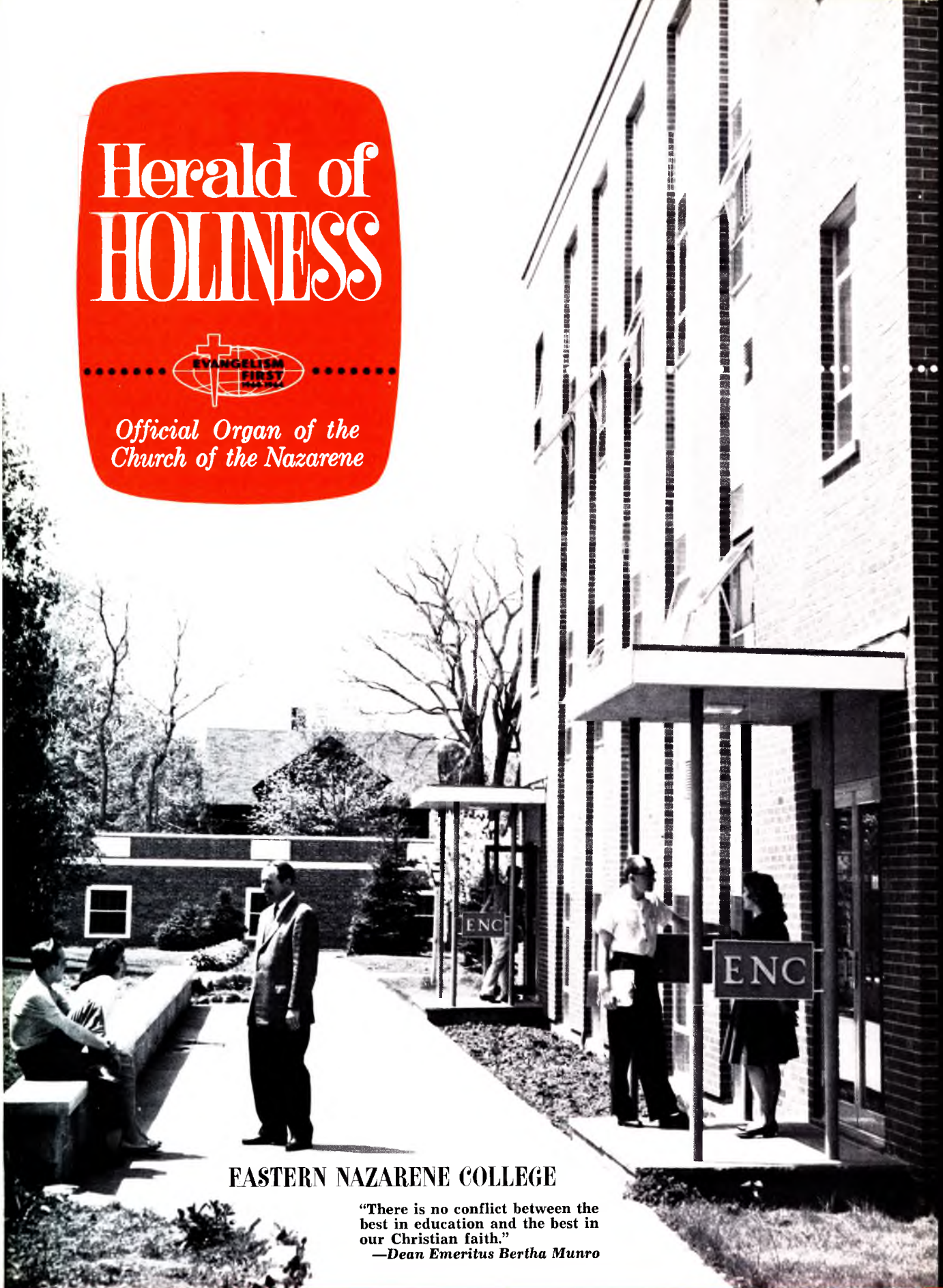


Herald of HOLINESS



*Official Organ of the
Church of the Nazarene*



EASTERN NAZARENE COLLEGE

**"There is no conflict between the
best in education and the best in
our Christian faith."**

—Dean Emeritus Bertha Munro

July 19, 1961

EDITORIALS

By W. T. PURKISER

Self-evaluation

There is a word of great wisdom in Paul's summary of the results of consecration in Romans 12:3: "For I say, through the grace given unto me, to every man that is among you, not to think of himself more highly than he ought to think; but to think soberly, according as God hath dealt to every man the measure of faith."

We have all met the extremes to be found in this matter of self-evaluation. We have met the individual who apparently thinks most highly of himself. His favorite pronoun is the middle letter of the word "sin," the always dominating "I." His capacity to absorb flattery is endless, and his self-assurance is seemingly without limit.

Then we have met the individual who deals chiefly in self-depreciation. He sometimes confuses this with humility, and imagines that because he asserts his inferiority he automatically proves freedom from pride.

What needs to be seen is that both self-exaltation and self-depreciation are shoots from the same root, two sides to the same coin. That root or coin is *self*. When self is the center, what Paul asks becomes impossible. Either self-exaltation or self-depreciation inevitably follows.

It is only when self is lost in Christ that its true

evaluation becomes possible. Freedom from self-preoccupation enables us to view ourselves objectively. But when self gets in the way, then all is thrown out of focus. You can cover the sun with a penny, if you get it close enough to your eye.

It is important that we get a proper understanding of our own strengths and weaknesses. It will cure both egotism and bogus humility. It will save us from both presumption and the paralysis of effort. When we see our strengths, we will recognize that in them we have nothing of which to boast, for what have any of us that we have not received? When we see our weaknesses, we will turn to the Source of help and battle them with something of the confidence of Paul, "I can do all things through Christ which strengtheneth me" (Philippians 4:13). If "the greatest of faults is to be conscious of none," the next greatest is to be unconscious of the resources God has given us in dealing with our personal problems.

But again, the key to all true self-evaluation is to get "self" out of the way. Many of us have misunderstood entirely the meaning of our Lord's saying, "If any man will come after me, let him deny himself, and take up his cross, and follow me" (Matthew 16:24). We have thought of self-denial as the sacrifice of something we really didn't care much about anyway. It is almost impossible to miss it more completely.

"To deny" as here used means "to deny utterly, to abjure, to affirm that one has no connection with." You can see the strength of the word if you consider that this was the same term Jesus used to describe Peter's denial in the courtyard of the high priest's house, and the denial before the angels in heaven of those who deny Christ on earth. It is to rule out or obliterate self as a factor for consideration.

Such denial of self is the prelude to its crucifixion. The cross to be taken is not the "cross" of minor irritations or annoyances, but an instrument of death. "Our old man is crucified with him [Christ], that the body of sin might be destroyed" (Romans 6:6), says Paul, and adds his testimony: "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me" (Galatians 2:20).

(Please turn to page 12)



The Cover . . .

Eastern Nazarene College is located in Wollaston Park, a residential section of the city of Quincy, Massachusetts, which is a South Shore suburb of Boston. Founded as the Pentecostal Collegiate Institute at Saratoga Springs, New York, in 1900, the school was moved to its present thirteen-acre campus in 1919. The college is accredited by the New England Association. Dr. Edward S. Mann has served as president since 1948.

Who Cares?



General Superintendent Williamson

GOD understands and cares. God, who weighed the mountains in scales and the hills in a balance, cares. God, the Creator of the ends of the earth, who fainteth not, neither is weary, cares. God, who neither slumbers nor sleeps, cares. God, who so loved the world that He gave His only begotten Son, cares that much for you. A sparrow does not fall without His notice. How much more He cares for you! The God of power and wisdom, of mercy and goodness, of faithfulness and love, cares for you and me.

Paul advised, "Be careful for nothing"; and Peter counseled, "Casting all your care upon him; for he careth for you." The care of the world corrodes the soul. Men of worldly mind care for a place among their fellows. They care for riches that take wings. They care about security for the immediate future. They are anxious what tomorrow may bring of pleasure or surprise. They fret because they are imprisoned by distasteful surroundings.

The cure for this harassment of the spirit is implicit trust in the God who cares. This trust inspires dependence upon God. Therefore those who have faith in God cast their care upon Him. This is

a voluntary action. There must be the strong will to lay the burden on the Lord. There must also be the full persuasion that He accepts and bears the load. You can have peace by day and rest by night now. *If He cares, you need not care.*

There is need for watchfulness lest, being impatient as to the outcome, one seize the burden again. This is to attempt to substitute human knowledge and skill for the wisdom and power of God. Thus God is discredited. Frustration and tension supplant faith. When care is cast upon Him, it is for keeps.

This does not encourage listless irresponsibility. It is only deliverance from fretful worry about those things one has no power to change. The result—full dedication and occupation with what prayer, faith, and hard work can change for the better. Worry about what is beyond one's power to correct or improve is lost time and energy. It means what one could do is neglected, and unbelief disqualifies for what could and should be accomplished. Therefore cast upon Him all care that confounds the mind, distorts the personality, and defeats the spirit. Go to work joyfully at things that can be done with God's help.

More than a Loaf!

*Your smile, above the fragile plate,
Above the fragrant cup,
Was warm as one that lights a room
Where old friends meet and sup.*

By **BERNIECE AYERS HALL**

*You shared a loaf that afternoon
And you revealed to me
The secret of the radiant way
You live triumphantly.*

*A plate, a cup, a shining hour—
More than a loaf was there;
Two strangers mystically made friends,
And proof of answered prayer.
More than a loaf! My soul was fed.
And you, you shared the Living Bread!*

Telegrams . . .

Redlands, California—The fifty-fourth assembly of the Southern California District was held in Riverside, California, with General Superintendent Hugh C. Benner presiding. The assembly gave clear evidence of success and progress in the total area of the church. District Superintendent Nicholas A. Hull reported 3 new churches organized, giving a total of 86 churches, with 10,839 members; 1,022 members were received by profession of faith. Sunday school averaged 14,032, an increase of 684, with a total enrollment of 23,062. A total of \$2,008,980 raised for all purposes; \$159,444 given for all general interests. Nine Sunday schools averaged over 300, and five churches have over 300 members. Nazarene Foreign Missionary Society has a total membership of 6,196; Nazarene Young People's Society membership totals 3,608. District relocated district parsonage and built a beautiful parsonage in the city of Orange. Dr. Benner preached God's Word with holy anointing, and everyone will remember forever the ordination service, when four men were ordained and two elders' credentials were recognized. Dr. and Mrs. Hull are God's leaders for Southern California, and we are following them unitedly and aggressively for God and the church.—Andrew Young, Reporter.

Nashville, Tennessee—Attendance at Trevecca Nazarene College alumni banquet on June 5 was our largest, with more than thirty classes represented. The Alumni Association presented to the new Mackey Library large oil portraits of Dr. and Mrs. A. B. Mackey in honor of their thirty-five years of untiring service to Trevecca, and for Dr. Mackey's twenty-five years as president. Other honors given included an award to Dr. Wm. M. Greathouse for his notable achievements as a Christian leader, writer, and educator, and the special award to V. Neil Richardson for his outstanding service as the business manager of the college and builder; the most recent project being two endowment buildings, the president's new home, and the new Mackey Library now in process. Thanks to all who helped to make our banquet a splendid success. We need up-to-date addresses for our alumni file. If you have recently notified us of your present address, regard this as a thank-you; if not, please let us hear from you soon.—T. E. Jones, Alumni President.

Dr. Melza H. Brown, superintendent of the Hawaii District, sends the following news: Rev. Harold Meadows of

Contents . . .

General Articles

- 2-3 Editorials
- 5 The Faith of God, *Wayne M. Butchart*
- 6 Holiness in the Home, *Flora E. Breck*
- 7 Strangers in the Earth, *B. V. Seals*
- 8 So You'd Like to Go to the Movies, *E. Drell Allen*
- 9 Analyzing Your Spiritual Salt Content, *James E. Kratz*
- 10 Captain's Orders, *Albert J. Lown*
- 12 The Gift of a Bad Memory, *A. S. London*

Poetry

- 3 More than a Loaf! *Berniece Ayers Hall*
- 4 Best Morning! *Russell F. Metcalfe, Jr.*

Departments

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

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Kailua, Hawaii, has accepted the pastorate of the church in Loveland, Colorado; and Rev. Donald Bland of Loveland is to pastor the church at Kailua. Rev. Robert Gore of Kaimuki, Honolulu, left on July 3 for Hollywood, Florida, where he is to pastor; and Rev. Glen Van Dyne of Jonesboro, Arkansas, has been appointed as pastor at Kaimuki.

After serving for almost eight years as pastor at Oakwood Church, Houston, Texas, Rev. Granville S. Rogers has resigned to accept the work of Calvary Church, Bethany, Oklahoma.

Rev. James R. Snow, pastor of First Church of the Nazarene in Hammond, Indiana, has been elected president of the Greater Hammond Ministerial Association, which includes over seventy-five ministers of the area.

Dr. Arnold E. Airhart, pastor of the St. Clair Church in Toronto, Ontario, has been appointed president of Canadian Nazarene College to succeed Rev. H. Blair Ward, who resigned on account of ill health. Canadian Nazarene College will open in September at its new location in central Canada at Winnipeg,

Manitoba, where the church has purchased two buildings. The college was founded in 1927 at Red Deer, Alberta, where it remained until this year. Dr. Airhart is a native of Canada, a graduate of C.N.C., and the Nazarene Theological Seminary. He previously served C.N.C. as dean and president, prior to entering the pastorate at Toronto.—N.I.S.

BEST MORNING!

By RUSSELL F. METCALFE, JR.

*I never could forget His face,
Sweet face of forgiving,
Stern face of Temple cleansing,
Marred face on Skull Hill—
I saw them all.
And yet that morning,
That best morning,
I did not recognize Him
When first I saw Him.
But in my heart a curtain tore
From top to bottom,
Tore when He spoke my name.
And something within me
That had been sorrow
Became eternal life!*

the Faith of God

God, . . . calleth those things which be not as though they were (Romans 4:17). The same verse in *The Amplified New Testament* reads: "God . . . speaks of the non-existent things that (He has foretold and promised) as if they already existed."

This is the faith of God. What He *wills* to be, He declares—He reckons as done. There can be no doubt that He fully *believes* what He wills, foresees, and declares in His Word, whether of promise or of prophecy. The faith of God *reckons* His Word fulfilled and "calleth those things which be not as though they were."

What our Father longs to share with His children, for one thing, is His own *faith*. First Corinthians 12:9 lists "faith" as one of the gifts of the Spirit. That which He possesses He gives to those who will be really *His*. One of the fruits of the Spirit is faith, and Paul said, "I live by the faith of the Son of God" (Galatians 2:20). He was beyond living by weak, wavering human faith and lived now by divine faith—"the faith of the Son of God."

This is that which God gives by the Holy Spirit, a steadfast, working principle, "faith which worketh by love" (Galatians 5:6). The one who experiences this reckons as the Father reckons, not according to sight, but according to God's Word. The "faith of God" is, then, *not* to believe that the fulfillment of His will and Word *shall* be done, but to reckon it *as done*. "If we know that he hears, . . . we know that we *have* the petitions . . ." (I John 5:15).

With this kind of faith the Lord Jesus could reckon (before Calvary), "Now is the . . . prince of this world . . . cast out" (John 12:31). He declared the full overthrow and binding of Satan as He foresaw the victory at the Cross and the tomb. It was there He "spoiled principalities and powers, . . . made a shew of them openly, triumphing over them in it [the Cross]" (Colossians 2:15). So then, real faith is not to believe that God will defeat the enemy, but that He has defeated him, and reckon accordingly.

For example, when we recognize the work of the enemy in bringing mental fog or wandering thoughts when we try to pray or read the Word, it is gloriously possible by an act of the will and

an act of faith to reckon him defeated, declaring, "I will believe and reckon upon Christ's finished work. The devil is defeated according to God's Word. I reckon what God reckons." Of course this will not work if Satan cometh and findeth anything in you for a foothold. But if there is a total renunciation of all the will, word, and work of the adversary, he will flee before the Sword of the Spirit wielded by faith. Dear heart, reckon as God reckons and not as men. Satan is a defeated foe. Declare this and shout the victory.

The sinner should also see this truth. Christ Jesus "gave himself a ransom for all" (I Timothy 2:6). The price *has* been paid; His blood was shed for the remission of sins. God reckons it as done, for He says, "Being now justified by his blood" (Romans 5:9). As soon as a repentant sinner reckons as God reckons, he is saved—"justified by faith"—that is, if he will really give his heart to the Lord.

Look further now. As a Spirit-born Christian, have you come to realize that you and your own nature are contrary to and at enmity with God? With Paul you can say, "To will is present with me; but how to perform . . . I find not" (Romans 7:18). "I am carnal, . . . for what I would, that do I not; but what I hate, that do I . . . O wretched man that I am! who shall deliver me . . . I thank God through Jesus Christ our Lord" (Romans 7:14-25). Paul found glorious victory, ongoing, increasing victory, as many have, when he began to reckon as God reckoned.

What is the answer? "*Knowing* this [because God reckons it so], that our old man is [the original Greek says *was*] crucified with him [Christ]" (Romans 6:6). The answer is death—crucifixion—and God declares that He reckons us crucified with Christ. "God, . . . calleth those things which be not as though they were," reckons the Adam nature crucified, dead, and buried in Christ and with Christ. "Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God" (Romans 6:11).

By an act of the will and an act of faith a fully yielded soul can take a faith position upon God's Word, declaring, "I will and I do reckon that

Christ has done it—it was done in Christ's death—I believe I was crucified when Christ was crucified. Therefore I reckon myself 'to be dead indeed unto sin.' 'If one died for all, then *were* all dead' (II Corinthians 5:14). The Father identified us with the Son in His death; therefore I choose to reckon the same identification."

My witness to this word is that, when the Holy Spirit illumined this truth to the writer and faith reckoned it done at the Cross by Christ's death, something took place within, an inner death to self-will. Years of trying to believe that the Holy Spirit had come had been very disappointing to

say the least. All earnest consecrating and exercising faith were largely fruitless; but when faith reckoned on God's Word and Christ's redemptive work, declaring that I in myself could not "die out" but that Christ had done it in His death, the fire fell. Hallelujah!

From that day there has been the presence of the victorious Christ living out more and more of His life, giving His peace, His joy, His love, and His holiness—yes, His faith; faith that reckons as God reckons and keeps on until the Holy Spirit makes reckoning to be fact—all because our Lord Jesus finished redemption's work at the Cross.

HOLINESS in the HOME



By **FLORA E. BRECK**

Train up a child in the way he should go: and when he is old, he will not depart from it (Proverbs 22:6).

THE SPIRITUAL TRAINING of teen-agers is, of course, very important; but do church school teachers and parents fully realize how early the learning of Christianity starts?

I received a letter from a grandmother a few days ago, and it was an eye opener as to how *much* children take in—long before we should suppose they had the ability to understand "the deep things." She was writing about her five-year-old grandchild, and it was amazing to me how much he absorbed about Jesus and the Christian way of life—right in the home.

Oftentimes religion, *for the very young*, is more *caught* than *taught*. That particular child has parents who practice holiness in heart and life, and little "Johnny" isn't slow to learn.

The grandmother's letter described about how Johnny had been to the post office with his father, and how they had seen a "Mr. Jones" going through town. On Johnny's return from the trip he told his grandmother: "Daddy and I saw Mr. Jones near the post office."

The little boy continued: "Mr. Jones doesn't go to *our* church." The grandmother responded: "No. He goes to the Methodist church." Johnny said:

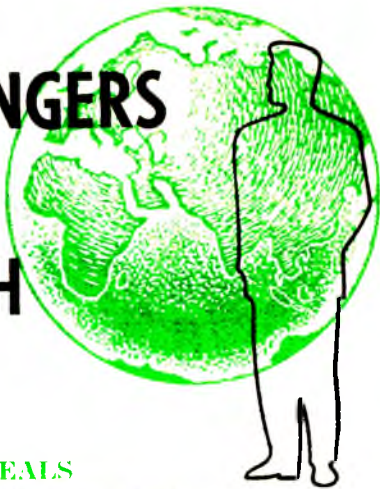
"I didn't know what church he went to, but he belongs to the *Lord*." What a testimony—given by so small a child!

The prayer life of the small child means so much to him too. The grandmother's letter went on to say: "Last Tuesday, Johnny forgot to pray for his mother, who was teaching that day in released-time Bible classes. So I reminded him of the omission. He was quick to add that petition. Then he prayed for the missionaries, and so on. At the close he looked up into my face, with a heavenly light on his brow: 'I didn't forget *anything* that time, did I?'"

"Often he begins prayer with the words, 'Our Heavenly Father *in heaven*.' Johnny delights to conduct 'church' by the hour in his home. One time when he was doing so at my home he closed the prayer with 'as we go our several ways.' (He hears our pastor use that expression quite often.)"

Small children are so imitative that it does behoove Christian *parents* to "watch and pray"—always: for they are so desirous for their children that Jesus' way is *the* way they are to walk, and a child absorbs so much in a Christian home! In the home referred to above, with *holiness unto the Lord* emphasized, I shall be surprised if eventually one of the children there does *not* grow up to be a full-time Christian worker. Christianity in word and deed, seven days a week, does mean so much! "*Evangelism First*"—in the home—counts for eternity.

STRANGERS in the EARTH



By B. V. SEALS

Supernumerary of Washington Post & Times Herald

I am a stranger in the earth (Psalms 119:19). THIS was the cry of the Psalmist, and man has always been a stranger in the earth. All of his efforts to make himself at home, however successful they have been for a little while, have been futile in the long run.

Were it possible for one to feel utterly at home in this world, then the red dawn would have touched men as does the kindling of a campfire; the mountains would have seemed but the walls of a garden; the stars would have uttered in their own eloquent way the message as the lamplight in a cottage window. But man has ever been lonely and homeless in the dawn. If the stars are lamps for us, they are only for our pilgrim progress and to light a pathway.

Perhaps one of our greatest perils of today is making much of our bodies and little of our souls; much of the outward things of life and little of the inward; much of the hour and little of eternity. The appearance and sense of being strangers in the earth has always marked the lives of the saints.

I am tired of hearing people talk about restating our position and adapting our message to the age in which we live. They are talking as though the price of discipleship were some *primrose path*. Perhaps the Church is already too much at home in the world, if we are just pilgrims and strangers going through. Some look like they are well on the way to becoming naturalized. We talk too much about meeting men on their own ground and understanding the spirit of the age; keeping abreast of the times.

There may be a little truth or little need of it, but there is not in all of this put together enough to save a lost world. There are some who would have the Church sit at the feet of successful businessmen, as though the *Number One* need of the

Church could be picked up in the head office of a smart, hustling firm, even though the men might not know God.

It is not this world we need to know better—it is the other world. It is men full of faith and the Holy Ghost whom we need to lead this Christian crusade. It is not the language of the street we need to master, but it is the language of the Kingdom where He reigns supreme, whose voice has the music and the throb of many waters.

We need to move with a surer step, a keener vision, a warmer heart amidst all things eternal. The sick and the dying, the heartbroken and the desolate, the burdened and the oppressed will not find in our easy up-to-dateness anything to encourage them to trust us with one confession of spiritual difficulty or one precious secret of hope, or fear, or sorrow.

The real stranger in the earth is the only man who never loses his way. It is to him that men have ever come in their confusion and despair. It is the pilgrim of the faith who has the only availing mission to this world's deepest bitterness and unbelief.

When we can touch heaven with one hand firmly, we can also lay the other hand firmly on a lost world. Of course if we lose our grip on God we will fail, and if we lose our grip on the lost world, men will slip through our fingers and be lost.

We are never so near the world in the one way in which it is worthwhile being near it as in those precious hours when all but God and heaven is touched with strangeness for us, and when the heart within us knows, as it knows nothing else, that it seeks a city out of sight.

We need to keep the music of the pilgrims ringing in men's hearts to make it impossible for them to settle down and gain comfort from the hour, or forget the venture of faith, or the crusade for righteousness. We must not try to build a comfortable house here, for we scarcely have time to pitch a tent. It does not take long to live a life.

We need to put men in touch with the eternal world of love, truth, and peace where the rainbow never fades, where a tear never falls, where a heart-ache never comes, and where there are no graves on the hillsides of glory.

Christ is a beautiful Example. He was in touch with the world and in sympathy with the world, and many of the interruptions became the moments of His greatest ministry. He was gracious, patient, self-sacrificing, accessible in the world but at home in the heavenly places too. He used words that were familiar and simple, and spoke of things men saw about Him, but His words always took men beyond the thought of home, field, bread, or neighbor. In fact, no man ever spake as He spake, which reveals that He came from God and went to God. Over the lives of all who love Him, He seems to

have written these words, "They are not of the world, even as I am not of the world" (John 17:16).

While a Christian is to have beauty of character and integrity of conduct, yet on beyond that too, we might point out that he is on a journey and the

destination gives him courage and patience. One can spare a great deal on a journey. As one used to put it, "It is easy passing milestones when you are going home." No road is too rough that leads to heaven.

So you'd like to go to

THE MOVIES

By E. DRELL ALLEN, Pastor, Russell Avenue Church, Minneapolis, Minnesota

"WHAT'S WRONG with going to the shows?"

Ever-increasing numbers of young people are asking this question. With the widespread use of old films on TV, an easier conscience on the evils of the Hollywood-type movie has developed. Greater social pressures are put on our young people as more persuasive and compelling arguments on the "cultural advantage" of the movies are set forth. The attacks on the historic stand of the church against the evils of this entertainment medium have increased in both number and intensity.

"The movies aren't what they used to be," it is argued; "there are many more religiously bent movies than before, and Hollywood is making attempts to bring a higher quality drama to the public." Do you really believe that? You don't have to go to the movies to find out whether the "leopard has changed his spots," either.

The "Oscar" awards for the *best* in Hollywood personnel and production are presented each year. The report of the 1961 awards by UPI in the *Minneapolis Star* helps one to find the answer to the question, "Have the movies changed their moral tone?"

Says UPI, "All of the top winners [actors, actresses, and pictures] were involved in rascality and sex." The leading actress, who in her own personal life has been "beset by tragedy and scandal in recent years," played "a girl of easy virtues with many lovers," as she "hit the zenith of her career."

The best actor gained his award for the outstanding performance of "a hell-raising preacher who specialized in seducing women." Supporting role awards were made to a young woman for her portrayal of an "out-and-out prostitute"; and a

man whose job it was to "provide girls for the gladiators." All of the awards were based on current films depicting loose morals, prostitution, infidelity, and satire on religion.

Not even for the "sake of art" can these debasing characterizations and productions be adjudged "decent." One who chooses to sit for two hours and view such moral filth cannot be free from having his mind and heart sprayed by its poison. If we are to be Christian, we must understand that we are to shun the very "appearance of evil," and, as the Apostle Paul further admonishes, "Whatsoever things are true, . . . honest, . . . just, . . . pure, . . . lovely, . . . of good report; if there be any virtue, and if there be any praise, think on these things" (Philippians 4:8).

It does not take a mastermind to realize that Hollywood's movie offerings are based upon the desires of the people measured in terms of box-office appeal. In the above award selections, the reception by the viewing public in terms of dollars and cents that crossed the ticket windows played a significant part in determining whether they were worthy of consideration. It is reasonable to ask whether an industry that has been faced with economic chaos due to TV competition will easily give up what is morally reprehensible but financially successful. Not for a minute! Sex exploitation has been a number one drawing card since the inception of the theater; and so long as there is human sinfulness, it will remain the major attraction of the theater.

So you'd like to go to the movies! If you would, then reflect upon the kind of person you are, or will be, as you saturate yourself in the moral pollution that pours forth from the silver screen.

Ye are the salt of the earth (Matthew 5:13).

Analyzing Your Spiritual SALT CONTENT

By **JAMES E. KRATZ, Brazil**



TO the unregenerate mind it would seem a bit of braggadocio for professing Christians to claim that they are the salt of the earth. The tragic truth is, all too little evidence can be found to testify in favor of the "salt's" effectiveness in modern society. Though there is a general acceptance of the Christian religion, yet percentagewise the "salt" is becoming less effective.

That a few righteous persons are in truth the preserving factor in any culture otherwise going to smash is illustrated many times in the sacred Scriptures. The Lord agreed with Abraham to spare the cities of the plain if He could find even ten righteous persons among the seething masses of degenerate humanity. Likewise the Word of God reveals that in the last days of this world's existence all flesh would be destroyed except for the "elect's sake." God always has a remnant. Of a truth, He still has His seven thousand who have not bowed the knee to godless materialism nor worshiped at the shrine of intemperate indulgences. But what of the vast throng of other "believers"?

When our Lord said: "Ye are the salt of the earth," He hastened to add: "But if the salt have lost his savour, wherewith shall it be salted? it is thenceforth good for nothing."

Let's face it, friend. In spite of the up-trend in church attendance and the current popularity of religious exercises, society is feeling little influence and effect from the lives of the would-be salt. Evangelist Billy Graham readily testifies that, though God has moved greatly in evangelistic meetings, yet we are not seeing real revival. The fact remains, much of the salt is becoming so diluted and weakened that it has no strength to lend savor to the soup.

The Church is being infiltrated by subtle termites that will infect many a Christian's life in the last days. Jesus warns us: "Take heed to yourselves, lest at any time your hearts be overcharged [weighed down] with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares [suddenly]" (Luke 21:34).

Jesus said that our lives are to be different. But are they? "Why take ye thought for raiment?" And yet we have to get on the band wagon of every new fad and fashion that hits the market. "Lay

not up for yourselves treasures upon earth," but we invest in ever more elaborate homes, gadgets, and gimmicks. We can recite the baseball scores of our favorite team, but we can't remember the references to a half dozen scripture passages. We're just too tired to go to prayer meetings, but not too tired to stay up and see the "late show" on TV.

This is not a matter for the judging of other people. This is a matter for one's personal soul searching. All too often the one who judges his brother in one thing is grossly wrong in his pleasurable indulgence of attitudinal sins. The old spiritual has a lot of truth for all of us in these days—

*Not my brother, nor my sister,
But it's me, O Lord,
Standin' in the need of prayer.*

This kind of self-examination isn't altogether pleasant, but it can be mighty profitable. We must beware lest we be swept off our feet by the modern "Positive Thinking Cult." God's Word pulls no punches: *Examine yourselves, whether ye be in the faith* (II Corinthians 13:5). It is bad always to go around feeling one's pulse, but a good check-up now and then may prevent spiritual suicide.

"Salt!" It adds up to this: If I can rub shoulders with people on a bus, or walk with them on the street, or converse with them in a restaurant, and feel no pangs of compassion for their souls' salvation, something is wrong with my personal experience.

But what can I do about it if I do seem to have an indifferent attitude towards others? Jesus clearly indicates that we can do absolutely nothing without Him. We cannot be "salt" unless we abide in Him. To be sanctified is a blessed experience. But the sanctified life is like an insurance policy: you cannot maintain the coverage unless you keep up the premiums.

We cannot maintain the sanctified life (the life that causes us to be witnesses—Acts 1:8) and neglect the Word of God. Jesus said: "Now ye are clean through the word which I have spoken unto you" (John 15:3). It is spiritual suicide to try to run on the "spoon-fed" portions we get from preacher or teacher on Sunday alone.

We cannot abide in Christ in sincerity and truth unless we slacken our mad pace of "activities" and learn to sit at His feet in devotion every day. We must *take* time to be holy; we'll never *find* time. Unless we practice the presence of Christ, unless we *live* in the Word of God, our lives will be salt that has lost its "savour" as the "care of this world, and the deceitfulness of riches, choke the word" and we thereby become "unfruitful."

For our own souls' happiness, and for the salvation of mankind, let's trim anything from our lives that puts a drag on a clear testimony. Then we will be, in truth, the *salt* of the earth.

Captain's Orders

By ALBERT J. LOWN, Pastor, Paisley, Scotland

What saith my lord unto his servant? And the captain of the Lord's host said unto Joshua, Loose thy shoe from off thy foot; for the place whereon thou standest is holy. And Joshua did so (Joshua 5:14-15).

The Passover celebrated by Joshua and the children of Israel on the plains of Jericho, immediately following their entrance into the land of Canaan, is outstanding even among the great memorial feasts of the Old Testament. The miraculous crossing of Jordan had thrilled and warmed with gratitude every Israelitish heart; the circumcision of a generation born in the wilderness had brought the whole nation into a new covenant with God; and, for the first time, they were eating bread made from the corn of the land—old corn, it is true, but with promise of seedtime and harvest to follow. The gratitude, consecration, and hope that we feel at a far greater Communion flooded the national soul.

Great occasions, however, often bring human reactions. As the people rested and rejoiced, Joshua was carrying the burden of campaign and settlement that lay ahead. Probably he was physically weary with the oversight of the camp, and anxious as to whether the enemy would attack.

At that moment of pressure and responsibility combined, Joshua was confronted by a man with a sword drawn in his hand. His first thought was that this was either an ambassador suing for peace or an emissary bearing an ultimatum. Swiftly and boldly Joshua made his challenge: "Art thou for us, or for our adversaries?" As swiftly the reply was given: "Nay [neither as earthly ally nor arrogant messenger am I here]; but as captain of the host of the Lord am I now come."

There is no doubt that the appearance of the man with the drawn sword was a theophany, an appearance of Christ in human form before His complete and perfect coming into human life at Bethlehem. Always such appearances to His Old Testament servants in time of need were perfectly timed, mercifully adapted, and gloriously sufficient for every circumstance and crisis.

Joshua needed both a *plan* and *power, strategy* and *strength*. His Captain would supply both! As Captain, He would lead, and His resources—the hosts of the Lord—would guarantee victory. There is no situation in service, no sphere of responsibility, and no task of leadership—be it as difficult as transforming a nation of nomads into citizens of Canaan—in which He is not able and willing to bear His servants through in triumph if, and *only* if, they will humbly say, "What saith my Lord unto his servant?" And then, hearing, will unquestioningly obey their Captain's orders.

God's first word is always one of

CONSECRATION

Loose thy shoe from off thy foot; for the place whereon thou standest is holy. Here was the remembrance of the burning bush experience that transformed Joshua's great predecessor, the shepherd Moses, into a liberator and lawgiver. Remembrance was followed by the realization that God was calling him in the same way to a new and profound act of consecration.

It was a different task, for Moses had brought Israel *out* (of Egypt); Joshua was to bring them *in* (to Canaan). Times had changed. Moses had wrestled with a pioneer generation of emancipated slaves, whereas Joshua was confronted with a second and third generation. Methods had altered too. Moses had led the redeemed nation so that they should not see war, for which they were unfitted and undisciplined; Joshua was committed to conflict and conquest. The drawn sword was following the shepherd's crook. Economically, life was different. Moses had lived and served on wilderness rations; Joshua and his people possessed the open-sesame to the abundance of Canaan.

So many things had changed, and the clock could not be put back; but God's command was unaltered. Joshua, as Moses before him, must get on to the holy ground of unswerving consecration. God's new thing for His work, the unfolding of the wide sweep of His marvelous purpose, must be preceded by a new thing in the worker. Every fresh advance in His Church begins with abase-

ment, and acknowledgment of His lordship and leading.

"And Joshua did so." The man who had been magnified by God in the sight of all Israel, so that they feared him as they did Moses, all the days of his life, bared his feet and bowed his heart before his divine Captain. Holy ground is essential to God's purposes for His own chosen ones. Only thus, when talents, achievements, and reputation are placed unreservedly at God's disposal, can the work of God move on to new dimensions and continual conquest.

God's second word is always a requirement for

CO-OPERATION

Having met His man, God then gave His plan, a strange plan. An army fully armed and fighting fit, ready to go, was required to march around Jericho for seven days, awaiting the fall of a city they probably felt competent to take. Military strategy was to be supplanted by thirteen processions, the central feature of which was the ark and its priestly attendants—the whole mysterious, seemingly foolish parade, to be climaxed by the music of trumpets and a united cheer that would coincide with the controlled collapse of the city walls.

Could this "foolishness of God" be wiser than the wisdom of men? Undoubtedly! "Jericho was straitly shut up"; but also shut in with a paralyzing



David knew the requirements for citizenship in the new Zion. He said these were "clean hands, and a pure heart." Acts called sins—deeds of the sinful heart—are forgiven in salvation; heart cleansing comes in the second work of grace called entire sanctification.—Howard W. Sweeten.



fear that had drained away courage and undermined all hope of resistance. By the symbol of His presence, the ark; by the daily marching display of confidence; by the alternating effect of silence and trumpet blast—the last straw to stretched and torn nerves—God took the devil's master weapon, fear, and turned it against him. When, on the seventh day, the walls fell down flat, so flat that every man could go straight before him into the city, there was no last-ditch stand in Jericho.

Not by the reverberations of a deafening shout, but by faith's co-operation and obedience, by a miracle of timing, Jericho's wall, with the exception of that portion upon which the house of Rahab stood, was leveled. God's clock is never slow, but its hands are always "trust and obey." There is, indeed, no other way of victorious co-operation with God.

God's final word is always a command to

STEWARDSHIP

Jericho as a city was accursed, doomed; the Amorites' cup of iniquity had been filling and

overflowing for four hundred years, until God must make a new start in the land with a new people. But the "silver, and gold, and vessels of brass and iron" were to be "consecrated unto the Lord," to be brought "into the treasury of the Lord" (Joshua 6:19). The distinction creates a genuine perplexity. Why should God elect to finance the colonization of Canaan by His people with money from a heathen city? Surely this wealth was tainted at its source!

Money received from defiled and doubtful sources is polluted and prohibited, declares one school of Christian thinking. Better in our hands than the devil's hands, answers another. The writer would neither initiate nor preside over ethical debate, but draw this challenging conclusion from Joshua's instructions concerning the mineral wealth of Jericho: If heathen riches were to be consecrated (*holiness*) unto the Lord, how much more does God need the sanctified tithes and offerings of His own people for the onward progress of His Church!

Consecration and co-operation must be sealed and shown by stewardship. And it is significant that the only shadow on the victory of Jericho was a failure in stewardship, the trespass of Achan. Silver and gold that should have been given to God's treasury were secretly and selfishly buried in Achan's tent—leading to his own burial under a cairn of stones. Failure in stewardship is a serious, solemn omission, for one's self and family.

We are obligated to a stewardship of *substance* and to a stewardship of *souls*. Rahab, the harlot, primitive in faith and limited in works, knowing only the scarlet cord of sparing mercy, revealing her faith by hiding the two spies (even lying!), was to be brought into the full fellowship of the camp of Israel; and there, records Holy Writ, "she dwelleth in Israel even unto this day" (Joshua 6:25).

In every church there are, likewise, limited souls—weak in faith and limited in life. Some would sincerely question the possession and profession of such. But they must be loved, labored with, illumined, and befriended, until they too rise to full fellowship with those who are circumcised in heart and consecrated in life.

Our Captain's orders are clear. Holy ground is waiting. Will you not say:

*Take my life, and let it be
Consecrated, Lord, to Thee.
Take my hands, and let them move
At the impulse of Thy love.*

*Take my lips, and let them be
Filled with messages for Thee.
Take my silver and my gold;
Not a mite would I withhold!*

THE *Gift* OF A BAD MEMORY

By A. S. LONDON

Sunday School Evangelist, Oklahoma City, Oklahoma

THIS SOUNDS like a poor gift. In reality it is one of the greatest gifts that can come to us as we go into the unknown future. We are happy if we have good memories, but blessed if we have bad memories for past injuries, insults, and hurtful happenings.

A man coming down to the end of life said, "If I were to sum up my life in one word, it would be suffocation." He had permitted his life to be crowded by memories of happenings and forces that tended to destroy.

An old gentleman used to pray, "Lord, give us the blessing of the saving grace of forgiveness." "Forgive us our debts, as we forgive our debtors" (Matthew 6:12). The grace and ability to forgive are prime characteristics of a happy, creative personality.

A mother said, "I prayed to God and found in my heart the power to forgive a deep injury." What could be a greater blessing than the power to forgive those who have willfully injured you? We must forget our own blunders, as well as the injuries of another. One has said, "Treat yourself as well as you would have others treat you."

Psychologists have found that in comforting those who are grief-stricken it is important to help them forgive themselves. God is loving and patient and merciful to us when we have erred. We must have bad memories and blot out the blunders and mistakes that have been made. "Forgive, and ye shall be forgiven" (Luke 6:37). We cannot ask for ourselves what we are unwilling to grant to our fellow man.

There are minor hurts and irritations. There are betrayals that often bring a feeling of resentment and the suggestion to return hurt for hurt. The saving grace of forgiveness keeps us from trying to get revenge.

There are blows which come to all somewhere along the pathway of life. There may be the unexpected, staggering blow that has for its objective the destruction of its victim. Forgiveness is the power which restores balance, and shields the life from hatred and despair. The ability to forgive a wrong brings into the life a spiritual healing.

It will not permit resentment to remain in the heart.

The Apostle Paul said, "Let all bitterness, and wrath, and anger, and clamour, and evil speaking, be put away from you, with all malice: and be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you" (Ephesians 4:31-32). This is a power which can illuminate every day of life.

A lawyer once remarked that if he could change the marriage vow, he would make it read, "Love, honor, and forgive." Forgiveness has redemptive power, and would save many a home from being wrecked if experienced and practiced in the heart life of each member of the family.

To forgive often leads the person who has done an injury to see himself in a new light. Forgiveness helps us to accept what has been done, take the right attitude, and go on from there to make the best out of what has happened.

A spirit of revenge brings destruction to the higher qualities of life. It eats at the very heart of the physical and spiritual being. Hatred causes one to become his own tormentor. You cannot love without forgiving. And without love, life is not worth living!

EDITORIALS

Continued from page 2

When this has happened to "self," then we are able to avoid the extremes of self-exaltation on the one hand and self-depreciation on the other. Then we can "think soberly, according as God hath dealt to every man the measure of faith" (Romans 12:3).

In connection with the Oxford Convention years ago, Theodore Monod wrote some oft-quoted lines which he called "The Altered Motto":

Oh, the bitter shame and sorrow

That a time could ever be

When I let the Saviour's pity

Plead in vain, and proudly answered,

"All of self, and none of Thee!"

Yet He found me; I beheld Him

Bleeding on the accursed tree;

Heard Him pray, "Forgive them, Father!"

And my wistful heart said faintly,

"Some of self, and some of Thee."

Day by day His tender mercy,

Healing, helping, full and free,

Sweet and strong, and ah! so patient,

Brought me lower, while I whispered,

"Less of self, and more of Thee."

Higher than the highest heavens,

Deeper than the deepest sea,

Lord, Thy love at last hath conquered;

Grant me now my soul's desire,

"None of self, and all of Thee."

THE CHURCH AT WORK

FOREIGN MISSIONS

GEORGE COULTER, *Secretary*

The Elephant and the Hare

She had not lost her liver (courage); neither had she left the elephant to chase a hare (leave a big, important, vital matter to take up some other unimportant matter of much less value).

It was Sunday morning and this old mother wanted the biggest and best there was, so she went to church (followed the elephant, they would say) to fatten her soul, while half the countryside chased the hare at a howling dance about the demons' pot of beer.

After she found the elephant along with the blessing and heart satisfaction that that brings, she took her long walking stick and pushed her paining, wrinkled legs over the mile and a half or so to the little grass hut she called her "home for now." To her horror, curled upon the floor was a long green mamba, awaiting her return, it seemed. (The mamba is a deadly snake with lightning movements, biting backwards.)

Not a soul was about to hear her shout, and then feeble Grandma remembered the elephant she had found at church. Quickly she slammed shut the door and began a holy march about the hut singing a cracked little tune with a mighty, everlasting theme about the name of Jesus.

Around and around Grandma went about her hut until that cracked little tune was heard in the Eternal City and Almighty God sent a messenger to His servant who wasn't given to chasing hares.

Grandma finally understood that the name of Jesus is the stick for conquering every evil thing, and then, behold, she saw her own walking stick in a brilliant, different light. Jesus is the Stick. He is my Walking Stick, for comfort, support, and conquering every evil thing, even this vile, filthy snake.

Grandma opened the door just a wee crack singing, "Jesus is the Stick," and with her common walking stick gave the snake a waking, painful jab. No doubt he swore a fearful oath, and while mad he jammed his head into that wee crack. Grandma shut the door and with her walking stick pounded to a pulp that wicked head, saying, "Now indeed Jesus is my Stick."

When the rabbit chasers came late at night and saw that seven-foot, deadly snake hanging so peacefully upon a nearby bush, they asked, "But, Grand-

ma, where did you get the strength?" Grandma looked at her stick and sang another verse:

To take the name of Jesus is to take great protection.

It causes one to conquer when the enemy draws near.

It is a beautiful name, and has great strength, . . .

When Grandma finished, those rabbit chasers said, "O Grandma, all we hear from you is that name, but anyhow we're thankful for the deadness of that snake."

The black and ancient proverb returns again today, "He who follows not the elephants will soon be chasing hares."—OSCAR STOCKWELL, *Portuguese East Africa.*

EVANGELISM

EDWARD LAWLOR, *Secretary*

Evangelistic Honor Roll

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

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

Church	Pastor	Membership at Last Assembly	Gain
Alabama District			
Mobile Parkview	S. L. Hindman	0	4
Port St. Joe	J. A. Blackwell	11	4
Marianna	D. R. Huff	13	7
Wallace Chapel	Mrs. L. S. Wallace	14	10
Aliceville	F. G. Lawson	16	5
Opelika	W. M. Farr	20	5
Sheffield S.W.	J. W. Lancaster	20	11
Dicks Chapel	F. B. Dicks	21	5
Albertville	C. W. Hodge	23	5
Anniston	W. R. Sessions	23	8
Sardis	W. A. Jackson	26	10
Blountstown	H. Thompson	30	10
Sylacauga W. Side	J. Osborne	35	13
Prichard	H. Oliver	40	11
Dothan	G. W. Ball	41	8

The Department of Evangelism requests your presence at the Conference on Evangelism to be held Wednesday evening, January 3, through Friday evening, January 5, 1962, at the Music Hall, Kansas City.

Mobile Riverside	W. W. Thompson	46	11
Birmingham Ensley	H. H. Hooker	63	12
Alabama City	Mrs. F. R. Miller	66	10
Montgomery	E. Watson	66	14
Birmingham Tarrant	J. C. Reece	75	28
Birmingham			
West End	G. H. Madison	83	12
Shawmut	J. H. King	95	12
Cullman	A. M. Pruitt	106	14
Huntsville First	M. H. Stocks	116	22
Birmingham First	R. C. Johnson	288	28

Arizona District

Sierra Vista	T. L. Goble	13	4
Tolleson	D. F. Harvey	16	10
Phoenix Emmanuel	H. E. Wilson	35	9
Phoenix Central	C. F. Sanders	39	12
Tempe	L. W. Kirley	44	10
Tucson Catalina			
Vista	J. C. Price	73	11
Tucson Palmdale	D. Moore	75	20
Tucson Northside	J. F. Cullumber	83	14
Yuma First	F. Reedy	107	13
Phoenix Sunnyslope	P. W. MacLearn	117	17
Phoenix Alzona	B. G. Stillion	147	12
Peoria	V. S. Rushing	171	20
Tucson First	J. H. White	240	18
Chandler	J. D. Wadley, Jr.	254	25
Phoenix First	J. P. Downey	401	25

Northwest District

Toppenish	E. Grobe	13	4
Ellensburg	P. Burkhardt	20	7
Deer Park	R. H. Stukas	35	13
Ephrata	R. Bolerjack	43	10
Kellogg	H. D. Hopkins	52	10
Palouse	H. L. Stickney	60	8
Lewiston Orchards	W. D. Barney	63	9
Coeur d'Alene	J. Hawthorne	135	16
Spokane Valley	J. M. Thomas	139	16
Richland First	C. Knippers	159	22
Yakima First	K. Pearsall	440	30

Washington District

Gettysburg, Pa.	W. Chambers	0	11
Oakmont, Md.	C. Kemper	0	12
Henderson, Md.	C. Voshell	22	9
Shippensburg, Pa.	W. Turner	31	10
Congress Heights, Wash., D.C.	W. Summers	60	11
College Park, Md.	N. E. Hightower	74	13
Marley Park, Md.	D. W. Albright	98	26
Hanover, Pa.	J. L. Parry	106	12

SERVICEMEN'S COMMISSION

PAUL SKILES, *Director*

Discharged

I am going home next week for discharge from the air force. I have certainly appreciated the literature I have received from the Nazarene Servicemen's Commission while I have been in the military service. It has been a great spiritual blessing to me and some of my buddies who have chanced to read it. Keep up the good work that you are doing.

I know I speak for others as well as myself when I say, "God bless you wonderful people in the faithful work you do."—WAYLANE R. SPAULDING.

Thank you so much for all the Nazarene papers you sent me while I was in the air force. They meant so much to me. I thank God for the Church of the Nazarene and our fine Publishing House and staff. Thank you again, and keep

up the wonderful work. The fellows need good Christian literature. I am now a civilian serving God in one of our churches in California. May God's blessings be upon you.—DALE BROWN.

Letter of Thanks

I have just finished reading my last copy of the *Herald of Holiness*, and while reading I thought no other time would be more appropriate to write a letter of thanks to you and the church to which I belong for the literature I do enjoy reading. It has been a blessing to read, and it surely has been a faithful mail-piece during my seventeen years of army life.

Accept my thanks again for the *Herald*, the *Conquest*, etc. I do appreciate the effort each of you puts forth to get this mail to our service personnel. May God bless each of you.—LOWELL WALKER.

MINISTERIAL BENEVOLENCE

DEAN WESSELS, *Secretary*

From the Midwest comes this letter of gratitude:

"One among the greatest blessings that come to the children of mankind is to be remembered.

"The reward will not be only to those remembered, but to those who think of others, and take the time and trouble to drop a note of encouragement. They will not be forgotten by our Heavenly Father. Please accept the deep sense of appreciation due all those who think of us who are on the retired list." The above letter was written by the wife of a retired elder who has given eighteen years of service. His ministry was unusually blessed of the Lord. He served gladly and faithfully, working on the side to help with his support. Then his health failed and he was forced to retire. Your dollars, given gladly and with love, have helped him to live comfortably. His most recent letter says:

"May we say with David, 'Surely goodness and mercy shall follow me all the days of my life.'"

DISTRICT ACTIVITIES

New Mexico District Assembly

Amidst an atmosphere of glory and victory the New Mexico District Assembly enjoyed one of its most glorious gatherings. It began with a masterful message by Dr. V. H. Lewis, presiding general superintendent. The heavenly level carried through the pastors' reports and the inspiring and challenging news from Pasadena Nazarene College representatives, Dr. Oscar J. Finch, Dr. Shelburne Brown, and Dr. J. Wesley Mieras.

The thrilling report of our beloved district superintendent, Dr. R. C. Gunstream, showed 295 received into mem-

bership by profession of faith, and a net increase of 249—or a gain of 1 for every 8 members on the district.

The grand record revealed by retiring church schools chairman, Rev. Harold Morris, showed an average Sunday school attendance of 3,728 and an enrollment of 6,149. The sixteenth and final report of a wonderful layman, Ivy Metcalf, as district treasurer, showed a total giving of \$422,030.

A climactic peak was reached in the sacred and hallowed atmosphere of the ordination service, with the following receiving elder's orders: Stanton L. Kirby, John K. Abney, John M. Power, Jr., Willdon M. McLean, and Donald D. Johnston.

A different and benedictory closing sent us back to the harvest fields for another year of expected gains.—JOHN E. MAYBURY, *Reporter*.

Annual N.Y.P.S. Convention British Isles North District

On Saturday, May 27, our young people gathered from the societies throughout Scotland, northern Ireland, and northern England, in the main auditorium of the Sharpe Memorial Church in Parkhead, Scotland, for the annual convention.

Rev. Brian L. Farmer, district president, presided, presented his sixth annual report, and was re-elected with a unanimous vote.

As the business session proceeded, it was clear that "Institute," seasonal rallies (consisting of visitation, recreation, and worship), and our newly formed "George Williamson Trophy" (which fosters competition between societies and makes each one an integral part of the district society) had encouraged and stimulated the work throughout the year.

Reports were received from our twenty-two societies, with special music including a choir number, "His," and a solo number, presented by members of the Parkhead society. Each young Nazarene present was challenged to higher heights of effort for the new year, and of personal experience and responsibility that "others" might be "His."—AGNES WILSON, *Reporter*.

Abilene District Assembly

The fifty-third assembly of the Abilene District met May 10 and 11 at Abilene, Texas, with Dr. Hugh C. Benner presiding.

A camp meeting atmosphere prevailed, and the Spirit-anointed messages of Dr. Benner challenged the hearts of all to engage in a greater effort to win souls to Christ and promote scriptural holiness.

The Abilene District became a "10 per cent" district, giving \$75,453 for General Budget and specials; total giving for all purposes was \$752,864. The churches reported receiving 344 members by profession of faith, and a net gain in membership of 185.

A wonderful spirit of optimism and unity exists on the district under the leadership of Superintendent Raymond W. Hurn. A good love offering was presented to Brother Hurn, who has just completed the first of a three-year call

as district superintendent. Rev. and Mrs. Hurn and their daughters are loved and respected throughout the Abilene District.

The assembly and conventions were held in Abilene First Church, with Rev. Wayne Gash and his fine people as hosts.—DWIGHT J. BOLTON, *Reporter*.

Canada West District N.Y.P.S. Convention and Retreat

The Nazarene youth camp at Olds, Alberta, in the Canadian foothills was the setting for the Canada West District N.Y.P.S. convention and youth leaders' retreat, May 20 to 22. Pastors, presidents, and delegates from almost every area of the prairie provinces joined in an inspiring fellowship. As campers worshipped in the "Chapel in the Pines," with perfect weather, God's presence was wonderfully felt.

Rev. Charles J. Muxworthy, General Council representative for the British Commonwealth, was the special speaker. With a warm spirit of understanding for youth, he challenged to deep, committed lives. Perhaps there was no more impressive moment than, as he finished a fireside message on "Spiritual Astronauts," the satellite Echo was seen racing through the circle of dark sky visible above the chapel.

Rev. Billy Crane of Knoxville, Tennessee, was soloist and song leader, and he made a great contribution to the spirit of the Retreat.

The report of the district president, Rev. Ronald L. Borden, indicated progress in every area of district youth work. He was re-elected for his second year.

From the opening outdoor barbecue to the concluding recreational activity, the gathering was one to be enjoyed and remembered for the blessing of God and the wholesome fellowship of Nazarene youth.—WILLARD B. AIRHART, *Reporter*.

Northwestern Ohio District N.Y.P.S. Convention

The second annual N.Y.P.S. convention of the Northwestern Ohio District was held on May 5 at First Church, Lima, with District President Robert Milburn presiding. Rev. John Swarcngen spoke on behalf of our Olivet Nazarene College.

Among the many visitors present were Rev. and Mrs. Roy Norris; Evangelist Jay Budd; Evangelist Donald Keith; Rev. Walter Graeflin, district president for Northeastern Indiana; Rev. Wesley Poole; Mr. Paul Skiles, general N.Y.P.S. secretary; and Rev. Lyle Prescott, missionary.

District President Robert Milburn was re-elected with a nearly unanimous vote. Other officers elected were: Verl Ballmer, vice-president; Robert McNeely, secretary; Gene Anspach, treasurer; young adult representatives to the council, James Davis and Dale Wasson; teenage representatives, Janet Maish and Noel Whitis, Jr.; Fellowship directors, juniors, Mark Moore; teens, Dean McAdams; and young adults, Robert Sumner.

There were 277 present for the con-

vention, and all appreciated the messages of our special speaker, Rev. Lyle Prescott.

Olivet Nazarene College scholarships were awarded to: Mary Dillinger of Findlay Summit, Connie Martini of Lima Grand, Linda Miller of Sidney, and Janet Sylvia of Toledo Douglas Road.

For the closing session of the convention 260 teens, parents, and youth leaders attended a banquet in honor of the graduating seniors of Northwestern Ohio. The newly elected officers were installed by District Superintendent Carl Clendenen. The banquet was presided over by Tim Spackey, one of the honored graduates, with special music by Misses Janet Maish, Janet Sylvia, and Sharon Bresette. The closing message by Brother Lyle Prescott was a thrilling challenge to all those present.—*Reporter*.

British Isles South District Assembly

The eighth assembly of the British Isles South District was held in the Dewsbury Road, Leeds, Methodist Church, May 20 to 23, under the leadership of Dr. G. B. Williamson, general superintendent.

The N.F.M.S. convention was held on Saturday morning, with the district president, Mrs. J. B. Maclagan, in charge. The devotional message was given by our missionaries from Peru, Rev. and Mrs. S. Heap. The re-election of the officers indicated a spirit of unity and confidence in our leaders.

On Saturday afternoon the N.Y.P.S. convention was held under the leadership of District President J. R. Rigby. His re-election, with an almost unanimous vote, was a fitting tribute to his leadership during the past two and one-half years. The trophy, "Rev. J. B. Maclagan Shield," was won by the Fenton church.

Saturday evening found a fine congregation present to hear of the progress and program of the Sunday school, and a helpful discussion under the leadership of Miss M. R. Millbank. The host church, Dewsbury Road, were the proud winners of the "Sunday School Shield." Dr. G. B. Williamson brought a wonderful address.

Monday morning saw over two hundred delegates and about eighty visitors present for the opening of what proved to be a wonderful assembly. After a fine devotional message, Dr. Williamson called the assembly to prayer. As all the pastors knelt at the altar, the presence of the Lord was very real in a wonderful spiritual atmosphere. The wit and wisdom of our presiding officer quickly endeared him to all those in the assembly.

An outstanding feature of the assembly was its strong international flavor. In addition to the pastors and delegates from England and Wales, there was a strong Irish brogue to add to the interest. Rev. J. McLeod, secretary of the northern district, was a visitor; also friends from Australia and Barbados were introduced, and it was a pleasure to have with us two American servicemen and their wives.

On Monday afternoon the assembly

was thrilled to see and hear Rev. Jerry Johnson and three German pastors. Their testimonies and the singing of a quartet were a blessing to all. Dr. and Mrs. David Hynd and Miss M. Skinner, missionaries from Africa, visited in the assembly on the closing day.

The high lights of the business sessions were the reports of District Superintendent J. B. Maclagan; the college principal, Dr. Hugh Rae; and the pastors. The report of the district superintendent indicated the past year had been one of challenge, with a prevailing sense of victory and God's guidance. Superintendent Maclagan was re-elected for another year, with over two hundred votes cast.

The report of the college president was well received, and the assembly enthusiastically expressed its appreciation for the fine work done by this integral part of the church here in Britain.

Pastors' reports were given along with the other business, and the predominant factor of these reports was that fourteen pastors had changed their location during the year. Tribute was paid to the faithful and fruitful ministry of Rev. A. L. Baxter of Watford, who reported his retirement.

The re-election of the district officers and the advisory board was an indication of the confidence of the assembly in the ability of these men.

The business session on Monday was followed by a wonderful gospel service in which fourteen souls responded to the altar call.

The climax to a great assembly came in the ordination service on Tuesday, when A. R. G. Deasley, P. W. Gentry, and J. B. Reid were elected to elder's orders.—L. G. HANDS, *Reporter*.

THE LOCAL CHURCHES

Winchester, Kentucky—Recently our church enjoyed a good revival meeting with Evangelist H. B. Garvin as the special worker. We appreciated the ministry of Brother Garvin, and God blessed in giving several seekers at the altar. Brother Garvin was given a call to return.—CHARLES HATFIELD, *Pastor*.

Youngstown, Ohio—"How Great Thou Art!" seemed to be the feeling towards God by our people as we closed the best revival the Boardman Church has ever had. We had emphasis on a different age-group with fine co-operation each night of the meeting, closing out the revival with a record night and ninety-five present. God crowned the meeting with many seekers for salvation and sanctification, and used the ministry of our wonderful workers, Rev. H. V. Kyer and Jim Bohi. Many of our young people found Christ as personal Saviour. Brother Kyer's Spirit-inspired messages and Brother Bohi's wonderful singing were an inspiration to all.—RALPH M. PARRY, *Pastor*.

Evangelist Carl H. Kruse and wife write that they have an open date, August 1 to 13, which they will be glad to slate as the Lord may lead. Write them, 503 N. Redmond, Bethany, Oklahoma.

Decatur, Alabama—Since our coming here to pastor First Church ten months ago, God has blessed and given us seekers every Sunday except six. We have received seventeen members into the church, nine of these during the recent revival with Rev. J. A. Biggs as the evangelist, and Ralph and Joann Dunmire as singers and musicians. These are wonderful workers. The Lord gave a good number of seekers, and new friends for the church. Our Sunday school is running nearly fifty above what it was one year ago. Our people have proved their love for us in many ways, giving us a four-year call, and recently a set of tires for our car. We are in the process of refinancing the church through sale of bonds. If you have friends coming to Decatur, write us (415 Tenth Avenue, S.W.), and we'll be glad to contact them.—WALLACE BELL, SR., *Pastor*.

Sunday School Evangelists Lyle and Lois Potter report: "Our spring Sunday school tours and conventions were on eight districts. Fourteen thousand miles of travel brought us through floods, tornadoes, ice, and snow, and how grateful we are for God's protection and blessing! We served as speaker and workshop leaders in regional convention work with the staff of the Department of Church Schools. What a privilege to be associated with such a dedicated and spiritual group! We toured the Alabama, Virginia, New York, Maine, and New England districts. It was a real joy to be the speaker at the New England District N.Y.P.S. convention, and the response of this great group of young people was thrilling. We held local church conventions for Wollaston First (E.N.C. campus), Massachusetts; Nashville College Hill (Trevecca campus), Tennessee; Frederick, Maryland; Ashland First, Kentucky; Seymour First, Indiana; and St. Paul's Church in Kansas City, Missouri. We have been gratified by the enthusiastic response shown by laymen, pastors, and district superintendents to the challenge of winning souls and building the Kingdom through the Sunday school. 'Evangelism First' through the Sunday school is becoming a reality."

Scalp Level, Pennsylvania—There was a good spirit throughout our recent revival with Evangelist George C. Sherry, and seekers at the altar almost every night. Brother Sherry preaches the old-fashioned truth in a humble way, fasts, and carries a burden for the church. We appreciated his ministry with us. This is a mining town—and no work. Although our members are not working, God is helping us. We had been praying for a bus in order to bring our people to the services, since our revival last fall when Sister Lillian Wilson was with us and saw the need. God heard and answered, and on the last Saturday night of our recent meeting, Rev. Chester DeMint, pastor of our Pleasant Valley Church in Dayton, Ohio, drove a bus over and said it had been donated by members and friends of his church. We thank God for this answer to prayer; it will mean much to the people of our church.—DWIGHT S. BUCHANAN, *Pastor*.

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"SHOWERS of BLESSING"

Program Schedule

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

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White River, South Dakota—On Sunday afternoon of May 21 our church was the scene of a double dedication service. We dedicated a beautiful clock given by the church members and friends as a memorial in memory of Grandma Hanson. Two of her favorite hymns were sung and our pastor, Rev. Harry Lawyer, gave the tribute to her. Then the new basement under the church was dedicated, with the pastor telling of the sacrifice which made the building possible so as to have the needed space for classrooms. Mayor Eugene Olsen gave an appropriate speech as to the improvement to the town and community. Two of the trustees assisted in the laying of the cornerstone. Visitors were present for the occasion from Kadoka and Norris, South Dakota, also from Sidney, Nebraska.—Mrs. HAROLD CRITCHFIELD, Reporter.

Rev. Asa Sparks writes that he is moving from Waynesburg, Pennsylvania, and is available for revival services after August 1. He will be glad to go as the Lord may lead. Write him at his new address, 68 Lester Avenue, Nashville, Tennessee.

Tiffin, Ohio—A good zone rally was held in First Church recently with 323 present, and the attendance banner going to the Fremont church with 63 present. Rev. Elbert R. Speckien, outgoing zone president, was in charge. The new zone president is James Kizer II. We had 228 present in our local church for the Sunday school on Mother's Day. Morning worship was attended by 188, with 31 received into church membership. A beautiful baptismal font was dedicated; it was a gift to the church by Mrs. John Kerschner as a memorial to her late husband. The Mother's Day sermon was given by Rev. Richard Veach, who will attend our Olivet Nazarene College this fall.—A. E. PUSEY, Pastor.

Lake City, Florida—Recently our church had a very good revival meeting with Evangelist Ellis Blythe. His sound, Biblical messages were fruitful in the meeting, and afterward as well. The church was helped, some new folks were reached, and a number were sanctified wholly. We appreciated the fine work of Brother Blythe in the good preaching, and the burden he carried for the meeting. God is blessing the work at Lake City.—THOMAS REAM, Pastor.

Augusta, Georgia—Recently First Church had one of the best revivals of its history. Rev. Ben Marlin was the evangelist and our own pastor, Rev. Paul Barnes, had charge of the singing. We had morning and evening services each day, and God blessed in a wonderful way. Good crowds attended each service, with seekers at the altar each night; more than fifty people received help from God during the meeting. God is blessing our church and we are making plans for a new building soon.—D. W. GRAVES, Secretary.

THE BIBLE LESSON

By J. W. ELLIS

Topic for July 23:

Mary and Martha: Friends of Jesus

SCRIPTURE: Luke 10:38-42; John 11:1-44; 12:1-8 (Printed: Luke 10:38-42; John 11:1-5; 12:1-3)

GOLDEN TEXT: *She saith unto him, Yea, Lord: I believe that thou art the Christ, the Son of God, which should come into the world* (John 11:27).

This is Mary, Mary, "not contrary." She could be called Prayer-Meeting Mary, or Churchgoing Mary, or Quiet-in-the-Corner-Where-You-Are Mary. Whenever the gates of the Temple were opened, she was there, accompanied by quiet composure. So poised was she that it was rumored around that she was a rather untidy housekeeper. How could one keep house and be to church on time and look spick-and-span and cool and calm?

Mary was a single girl, as was her sister, Martha. Not that they were against marriage or anything like that, but it appears most of their time was taken up caring for their brother. You remember him? Lazarus. Sort of a sickly type fellow. He died once. Then Jesus came. So later on he died again. But in the meantime he was known throughout the area as the fellow Jesus raised from the dead.

Both of the sisters got along well with Lazarus, but had their moments of misunderstanding between themselves. This was as natural as running water. For example, Martha was known around the town as Miss Get-It-Done, and I'll-Go-to-Church-When-the-Dishes-Are-Done, and Miss Dustcloth. Fine girl she was, no doubt about it. Religious too. But not until everything was neatly stacked away.

Strange thing about these two girls and their brother. In spite of the condition of Lazarus and the differences of the sisters, Jesus loved to stop at their home. One would think that such confusion would reign that He would avoid them as much as possible.

But no. They were His friends. And methinks I know why. In the trio, He saw all of us. Take Mary, for instance. She wanted to let everything go and worship at the feet of Jesus. And do

not we? Take Martha. She wanted to worship also, but so many things had to be done first. Ah, that speaks to me! And Lazarus. There is about all of us someone who needs our healing care.

Despair not, friend of mine, for Jesus loved each of them! Quiet Mary. Busy Martha. Sickly Lazarus.

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.

Deaths

PHILIP BLEVINS, age seventy-five, died May 8 at his home near Middletown, Ohio. He was a faithful member of the Church of the Nazarene and, so long as his health permitted, attended the services regularly. He is survived by his wife, Mattie; two daughters, Mrs. Celena N. Few and Mrs. Myrtle Cox; and two sons, Fred and Robert. Memorial service was held in the Middletown church with the message by Rev. M. E. Clay, former pastor and now district superintendent, assisted by Rev. P. Theall, pastor. Burial was in Woodside Cemetery.

MRS. LAURA B. BROOKS, age seventy-eight, died May 12 in a hospital in Arkansas City, Kansas. She was a member of the Winfield Church of the Nazarene, and strong financial supporter of God's work. Her husband preceded her in death. Funeral service was held in Winfield, conducted by her pastor, Rev. Ralph E. Shafer, with burial in Highland Cemetery.

MRS. NONNIE E. (SNOW) BAITY was born December 8, 1900, at Norfolk, Virginia, and died May 21 in New Orleans, Louisiana. In 1922 she was married to Art F. Baity. He survives her; also a son, Jim C.; her ninety-year-old mother; and three sisters. She was converted in a great tent meeting held in Savannah, Georgia, and later when the family moved to Houston, Texas, they became members of the Denver Church of the Nazarene; and upon moving to New Orleans they joined the Central Church there. Funeral was conducted by her pastor, Rev. M. M. Snyder, assisted by their former pastor, Rev. Art L. Payne.

FLOYD H. COON, age fifty-five, died May 17 in a hospital in Winfield, Kansas. He and his wife and family attended the Winfield Nazarene Sunday school. Funeral was conducted by the Nazarene pastor, Rev. Ralph E. Shafer, and interment was in the Memorial Lawn Cemetery.

W. W. McALLISTER, age eighty-five, died at his home near Mena, Arkansas, on March 11, after an illness of more than two years. He was converted and sanctified early in life, and was faithful until death. He was a member of the Mena Eastside Church of the Nazarene. He is survived by his wife, Elizabeth; four daughters: Mrs. Ellis Posey, Mrs. Marvin Hart, Mrs. Grady Earls, and Mrs. Porter Shirley; also a son, Cecil. Funeral service was conducted by his son-in-law, Rev. Grady Earls, a Methodist minister, assisted by Rev. George Lankford, pastor of Mena Eastside Church of the Nazarene. Burial was in Pinecrest Memorial Park, Mena.

MRS. LILLIE JANE CLOUSE, age ninety-eight, died May 15 in Winfield, Kansas. She was a long-time friend of the Church of the Nazarene. Her husband and two daughters preceded her in death. At the request of her son, Lee, a member of the Winfield Church of the Nazarene, funeral was conducted by his pastor, Rev. Ralph E. Shafer, assisted by Rev. William Nichols of the Augusta, Kansas, First Christian Church, in the Dunsford Chapel in Augusta. Burial was in the Augusta Elmwood Cemetery.

MRS. ALFRED BUTTERWORTH (nee Mary Louise LaCarte) of Lowell, Massachusetts, died April 3, after a long illness. She was born in Angus, Ontario, Canada, in 1878, and came to the U.S.A. as a young woman. She was united in marriage to Alfred Butterworth in 1900. When the Church of the Nazarene was organized in Lawrence, Massachusetts, she became a charter member and served for a long period as Sunday school superintendent, missionary president, Sunday school teacher, etc. She had a constant concern for lost souls. She transferred her membership to the Lowell church in 1952. She is survived by her husband; a daughter, Mrs. Ernest R. Bradley, with whom she lived; and a son, A. Vernon. For more than twenty years she had been a semi-invalid, and bedfast most of the time for the past five years. Funeral service was held at First Church of the Nazarene in Lowell with Rev. Stephen W. Nease, in charge. Burial was in Walnut Grove Cemetery, Melhuon, Massachusetts.

Announcements

RECOMMENDATIONS

I recommend Rev. Lee H. Ensey for revival work in our church. He was reared in a parsonage, his father having served in the pastorate for over forty-five years in Texas and Oklahoma. Brother Ensey has been a minister for twenty-eight years and an elder for twenty-five years. He has conducted over two hundred revivals and twenty-one camps, taking him through forty-two states. He has been a special speaker at youth camps, holiness conventions, and Bible conferences throughout another holiness church. He and his wife, Lavone, are now living at 2094 "F" Street, San Bernardino, California. They have one son who is married and teaching in the Bloomington School District.—Nicholas A. Hull, Superintendent of Southern California District.

Miss Helen Greenlee, well-known song evangelist, has recently been united in marriage to Mr. Donald J. Kelly, who is also a very fine musician and singer. They make an outstanding team and I would most certainly recommend them to our churches anywhere. Contact them, Route 2, Humeston, Iowa.—Harold Daniels, Superintendent of Illinois District.

I recommend Rev. George A. Gains for revival work in our church. He has presented the gospel to tens of thousands in the armed forces under the sponsorship of the Christian Business Men's Committee. He has preached to thousands in Youth for Christ rallies in America: in St. Louis, Missouri; Cleveland, Ohio; etc. He has been a pastor, superintendent, and evangelist for twenty-five years, and is a dynamic and fearless speaker. He and his wife and teen-age daughter reside at 10615 Meads Avenue, Orange, California; they also have two married sons.—Nicholas A. Hull, Superintendent of Southern California District.

WEDDING BELLS

Miss Joyce Ward and Joel H. Pearson, Jr., both of Boone, Iowa, were united in marriage on June 15 at the Nazarene parsonage in Boone with the pastor, Rev. L. L. Watters, officiating.

Miss Patricia Ann Birdwell and Mr. Cecil Garner of Palmer, Tennessee, were united in marriage on June 3 in Palmer Church of the Nazarene with Rev. Lynn Casseday, pastor, officiating.

Miss Virginia Ruth Davis and Rev. LeRoy Davis were united in marriage on June 2 at the Church of the Nazarene in Manchester, Tennessee, with Rev. Clyde Davis, father of the bride, officiating.

BORN

—to Ronald and Neva Beech of Leavenworth, Washington, a daughter, Lynette Alene, on June 12.

—to Herbert and Betty (Langdon) Conrad of Bourbonnais, Illinois, a daughter, Jodi Sue, on June 3.

—to Rev. and Mrs. Clint Mitchell of Miami, Oklahoma, a son, Curtis Clinton, on June 2.

—to Daniel C. and Joyce (Garrison) Smith of Tulsa, Oklahoma, a daughter, Diana Joyce, on May 23.

SPECIAL PRAYER IS REQUESTED

by a Christian man, only recently saved, in Canada, that God may undertake for him in his business—He is much disturbed over poor business and seeing non-Christians prospering so much;

by a Christian brother in Ohio that a gracious revival in their local church may help to solve the problems there, and that the spirit of revival may continue in his own heart;

by Nazarenes in Indiana as to the work situation for a lady friend, and the salvation of her family—for "our own folks" that they may attend Sunday school and church—"my own sisters and brothers" in Tennessee—that two ladies may have steady work at the factory where they are employed.

Nazarene Camp Meeting

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. Weithafer, secretary, 708 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 mis-

sionary 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.

July 22 to 30, Pittsburgh District Camp, at Alameda Park, Butler, Pennsylvania. Workers: Rev. J. A. McNatt and Rev. Mel-Thomas Rothwell, preachers; Professor Ray Moore, singer; Pennsylvania Holiness Band, last week end of camp; Rev. and Mrs. Clifford Church, missionaries. Rev. R. B. Acheson, district superintendent. For information write Camp Management, Box 367, Butler, Pennsylvania.

July 24 to 30, Florida District Camp Meeting at Suwanee Campgrounds, three miles north of White Springs, Florida, on U.S. Hiway 41. Workers: Dr. E. D. Simpson and Dr. Lyle E. Eckley, preachers; James and Rosemary Green, musicians and singers. Dr. John L. Knight, district superintendent. For information write Rev. Don Newell, Route 1, Nazarene Campground, White Springs, Florida.

July 28 to August 6, Eastern Michigan District Camp, at District Center, four miles west and four miles north of Howell, Michigan. Workers: Rev. Paul Stewart and Rev. John Nielson, preachers; Professor Ramon Unruh, singer; Mrs. P. L. Liddell, children's worker. (Howell airport within five miles of grounds.) Dr. W. M. McGuire, 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. McNatt and Rev. George Brannon, evangelists; Leon and Marie Cook, singers. For further information write Rev. W. T. Johnson, district superintendent, 7313 S. Douglas, Oklahoma City 9, Oklahoma.

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

August 4 to 13, Washington and Philadelphia districts camp meeting, North East, Maryland (one-half mile above Route 40). Workers: Rev. Harold Daniels, evangelist; Dr. W. T. Purkiser, Bible expositor; Rev. Eugene Stowe, youth worker; DeVerne Mullen, singer; Rev. Joseph Penn, missionary; Mrs. Wm. Snyder, children's worker; Mrs. Grace Bertollet, 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
Southwest Indiana July 26 and 27
Wisconsin August 10 and 11
Missouri August 17 and 18
Houston August 23 and 24

G. B. WILLIAMSON:
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:
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:
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:
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

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 (% 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 % 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 % 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.

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

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

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

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

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

**Government Cancels
Parade Permit in Costa Rica**

SAN JOSE, COSTA RICA (MNS, April 16) —Protestant Christians here, in the midst of a united evangelistic crusade, charge that their constitutional freedoms have been seriously violated as a result of intervention in government by the Roman Catholic church.

Latest event in a growing controversy has been government cancellation of a permit granted in February for an evangelical parade to be held today in this capital city. Protestants say the Catholic church has admitted in official published statements its manipulation in revocation of the parade permit.

As a result of the government's action, evangelicals on April 15 brought suit against the president and the minister of government, charging illegal cancellation of the parade.

**N.A.E. Authorizes
Theological Study Unit**

GRAND RAPIDS—The nineteenth annual convention of the National Association of Evangelicals has authorized establishment of a theological study committee composed of leading evangelical scholars.

This action was taken by the N.A.E. board of administration after Dr. George L. Ford, executive director, had called on evangelical schools to "release men of scholarship from heavy teaching loads at least for a period of time so that they can convey to others the understanding they possess of the theological issues today."

Earlier, Dr. Carl F. H. Henry, editor of *Christianity Today*, chided the N.A.E. for intellectual neglect and urged the group to sponsor scholarly studies in theology, evangelism, and social ethics. (EPS, Geneva).

**Churches Are Challenged
by 1960 Census Facts**

In a nation where one person in five changes his address every year, and where rural population is declining while suburban growth has more than doubled, the churches have to revise their whole approach to their ministries. This, delegates to the "Conference on the 1960 Census and the Churches" were told, involves making use of the cold facts revealed in the last national census.

Concrete needs, delegates agreed, are more church programing for teen-agers and an expanded ministry to those over sixty-five if people in each "exploding" age-group are to be reached. The "great reservoir of manpower" among middle-aged people should also be tapped in the service of the church, delegates were told. (RN)

the **A** *answer corner*

Conducted by W. T. PURKISER, Editor

Could we as Nazarenes be drastically wrong when we have our district dinners where they sell alcoholic beverages?

No doubt but that preference would be given to places which do not sell alcoholic beverages. There may be a few such left. It is getting any more, so far as liquor is concerned, almost as Paul put it, "I wrote unto you in an epistle

not to company with fornicators: yet not altogether with the fornicators of this world, or with the covetous, or extortioners, or with idolaters; for *then must ye needs go out of the world*" (I Corinthians 5:9-10).

Why is it that they don't kneel in church to pray any more, not even in prayer meeting? Is this just a difference between city churches and the rural or small-town churches?

I am not sure that there is any universal practice in this regard. We kneel to pray on Sunday mornings in the church in which we have our membership, and also in prayer meeting; and we stand to pray, generally, in the Sunday evening service. There seems to be no posture prescribed in scripture for prayer. At least, both standing and

kneeling are mentioned. The only principle I think I could suggest would be that the posture chosen should be that possible to the largest number of the congregation. I'm not sure kneeling for prayer is of great advantage if any large proportion of the people are not able to join.

What does Article 602 mean in the Manual?

It means what it says. Church properties are dedicated to Kingdom-building activities. But it seems to me it would be reading into this something which is not there to suppose that it prohibits fellowship gatherings or serving refreshments in Sunday school annexes. Some-

how I have never thought of eating as "recreation" or "entertainment." Perhaps it is. But maybe this is another one of those areas where it is wise to "let every man be fully persuaded in his own mind" (Romans 14:5).

I have gone to church regularly for many years, but now I have a new baby, and the doctor has told me to keep her home until she has her shots. She almost died at birth although she is doing well now, for which I am very grateful. My friends and the pastor think I am wrong to miss church services for this reason. Who is right? Should I listen to the doctor or to our pastor?

If your church attendance in the past has been as faithful as you say, I am sure your friends and pastor will be sympathetic while you take care of the new life God has entrusted to you. If they have not seemed understanding, perhaps it is that they have not been

given all the facts. They just don't want you to miss out on any more than is necessary. You will want to rear your child for God, and to do that you'll need the church and you'll need to be at your very best spiritually.

I do not want to be critical, but what do you think of the preaching some of us listen to each Sunday? We go to church to be helped and encouraged, but we hear so much of the terrible world conditions and are told that we may be blown to bits any time, and the gloomy outlook until we go away feeling as though we had been to a funeral. The Bible says, "Preach the word." What do you say?

The first thing I say is "Amen" to your last suggestion. Of course, the Word does speak of "signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; . . . men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken." But it goes right on to say, "And when these things *begin to come to pass*, then look up, and lift up your heads; for your redemption draweth nigh" (Luke 21:25-28). It would be a very great mistake to preach the first part of

this and other similar passages without climaxing with the glorious message of the last part.

Hobbies, even good hobbies, can be ridden to the detriment of the spiritual life of a congregation. A preacher who strives for a Biblical ministry will not neglect any theme of Scripture, and will attempt to keep his emphasis in proportion to the Word of God. This means that prophetic themes will come in for attention, but always in balance, and always with the scriptural stress on the return of the Lord as the Christian's blessed hope, not his dire doom.

By
Clyde Golliver
Missionary, Chiclayo, Peru

WHY didn't you tell me before?

"GOSPEL Announces the Lambayque Tidal Wave" was the title of the article that caught his eye. "That's strange," he mused as he began to scan the article hurriedly. In his quest to learn more about the Bible's relation to such current events he took the secular magazine to a friend whom he knew to be an evangelical. After showing him the article he asked if the Bible really did foretell such events.

"Why, of course," was the answer, "the Bible tells us of many things that are to come." And on he went expounding the weightier things of the Lord until the man, moved by the power of God's Word, said, "Why didn't you tell me before?" The man was so taken by the authority of God's Word that he bought a Bible from his friend. Then he went and told another friend about it and he came and bought a Bible. Afterwards the second friend told another friend and he too came and bought a Bible. That's evangelism!

As I heard the young man relate his story I was struck by the words his friend had directed to him—"Why didn't you tell me before?" Quickly there flashed through my mind the picture of a different situation, one where a person hearing for the first time the message of God's saving grace says to the friend who just told him, "Why didn't you tell me before?"

Do you suppose that if we were to take the opportunity to testify to some of our friends they might turn to us and say, "Why didn't you tell me before?" Could it be that we are passing up our opportunities? Could it be that we are guilty of letting some go out into eternity without ever having heard the message of the gospel?

"Why didn't you tell me before?" God help us to search for, recognize, and take opportunities to tell others about Christ.

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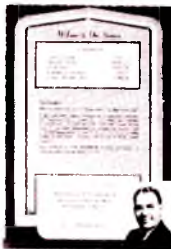
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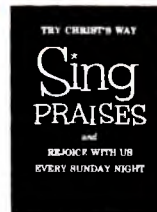
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