within and without ought to be the best. I am in favor of robed choirs and trained song directors. I think we ought to have lovely chimes to peal forth the anthem of the free.

Yet when we get all of these within and without, I hope that all who come within our gates will leave with the feeling, I've been to a real, old-fashioned meeting where God met with His people in old-time salvation." For, after all, "When heaven's jewels are all made up, it will be what's inside that counts!"—THEO. CARTER, *Pastor, Valdosta, Georgia.*

The great use of a life is to spend it for something that outlasts it.

CHOSEN

to full salvation

By Evangelist W. B. WALKER

We are bound to give thanks always to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth: whereunto he called you by our gospel, to the obtaining of the glory of our Lord Jesus Christ (II Thessalonians 2:13-14).

The Apostle Paul is writing to those who had been converted. He calls them "brethren beloved of the Lord." They were converted, justified, and had been adopted into the family of God. The end to which they had been called was salvation—full, eternal salvation, and a complete deliverance from the corruption and misery of sin.

Sin exists in the soul in two forms or modes—actual sins, which require forgiveness or pardon; and the deep pollution of the nature, which stands in need of cleansing or purity. We need salvation from both forms of sin. The nature of sin is the viper which hatches out actual sins.

(1) The means to this glorious salvation: This great work of human redemption is through "sanctification of the Spirit and belief of the truth."

We have here both man's part and God's part. First, we are to believe the truth. The Bible is the Truth of God. The narrative informs us that Jesus prayed for His disciples to be sanctified wholly (John 17:17). The Lord also commands us to be holy (I Peter 1:15-16). He has promised the baptism of the Holy Ghost (John 14:16-18; Acts 1:5), and in our lesson He has chosen us unto sanctification of the Spirit. Christ died on the Cross to provide this full redemption (Hebrews 13:12-13), and He will give us power to overcome the world, and to evangelize the world (Acts 1:8). Our part is to believe the truth, and the Lord's part is in the sanctification of the soul through the baptism with the Holy Ghost.

(2) The Lord tenderly calls believers to sanctification. "Whereunto he called you by our gospel" (v. 14). "For God hath not called us unto uncleanness, but unto holiness" (I Thessalonians 4:7). "Faithful is he that calleth you, who also will do it" (I Thessalonians 5:24).

There are more than one hundred passages in the New Testament urging upon believers their privilege and the duty of sanctification. The Lord has richly provided this experience through the

death of Jesus on the Cross, and He calls us unto the blessing, but He does not force the experience upon us. Further, *all* believers are called to this glorious grace of holiness—and this call is as binding on the believer as the call to repentance for the sinner.

(3) There are many reasons why believers should seek and obtain the experience of full salvation. Our *safety* depends upon it—no man or woman is safe whose heart is full of depravity (Romans 8:7). The ancient prophet said, "My people are bent to backsliding" (Hosea 11:7). One reason why so many believers are weak, faltering, and finally backslide is that they do not go on to perfection (Hebrews 6:1). Paul says God will "stablish your hearts unblameable in holiness" (I Thessalonians 3:13).

Our *usefulness* is also greatly lessened by the shortcomings and inconsistencies caused by carnality (Galatians 5:17). A great express train was being pulled across the prairie on one of our Pacific railroads by a massive engine. But suddenly the train came to a standstill between stations. The surprised engineer jumped off and inspected the oil cup, and found it well supplied with oil—yet the engine would not go ahead. He took the oil out of the cup and found a dead fly at the bottom, which had stopped the flow of oil to the machinery. The piston rod had heated and expanded, and stopped the train. Thus carnality in the believer will stop the flow of divine grace to the heart.

(4) The glory of Christ is involved in the call to holiness. The writer says our election is to "the obtaining of the glory of our Lord Jesus Christ." We are told in the Bible that the Lord has a grand prize for those who have been sanctified wholly (II Timothy 4:8).

It was a high day in London when the Crimean War came to an end in 1855. Great galleries had been erected for Parliament and the royal family. Queen Victoria sat on her throne and, through the secretary, gave out the medals to those heroes who fought in the war. One soldier had lost his leg, but took hold of a tree, drew his sword ready to fight on, when another cannon ball took off the other leg. He had been carried to the hospital to die—but he did not die. This day he was carried before the Queen on a stretcher—his face was thin and pale. The Queen arose and with her own hands pinned the medal on his breast, while tears of grateful love fell on the brave soldier's face. Multitudes waved their hands, wept, and shouted, "God save the Queen!"

One of these days the sanctified heroes of holiness will come from the battlefields of earth, and will march in grand review before the Lord Jesus Christ. With His own nail-pierced hands He will give out the crowns of glory. Then we will cast our crowns at His feet and crown Him Lord of all!

YOUR SINS and YOU



Your iniquities have separated between you and your God, and your sins have hid his face from you (Isaiah 59:2).

By Evangelist JAMES ROBBINS

Sin always has and always will separate God and man. To come into a right relationship with God the Word teaches that it is necessary for man to repent.

The Apostle Peter preached, "Repent . . . and be converted" (Acts 3:19). The Prophet Isaiah proclaimed, "Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord" (55:7). The forerunner of Jesus, John the Baptist, called the people to repentance with his message, "Repent ye: for the kingdom of heaven is at hand" (Matthew 3:2). With Jesus, too, it was repent or perish. He taught, "Except ye repent, ye shall all likewise perish" (Luke 13:3). The great Apostle Paul sounded the call to repentance when he declared, "God . . . now commandeth all men every where to repent" (Acts 17:30).

A conviction for sin is necessary if one is genuine.

.....

Then There Was Light

By GRACE V. WATKINS

*More wide than any starless night,
The darkness curtained earth, but then
God spoke in words of shoreless might
And majesty, "Let there be light,"
And golden-gleaming radiance shone
Within an instant, vast and bright.*

*How long a black immensity
Of guilt was darkness on my way—
Till Christ the Saviour gave to me
Redemption's light, then instantly
A peace fairer than summer day,
Than any sunshine-golden sea
Was mine, and now what joy I know
On every faith-bright path I go!*

.....

ly to repent. The Holy Spirit convicts men of their sins until they experience a heartfelt sense of guilt and of their lost condition and cry, "Against thee [God], thee only, have I sinned" (Psalms 51:4). Jesus taught that the Holy Spirit, when He is come, will reprove the world of sin.

Repentance involves sorrow for sin. A godly sorrow that worketh repentance is necessary if one would know the joys of divine forgiveness. It was a genuine sorrow that caused the publican to pray, "God be merciful to me a sinner" (Luke 18:13), and the Philippian jailer anxiously to ask, "What must I do to be saved?" (Acts 16:30). All sin must be forgiven—the right-hand and right-eye sins also. "If thy right eye offend thee, pluck it out, and cast it from thee: . . . if thy right hand offend thee, cut it off, . . ." (Matthew 5:29-30). This was and is the teaching of the Master.

Another necessary step in repentance is confession of our sins. David confessed, "I have sinned." The prodigal son cried, "I have sinned against heaven, and in thy sight" (Luke 15:21). "He that covereth his sins shall not prosper: but whoso confesseth and forsaketh them shall have mercy" (Proverbs 28:13), is the good news of the Bible. The Apostle John wrote, "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness" (1 John 1:7).

We are not converted before we repent, but Peter admonished his hearers to "repent . . . and be converted, that your sins may be blotted out" (Acts 3:19). Repentance precedes the new birth. It is the human element in conversion, and the new birth is the divine work of God's grace and power.

The new birth is a necessity. Jesus told Nicodemus, "Ye must be born again" (John 3:7). It is also a divine miracle wrought within the soul of man by the Holy Spirit. St. Paul states, "If any man be in Christ, he is a new creature"—literally, a new creation. Divine life is imparted. Pardon, peace, reconciliation, and joy are received when one passes from death unto life—born from above!

This glorious experience of the new birth can be realized in this life. There is a "blessed assurance" given to those who receive Christ. *We know* is the definite, positive message of assurance of the Bible. By an inward consciousness arising from a divine influence commonly known as the "witness of the Spirit" (a Biblical doctrine), God lets us know when we are born again. St. John said, "He that believeth on the Son of God hath the witness in himself" (I John 5:10), and St. Paul taught, "The Spirit itself beareth witness with our spirit, that we are the children of God" (Romans 8:16).

The benefits of the new birth are numerous: Our sins are blotted out; we become children of

.....
When the gates of time are closing and we are crossing the line of worlds, we will see more clearly that it is Jesus only.—Howard W. Sweeten.
.....

God; we have freedom in Christ and victory over the world; joy is ours; spiritual enjoyments and appetites become a part of us.

Unsaved friend, today, without delay, repent and be converted that your sins may be blotted out. Your sins *can* be forgiven and *you* can be born again!

A Man Made Whole

By JAMES E. PALMER

Pastor, St. Paul's Church of the Nazarene, Richmond, Indiana

I BELIEVE that in the first apostolic miracle, the healing of the lame man, in Acts 3:1-8, we have a beautiful message on soul winning. It was when Peter and John were going up to the place of prayer that this miracle happened. It is always as we pray that we are able to help men. In this narrative I see at least four things relative to soul winning.

The first thing is, *they saw a man in need*. That is one reason for visitation by the church. We will never be stirred much until we see men in their lost and undone condition, and we do not see this condition unless we are out there where people are. One of the last commands of Jesus was, "Go ye." He knew if His people could see the need of lost men, the second step would take place: *They fastened their eyes upon him*

The apostles had compassion on him. It is when we see the need that we are stirred. When Jesus saw the multitude, He had compassion on them. One of the greatest needs of the Christian world today is a passion for souls. But we do not get compassion by praying for it; rather it comes from the knowledge that men are in need. We are so satisfied with our own little blessing, and too many times the church wraps her self-righteous rags around her lest she be contaminated by the world. This is all wrong. Sanctification so insulates us that we can get out there where men are hungry and needy and sick with sin and tell them there is a better way, without partaking of their sins or becoming soiled by their surroundings or environments. We must see men in need before we will have godly compassion for them.

Then Peter and John *had something to offer this man in need*. The old world is hungry for something that Satan has not been able to give.

No doubt others had gone by this lame man many times, dropped in their coins, and had spoken words of sympathy which temporarily satisfied his hunger and loneliness, but did not get to the bottom of his real need. It was only when Peter took him by the right hand and said, "Silver and gold have I none; but such as I have give I unto thee: In the name of Jesus Christ of Nazareth rise up and walk," that his real need was satisfied.

What does the Church offer a hungry, needy, sick world today? We have more money than ever before, the best trained ministry of any age, the most beautiful churches of any generation, and yet so many times we are unable to help men in their need. The work of the Church is not primarily social or physical, but spiritual. The Church must have something to offer the man in need. We should and must be so possessed by the Divine that we can take an old world overloaded with sin and lift it out of its diseased, sinful condition and make it whole.

Finally, there are the *results of soul winning*. They saw a man in need, had compassion, had something to offer, and had wonderful results: "And he leaping up stood, and walked, and entered with them into the temple." Nothing in this world is more thrilling to a Christian than to see a man who has been bound by sin, helpless in the clutches of Satan, cut loose and able to stand and witness to what God has done through His mighty power, and then at meeting after meeting see him take his place among the Christians in the temple.

This is our day. Let us see the people of the world in need, have compassion on them, pray until we have something to offer them, and then see the wonderful results through the help and grace of God.

FREEDOM

within
limits

By JOHN F. HAY, Pastor, Loudendale Church, Charleston, West Virginia



I HAVE WATCHED the tropical fish in my aquarium as they have surveyed every square inch of glass which holds the water for their survival. They seem to be searching for a way to escape the limits and boundaries of their freedom. It seems that they do not know that once outside the boundary of the glass there would be certain death for them. This happened to one of the larger fish. All I know is that I found it dead on the floor of my study one morning. It had escaped the boundary, but could not live outside.

All the while these fish are seeking some way to escape the boundaries, it is the boundaries which insure them freedom. They are fed on time, their water is kept fresh and clean, and much of their natural surroundings is included in the aquarium for their pleasure. In fact, they have more freedom than if they were in their original habitat, for all their natural enemies are missing.

This seeking to go beyond limits is not confined to the fish kingdom. It is deeply embedded in the unsanctified nature of humanity. There

are many people today probing and surveying the boundaries and standards of religion, not admiring them or enjoying the freedom within, but longing to throw off the limits.

One is sure to find life harder and have less freedom and joy hanging around the edges. As Dr. A. B. Mackey has ably stated that the apple tree that grows close to the fence is continually bombarded with sticks, rocks, and clubs from the passers-by, who are seeking to shake loose the fruit. At the same time the tree which grows in the center of the orchard bears its fruit unmolested.

It is a sad state of affairs spiritually to let this unsanctified nature rob one of freedom within the limits of God's will, by a searching quest to escape the boundaries which assure this freedom. Thanks be to God, there is an experience of freedom where one does not have to chafe under the pressure of the boundaries. God sets the boundaries, and when the fullness of the blessing is come we have died out to our wills and find joy, pleasure, and freedom in fulfilling His will (Galatians 5:24).

I heard a man testify recently something like this, "I go, do, and say wherever and whatever I want to." His wants, desires, and will had been sanctified, and he was enjoying his freedom within God's limits. This freedom is not absolute freedom, but Christian freedom, which is a blessing to any finder. Simon Peter summed it this way, "As free, and not using your liberty for a cloak of maliciousness, but as the servants of God" (I Peter 2:16).

The front boundary is *repentance*. This changed attitude toward God and sin is the entrance into freedom. Anyone who tries to enter it another way is a thief and a robber.

The back boundary is *entire sanctification*. I Thessalonians 5:23 says, "And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ."

The right boundary is *faithful service*. "If a man love me, he will keep my words [or commandments]" (John 14:23). Included in His commandments are stewardship, fruitfulness, and faithfulness. Jesus said, "By their fruits ye shall know them" (Matthew 7:20).

The left boundary is *separated living*. Here the

He Took a Towel!

By BERNIECE AYERS HALL

He took a towel! How better could He teach

**That they too must not swerve
In their devotion—yea, that each
Of them was born to serve?**

**The Master Teacher did the thing
That makes all service sweet—
He left the twelve remembering
That He had washed their feet.**

**He took a towel. Oh, ere we learn
The truth that all men have sought,
We too must take a towel and turn
Unto the way He taught.**

**The Teacher leaves His mark. And, lo,
In all we do—the world will know!**

Scriptures also are clear: "Know ye not that the friendship of the world is enmity with God? whosoever therefore will be a friend of the world is the enemy of God" (James 4:4); "Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you" (II Corinthians 6:17).

Thank God for Christian boundaries which assure Christian freedom. So long as we stay within the limits, God takes the responsibility for us. "If the Son therefore shall make you free, ye shall be free indeed" (John 8:36).

MUSIC MEMOETTES

By *Ovella Satre Shafer*

We Would See Jesus

*We would see Jesus; for the shadows lengthen
Across this little landscape of our life;
We would see Jesus, our weak faith to strengthen
For the last weariness, the final strife.*

*We would see Jesus; this is all we're needing;
Strength, joy, and willingness come with the
sight.*

*We would see Jesus, dying, risen, pleading;
Then welcome day, and farewell mortal night.*

—Anna Bartlett Warner

WOMEN hold an enduring place in the list of consecrated hymn writers down through the centuries, and the name of Anna Bartlett Warner is high on the list.

The inspiration for "We Would See Jesus" came from the Saviour's experiences during the week that preceded His crucifixion. Our Master came to Jerusalem, where the Feast of the Passover was being celebrated, and found the city crowded with worshipping pilgrims. St. John in describing the incident states: "And there were certain Greeks among them that came to worship at the feast: the same came therefore to Philip, which was of Bethsaida of Galilee, and desired him, saying, Sir, we would see Jesus. Philip cometh and telleth Andrew: and again Andrew and Philip tell Jesus. And Jesus answered them, saying, The hour is come, that the Son of man should be glorified" (John 12:20-23).

In 1851, Miss Warner used this phrase, "We Would See Jesus," for her hymn. Another for which this author will be remembered is:

THE SONG OF A TIRED SERVANT

One more day's work for Jesus.

One less of life for me!

But heav'n is nearer,

And Christ is dearer,

Than yesterday to me.

His love and light

Fill all my soul tonight.

MEN WANT POWER!



By **W. DALE MARTIN**

Pastor, Lauderdale Manor Church
Fort Lauderdale, Florida

THE WORLD has become power-crazy and power-conscious through the invention of powerful intercontinental missiles, through powerful rockets that fly out into the unknown, through the powerful machinery that has sent a man into outer space.

But let us bring this question of power closer home to each of our individual lives. Whether it be spiritual or human power, people have come to realize if they want to rule others, be outstanding leaders in social, community, state, or world affairs, or dominate any type of force, whether it be local or world-wide, they must possess and exemplify something greater than being an expert in their particular fields or holding college degrees—they must possess POWER!

World history has proved that men want power more than peace. What causes world leaders to rise and take their stand on world issues, or nation to rise against nation in bitter and tragic warfare? I believe it all stems back to that inner desire of man for power, ever more power.

A sad awakening awaits each and every person or nation that seeks after human power instead of spiritual power. If the peoples of America and the world fail in their first obligation toward God, to seek His will and His power, then each of us shall become as sounding brass and tinkling cymbal. Consequently we shall be a backslidden, degenerate, and useless people in the sight and hands of an offended God.

May each of us, layman and minister alike in the Church of the Nazarene and throughout the world, seek and pray desperately for a revival of spiritual power. The kind of power we must have is that with which the 120 were endued in the Upper Room on the Day of Pentecost; that power that raised Lazarus from the grave; that power that opened blinded eyes, healed the sick; that power that turned the water into wine at the marriage feast in Cana; that power that was felt on the Resurrection day; that power that can cleanse the heart from every sin.

I can't help but feel the world has never experienced real, genuine power. What are we talking about? Not just ordinary power that everyone wants, but spiritual power that is available to all who will pay the price for it.

May God help us and grant wisdom and knowledge to all, to lead America and the world into this spiritual power which can set a world free through His precious blood and put it at peace through redemption for all.

By **BOYD C. HANCOCK**

Pastor, First Church
Fort Smith, Arkansas

Power THROUGH PRAYER

PLANS, programs, and activities in the church, of themselves, will not suffice. It matters not how spiritual a church may profess to be, if souls are not saved something is radically wrong, and the professed spirituality is simply a false experience.

A group satisfied to meet together merely to have a good time is failing in its mission. There must be more than a mere form of godliness or a token of concern. Real spirituality always produces spiritual fruit. There will be a yearning and love for souls. Let us then challenge our spirituality and ask what it produces, for nothing less than a genuine revival in the church will ever satisfy the heart of God.

Isaiah 66:8 reads, "As soon as Zion travailed, she brought forth her children," and this is the most fundamental aspect in the work of God. Can

there be birth without travail? Yet the majority today expect in the spiritual realm that which is not possible in the natural. Nothing short of soul travail will bring forth spiritual children. Finney tells us that he had no words to utter, but could only groan and weep when pleading with God for a lost soul. That was true travail.

Can we travail for a dying child but not for a perishing soul? It is not hard for us to weep when the doctor shakes his head and tells us, "There is no hope for the child." Tears are natural at such a time. But, oh, to realize that precious, never-dying souls are perishing, going out into the darkness of despair, eternally lost, and yet feel no anguish, shed no tears, know no travail! How cold our hearts; how little we know of the compassion of Jesus! Yet God can give us this, and the fault is ours if we do not have it.

Jacob travailed until he prevailed. How many are doing it today? We want to realize extraordinary results and most assuredly we can. "Signs and wonders" will follow, but only through extraordinary effort in the spiritual realm. Hence nothing short of continuous agonizing, pleading for souls, days and nights of prayer, will ever avail. Therefore "gird yourselves, and lament, ye priests: . . . Sanctify ye a fast, . . . and cry unto the Lord" (Joel 1:13-14). Let us pursue this course and results will follow.

We read in the biographies of our forefathers who were most successful in winning souls that they prayed for hours in private. The question arises, Can we obtain the same results without following their example? If we can, let us prove to the world we have found a better way; but if not, then let us follow those who through faith and patience obtained the promise. Our forefathers wept and prayed before the Lord for genuine spiritual awakening and persisted until the Holy Spirit began to work in power. That was the secret of their mighty success.

All men of God have become men mighty in prayer. We are told that the sun never rose on China without finding Hudson Taylor on his knees. No wonder the work of the China Inland Mission was so wonderfully blessed of God.

Paul and Silas, in a Philippian jail, prayed and sang praises to God at midnight and God was moved. The foundations of the jail were shaken and that night there was salvation in the jailer's house.

The disciples continued with one accord in prayer and supplication and were all filled with the Holy Ghost. The multitudes in Jerusalem were stirred; a glorious revival broke out.

Conversion is the work of the Holy Spirit and prayer is the power that produces that work. Without the presence and power of the Holy Spirit the

We Pray for UNDERSTANDING

*The Lord give thee understanding in all things
(II Timothy 2:7).*

*Lord, help us understand Thy way,
The path of truth and right;
A blessed walk is ours each day—
Thy will is our delight.*

*Thou, Lord, hast done great things for us;
Thy guidance leads to gain.
We ponder on Thy leading true;
Thy wisdom will remain.*

*Oh, walk with us the untrod road;
We count on Thy command.
We listen for the Word of Life—
Help us to understand!*

By **FLORA E. BRECK**

ERADICATING the Apostrophe "T"

Have you ever thought of the things you would like to do for God, but can't?

One family wanted to share their ample dinner table with the millions who are hungry, but said, "We can't."

One older person wanted to spread the gospel to the ends of the earth who have never heard, but said, "I can't."

One businessman wanted to get the church established in a nearby town, but finally admitted, "I can't."

One lady was wishing there was some way we could enlarge our educational unit to enlarge our Sunday school organization, but reluctantly testified, "We can't."

One workingman wanted to help install the air-conditioning unit in the church, but was not familiar with that type of construction, so he sorrowfully said, "I can't."

But I have news for you! There is a simple way to turn those "can't's" into "can's." All you have to do is to eradicate that apostrophe *t*. And how is that done? Simple: Tithing eradicates the apostrophe *t*.

Would you like to share your dinner with the millions of hungry heathen? Tithing does it! Want to spread the gospel to those who have never heard? Try tithing! Want to help establish a home mission church? Tithe! Like to see a larger Sunday school plant? The tithe is the key! Tithing eradicates the apostrophe *t* out of *can't* and makes it *can!* All the expenses of all the church would be met all the time if all the people paid all the tithe! WE CAN!—FLETCHER SPRUCE, Pastor, First Church, Canton, Ohio.

efforts of men are futile. Since He works in answer to prayer, we must follow the divine plan. Prayer moves the arm that moves the world.

Intercessory prayer is not easy. Only those who have struggled with the powers of darkness know how difficult it is. Paul emphasizes this fact in Ephesians 6:12.

Consider the intercessory prayer of Moses as recorded in Exodus 32:31-32. What a burden rested upon the heart of this servant of God! How earnestly he pleaded in behalf of his people; how deep was his love!

How few find time for prayer! There is time for practically everything else under the sun; but no time for prayer, the most important of all things, the one great essential. "And it came to pass in those days, that he went out into a mountain to pray, and continued all night in prayer to God" (Luke 6:12). How many times could that be said of us? Hence, His strength! Hence, our weakness!

Let us turn to the records of God's dealings with His honored servants of other days, and note what is said about the secret of their success. May God put upon us the burden of prayer and supplication that rested upon these mighty spiritual giants and filled them with such travail.

"I spent Friday in secret fasting, meditation, and prayer for help on the Lord's day. About the middle of the sermon a man cried out; at the cry

my soul ran over. I fell to prayer, nor could we preach any more for cries and tears all over the chapel. We continued in intercessions, and salvation came" (*Life of Thomas Collins*).

"I withdrew for prayer, hoping for strength from above. I was in such anguish, and pleaded with so much earnestness and importunity, that when I rose from my knees I felt extremely weak and overcome. I could scarcely walk straight; my joints were loosed; the sweat ran down my face and body; and nature seemed as if it would dissolve" (David Brainerd).

"I once knew a minister who had a revival fourteen winters in succession. I did not know how to account for it, till I saw one of his members get up in a prayer meeting and make a confession. 'Brethren,' said he, 'I have been long in the habit of praying every Saturday night till after midnight, for the descent of the Holy Ghost upon us. And now, brethren,' and he began to weep, 'I confess that I have neglected it for two or three weeks.' The secret was out. That minister had a praying church" (Charles G. Finney).

But must we turn to the pages of history for such examples? Are there not some today that will ask God to burden them? May we not at this time have a fresh outpouring of the Holy Spirit in answer to faithful, believing, travailing, prevailing prayer?

As Long as



YE BOTH SHALL LIVE

By **THELMA GRAY**

SEVERAL YEARS AGO I used Dr. Riley's book *This Holy Estate* as a text in a class for young married people. I hoped then, as I do now, that something of the real meaning of Christian marriage might capture their thinking, until their own marriages—should any of them have fallen into the subtle trap of the dull or commonplace—might be lifted into a realm which is rare, but attainable.

Perhaps my thinking was stirred along this line yesterday when I saw my husband, tired with a deep body weariness, multiplied by the burdens he had been carrying, not only for himself and his family, but for others. Suddenly I was reminded of an expression of one of our little granddaughters. "I love Daddy," or, "I love Mommy," she'll say fervently, out of a clear sky, heavily accenting the second word.

"I love him," I said to a dear friend visiting in our home, nodding toward my husband asleep in his chair.

Love for him is second only to my love for God. I believe Christ meant it to be that way. The love I felt for him almost thirty years ago has been deepened, strengthened, and enriched by the experiences we have shared together. He has encouraged me, through the years, to be a better Christian than I would have been without his touch upon my life. He has never failed me, nor has his love for me been dependent upon qualities I could never possess. It has been faithful and sure through the depression years when economic clouds hung low; through the childhood, the growing up, and the college years of our two dear children; in sickness and in health. Just knowing he was beside me when it seemed the children might not recover from serious illnesses made even the hardest places easier. Joys have been doubled because they've been shared with him.

I feel sorry when I hear a husband or wife complain, "I never get to go any more!" I wonder where they want to go—alone. When we enter "This Holy Estate," it is a deliberate choice to go together.

There are times when hay must be put up, and a long-planned trip deferred; and dental work may, of necessity, take precedence over a new coat. But incidents can neither make nor destroy happiness. Only how we face the crisis makes the difference.

I'm grateful for anything that makes work easier, but sometimes I've been disappointed when visiting a home loaded with modern conveniences, to note a petulant expression on the hostess' pretty face—for then I'm sure that one has never discovered the rich possibilities of "This Holy Estate." These possibilities are for "as long as ye both shall live," and have little to do with the latest in dishwashers, driers, or Pfaffs!

EDITORIALS

Continued from page 2

But there is a third class described here. These are the "spiritual" (2:15). Here, again, the word is interesting. It literally means "having the nature of spirit," or "having the nature of the Spirit." It means "Spiritlike." The Holy Spirit of God is the source of the spiritual man's discernment and quality of life.

This is the state of the Christian in whom the flesh, the carnal nature, has been crucified. This is the end toward which all Christian preaching, teaching, and exhortation should lead. God is vitally concerned not only with the redemption of natural men, but with the production of spiritual men.

There is one great New Testament description of the character of a spiritual Christian. It is a cluster of graces in which there is room for unending progress and growth, but all of which in some measure must mark the spiritual man. Paul calls them "the fruit of the Spirit." Three of them have to do with the inward dispositions of the spiritual person: love—"God's kind of love"—joy, gladness; and peace, a sense of rest and contentment. Three have to do with the outward relationships of the spiritual: longsuffering, forbearance or patience; gentleness, kindness, graciousness, goodness of heart; and goodness, being morally honorable. The last three are in relation to God's kingdom and purpose for our lives: faithfulness or dependability; meekness, humility—not weakness, but the resilience of tempered steel; and temperance, or self-control.

Want to be more spiritual? What Christian doesn't? Want to measure your growth in grace and spirituality? Then try on Paul's list for size. As sanctified Christians become more spiritual, they have more love, more joy, more peace. They are more patient, more kind, and more good. They are more dependable, more humble, and have greater self-control. Here's room for us all to grow.

THE CHURCH AT WORK

THE N.Y.P.S.

PAUL SKILES, Secretary

Listed below is the final report of the American Bible Society. Our congratulations go to the NORTHWESTERN OHIO and OREGON PACIFIC districts for 100 per cent participation.

AMERICAN BIBLE SOCIETY REPORT as of May 22, 1961

District	Number of Churches on District	Number Participating	Percentage	Total Offering
CENTRAL ZONE (Olivet)				
Central Ohio	132	84	63%	\$ 701.91
Chicago Central	63	59	93	501.02
Eastern Michigan	73	50	68	531.46
Illinois	115	74	64	544.49
Indianapolis	85	41	48	205.33
Iowa	83	69	83	589.08
Michigan	95	68	71	485.85
Missouri	83	46	55	327.04
N.E. Indiana	96	92	95	526.99
N.W. Indiana	63	45	71	340.45
N.W. Illinois	68	32	47	214.84
N.W. Ohio	57	57	100	414.79
N.W. Indiana	99	71	71	431.55
S.W. Ohio	73	58	79	595.26
Wisconsin	46	30	65	220.54
	1,231	876	71%	\$6,630.60
EASTERN ZONE (E.N.C.)				
Akron	100	67	67	594.20
Albany	48	34	70	264.06
Maine	41	22	53	169.11
New England	65	31	47	406.73
New York	36	27	75	239.71
Pittsburgh	104	81	77	601.40
Philadelphia	59	48	81	363.63
Washington	57	38	66	311.18
	510	348	68%	\$2,950.02
SOUTHWEST ZONE (Pasadena)				
Arizona	35	25	71	277.99
Colorado	70	40	57	656.86
Los Angeles	77	35	45	407.32
New Mexico	43	25	58	157.59
Northern California	157	93	59	940.21
Southern California	82	51	62	383.49
Hawaii	10	6	60	33.81
	474	275	58%	\$2,857.27
NORTHWEST ZONE (Nampa)				
Idaho-Oregon	56	52	92	485.35
Minnesota	39	30	76	259.08
Nevada-Utah	18	9	50	48.75
North Dakota	34	24	70	172.06
South Dakota	20	12	60	95.05
Northwest	75	64	85	575.34
Oregon Pacific	76	76	100	649.62
Alaska	10	9	90	55.88
Rocky Mountain	42	34	80	243.22
Washington Pacific	63	28	44	262.19
	433	338	78%	\$2,846.54
SOUTHEAST ZONE (Trevecca)				
Alabama	106	49	46	290.25
Eastern Kentucky	63	22	34	107.98
East Tennessee	82	39	47	285.51
Florida	99	68	68	481.65
Georgia	82	40	48	231.76
Kentucky	62	13	20	95.46
Mississippi	53	33	62	171.66
North Carolina	49	33	67	239.55
South Carolina	52	21	40	105.91
Tennessee	91	48	52	304.92
Virginia	43	39	90	231.50
West Virginia	120	70	58	409.88
	902	475	53%	\$2,956.03
WEST CENTRAL ZONE (Bethany)				
Abilene	90	50	55	338.82
Dallas	65	51	78	257.21
Houston	47	35	74	277.28
Joplin	58	22	37	192.55
Kansas	87	68	78	587.97

District	Number of Churches on District	Number Participating	Percentage	Total Offering
Kansas City	54	22	40	144.45
Louisiana	62	19	30	132.97
Nebraska	45	28	62	231.59
North Arkansas	55	21	38	113.83
N.E. Oklahoma	43	28	65	180.57
N.W. Oklahoma	68	48	70	336.00
San Antonio	62	29	46	165.45
South Arkansas	53	22	41	122.56
S.E. Oklahoma	47	31	65	213.69
S.W. Oklahoma	63	48	76	441.82
	899	522	58%	\$3,736.76

GRAND TOTALS

Total number of churches	4,449
Total number participating	2,834
Percentage of churches participating	64%
Total offering received from six zones	\$21,977.22
Sundry and miscellaneous	\$ 1,243.39
Grand total received	\$23,220.61
Total received 1960-61	\$23,220.61
Total received 1959-60	\$21,160.94
Increase this year of	\$ 2,059.67

100% DISTRICTS NORTHWESTERN OHIO AND OREGON PACIFIC

BRITISH AND FOREIGN BIBLE SOCIETY REPORT				
BRITISH COMMONWEALTH ZONE				
Australia	14	2	14%	\$ 102.00
British Isles South	62	no report		
British Isles North	32	no report		
Canada Atlantic	18	2	11%	\$ 9.97
Canada Central	40	16	40%	\$ 114.78
Canada Pacific	17	8	47%	\$ 71.25
Canada West	68	19	27%	\$ 403.85
	251	47	18%	\$ 701.85

FOREIGN MISSIONS

GEORGE COULTER, Secretary

Startling Facts

Nicaragua has over two thousand towns and villages with one and one-half million inhabitants. Ninety per cent of all people are Catholic in name, or they are Communist. A little less than 10 per cent are evangelical. Only two hundred of the villages and towns have any evangelical witness.

Progress in British Honduras

In Mount Hope, about one hour's drive from Benque Vicjo, we had a week of special meetings, and from twenty to twenty-four men and women sought the Lord. The pastor, Victo, was truly blessed and encouraged.

In another village we also had wonderful services. In the evening men and women sought and found the Lord. One young man who six years ago led his wife to the Lord, and had since fallen back into sin for two years, found his way back to his Saviour. Praise the Lord! It is truly wonderful what the Lord can do. We all had tears of joy in our eyes as the young wife got up

and testified to the wonderful answers to her prayers.

In another place along the road to Belize there is a shopkeeper who just recently got saved and has stopped selling cigarettes and beer. Another young man, about thirty-five, who had been destined for a life of service in his church, came to our altar and accepted Christ.

My heart sings praises to our God, who is abundantly able to save and to sanctify.—MARGARET CAIRNS, *British Honduras*.

Graduation and Assembly

The fourth graduating class of six students went out from the halls of the Nazarene Theological Institute on the morning of graduation. The special speaker brought a message based on the account of the woman who broke the alabaster box. "She hath done what she could" represented a charge to our outgoing students to give all as they take up assignments in full-time Christian service.

Four young men in this class are already in pastorates in the Korean District. The two young ladies will work in Sunday schools and wherever opportunity presents.

In March the assembly was held with 101 delegates from 27 fully organized churches, gathered to carry on the business of the meeting.

Much prayer had preceded this gathering, and the Lord's presence was evident. This group pledged greater efforts in the "Evangelism First" drive to reach out for the lost in this quadrennium.—DONALD OWENS, *Korea*.

HOME MISSIONS

ROY SMEE, Secretary

Northwest District's Home Mission Church of the Year

Benton City, with a population of twelve hundred and situated eleven miles west of Richland, Washington, is the home of the newest Church of the Nazarene on the Northwest District. The official organization took place on March 5 with District Superintendent Raymond C. Kratzer in charge.

Rev. Virgil Borden started the work in Benton City and served as minister until Rev. M. B. Rayborn of Downey, California, arrived to take over the pastorate in June. Services got off to a good start right after the first of the year in



a new church building which was purchased from the Pilgrim Holiness church. (The church is pictured here, along with a group of people who attend our services.) A new parsonage has also been purchased.

This propitious beginning was made possible through the efforts and vision of the Tri-City churches. Richland First, Kennewick, and Pasco formed a committee of pastors and laymen which became the sponsoring group. They furnished much of the finances and inspiration for the project. This interest and support, under the guidance of the Holy Spirit, augurs well for the future of the Benton City Church of the Nazarene.

Canal Zone News Pacific Side

Rev. Milton Harrington and family arrived in the Canal Zone last January to pastor our church in Ancon, replacing Rev. Fred Agee, who had returned home because of ill health.

Recent news from Ancon has been interesting and inspiring, as these excerpts from Brother Harrington's letters prove:

"Time is going by so rapidly for us here. Nearly every week a new experience arises to keep life from being monotonous. I am starting to teach one evening a week at the Manna Bible Institute in Panama City. A group of independent colored churches, among them the Nazarene Christian churches, are associated in an Evangelical Council and they sponsor this Institute. The dean called and asked me if I would teach 'Theology' and 'Ministerial Preparation.' It seems to me that this is a compliment to our theological position, and I certainly plan to be faithful in teaching the Wesleyan truth.

"I had the privilege Sunday afternoon of visiting in a Spanish Catholic home in Panama City where sorrow has recently visited in the death of an only child, a six-year-old boy. One of our Panamanian families lives next door and made the contact. I was very warmly received and had the privilege of talking to them about confession of sin directly

to the Father God through Jesus Christ. The priest did not visit the home during this time of sorrow. The interesting thing is that they knew I would come Sunday afternoon and they invited their relatives and neighbors until the home was filled to capacity with people, and they stood around outside listening through the windows. Upon my leaving, the father told me that his home was open to me any time I could come. One of the others present in the home told us the priest that very morning had launched into a tirade on Protestants during his sermon at mass.

"We appreciate the privilege and recognize the responsibility of representing the church in this needy field."

From another letter: "We closed our church year on April 30 and have been busy holding the annual meetings and elections. Reports at the annual meeting on May 10 revealed that we have a gain in both Sunday school average and church membership over the previous year. Much of the credit for this should go to Brother Agee."

Then, on June 12: "We have experienced our first real jolt of having people return to the States. Last week eighteen people left our church and it was noticed on the Sunday services. There seems to be a spirit of faith among the remaining ones that the Lord is going to help us build back, so we are not discouraged. . . . We have added sixty-two new Nazarene hymnals to our chapel and now we are in the process of putting Bibles throughout the pews. We also have a public-address system ordered, which should arrive within the next week or two, and it will be a lasting blessing to our services. With our chapel being open, the noise of the busy street is terrific."

Atlantic Side

Rev. James H. Jones, who pastors our church at Margarita, has been in charge of the work on the Atlantic side of the Canal Zone area for some years. He and his family are making a wonderful contribution and are ably representing the Church of the Nazarene there.

Brother Jones writes: "We know your hearts would be broken as ours if you could see how so many of our young men in military service are making havoc with their lives. We have seen some praying through, but the harvest is so white and there are so few caring enough to really pray.

"Living here at the 'crossroads of the world,' we are always meeting new people. Words cannot convey our overwhelming sense of need for wisdom and grace in dealing with souls. So many of them we meet for just a brief time. May the Lord bless and strengthen all of you who strive with us in intercessory prayer."

He starts his most recent letter with: "Greetings in His name! It is a joy to report progress in spite of sin, sand flies, battle maneuvers, and summer slump. Any pastor who can see twice the number of his membership in prayer meeting while several of his folk are away should be encouraged."

Rev. Fletcher Spruce conducted the spring revival meeting at the Margarita church. There were several good altar services and new people were reached. On the last Sunday they broke their Sunday school attendance record.

THE BIBLE LESSON

By J. W. ELLIS

Topic for July 16:

Matthew: Leaving All to Follow Jesus

SCRIPTURE: Matthew 9:9-13; 10:1-4; Luke 5:27-32 (Printed: Matthew 9:9-13; 10:1-4)

GOLDEN TEXT: *He left all, rose up, and followed him* (Luke 5:28).

The sun got up naturally. The town awoke gradually. Over at Matthew's house breakfast was prepared slowly. Nothing was running loose in the streets nor streaking through the sky to indicate that this day would be anything but normal. The people had ceased to wish for its soon passing, for tomorrow its twin would be born.

Get up, go to work, go to bed, get up, go to work . . . and so Matthew went to work. Is there anything more boring than collecting taxes from unwilling, unsmiling, and unhappy people? "No! Emphatically no! And again, No!" Matthew would declare. Even so, day after day the collector went to the receipt of customs, sat down, opened up, and dished out the assessments.

Some people count sheep to sleep. Matthew counted people—a special kind of people—customers. And into the pocket of each he reached. Always he took something from them. Once in a while a strange question bothered him: What have I given to my customers? From the looks of things, nothing but headaches.

Quick with a counter was he. What have my customers given me? Sharp looks. Cold shoulders. Unwanted words. Then he would argue that the scales

balanced and all was well. But more and more as time wore on, he disbelieved his own mental manipulations. "At the receipt of customs"—a life of receiving. Almost against his will he longed to change positions and sit at the gate of giving.

The day that started naturally, gradually, and slowly, was limping to a halt when a Customer stepped to the window. He owed no taxes. One look at Him and Matthew knew that no customer ever stood as He stood, nor looked as He looked, nor spoke as He spoke. Suddenly and unequivocally Matthew became the customer. The change startled him momentarily. Then it became deeply satisfying.

Said the Man at the window, "Follow me."

Matthew "left all, rose up, and followed him."

Talk about a fellow closing shop, he did! Talk about a decision that makes a difference, he made it! Talk about casting your whole self upon the Lord Jesus Christ, he did! Talk about a fellow happy with his decision, he was!—he held a "great feast" in his house and a "great company" was present. Somewhat like a presidential breakfast. And he told them all of his great decision.

Happy, man, happy!

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.

DISTRICT ACTIVITIES

Michigan District Sunday School Convention

The Michigan District Sunday school convention was held at Lansing First Church on Saturday, June 3, with Rev. Myron C. Morford, chairman of the church school board, presiding.

Spencer Jakeway, minister of music in the host church, was the efficient music director for the convention. Rev. Lowell Malliett, pastor of the Lansing Kendon Drive Church, gave the devotions.

Mr. William C. Damon, lay member of the district church school board and secretary of our district "Honor Teacher" program, gave an excellent presentation of this special emphasis.

The zone chairmen introduced the superintendents from the respective zones with a presentation of local high lights and personal testimonies. Several of the schools were "Honor" schools and a few were "Special Honor."

Dr. Orville L. Maish, our good district superintendent, gave words of greeting and encouraged us in the Lord.

Dr. B. G. Wiggs of Seymour, chairman of the Southwest Indiana District Church School Board, challenged us with "Do's and Don'ts" in successful Sunday school endeavor.

Mrs. Marguerite Payette, district Caravan director, spoke concerning the dis-

trict program and gave details of the district "Caravan Roundup" to be held at Indian Lake, August 25 and 26.

The chairman presented Mrs. Harriette Miller, teacher of eighth graders in the Junior High Department at Midland First Church, as the "district teacher of the year." A lovely corsage was presented to Mrs. Miller.

Again Dr. Wiggs stirred our hearts with the presentation of "Five Rules to Follow in the Building of Sunday Schools." Special music enjoyed during the day was a violin solo by Mrs. Margaret Cunningham, a solo by Spencer Jakeway, and a duet by Virginia Morford and Spencer Jakeway.

We appreciated the hospitality of the host pastor, Rev. Harry T. Stanley, and the fine folk at Lansing First Church. —ROY A. MUMAU, secretary of church school board.

Kansas City District

We are now in the closing weeks of our superintendency, and I feel that God is blessing.

Recently, at the suggestion of our district young people's and church school leaders, Mrs. Aycock and I held a series of six rallies, advertised as "The Last District Round of Jarrette and Dell." God gave us good crowds and seventy-five seekers.

God has given us more than five hundred at our altars since our assembly. We have enjoyed over nineteen years on the district, but look forward to our release in August. Physically we are getting along fine, and spiritually we have only one plan—"going on with God."

Mrs. Aycock and I have a number of meetings slated after our assembly closes on August 31.—JARRETTE AYCOCK, District Superintendent.

Canada Atlantic District N.Y.P.S. Convention

The eighteenth annual district convention of the Canada Atlantic N.Y.P.S. was held on May 22 in the New Moncton First Church, New Brunswick, with the district president, Rev. Owen F. Underwood, being unanimously re-elected. Rev. Robert F. Woods brought two inspirational messages.

District Superintendent Bruce Taylor held an induction service for the new officers, which included (beside the president): Rev. W. R. Brooks, vice-president; Mrs. Robert Smith, secretary; Fred Meyers, treasurer; Rev. Philip Chatto, Junior Fellowship director; Rev. Gerald Huff, Teen Fellowship director; David Kay, Young Adult Fellowship director; Bob Smith and Carol Embree, teen age representatives; and Kenneth Hardy and Helen Barnes, young adult representatives.

Reports from all societies revealed a total membership of 470, an increase of about 15 per cent over the N.Y.P.S. and Junior Society membership reported last year. This group raised about \$2,000, with more than \$100 contributed to the Canadian Bible Society, and almost \$100 raised for the radio broadcasts in Newfoundland, where past president, Rev. Verbal E. Williams, is pioneering our Nazarene work.

A spirit of unity and co-operation prevails on the district, solid gains are being made, and optimism prevails.

—R. R. CRIBBS, Reporter.

Alabama District N.Y.P.S. Convention

It was "standing room only" at Birmingham First Church on June 9 when young people from all over the Alabama District gathered for a full day of inspiration and blessing.

High lights of the day were (1) the re-election of Rev. Norman V. Rickey as district president with a nearly unanimous vote; (2) a fifty-voice teen choir under the direction of Steven Oliver and Renda Ray Brumbeloe, with a number of inspiring arrangements; and (3) the evening evangelistic service, with Rev. George Scutt, pastor of Grace Church, Nashville, Tennessee, as convention speaker, climaxing with some thirty young people seeking God's will at the altar of prayer.

The day will be long remembered by our Alabama youth. We are on the march for God and holiness, with one supreme goal in life—to be altogether "His."—Reporter.

Philadelphia District Assembly

The fourth annual assembly of the Philadelphia District convened at West Chester, Pennsylvania, on Tuesday evening, May 9, with Dr. D. I. Vanderpool bringing a stirring call to the church to be about our Father's business.

Rev. William C. Allshouse was re-elected as district superintendent for a three-year term by an overwhelming vote of confidence. The love and loyalty of the assembly were expressed in a love offering. Superintendent Allshouse directed attention to four years of united effort and victorious achievement since this district became a distinct organization. During this period five churches have been organized, fifteen church buildings have been erected or purchased, and a number of churches have been completely renovated or redecorated. Eleven parsonages have been built or purchased and new properties have been purchased for further expansion. As a result, Nazarenes in this area are worshipping in better churches and enjoying better facilities today than ever before. Our pastors are living in nicer homes and are receiving more adequate salaries than at any time in the past.

Total monies paid out by the churches through all channels reached \$693,903, representing an increase of \$41,520 over the previous year. A slight increase in membership was reported.

Rev. Don R. Hoffman and his folk at West Chester were gracious and competent hosts.

General Superintendent Vanderpool was blessedly used of the Lord to strengthen and inspire us. A beautiful spirit of unity and co-operation marked all of the business of the assembly.

The assembly concluded Thursday evening with the ordination service, when Karl W. Retter received his elder's orders.—CARL P. GLEASON, Reporter.

THE LOCAL CHURCHES

Clarksville, Michigan—The Elmdale Church recently enjoyed a week of revival with Rev. M. E. Barrows as the evangelist. His Spirit-filled life and God-anointed messages brought wonderful victory to our church, and he was greatly used of the Lord. New people were saved and sanctified. The Jubilee Quartet and the Ray Overholt Trio were blessed of God and were outstanding in their special music. We rejoiced to see thirty seekers at the altar praying through to definite victory. Our largest crowd—over two hundred people—was on Sunday afternoon when the Jubilee Quartet conducted a special musical program. Our church is definitely moving ahead for God.—EARL L. SPROWLS, *Pastor*.

Zanesville, Ohio—The efforts of the people of Northside Church to see true spiritual renewal and outreach were rewarded during their recent meeting with Evangelist Daniel Woodward. Over 725 personal invitations were extended by the congregation, and as a result of much prayer, fasting, and service under the Spirit-filled ministry of Brother Woodward, seventy persons found spiritual help in God. We greatly appreciated the ministry of our evangelist as he opened God's Word clearly to us in each service. The revival spirit continues in the regular services, with each Sunday evening being in reality a "Sunday Evening with Jesus."—HOWARD DOERLE, *Pastor*.

Bourbonnais, Illinois—Our spring revival at College Church was a time of great spiritual manifestation. Dr. T. W. Willingham, as evangelist, and Jim Bohi, singer, gave to us a ministry marked with the anointing of God. The co-operation and response of Olivet Nazarene College students, faculty, staff, and the community were excellent. The total life of the church felt the power of the Holy Spirit during the meeting. Many people came to the services from surrounding towns and communities. Scores of testimonies to regeneration and sanctification were given during the altar services in both the morning chapel services and at night. We praise God that His Word and gospel are still powerful unto salvation.—FORREST W. NASH, *Pastor*.

Arlington, Virginia—God is with us here at First Church. Under the Spirit-anointed ministry of Rev. and Mrs. Giles Graham, who have served us faithfully the past seven years, the church has witnessed some wonderful gains, spiritually and otherwise. The Sunday school has tripled in attendance, and all other departments show substantial increases, with attendance doubled in the prayer meeting and Sunday evening evangelistic services. On Easter Sunday we had 289 in Sunday school, with the largest Easter offering in the church's history. During the past year God gave us two good revivals, with Evangelist Ottis Smith and Rev. Walter Masters as special workers, and recently we received a fine class into church membership. The church participated in the "Try Christ's Way" program, and has now completed an-

other course in Christian Service Training. Several months ago the McCowan family presented us with a new Conn organ; also a new piano has been purchased; and a new, electrified, brick bulletin board, sponsored by the "Come and See" class, has been placed on the church lawn. We were able to pay \$10,000 toward the purchase of a nine-room, brick parsonage with full basement; it is valued at \$36,000, with a debt of less than \$13,000. The church edifice is valued at \$125,000 with a debt of less than \$18,000. In November our church extended to Rev. and Mrs. Giles Graham their third, unanimous, three-year recall since coming to us in 1954. Recently a paid two-week leave of absence, over and above their regular vacation, was given the Grahams for a much-deserved rest. Unity and vision prevail, and we thank God for His blessings.—B. E. SCHWARTZ, *Reporter*.

"SHOWERS OF BLESSING"

Program Schedule

- July 16—"Certainty in Christ," by William Greathouse
 July 23—"Our Confidence in God," by William Greathouse
 July 30—"Faith's Foundation," by Orville W. Jenkins
 August 6—"God Gives—Man Lives," by Mendell Taylor

Announcements

RECOMMENDATIONS

Rev. Otto Willison, who for the past five years has been pastor of the Crown Heights Church in Oklahoma City, is entering the evangelistic field at the close of our assembly in September. Brother Willison is no novice in the field, having evangelized for a number of years prior to coming to Oklahoma City; consequently his experience as pastor and evangelist prepares him to render valuable service as an evangelist at this time. Until September 28, address him, 914 N.W. 46th, Oklahoma City, Oklahoma.—W. T. Johnson, Superintendent of Southwest Oklahoma District.

I am happy to recommend Rev. Edmond T. Storey, elder on our district, as an evangelist to our pastors and people. After several years in the pastorate, Brother Storey feels God is directing him into full time evangelism. He is a good preacher, effective soul winner, and loyal in every respect to our church and its doctrines. His new address is Route 3, Box 194, Denton, Maryland.—H. Harvey Hendershot, Superintendent of West Virginia District.

Rev. E. W. Bailey, 1225 Ninth Avenue, North, St. Petersburg, Florida, is available for evangelistic meetings. He is an ordained minister on our district, and has had several years of successful service, both as pastor and as evangelist. He will go anywhere for freewill offerings. Let's keep him busy.—John L. Knight, Superintendent of Florida District.

BORN

—to Gene and Barbara (Fairbairn) Hudgens of Pasadena, California, a daughter, Denise Gay, on May 20.

—to Bob and Vesta (McReynolds) Moore of Lee's Summit, Missouri, a son, Larry Wayne, on May 21.

WEDDING BELLS

Miss Helen Greenlee, song evangelist, of Humeaton, Iowa, and Donald James Kelly of Lake Charles, Louisiana, were united in marriage on June 8 at the Church of the Nazarene in Chariton, Iowa, with Rev. E. J. Strong officiating, assisted by Rev. Harry Olin.

Rev. Harry L. Welch, pastor at Winston Salem, and Miss Glenda Fewer of Abemarle, North Caro-

lina, were united in marriage on May 13 at the Winston Salem church, with Rev. W. B. Welch, father of the bridegroom, and Dr. Lloyd Byron, district superintendent, officiating.

SPECIAL PRAYER IS REQUESTED

by a reader in Indiana "for health and income"; by a reader in Illinois for the salvation of a friend and loved one who is "sort of mixed up with worldliness and yet wants to live for God";

by a Nazarene mother in Illinois for two sons and their wives—one never has been saved and the other is a backslider; for three brothers and their wives; and for a niece who has a son in service that needs prayer; for a neighbor's health, and the salvation of her husband and son, that the son's home may be united again; for the health of both her and her husband, and the healing of two brothers if it is God's will;

by a reader in Kentucky that she may find a vital relationship with God and be happy in Him again, and for her husband—that God may have full control in both their lives; also for a son-in-law, only twenty-three, who has cancer of the bone and needs prayer for both his spiritual and physical condition.

Deaths

DR. J. HOWARD SLOAN

J. Howard Sloan, retired Nazarene elder, died April 21 at his home in East Liverpool, Ohio, following an illness of one week. He was eighty-seven years old. He was born August 3, 1873. He was a graduate of the former Pittsburgh Dental College in 1897, and took postgraduate work, when e.g.h.y. at Ohio State University, after which he resumed practice at his offices in East Liverpool, where he resided. He was an evangelist, and served as a Nazarene district superintendent (eighteen years) on the Pittsburgh, New York, and Southeast Atlantic districts. He also pastored churches in Warren and Akron, Ohio, and served as a trustee of Eastern Nazarene, Trevecca, and Olivet colleges. He served on the General Board. He was ordained in 1913—an elder for forty-eight years. In 1919, Dr. Sloan was elected to the superintendency of the Pittsburgh District. At that time the district had 26 churches, and at the completion of his term in 1928 there were 58 churches. That is, he organized 32 new churches, which included what is now known as the Akron District. It has been reliably reported that he and Carrie Sloan organized a total of more than 130 churches. For the past few years he had been a faithful member of East Liverpool First Church, a generous giver, a devoted worshiper, a loyal attendant, and a fervent man of prayer. He served as a member of the church board, and as recently as three weeks before his home-going taught his men's Bible class. He is survived by three sons, William P., John H., and Richard P.; three daughters, Miss Dorothy, Mrs. Marie Burchard, and Mrs. Martha Jean Smith; a twin brother, W. W.; and a sister, Dr. Jean A. Sloan. Funeral service was conducted in East Liverpool First Church, with the pastor, Rev. James E. Hutton, officiating, assisted by Rev. C. D. Taylor, district superintendent, Rev. O. L. Benedum, and Rev. Lloyd D. Morgan.

REV. J. W. CHAMBERS

J. W. Chambers, retired Nazarene elder, of Fairfax, Alabama, died May 13 at the age of seventy-five. He was a charter member of the Church of the Nazarene in Alabama, and served as pastor of the Fairfax church for twenty-six years, during which time he built the beautiful church building. Some ten Nazarene churches in the Chattahoochee Valley had their beginning because of his efforts. He was a native of Tennessee, and had been a resident of Fairfax for thirty-two years. He was a man given to his church, and was revered and loved by all who knew him. He was active in the church until the two months of illness preceding his death. He is survived by his wife, Mrs. Florence Cheatham Chambers; a daughter, Mrs. J. P. Hamby; three sons: Leon, of Nashville, Tennessee; Sam, of Fairfax; and Raymond, of Pensacola, Florida; and a sister, Mrs. Ethel Kent. Funeral service was conducted in the Fairfax church, under the direction of the district superintendent, Rev. L. S. Oliver, and the pastor, Rev. Paul R. Holt. Burial was in Resthaven Memorial Gardens, west of Lanett, Alabama.

REV. JOHN EDWIN THREADGILL

John E. Threadgill, retired Nazarene elder, died on May 3 in Austin, Texas, at the age of 90. He was born April 2, 1871, in Lauderdale Springs, Mississippi. He was married to Rebecca Louise Spoonemore on August 1, 1888. He was converted in March of 1893 and began preaching that fall. He was sanctified in a holiness meeting in Texas about 1896, and his active holiness ministry as an evangelist began about 1901. Without script or purse he would use a schoolhouse, church, arbor, or tent, and trusted the Lord to care for him and his family. He served as district superintendent on both the New Mexico and San Antonio districts, and pastored in Beaumont, Texas, where the church

was started in his home. The first Church of the Nazarene in Waco was started after a six weeks' meeting held under a tent, with 190 professions; later he pastored this church for seven years. For a number of years he held holiness meetings throughout the Austin area, and pastored Austin First Church, also later pastored at Lytton Springs. Out of his work, Houston First Church was started. After retiring, he made his home in Austin with his son Kenneth. He was the father of eleven children. He is survived by three daughters: Mrs. Pearl Wallin, Mrs. Ethel Fitzgerald, and Mrs. Lottie Chambliss; three sons: Frank, Homer, and Kenneth; and one sister, Mrs. Ida Womack. Officiating ministers at the funeral service were Dr. Hardy C. Powers, general superintendent; Rev. James C. Hester, district superintendent; Rev. Howard Borgeson, his pastor; and Dr. H. B. Wallin, his son-in-law. Burial was in the family plot in Lytton Springs, Texas.

REV. ARVEY R. MEYER

Arvey R. Meyer, Nazarene elder, died April 23 in a hospital at Salem, Indiana. He was born May 29, 1902, at Tefft, Indiana. He died within a few minutes after suffering a severe heart attack. He was serving as pastor of the Church of the Nazarene in Salem. On October 8, 1930, he was united in marriage to Ethel Brown. A son, Ronald Earl, died in 1957. He is survived by his wife; a daughter, Geraldine Mosier, of Edinburg, Indiana; seven brothers: George, Wesley, Rev. Clarence Meyer, Rev. Lester Meyer, Rev. Virgil Meyer, Russel, and Ivan; and five sisters: Evelyn Tolliver, Myrtle Jenkins, Hazel Wright, Fern Oden, and June Kaiser. Brother Meyer had pastored churches in Plymouth, Hillsboro, Attica, Walters Chapel, Evansville Grace, Ladoga, and for the past two years at Salem, Indiana. Funeral service was held in the Salem church with the district superintendent, Dr. Leo C. Davis, officiating, assisted by his fellow ministers. Interment was in the Rest Haven Cemetery at Edinburg, Indiana.

REV. FRANK C. LEHMAN

Frank C. Lehman, retired Nazarene elder, of Portsmouth, Ohio, died May 24. He was born November 27, 1890, in Fredericksburg, Ohio. In 1918 he was married to Helen Marie Brehmer. Brother Lehman had served as pastor of Nazarene churches in Lucasville, Minford, Ashtabula, Barberton, and East Akron, Ohio; also at Wheeling and Newell, West Virginia; and New Galilee and New Castle, Pennsylvania. He is survived by his wife; a son, James W., of Los Angeles, California; and a sister, Mrs. H. A. Handy. Funeral service was held in First Church at Portsmouth with Dr. H. S. Galloway, district superintendent, and Rev. Bernard W. Knox, pastor, officiating.

REV. ROBERT C. WARLAND

Robert C. Warland, age eighty, retired Nazarene elder, died March 8 at a hospital in Flint, Michigan. He was born in Hartford, Connecticut, March 3, 1881. He was pastor of the West Flint Church of the Nazarene from 1929 to 1934, where he erected a new building; also served churches at Lowell, Owosso, Rochester, Lapeer, Saundusky, and Otter Lake, retiring in 1959. He was ordained in 1936 at Indian Lake Assembly Park by the late Dr. J. B. Chapman. He is survived by his wife, Mrs. Frances Warland; two daughters, Mrs. Elizabeth Stevenson and Mrs. Marjorie Snell; two sons, Kenneth and Rev. John Warland; also three sisters: Mrs. Elizabeth Hammack, Mrs. Julia Fitz, and Mrs. Lucy Wright. Funeral service was held at West Flint Church with Rev. Richard Cook and Rev. Bernard Gill officiating. The body was then taken to Rochester, where Dr. Wm. McGuire conducted another service, assisted by Rev. Kenneth Roland. Interment was in the Rochester cemetery.

Nazarene Camp Meetings

July 14 to 23, Michigan District Camp, on Indian Lake, Vicksburg, Michigan. Workers: Rev. Bert Daniels and Dr. B. V. Seals, preachers; Rev. and Mrs. Arthur W. Gould, in charge of music; Rev. John N. Nielson, Bible teacher; Rev. Robert Waggoner, in charge of youth activities; and Mrs. Kenneth Culver, children's work. Dr. O. L. Maish, district superintendent.

July 17 to 23, Southern California District Camp, at 5861 Crowell Street, Arlington, California. Workers: Dr. T. W. Willingham and Rev. C. B. Fugett, preachers; Professor Ron Lush, musician. Camp manager, Rev. Clive Williams, 704 West Street, Oceanside, California.

July 21 to 30, Annual Central Ohio District Camp, at the campgrounds, 2708 Morse Road, Columbus, Ohio. Workers: Dr. Hugh C. Benner, Dr. Mendell Taylor, and Rev. Wilbur Brannon, evangelists; the Jantz Singers, musicians and singers; Rev. Gene Clark and the Olivet Nazarene College Crusaders Quartet, youth workers; Rev. H. C. Little, prayer director; and Mrs. H. C. Little, children's worker. Dr. Harvey S. Galloway, district superintendent and service director. For information write Rev. C. D.

Westhafer, secretary, 780 Woodland Ave., Wooster, Ohio.

July 23 to 30, Oregon Pacific District Camp, at the District Center, S.E. 82nd Avenue and Lake Road, one mile north of Clackamas, Oregon, and 3½ miles south of Portland city limits. Workers: Dr. George Coulter and Rev. C. B. Cox, evangelists; music in charge of Dr. Leslie Parrott; children's workers, Rev. and Mrs. Roy A. Green. Daily missionary services with Rev. Jack Armstrong and family. Dormitory rooms available; also tents may be rented. For information write Nazarene District Center, Route 1, Box 425, Clackamas, Oregon. W. D. McGraw, district superintendent.

August 2 to 6, Seventy-fifth annual encampment, Scottsville Camp, Scottsville, Texas (nine miles east of Marshall on Hiway 80 and one mile north). Workers: Dr. I. C. Mathis, Rev. Norman Oke, evangelists; and Rev. L. Eugene Plemons, song director and leader of the teen-age choir. Dr. Paul H. Garrett, district superintendent. For information write Rev. J. Lewis Ingle, 403 E. Burleson, Marshall, Texas.

August 4 to 12, Southwest Oklahoma District Camp, at district campgrounds, 3½ miles west of Anadarko, Oklahoma, on Hiway 9. Workers: Rev. J. A. McEann 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. Gregory Cantrell, prayer meeting leader; Rev. M. W. Anderson, leader of people's meetings; L. Paul Skiles, director of teen-age activities; Mrs. 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.

Directories

GENERAL SUPERINTENDENTS

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

District Assembly Schedules

HARDY C. POWERS:

Oregon Pacific July 19 to 21
Southwest Indiana July 26 and 27
Wisconsin August 10 and 11
Missouri August 17 and 18
Houston August 23 and 24

G. B. WILLIAMSON:

Colorado July 20 and 21
East Tennessee July 27 and 28
Iowa August 9 and 10
Northwest Indiana August 23 and 24
Kansas City August 30 and 31

SAMUEL YOUNG:

Kansas August 3 and 4
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:

Pittsburgh July 19 to 21
Eastern Kentucky July 26 and 27
Gulf Central August 3 and 4
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:

Central Ohio July 19 to 21
Illinois July 26 to 28
Akron August 2 and 3
Dallas August 9 and 10
Louisiana August 30 and 31
South Arkansas September 20 and 21

V. H. LEWIS:

Chicago Central July 19 and 20

Did You Know?

Your Publishing House is dedicated to the task of "Giving the Full Gospel to the Whole World by Means of the Printed Page."

Northwest Oklahoma July 26 and 27
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

CHICAGO CENTRAL, July 19 and 20, at First Church, 8333 S. Damen Ave., Chicago, Illinois. Dr. Cecil Ewell, pastor. General Superintendent Lewis. (N.F.M.S. convention, July 18.)

CENTRAL OHIO, July 19 to 21, at district campgrounds, 2708 Morse Road, Columbus, Ohio. Mail to Delbert Quillen, at campgrounds. General Superintendent Benner (N.F.M.S. convention, July 17-18.)

OREGON PACIFIC, July 19 to 21, at District Center, 7911 S.E. Lake Road, Milwaukie 22, Oregon. Send mail to District Center, Route 1, Box 425, Clackamas, Oregon; and merchandise to District Center. General Superintendent Powers. (N.F.M.S. convention, July 22.) To reach the Center, Portland is rail terminus; go south on Hiway 99 east to Milwaukie (seven miles south of Portland), then east three miles on Lake Road to Center.

PITTSBURGH, July 19 to 21, at Alameda Park Nazarene Camp, Butler, Pennsylvania. Send mail to Rev. R. B. Acheson, Box 367, Butler. General Superintendent Vanderpool. (N.F.M.S. convention, July 18-19.)

COLORADO, July 20 and 21, at District Headquarters, 1755 Dover St., Lakewood, Colorado. Send mail at that address. Rev. M. A. Palmquist, General Superintendent Williamson. (N.Y.P.S. convention, July 18; N.F.M.S. convention, July 19.)

EASTERN KENTUCKY, July 26 and 27, at First Church, 22nd and Bath, Ashland, Kentucky. Rev. C. Wm. Ellwanger, pastor. General Superintendent Vanderpool. (N.F.M.S. convention, July 25.)

NORTHWEST OKLAHOMA, July 26 and 27, at First Church, 6749 N.W. 39th Expressway, Bethany, Oklahoma. Dr. E. S. Phillips, pastor. General Superintendent Lewis. (N.F.M.S. convention, July 24; Church Schools, July 25; N.Y.P.S., July 25, 1:30 p.m.)

SOUTHWEST INDIANA, July 26 and 27, at Indiana University Auditorium, Indiana University Campus, Bloomington, Indiana. Rev. C. G. Bohannan, 511 Grant, pastor. General Superintendent Powers. (N.F.M.S. convention, July 24-25.)

ILLINOIS, July 26 to 28, at the district campgrounds, Route 1, Mechanicsburg, Illinois. Rev. E. L. Latham, pastor (at campgrounds). General Superintendent Benner. (N.F.M.S. convention, July 24 and 25; S.S., July 26, morning; N.Y.P.S., July 29.)

EAST TENNESSEE, July 27 and 28, at the District Center, Louisville, Tennessee. Send mail to Rev. Victor E. Gray, district campgrounds, Louisville, Tennessee. General Superintendent Williamson. (N.Y.P.S. convention, July 25; N.F.M.S. convention, July 26.)

AKRON, August 2 and 3, at the Akron District Center, 8063 Columbus Road, N.E., Louisville, Ohio. Send mail c/o Rev. C. D. Taylor, at the District Center. (Center is located on Routes 62 and 44, about nine miles northeast of Canton, Ohio.) General Superintendent Benner. (N.F.M.S. convention, July 31 and August 1.)

KANSAS, August 2 to 4, at the District Center, 1600 N. Plum, Hutchinson, Kansas. Rev. W. A. Strong, pastor, 512 East 15th, Hutchinson. General Superintendent Young. (N.F.M.S. convention, July 31 and August 1; Sunday School, August 1; N.Y.P.S., August 5.)

GULF CENTRAL, August 3 and 4, at the Chattanooga Alton Park Church, 4002 Dorris St., Chattanooga, Tennessee. Rev. Roland Chopfield, pastor. General Superintendent Vanderpool.



Convention on Missionary Medicine Announced

Oak Park, Ill. (MNS)—Officials of the Christian Medical Society here have announced that the Second International Convention on Missionary Medicine will be held December 26-29, 1961, on the Wheaton College campus at Wheaton, Illinois. Mission executives and medical personnel are invited. Speakers will include Dr. Paul S. Rees and Congressman Walter Judd.

Information about registration can be secured by writing the Christian Medical Society, 1122 Westgate, Oak Park, Illinois.

Cubans Continue to Stream into Miami

What was expected to be a short-term emergency program to aid refugees from Cuba is developing into a "long, hard job," says a report this week from Miami, Florida. "New" refugees are thronging into the Cuban Refugee Center, where the Protestant Latin-American Emergency Committee is at work, as each plane from Havana arrives "loaded to the wings."

For the thousands who fled to Florida last winter, says the report from Dr. Russell Stevenson, resident director of the Protestant Committee, all hope of returning to a "free" Cuba, which bolstered them so long, has now disappeared. "The abortive invasion attempt and Castro's show of strength have taken care of that."

The "alarming" rate of new arrivals, says his report, has resulted in mushrooming requests for food, clothing, and medical supplies from the 11 Protestant operating centers in the city. In one month 6,000 people received some counsel and material assistance. A new project noted in the report is a series of cooking classes at the Y.W.C.A., initiated by the Miami Council of United Church Women. Unused to our foods, Cuban women are now learning to make tasty dishes from U.S. surplus dried milk and eggs, beans, peanut butter, and lard.

Stating that new cases are being registered at the center at the rate of 115 to 125 a day, the report notes that the emphasis now is on resettlement in other U.S. areas. Close to 300 have now been resettled by Church World Service and co-operating denominations.

"As more refugees are now indicating an interest in resettlement than before," says Dr. Stevenson, who represents the United Presbyterian Church, U.S.A., "the churches will have to continue their vital work of securing sponsors for them. Whatever happens, they are going to be with us for a long time to come." (RN)

the Answer corner

Conducted by W. T. PURKISER, Editor

Why does God allow Satan to make it so hard on some of His people until they have to backslide? Why doesn't God punish the wicked and let them suffer, instead of the good people?

No Christian *has* to backslide. God has pledged His word on that point, "There hath no temptation taken you but such as is common to man [*or, as the Greek word imports, proportioned to human strength*—John Wesley]; but 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). However, we should remember that "we must through much tribulation enter into the kingdom of God" (Acts 14:22). God will have a people tested and tried.

You may also be sure that "God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil" (Ecclesiastes 12:14). But He does not settle accounts at the end of every month. To reward every good deed at once, and to punish every evil deed immediately, would make good and evil mere matters of human prudence. The kind of righteousness which God desires is the kind Job had, who did not serve God for what he got out of it, but kept his integrity in spite of every calamity that came his way.

Could a person ever get to the place that he wants to be a Christian, have his sins forgiven and his heart cleansed, more than anything in the world, but has come to the place where he can't have faith to believe God does the work? I was at an altar of prayer last night and have truly given my life over to God to use any way He sees best, and have fasted three days, but I can't feel any assurance of His coming into my heart.

No, I don't think a person such as here described *could not* have faith to believe that God does the work. I hope I am not reading more into your letter than you intend, but you seem really to be more concerned with *feeling* than with faith. It is certainly true that a backslider seeking to be forgiven, or one who has once been sanctified coming anew for a clean heart, is apt to have a major test at the point of faith. The Israelites who failed at the point of faith at Kadesh-barnea were required to march until the feet of the priests actually touched the water before the Jordan's flow was stopped and they could cross on dry ground.

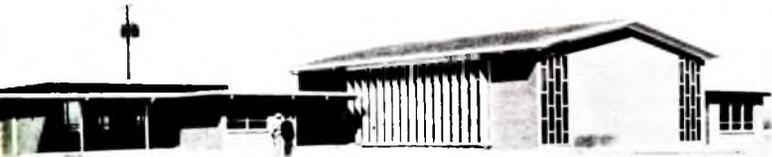
But the God-inspired concern you feel is proof sufficient that you *can* take Him at His Word. Be sure your faith is not blocked by any disobedience on your part. Ask God to search for any reservation against His full will. Remember you are not seeking to overcome God's reluctance, but to appropriate His willingness. Then, feeling or no feeling, reckon yourself dead indeed unto sin, but alive unto God through Jesus Christ our Lord (Romans 6:11). You cannot be saved, or sanctified, by faith in yourself, your emotions, your strength of will, your ability to "live it," or anything else except the Lord Jesus Christ (Acts 26:18).

When a church raises money for the evangelist and singer before the revival begins so that finances will not interfere with the revival, is it then right for the evangelist and singer to interfere in two services of the revival to take up further offerings for each other, without any authority from the church board?

I would think this would be open to serious question. Of course, not all of the information may be given here. The offerings planned may have been unfairly small, and not at all in keeping with the capacity of the church. An offering taken *before* a meeting begins may not represent what the people really can and want to do. If the evangelist and singer had been informed as to what the church planned to pay, and had agreed to come for that, then there is no doubt but that they should have been satisfied with the arrangement as made.

the thumbnail formula advocated by some in computing an evangelist's offering; twice the amount of the pastor's salary for the number of Sundays involved. Larger churches can and should do more; smaller ones may not be quite able to reach this—but it is claimed that such a formula will enable an evangelist to provide a home for his family, pay his traveling expenses, take care of his social security, have a two weeks' vacation, and come out at the end of the year with a net income about on an average with the pastors with whom he has worked.

There is a great deal to be said for



1. The new church building at Muncie, Indiana, seats 350 persons, with Sunday school accommodations for a school of 250. The property is valued at \$150,000. Dedication services were conducted by Dr. D. I. Vanderpool. Rev. Nelson G. Mink is the pastor.



2. The new sanctuary at Biloxi (Mississippi) First Church was dedicated by Dr. G. B. Williamson. The building was constructed while Rev. W. E. Latham was pastor. Rev. C. B. Carleton is serving the congregation at the present time.



3. Pastors of the Muncie Zone pose for a picture with zone crusade workers, Dr. Edward Lawlor, executive secretary of the Department of Evangelism, and Mr. Paul Skiles, general N.Y.P.S. secretary. The ministers stand in front of one of the five billboards erected in the city to advertise the campaign. The crusade was held in the armory with an average attendance of approximately 1,000.

4. Oxford, Indiana, Church of the Nazarene was recently dedicated by District Superintendent Arthur C. Morgan. Rev. Ray Keith is the pastor.

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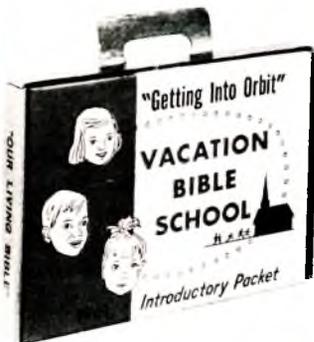


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