

Herald of HOLINESS



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"An Adventure in Christian Living"

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EDITORIALS

By W. T. PURKISER

Christian Perfection and the Problem of Infirmity

What strikes many people in the religious world today as quite impossible is the suggestion that anything human should be perfect. Some of the most bitter attacks on the doctrine of entire sanctification are directed at the idea of perfection. It seems like either madness or sheer presumption to speak of anything in the finite and human realm as "perfect."

This is in spite of the fact that the Bible does often use the term in relation to man's place before and experience with God. Noah was "perfect in his generations" and in his walk with God (Genesis 6:9). Abraham was commanded to walk before God and be perfect (Genesis 17:1). To the people of Israel it was said, "Thou shalt be perfect with the Lord thy God" (Deuteronomy 18:13). Job was three times declared to be a perfect man (Job 1:1, 8; 2:3). The Psalmist exhorts to "mark the perfect man, and behold the upright: for the end of that man is peace" (Psalms 37:37).

In the New Testament, Jesus commanded perfection (Matthew 5:48), and prayed for it for His disciples (John 17:17, 23). Paul disclaimed resurrection perfection (Philippians 3:12), but placed himself among those who *are* perfect in another

and quite real sense (Philippians 3:15; I Corinthians 2:6). The writer to the Hebrews taught perfection (Hebrews 6:1; 10:14), as did James (1:4; 3:2), Peter (I Peter 5:10), and John (I John 4:17-18).

At least part of the problem comes because we often have a wrong notion of what perfection means. We tend to think of the perfect in Greek and philosophical terms: that which is absolute, changeless, unimprovable. For the Greeks, a perfect statue or painting or poem would be one which could not be changed in any way without taking away from its perfection.

Quite different is the Biblical idea of perfection. In the Bible, that is perfect which is true to type, what it is rightfully expected to be, the norm for the species or kind. Perfection, for the Biblical writers, is dynamic, living, and growing.

For example, a perfect baby would not be one which did not grow, which never changed. Exactly the opposite would be true. The perfection of a child implies capacity for normal growth. A perfect love would not be love which does not mature, deepen, and become richer and fuller with the passing of the years. Exactly the opposite would be true. Even in the human sphere, love which does not grow and become more deeply rooted in loyalty is fast on the way to indifference, or outright aversion.

A prime example of the Biblical idea of perfection is found in Job, who "was perfect and upright, and one that feared God, and eschewed evil" (1:1). Job trusted God, but what was even more, God could trust Job—so much that He was willing to risk a great deal in a test to find the answer to the question of Satan, "Doth Job fear God for nought?" (1:9)

Job is a clear example of the fact that a person may be perfect in the Biblical sense and yet be impoverished, bereaved, sick, misunderstood, and criticized, and even baffled and confused in his own mind. For Job never did understand why his world tumbled in upon him in blow after blow of misfortune and catastrophe.

But we must see something else in regard to Christian perfection. There is a sharp distinction between infirmities, shortcomings, imperfections, and failures which arise from our *humanity* and the state or acts of sin. Some, in utter confusion,

(Please turn to page 12)



The Cover . . .

Northwest Nazarene College, Nampa, Idaho, is the outgrowth of an educational work begun

in 1913. The college moved to its present campus of approximately fifty acres in 1915. Nampa is an agricultural-industrial community of approximately 18,000 population, located in southern Idaho twenty miles west of Boise, the capital city. The college is accredited by the Northwest Association. Dr. John E. Riley has been the president since 1952.

THE BELIEVER'S PRAYER



General Superintendent Young



OUR HEAVENLY FATHER, this is a new day and we seek Thy face at an early hour before routine activities overwhelm us. Make it a good day of service in which our witness shall be bright and clear.

We seek Thy face for divine blessing and leadership. Our efforts seem so futile unless we have Thy touch upon us. We do not want to go our own way. Unless Thy presence goes before us we shall miss Thy way.

Thou dost know our supreme desire is to be an instrument of Thy grace. We would lead some soul to Thee today. Our own resources are not enough. This case before us now is too hard for us to deal with alone. Sin is too deep and too complicated. Humanity is so frail and prone to evil. But we believe Thy grace is sufficient. Thou didst save us when we were bound by sin and rebellious.

Pour light on this darkened situation. We have tried before to lead this soul to the crisis, but somehow he avoided us when the issues came close. Give us patience and persistence but help us not to delay our efforts. This task is not ours; it is Thine. We are only an agent of Thy redeeming message. Save us from the timidity of slavish fear. Make us bold to do Thy will, but gentle with the struggling soul.

Search our own heart this morning. If there is anything within our life that contradicts our testimony, reveal it to us and we will cast it away even now.

Thou dost know our motives as well as our deeds. We do not seek to win this soul just to appear victorious. We do it for Thee and for this one who is so needy. Keep us constant in our faith and make that faith present tense. We believe Thee now.

In His worthy name. Amen.

The Straight Way

*I asked a farmer, one who knew
The fertile, sun-warm fields, "Oh, how
In such a wideness can you plow
The prairie furrows straight and true?"
He answered then, "I keep my eye
On something that is far and high,
Perhaps a tree against the sky."*

*Oh, in that moment what a bright
And holy-singing wonder flowed
Within my heart! My pilgrim road
Of days and years can be as straight
If only I look trustingly
To One who died upon a tree
And purchased pardoning for me!*

By GRACE V. WATKINS

Telegram . . .

Oxford, N.S., Canada—Rev. Robert F. Woods was elected superintendent at the eighteenth Canada Atlantic District Assembly. District Superintendent Bruce T. Taylor's final report revealed membership stands at 730; total giving was \$83,382; all departments' membership increased; average Sunday school attendance, 1,117. —R. R. Cribbis, Reporter.

Mrs. Bettcher writes that her husband, "Evangelist Roy A. Bettcher, is recuperating marvelously after surgery in Erlanger Hospital at Chattanooga, Tennessee. He entered the hospital on Saturday, June 17, having surgery on June 23. Many prayers were offered in his behalf and he feels that God has answered in a most wonderful way and touched him. He wishes to thank all for their prayers and interest, and asks that they continue to remember him as his strength returns, that he may be useful in God's kingdom in the future as long as God wills he should work for Him."

Pastor James R. Snow of First Church of the Nazarene in Hammond, Indiana, sends word that "the Voice of Christian Radio in Hammond, WYCA-FM, reports that for the past several weeks the General Assembly album's song, 'Pentecostal Fire Is Falling,' has ranked number one in their Telephone Request Hour, with Jay Litten, program manager."

How Much Is a Pup Worth?

By a Dad

How much is a pup worth? A lot more than most parents realize. Pets are an important part of a child's growing up. Just as a child needs love, understanding, food, clothing, and a warm bed, he also needs the companionship that only a pup, a kitten, or some other pet can give.

A child's life revolves around himself and his family. When given a pet with the understanding that it is his full responsibility to look after it, he is learning his first lesson in dependability, understanding, kindness, and leadership.

Just yesterday I was made to realize how important a dog is to a boy. Our youngest son had a little black dog that tagged at his heels for more than seven years. He died three days ago and we had a funeral. We dug a grave in the

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back yard and lowered the little black dog to his last resting place. We erected a marker on the spot, and yesterday I looked at the marker and on it were these words written in my boy's own handwriting: "Joe. The most faithful friend I ever had. Born somewhere in Wyoming, died in Ridgefield."

We have had many funerals like this at our house, for we have had many pets—lizards, turtles, parakeets, cats, dogs, guinea pigs, mice, and horses, to name a few. We have shed a lot of tears at their graves; but it has been worth it.

My oldest son is studying to be a doctor. I wonder if he would be studying medicine had he not started as a small boy doctoring a sick pup. My daughter is training as a nurse. But I wonder if she would have chosen nursing as her profession if she hadn't started as a small girl nursing a tiny, motherless kitten.

Whenever I pick up the newspaper and read about some teen-age boy shooting down a man, I can't help but wonder: Would he have done it had he the companionship of a faithful dog; if he had sat by its side and watched it suffer; if he had seen the life go out of its eyes and watched it quiver and lie very still, and then with his own

hands dug its grave and buried it? Then I shake my head and say, "No, he would never have done it." When I read about some teen-age girl stooping to some cruel deed, I say to myself, "I don't think she would have done it if she had had some helpless kittens to care for when she was just a little girl."

Dogs and cats and other pets are important, not only for the hours of pleasure they bring your child but for the lessons they teach in reliability, patience, unselfishness, compassion, and all other outstanding qualities which go to building a true Christian character.—A. W. F.

MORNING PRAYER

By ENOLA CHAMBERLIN

*Father, may I meet this day,
And everything that comes my way.
With strength and patience. May I go
With head erect whatever blow
May seek to strike me down. May I
By being one with earth and sky,
With mountains, ocean, tree, and
flower,
Find You beside me every hour:
So that, no matter what I meet,
My soul will never know defeat.*

"In the Cross of Christ I Glory"



By **ERIC E. JORDEN**, *Professor of Theology and Biblical Literature, Northwest Nazarene College, Nampa, Idaho*

Now there stood by the cross . . . (John 19:25).

The background for this statement is the closing scene of Christ's earthly life. In one sense, He was forsaken by all; in another, many of His friends were there. One person in particular who saw the end was Mary, the mother of Jesus.

As we think of her standing there, we get a mental picture of the agonies of her soul. She had been warned of this at His birth. Even now she could not fully comprehend Simeon's words, "Yea, a sword shall pierce through thy own soul also" (Luke 2:35). But as she stood "by the cross" she felt only what any true mother would have felt. She may not have understood its meaning, but she knew its reality.

Do we fully comprehend the meaning of the Cross? That is doubtful, but we can, through the Word, listen to what that Cross has to say to us.

The cross of Christ is an expression of *the wickedness of men*. "Him, being delivered by the determinate counsel and foreknowledge of God, ye have



SIN is transgression of the law. Man is not forced to sin. What would happen to God's justice if He punished man for something he was incapable of avoiding?—Howard W. Sweeten.



taken, and by wicked hands have crucified and slain" (Acts 2:23). Christ was "delivered" to wicked men, by the "determinate counsel and foreknowledge of God." Men did not take Him and crucify Him of their own power. As Christ said, "Thou couldest have no power at all against me, except it were given thee from above" (Luke 19:11). His death was a voluntary one, part of a plan of redemption conceived by the Trinity in the chambers of eternity.

Observe also that it was "wicked hands" which slew Him. When you stand near the Cross you see the hideousness of man's sin. The *fact* of the Cross bespeaks the *fact* of man's sin. To admit the one is to admit the other. Both are historical realities.

The Cross speaks to us of *the amazing conde-*

scension of God. In Philippians we read, ". . . and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross" (2:7-8). Christ was "in the form of God," of the same essence or nature as God; yet because He loved, He gave up the glories of heaven which were rightfully His, and "became obedient unto death, even the death of the cross"—the most ignominious death one could die. When the truth of that sacrifice bursts in upon our sin-darkened minds, we can but cry, "My Lord and my God, what love!"

The Cross speaks to us of *a plan of reconciliation*. "And, having made peace through the blood of his cross, by him to reconcile all things unto himself" (Colossians 1:20). And you "hath he reconciled," Paul says, "that were sometime alienated and enemies in your mind by wicked works, . . ." "Alienated and enemies": alienated by the sin of Adam, enemies by our own willful acts.

The justice of God demands the full penalty; but "reconciliation" has been made "through the blood of his cross." The Cross, then, means "peace with God" through our Lord Jesus Christ. "Christ has utterly wiped out the damning evidence of broken laws and commandments which always hung over our heads, and has completely annulled it by nailing it over his own head on the cross" (Colossians 2:14, Phillips*).

They are nailed to the Cross;

They are nailed to the Cross.

Oh, how much He was willing to bear!

With what anguish and loss

Jesus went to the Cross,

But He carried my sins with Him there.

As we view the cross of Christ afresh, may we see with a clearer vision the degradation of man, the humiliation and love of our Lord, the reconciliation of a just God and a willful sinner, and the blotting out of all our transgressions. The Cross means we can stand before God as if we had never sinned—justified freely.

"Now there stood by the cross . . ." I want to move in a little closer (through His Word), so I can understand better the meaning of His cross.

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

Are REVIVAL MEETINGS Too Expensive?

By ALLEN A. BENNETT, Pastor, Grace Church, Cheyenne, Wyoming



ARE revival meetings too expensive? We have heard that they are, but that may be entirely dependent upon the one who is making the statement.

It does take a cash outlay to conduct special services, but to do any number of worthwhile things a certain monetary investment is necessary. However, we do know that special services do not always result in revival, and that is when they may be called expensive.

In the smaller churches it will cost between \$250 and \$350 to have evangelistic meetings of about ten days' duration; but it will cost a great deal more in prayer and hard work to have a revival, and that must begin long before the evangelist arrives.

A real danger in this revival business is that we will lose our enthusiasm due to repeated failure to see what we had hoped to see, or to derive the benefits within the church that we had promised ourselves.

Repeatedly we have asked ourselves the question, Why must this be? The same answer always comes back, The price has not been paid for revival! The good layman asks, "What price, Pastor? We have given our money, we love our church, and have a measure of concern for souls to be saved; but we have so often been disappointed. Aren't revivals too expensive?"

The same answer persists, The price has not been paid for revival.

If only one soul is saved in a meeting and added to the church, it is, of course, worth any price. But we should not so try to console ourselves or excuse ourselves when so many around us are hopelessly lost in sin and need the Saviour!

If the price has not been paid for revival, then what is the price? It is obvious we cannot purchase a revival with any amount of money. Money is not the real price of revival! The real price of revival is in covering our material investments with greater spiritual security, else the original investment will be lost! That security, although spiritual in nature, will have its outward aspects. To the degree in which we cover and protect our material investments by this security will we have revival. I have witnessed it!

As pastor, I have felt that my share in the offer-

ing is at least ten dollars in any revival meeting. That investment, to mean the most, must be protected by an adequate personal preparation in which the heart is searched before God for any hindering thing or relationship that would keep me from being a channel through which revival can come. Every Christian should pray as did David, "Search me, O God, and know my heart: try me, and know my thoughts: and see if there be any wicked way in me, and lead me in the way everlasting" (Psalms 139:23-24). As Christians, we may be either steppingstones or stumbling blocks to revival.

I must further protect my investment by intercession in prayer for lost and needy souls; that prayer investment must in turn be protected by faith in a great God, who will answer. Then in turn that faith investment must be protected with obedience; that is, I must do what God indicates that I should do.

Prayers and faith often need hands and feet; so, among other things, I will go and knock on doors, make friends of people, and show an interest in their personal salvation by inviting them to church and to Christ. In some cases, I may go after them in my car and bring them; for Jesus says, "Go out into the highways and hedges, and compel them to come in, that my house may be filled" (Luke 14:23). Just because we set up shop or ring a church bell is no sign that people will come and seek Christ!

This pattern must be followed right down to praying with seekers at the altar or there is danger we will fail and lose heart and say, "Revival meetings are too expensive." If you merely pledge an offering and in an indifferent way leave the rest to someone else, you will know little of soul concern, will see little results, be disappointed, and then feel that revival meetings are too expensive.

Revivals, like times of harvest, must be true to a pattern: (1) an investment outlay; (2) the sowing of seed; (3) cultivation, watering, and care; and (4) harvesting the crop. Souls, too, can be won by this pattern: (1) your offering (though not first in importance); (2) the sowing of gospel seed with kindness and faithfulness through the Sunday school, the visitation program, and personal

witnessing besides the worship services of the church: (3) cultivation, watering, and other care through the prayer meeting, intercession in private and family devotions, a personal interest in people by any means or opportunity that God may place before you—all during this process your love and heart burden for the lost will continually increase; (4) faithfulness at this point will bring a harvest at some time and usually during a revival meeting where the saints have already been revived.

Dr. J. B. Chapman defined fanaticism as "expecting results without giving due attention to adequate causes." You do not consider yourself a fanatic, I am sure, but have you expected revival without due attention to adequate causes? Without a proper personal revival preparation in your

own life? With little prayer, little concern, and little faith? With little visitation and witnessing? If you have, then from the standpoint of dollars and cents, revival meetings are too expensive and you have wasted God's money by failing to secure it with proper protection. God's money should never be wasted.

Are revival meetings too expensive? The answer is in your hands. My friend, that will depend upon you!

"Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto him be glory in the church by Christ Jesus throughout all ages, world without end. Amen" (Ephesians 3: 20-21).

THE CURE FOR LEGALISM

By G. BURTON CUMMINGS, Pastor, Pecos, Texas

THEY had been brought up in the church—a family of boys and girls. Father and Mother were active, responsible members. But now, the pastor sadly reports, "They never enter the church doors." When pressed for a reason, the reply was, "Reacted against legalism."

What is this dread thing charged with causing young people to forsake the environment of the church and the religion of their parents? Mr. Webster calls it, "Strictness, or the doctrine of strictness, in conforming to law, or, in theology, to a code of deeds and observances as a means of justification." We all know that a really converted person will hold strictly to the right and refuse the wrong. What then is the difference between legalism and the righteous observance of a spiritual, born-again child of God?

To the legalist, religion becomes evolved into rules and forms of observances, which may be kept without the power of Christ's living presence in the heart. Without the quickening touch of the Holy Spirit, all are, by nature, legalists.

Confronted with the rules of a religion, the unregenerate will react positively or negatively. A positive reaction may lead to a strict form of observance, which seeks group acceptance and partakes of the pride and self-approval of the Pharisee who keeps the letter of the law, which killeth, without the Spirit, who giveth life (II Corinthians 3:6).

Simple rejection of the rules of a religion or

reaction against the strict forms of legalism may cause one to draw back in a spirit of licentiousness. This may be much less offensive than the deadly spirit of the Pharisee, but it cannot be accepted as a satisfactory alternative. The way to avoid a loss to the church of those who would react to strict legalism is not in less observance of true Christian standards but in making our observance really Christian in the power of the Spirit.

In Isaiah 62:10, a prophecy fulfilled in the Church, we are exhorted to "lift up a standard for the people." Isaiah 59:19 states that the Spirit of the Lord will lift up a standard against the enemy. This Standard is Jesus Christ. "Know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates?" (II Corinthians 13:5)

Christ is the Standard of the Church. We must live this Standard or be rejected of God as reprobate. We want to be just as different from the world as Christ's presence in our hearts can make us. But, lest we be found serving another, we would not desire to be different in any other way. Christ exalted in the hearts of His people by the Holy Spirit is the answer to the problem of Christian standards and the cure for dead legalism. He gives both the holy power and the joyous motive for consistent Christian living.

Paul, in the Epistle to the Romans, first teaches the way to a Christ-centered life, obtained by faith through the power of the Holy Spirit. He then, beginning with chapter twelve, teaches the ethics,

rules, or standards of that life, worked out in all of the relationships of our earthly environment. We are taught to "work out your own salvation with fear and trembling. For it is God which worketh in you both to will and to do of his good pleasure" (Philippians 2:12-13). The Christian principle is to live outwardly, in the power of the Spirit, the life which Christ lives in our hearts.



He who makes a mistake that requires apology, and honestly apologizes, shows his greatness rather than his littleness.—W. E. Isenhour.



"For to me to live is Christ" (Philippians 1:21).

"And I, if I be lifted up from the earth, will draw all men unto me" (John 12:32).

God's Dew Line

By VINCENT J. ADRAGNA, Pastor, Milford, Indiana

DEW LINE, to us in America, means the Distant Early Warning System set up by the United States Government in the frozen north beyond the Arctic Circle.

In the wastelands of the Arctic Circle are radar points every fifty miles manned by electronics specialists. Every fifty miles shacks have been put up for the purpose of housing these men who operate the huge radar screens stationed beside them.

In event of enemy attack over the North Pole, the scanners would pick up the enemy bombers on their radar screens almost the instant they arose over the horizon. They would immediately sound the alarm to us in the States.

This warning would be early enough to give us in the States time to prepare for survival against nuclear attack.

But there is another type of survival the Christian thinks about, and that is the survival of the soul.

The Bible says in Matthew 10:28, "And fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell."

If finite man sets up such an intricate system to save his physical life, what does the infinite God do for man to keep him from losing his soul? What does God's Dew Line, His Distant Early Warning System, consist of?

God's radar is the Holy Spirit, the Third Person of the Trinity. It was the Holy Spirit who "moved upon the face of the waters" (Genesis 1:2); who transmits messages from God to man and takes our prayers to God with "groanings which cannot be uttered"; who speaks to men about the deep things of God; who beckons men to the cause of Christ. The Holy Spirit is constantly working in our midst, wooing and winning to God.

God's radar is not manned by finite men who may go to sleep and miss the danger. It is not like electronic equipment that can be jammed and

put out of service. It is the work of the One who doth not "slumber nor sleep."

As the fiery dart of the enemy is felt, the Holy Spirit guides us to safety in the midst of a confused and chaotic world.

The radar of God, the Holy Spirit, is an *early* warning system, speaking even to the young. Boys and girls can feel the call of God early if we will let Him do God's office work in our midst on Sunday mornings.

We watched our boy at five years of age come to an altar of prayer under the leadership of the Holy Spirit. We watched this same boy stand and testify without any pressure from anyone except the radar of God, the Holy Spirit.

What about the girls and boys who are unfortunate and do not have parents who will take them to Sunday school? The Holy Spirit is faithful, but God intended that we be part of His plan. We must seek out the children of the community, and the Holy Spirit will talk to them early.

We know that the earlier our radar along the Arctic Circle can give us warning, the better prepared we will be to meet the onslaught of enemy missiles and planes. If our planes had half an hour warning, the supersonic interceptor fighter jets could catch the enemy bombers hundreds of miles from our borders and save millions of people.

If our children could have the Holy Spirit speak to them early in their lives and could find Christ at an early age, how much suffering they would be spared!

It is up to the Christians to go out in the community and find boys and girls and bring them into the Sunday school, and let the radar of God search out their tender hearts and let them know that Jesus cares about them. Let the children in our community have God's warning early!!

God's warning system is *distant* also. Not only does the little white-faced boy or girl looking up at you on Sunday morning feel the tug of the

Holy Spirit, but also the little black face of the African who looks up at the Nazarene missionary in faraway Africa.

God's warning system is unique in that it can go around the globe telling all peoples of the earth that there is a hell to shun and heaven to gain; and Christ came and died that we might have a right to His inheritance.

Think what would happen if the men who man our radar stations were asleep as enemy bombers approached over the Arctic Circle, and the message did not come to the United States! Fighter pilots would not respond; supersonic interceptor planes would stand idle on the field. Nike missiles would stay grounded, and enemy bombers would drop their lethal cargo at will over our cities.

The bombs that dropped on Hiroshima and Nagasaki would be like tiny firecrackers to the new nuclear weapons that have since been devised. Millions would perish without a warning.

God's warning system is working; His radar is functioning perfectly. God's Dew Line will keep us from a surprise attack from the enemy and we will not suffer from a surprising blow if we will heed His warnings, His pleadings, and rally to the task of witnessing for Him, telling people of that lowly Nazarene who gave His life on Calvary for you and me.

COMMON COURTESY

By **GERALD FLEMING**

Pastor, Fountain Square Church, Indianapolis, Indiana

Finally, be ye all of one mind, having compassion one of another, love as brethren, be pitiful, be courteous (I Peter 3:8).

Common courtesy seems to be a missing ingredient in too many of today's relationships. Courtesy is such a behavior toward equals and inferiors as shows respect mixed with love. The flippant sarcasm, disrespect, and calculated insult are all too much a part of our daily life in human relationships.

Christ set us a pattern at all times, under all conditions. By His example He taught us courtesy. Common courtesy is the great need in many of our congregations. Many disputes and misunderstandings, most problems that we have, most neighborhood difficulties could be solved if we would but take the time to be Christian in our attitudes—to be courteous.

To One Alone . . .

*Alone? You're not alone, tho' all seem gone,
And, oh, the path looks bleak your feet are on;
No face seems real; no friendly welcome smile
Says, I'll share your burdens—rest awhile!*

*For whether you are rich and yet apart,
Or whether you've naught but your lonely heart,
There's One who cares, who has prepared your
place!*

He'll fill your poverty with richest grace!

*For in life's midst I once was lonely too—
Until Christ came! That's why I pray for you.*

—ILA R. MONDAY

Respect for the individuality of others is but another way of defining the term. All of us are persons who prefer to be treated as such; and when discourtesy treats us as less than human, we do not like it.

Christian courtesy comes from within the heart, a deep and abiding respect for others. It is humbling when we realize that even the most unlikely individuals are apt to have some qualities superior to our own. And not one of us is so perfect in his human relations that he cannot improve, or learn from those about him.

A Christian should see in every human form the possible image of God. This cannot always be seen through human eyes alone, but then the redeemed are not looking through human eyes alone. If the Lord God of heaven saw enough in any one of us that was worth saving, could we not make greater attempts to see the possible good in the worst—and show our respect to that potential in a courteous manner of expression?

If there is one thing that will short-circuit any Christian's testimony, it is discourtesy. How careful we should be in our conduct! Whether within the home, where the most sacred ties are found, or whether in the place of work, where unkind and unworthy people may be our associates, courtesy will still say a good deal for our Lord without even mentioning His name.

Just plain, everyday courtesy would prevent every church fuss and it would silence every word of bickering in the home . . . for courtesy will even know how to be silent when necessary. Here is a reflection of Goethe, "There is no outward sign of courtesy that does not rest on a deep moral foundation."

God help us to be courteous to all men. Do unto others as you would have them do unto you. Be courteous!

"BY Love COMPELLED"

By E. W. LAWRENCE, London, England

ALFRED BUXTON, who spent the first years of his missionary career as colleague to C. T. Studd in central Africa, said later that the greatest impression Studd's life and labors had made upon him was to make him realize that the Christian believer is first and foremost a soldier of the King of Kings. And, as a soldier, the believer's one great concern, he maintained, was not for holiness as a personal adornment, but rather the salvation of those who have not yet the Saviour known.

Salvation, as a personal experience and then as a way of life, was never intended to be an end in itself. It is to be a means to an end, and that end the leading of others into appropriating for themselves the fullness of God's redemption in Christ.

When Paul embarked at Troas for Macedonia, it was to obey the call, "Come over . . . and help us" (Acts 16:9). And as he neared the European coast line, the passion that ran through his very being was that he might contact "another continent for the Crucified."

Militant evangelism, we maintain, has always been the ideal that God has set before His people. In His final commission to the disciples, the Lord Jesus said, "Go ye into all the world, and preach the gospel to every creature" (Mark 16:15). Not in their own strength were they to accomplish this, for He promised, "Lo, I am with you always, even unto the end of the world" (Matthew 28:20).

There were both *direction and dynamic*. "Ye shall receive power, after that the Holy Ghost is come upon you"; and He also said, "Ye shall be witnesses" to Jerusalem, to Judea, to Samaria, and to earth's uttermost regions. Thus the secret of this urge evangelistic and commission divine is in a personal appropriating of the Holy Spirit's indwelling.

It is the Holy Spirit himself who empowers, and so equips for the task. And this because the Spirit of God implants within the heart—yours and mine—His own love. With the Apostle we can say that "the love of Christ constraineth us."

I

There is the need that was seen: In the first five chapters of this Second Corinthian Epistle the

Apostle Paul had been speaking of the gospel of reconciliation. Reconciliation presupposes alienation, be it in realms matrimonial or spiritual. The Bible teaches that the entire human race is alienated from God because of sin.

There is also such a thing as the theologians call "the solidarity of the human race in Adam." God made man originally in His own image and likeness. He breathed into his being the very breath of life. Man became an immortal soul. Wonderful though man as a created being may have been originally, he did not remain in that condition very long, and by the time we arrive at the third chapter of Genesis, man has left his original noble position, and wandered off into paths of his own devising.

Now, says the Bible, man by nature is a sinner. He is a member of a fallen race. He is also, of his own free will, a sinner. And none is exempt, for "all have sinned, and come short of the glory of



Sometimes we think that raising money in our congregations is our plan for financing the work and missions of the church. It is much more than that; it is part of God's plan for the spiritual development of His children. "I seek not yours, but you." Christian giving and sharing strengthens our faith and trust in God, and adds to our Christian stature.



God" (Romans 3:23). Other verses from the sacred Word speak of man as being "dead in trespasses and sins" (Ephesians 2:1), as being "without God" and so "having no hope" (Ephesians 2:12).

For many a long year the Apostle Paul had sought by works of self-righteousness and strict attention to the Mosaic ritual to find deliverance from this sin problem within his very being. And one glad day, as he traveled to the city of Damascus, by the way, the risen Lord Jesus met him face to face. This Jesus Christ wrought within Paul's nature a change so radical that he described it as a change "from darkness to light, . . . from the power of Satan unto God" (Acts 26:18), what the Lord defined as a "new birth."

The need, so clearly evidenced in his own life, was manifested also in the world at large.

II

There is the deliverance that was found. With his own Damascus road experience in mind, the Apostle continually proclaimed the once-crucified and since-risen-and-enthroned Lord Jesus as the Saviour for every penitent seeker. "Through this man is preached unto you the forgiveness of sins," he said in a message given at Antioch, "and by him all that believe are justified from all things" (Acts 13:38-39). You can take that, I reckon, as a sample—though in a very abbreviated form—of the message he put over during the whole course of his evangelistic itinerary.

The miracle of salvation had first of all happened in his own life. This "gospel of reconciliation" had changed him inwardly and outwardly. It was a kind of "Genesis one" in his own life. Chaos had become cosmos. Darkness had been dispelled, and the glorious light of gospel grace had taken its place. "If any man be in Christ," he said, "he is a new creature." With his own persecutor days not far behind he declared also that "old things are passed away; . . . all things are become new" (II Corinthians 5:17).

III

There is likewise the constraint that existed within. Conversion to Christ must always issue in sanctified service. Constrained, or compelled by the love of Christ, the born-again believer must engage in redemptive service for the sake of the lost. God called Abraham out of Sumerian idolatry into the covenant provisions of Canaan. But He did not forsake the sinful world when He called Abraham out of it. He saved Abraham, called him, delivered him from the abominations of the surrounding nations, that as God's chosen instrument He might send him back to witness to the fact that a sovereign God wills not the death of any sinner; rather does He desire men's eternal salvation.

He chose Israel, the nation, for the express same purpose, that redeemed and made God's "peculiar treasure" they might witness to other nations, and be the means of bringing them eventually into covenant relationship with himself. To us also, "another people," redeemed "out of every kindred, and tongue, and people, and nation" and made "one," He says, "Ye are an elect race, a royal priesthood, a holy nation, a people for God's own possession, that ye may show forth the praises of him who called you out of darkness into his marvelous light" (I Peter 2:9-10, A.R.V.).

It was the love of Christ that constrained me, said Paul in effect, *me who beforehand was a persecutor and blasphemer.*

Can you say that? Can I? We should be able to do so, for it is the real secret of evangelistic endeavor.

That's Living!

*To travel on a weary road;
To stumble 'neath a heavy load;
To rise again and trudge along,
And smile and sing a cheery song—
That's living!*

*To rise at dawning brave and strong;
To help a weaker one along;
To heal a wound or right a wrong,
And fill a heart with gladder song—
That's living!*

*To meet a stranger on the way;
To shake his hand and pass the day;
To speak a word of kindness too,
And hide the sorrow deep in you—
That's living!*

*To stand for right with courage true;
To show with pride the man in you;
To fill your life with noble deeds,
A sacrifice to human needs—
That's living!*

*To greet life's end with no disgrace;
To meet your Maker face to face;
To feel along the path you've trod
That you have known both man and
God—
That's living!*

By DON M. LEWIS

It is not only the Saviour's love for us, but also His own love now *within* us through the miracle and mystery of the indwelling Holy Spirit. "God so loved the world, that he gave his only begotten Son," and the same "love . . . is shed abroad in our hearts by the Holy Ghost . . ."

It is the love of Christ resident in the believer's life that enables one to manifest the attributes of the Redeemer himself. This is what the Apostle was teaching when he said, "The fruit of the Spirit is love, . . ."

It was love that led the Saviour out to suffer and die to secure man's salvation. The same love will lead every believer to live, work, and die if need be for the sinful world around. Paul's career itself was a proof of this glorious truth. Go over

the account of his sufferings in II Corinthians 11: 23-27. Here they are as given by J. B. Phillips:*

I have worked harder than any of them.
I have served more prison sentences!
I have been beaten times without number.
I have faced death again and again.
I have been beaten the regulation thirty-nine stripes by the Jews five times.
I have been beaten with rods three times.
I have been stoned once.
I have been shipwrecked three times.
I have been twenty-four hours in the open sea.

In my travels I have been in constant danger from rivers and floods, from bandits, from my own countrymen, and from pagans. I have faced danger in city streets, danger in the desert, danger on the high seas, danger among false Christians. I have known exhaustion, pain, long vigils, hunger and thirst, doing without meals, cold and lack of clothing.

And when that was recorded, Paul was still in the earlier years of his ministry, and, for example, the shipwrecks mentioned in that catalogue cannot refer to that detailed in Acts 28; neither does it refer to his imprisonments in Rome.

Taunts thrown at the Apostle must have been legion. Some of them may have come from his own companions in the gospel. They may even have reminded him that he'd been able to do a "mighty work" for the Kingdom, and that if any man had earned retirement, he had. He would listen to none of it—"The love of Christ constraineth" me, he said.

On and on he went, until at long last he rode the chariot into Gloryland!

The annals of the Christian Church are crammed full with the names of others who hazarded their very lives for the sake of Christ; they too "by love compelled!"

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

EDITORIALS

Continued from page 2

will not admit such a distinction, and by making all human action "sinful" actually open the door to outright transgression.

But there is a tremendous difference in scripture at this point. The Holy Spirit convicts of sin (John 16:8), and frees us from inner sin (Romans 8:2), but He helps our infirmities (Romans 8:26). Christ died for our sins (I Corinthians 15:3) and His blood cleanses from all sin (I John 1:7), yet He sympathizes with and is touched by the feelings of our infirmities (Hebrews 4:14-16).

This is not a fine line. It is broad, sharp, and clear-cut. Sin lies in the area of intention, motive, will, and purpose. But we are subject to human infirmities and limitations *in spite of* our best efforts and intentions.

Outwardly, there may be no difference between a broken promise and a forgotten promise. In

either case what has been promised is not performed. But there is all the difference in the world in the heart of the person who breaks his promise and the one who forgets. I, an absent-minded professor, may promise to bring home a loaf of bread, and forget all about it. When I get home without the bread, and my wife reminds me, I humbly apologize—and go back after the bread. But this does not bring condemnation and guilt, or mar my relationship with my wife, as would be the case if I thought of the bread on the way home but decided to ignore the promise I had made. Forgetfulness is the result of infirmity; a broken promise is sin.

Limitations of knowledge may give rise to faulty actions. When Paul was before the Sanhedrin and professed a good conscience, a man in plain clothing nearby commanded someone to strike him. Paul's reaction was quick: "God shall smite thee, thou whited wall: for sittest thou to judge me after the law, and commandest me to be smitten contrary to the law?" But others spoke up and said, "Revildest thou God's high priest?" Paul's apology was immediate: "I wist not, brethren, that he was the high priest: for it is written, Thou shalt not speak evil of the ruler of thy people" (Acts 23:1-5).

Of course infirmities result in regret, apology, and the need for amendment. But sin brings condemnation, guilt, and darkness to the soul. The problem of sin may be settled at the throne of grace in an instant. Forgiveness, regeneration, and full sanctification are God's ways of dealing with the sin problem. But infirmities must be met on the battlefield of life, day after day, claiming always the Spirit's *help*, but recognizing that only in the final resurrection will our victory be complete (Romans 8:23).

It is the devil's business to be "the accuser of the brethren." This he does, as Thomas Cook has remarked, by throwing mud on the windows and then accusing us of being poor housekeepers.

This certainly does not mean that we can ever rest satisfied with inferior performance because of the limitations of our humanity. But it does mean that we must cultivate a broad charity for others, and a strict discipline for ourselves.

By receiving the perfection in love which is God's promise and command, thus dealing with the sin problem in its most perverse form, we are in the best position to grapple with limitations of knowledge, faulty judgment, physical and nervous weakness, and all the other infirmities of our humanity.

"Yea, doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: . . . if by any means I might attain unto the resurrection of the dead. Not as though I had already attained, either were already perfect: . . . Let us therefore, as many as *be* perfect, be thus minded" (Philippians 3:8-15).

THE CHURCH AT WORK

HOME MISSIONS

ROY SMEE, *Secretary*

"Hats Off" to an Exemplary First Church

With a clear hindsight, the people of First Church of the Nazarene in Midland, Michigan, realize now why their ideas of further building at their First Church location failed to "jell." On the other hand, when they began discussing the alternative of a second church in Midland, doors opened, enthusiasm ran high, and sacrifices were made. The marvelous increase the Lord is giving their home mission "sowing" proves that their vision and enterprise have divine approval, help, and blessing.

After deciding upon the general area for the second church, they rented space in the public school in that locality and held the first services on November 6, last. Rev. Myron C. Morford of First Church, with the prayers and support of his people, carried a double load in pastoring this new mission church for the first three months. This was possible by scheduling the Sunday morning worship service of the mission prior to the Sunday school hour, and both groups meeting together at First Church for the evening services.

In reporting on the organization of the new church Brother Morford writes: "On Sunday evening, January 29, District Superintendent Orville L. Maish met with us at First Church to bring into being our new Nazarene congregation. It was a thrilling sight to see this wonderful group of devoted, consecrated Nazarenes step out to accept the challenge of the district superintendent to establish another holiness witness in this unusual city of 'beautiful churches.' Forty church members and fifty-eight Sunday school members from First Church became the nucleus

of this 'holiness beachhead.' God's smile and blessing were in evidence as 'tears of joy and sadness' mingled, as the time of 'separation' had arrived.

"This new church was not a 'split off,' but rather a co-operative endeavor of united Nazarenes to extend the message of salvation in an ever widening circle of influence. First Church assumed all financial obligations throughout the beginning days, and *Midland's Orval J. Nease Memorial Church of the Nazarene* called Rev. and Mrs. Floyd Kanipe to be their pastor . . . with parsonage rent, utilities, pastor's insurance, and half of social security payment, and with \$65.00 per week salary. All of this has been accomplished without Home Mission assistance except for the usual Reserve Army call, which is being applied toward the building fund for the new church."

In addition, First Church has just purchased, for \$10,000, 4.6 acres of ground, excellently located, and has given the Nease Memorial Church a clear deed to the property. It is expected that a building will be erected this summer.

But what about the work at Midland First Church? They reply, "Through it all God's blessings have been rich." Take their Sunday school: Included in the 58 Sunday school members who transferred to the new church were the First Church Sunday school superintendent, assistant superintendent, 3 supervisors, and several teachers. A shattering blow? Well, last year the average Sunday school attendance was 315. The folk who are left have rallied around and worked hard at home base, and for the past four months First Church has averaged 312 in Sunday school.

Or take finances . . . with all their generous giving to establish the new church, and with the loss of forty church members, they have not taken

any budget reductions. Their General Budget of \$4,000 is already overpaid, with more than \$5,000 having been paid on 10 per cent giving. On Easter Sunday, First Church gave the largest Easter offering in its history!

In view of all this, Brother Morford says: "First Church is already thinking in terms of another witness in another area of our community. Thank God for consecrated Nazarene laymen who are willing to sacrifice to build the kingdom of God. Some are 'called to go'; some are 'called to stay.' But each does his part and the work of God moves forward."

FOREIGN MISSIONS

GEORGE COULTER, *Secretary*

In Nyanja Territory

The Nyanja people of northern Mozambique are exceedingly backward, especially the women. Witchcraft of every kind is present, including the letting of blood for the release of evil spirits from the body, the catching of witches by "medicine" sprinkled on seed corn, the distillation of *kacasu*, ceremonies for the dead lasting two months, with orgies of beer, and the widespread presence of spirit huts and the bewitchments of the divining bones.

Wild animals abound, especially baboons and wild pigs. The tsetse fly is a curse and domestic animals are very, very few.

There are 6 outstations around our Tete mission, with as many part-time preachers, and they with their helpers carry on 25 preaching points week by week with 242 full and probationary members. The main station Sunday school reaches a maximum of 300.

Need for a graduate nurse to combine nursing and help for the women spiritually is desperate. It must be one who can stand loneliness and the backwoods!

All but one residence, a woodshed, and a tiny dispensary are still under white, ant-ridden grass roofs.

When Oscar was up there filling in for Brother Salmons, Beth, Samucl, Timmy, and I spent most of the month of January with him. The boys had a never-to-be-forgotten time playing with a Nyanja boy who helped them make slingshots, hunt baboons with a bow and arrows, and make balsam wood automobiles. With a jargon of Portuguese and motions the boys surprised us in getting along so well with the peo-



Congregation of the newly organized Orval J. Nease Memorial Church of the Nazarene in Midland, Michigan.

ple. Many an ear of corn, lots of cucumbers, plates of porridge, a few roasted baby birds, and a bit of "high" goat meat all combined to delight the boys for their second meal with the native boys outside after each meal with us at the table in the house. Sugar cane, pollywogs, flies, and general limitless exuberant yelling jangle our memories and nerves even yet while we are all back at Boksburg in the midst of school, compounds, house and secretarial work.

Marjorie typed long hours up there in Fete, and Beth learned to type and to operate the mission pickup. The rain fell every single day, and both going and coming we crossed the Zambezi River on a ferry.

We feel the challenge of the Nyanja work for our Saviour, and the eternal salvation of these needy people. These past months among them have been very gratifying to me, for the opportunities for service have been and are as numerous as the trees growing there in green profusion.

Perhaps the greatest victory of the year is the going of three of our finest young men to Bible school in January. At present we have five Nyanja men in Bible school at Tavane. We hope to have their wives there with them in this year. We solicit your prayers for them as they must learn two languages (Shangaan and Portuguese), get used to new foods, the heat of Gaza, foreign customs, and the rigors of study. These students in Bible school are our very vital and possibly our one hope of survival, under God, for the spread of the Christian gospel in all of central and southern Africa. Bible schools are supremely vital. Pray much for them.—OSCAR AND MARJORIE STOCKWELL, *Africa*.

FOR CHRISTIAN ACTION

Conscientious Christians want to assume their responsibility for the course of national and world affairs. They want their lives and influence to count for the right. But too often they fail to register their opinions.

"Your influence counts even when you express no opinion. In your failure to do so, you strengthen opposing views, weaken those who support views similar to your own, and lessen the likelihood that the policies that you want will be adopted. Too often, also, we forget to approve policies we commend; but critics and opponents are never silent. 'At all times your opinion counts—but it counts for more if you register it'" (*Register Christian Opinion*).

There is an inexpensive booklet entitled *Register Christian Opinion* that might help us to do what the title suggests. This simplified guide contains the following:

1. Congressional Party Leaders (87th Congress)
2. Members of the Senate and

House Listed by States and Districts

3. Standing Committees of the Senate
4. Standing Committees of the House of Representatives
5. Religious Affiliation of Senators and Representatives

Copies of *Register Christian Opinion* may be obtained at the following prices:

| | |
|-------------|--------|
| Single copy | \$.10 |
| 12 copies | 1.00 |
| 100 copies | 7.50 |

Order direct from SERVICE DEPARTMENT, 100 Maryland Avenue, Northeast, Washington 2, D.C. Always send cash with your order.

EARL C. WOLF, *Secretary*
Committee on Public Morals

THE N.Y.P.S.

PAUL SKILES, *Secretary*

Listed below are some of the district presidents newly elected and re-elected for the coming year, 1961-62. As conventions are held, we will be listing the presidents with their corresponding districts.

| | | |
|----------------------|-----------------------|-------------------------------|
| Abilene | Rev. W. M. Dorough, | Big Spring, Tex. |
| Albany | Rev. James Fox, | Utica, N.Y. |
| Arizona | Rev. Cecil Burns, | Mesa, Ariz. |
| British Isles South | Mr. James Rigby, | Yorkshire, Eng. |
| Canada West | Rev. Ron Borden, | Saskatoon, Saskatchewan, Can. |
| Central Ohio | Rev. Jay Keiser, | Fremont, Ohio |
| Eastern Kentucky | Rev. John Howald, | Maysville, Ky. |
| Florida | Rev. Eugene Williams, | Gainesville, Fla. |
| Hawaii | Rev. Solomon Kekoa, | Honolulu, Hawaii |
| Houston | Rev. Amos Hann, | Conroe, Tex. |
| Idaho-Oregon | Rev. Omar Barnhouse, | Nyssa, Ore. |
| Los Angeles | Rev. William Prince, | Ventura, Calif. |
| Canada Atlantic | Rev. Owen Underwood, | Amherst, Nova Scotia, Can. |
| New England | Rev. Howard Rickey, | Uxbridge, Mass. |
| Northeastern Indiana | Rev. Walter Graeflin, | Bluffton, Ind. |
| Northern California | Rev. Robert Scott, | Fresno, Calif. |
| Northwest | Rev. Harold Stickney, | Palouse, Wash. |
| Philadelphia | Rev. Paul Basham, | Lewisburg, Pa. |
| Pittsburgh | Rev. Mayne Minich, | Erie, Pa. |
| San Antonio | Rev. Howard Borgeson, | Austin Tex. |
| Southern California | Mr. Bob Foster, | Torrance, Calif. |
| Southwestern Ohio | Rev. Ira East, | Batavia, Ohio |
| Washington | Rev. John Wagner, | Baltimore, Md. |
| Washington Pacific | Rev. Fred Fowler, | Bremerton, Wash. |
| Northwestern Ohio | Mr. Robert Millburn, | Lima, Ohio |
| Nicaragua | Rvdo. Diego M. Ortiz, | Nicaragua, Central America |
| Southwest Mexican | Mr. Nate Reza, | Los Angeles, Calif. |

DISTRICT ACTIVITIES

A Missionary Workshop

Something new will be introduced this fall by the Nazarene Department of Foreign Missions. Dr. George Coulter, executive secretary, has announced a three-day workshop for Nazarene missionaries who will be arriving home to start furloughs and deputation work in the States. The dates will be September 4 to 6 in Kansas City.

The program will open with a reception. Church leaders will welcome the missionaries home. They will be taken on tours of the Nazarene Publishing House and the Seminary. Missionaries who are completing furloughs will share their experiences in deputation work during the last year.—N.I.S.

New England District Assembly

Encouraging reports of progress highlighted the fifty-fourth annual district assembly of New England which convened at the College Church, Wollaston, Massachusetts, June 13 to 15, with Dr. Hardy C. Powers presiding.

For our first year after the division of old New England District, Superintendent J. C. Albright's report emphasized: In bereavement, the home-going of Dr. R. J. Dixon, well known and greatly loved throughout our churches as pastor, educator, and evangelist, and Mrs. R. N. Webb, faithful pastor's wife; in building progress, the dedication of educational annex at Pawtucket, Rhode Island, and remodeled and enlarged church at Melrose, Massachusetts; the building of additions at Claremont, New Hampshire, and Dennisport, Massachusetts; the purchase of church buildings at Quincy, Granite, and Reading, Massachusetts; and new, five-acre plot for New Bedford First; in home missions, our Wallingford, Connecticut, church showing healthy growth, and new beginnings at Brattleboro, Vermont, and Wollboro, New Hampshire; in statistics, 324 members received, and grand total of \$623,493 raised, an increase of \$5,493.

Brother Albright was re-elected to his seventeenth year as district superintendent, with an overwhelming vote of confidence. In other elections, for the advisory board, Rev. Wm. Benson, Dr. T. E. Martin, Herbert H. Pyne, and Warren Lahue; trustees to Eastern Nazarene College, Rev. J. C. Albright, Rev. R. E. Howard, Dr. Leonard Spangenberg, and Dr. Homer Gray.

At the closing ordination service the elder's credentials of Miss Eunice Greene from the Christian Advent denomination were recognized, and Cecil Paul and Wilfred Winget received elder's orders.

Under God, New England moves ahead for Christ and holiness!—ALBERT D. STIEFEL, *Reporter*.

Australian District Assembly

The thirteenth annual assembly of the Australian District convened at Thornleigh, New South Wales, on March 13 with Dr. Samuel Young, general superintendent, presiding. Dr. Young quickly won his way to all our hearts. His gracious spirit, which never varied, was a continual inspiration to us. All were blessed by his anointed messages which preceded the daily business sessions.

The report of Rev. A. A. E. Berg, our beloved district superintendent, was received with much thankfulness for God's blessings upon us in the past year. Brother Berg was given a love offering by the assembly delegates of £180, which clearly reflects the high esteem in which he is held throughout the district. He is serving on an extended three-year call given him last year, and is beginning his thirteenth successive year as our district superintendent.

The pastors' reports were an inspiration, and we were thrilled to hear how God has been blessing over the district. There was an excellent spirit throughout the assembly.

The evening and preceding Sunday

meetings were times of rich blessing under the able and Spirit-anointed preaching of Dr. Young, with souls praying through to God for regeneration and entire sanctification around the altar of the newly erected College Church. —CHARLES A. GARRATT, *Reporter*.

Over Seven Thousand in Service

There are about 7,000 Nazarenes serving in the armed forces, according to the Nazarene Servicemen's Commission, of which Paul Skiles is director. Adding their wives and children, the Commission reaches about 15,000 persons, Skiles estimates.

About 500 Nazarene pastors near military installations work with the service families. A total of about 50,000 contacts a year is made.

There are 27 Nazarenes on active duty as chaplains: 11 in the army; 9, navy; 5, air force; and 2 in the Veterans' Administration. Latest promotions: In the navy, Henry W. Stroman to lieutenant commander; army—Lyle W. Robinson to major, and George C. Laurie and Herbert J. Van Vorce to lieutenant colonel. —N.I.S.

Nazarene Educators

Nazarene leaders in higher education will meet in Kansas City October 18 to 20 to review mutual problems. The president, dean, and three members of the department of religion will attend from each of the six Nazarene colleges in the United States and Canadian Nazarene College at Winnipeg.

The Nazarene Theological Seminary will be host at an opening banquet. The educators then will go to Excelsior Springs for meetings. —N.I.S.

British Isles North District Assembly

The eighth annual assembly of the British Isles North District was held May 29 and 30, with Dr. G. B. Williamson as the presiding general superintendent.

Dr. George Frame, district superintendent, extended a special welcome to Dr. and Mrs. David Hynd, who are esteemed members of this assembly. The Hynds are recently retired medical missionaries who have served in Swaziland, South Africa, for the past thirty-six years. Tribute was paid also to Rev. Clifford Gay, missionary to Cape Verde Islands, who was present in the assembly.

There were delegates present for the first time from the George Hart Memorial Church of the Nazarene, which congregation was a former independent holiness group in the city of Glasgow. Recently they united with the Church of the Nazarene.

The reports of the district superintendent and of the pastors revealed many victories and gave cause for general rejoicing.

In adopting the report of the Committee on the State of the Church, the assembly passed a resolution deploring the Sunday opening of licensed premises in Scotland, legalized betting, and the increase in illegal gambling parlors. Also the assembly protested strongly

against the unhealthy social drinking, cruelty, and unwholesome sex relationships portrayed in some British television programs.

The assembly services were extremely well attended, the most impressive being the N.Y.P.S. rally, when scores of young people stood at the altar in consecration. —BRIAN L. FARMER, *Reporter*.

Northwestern Illinois District Teen Rally

Three hundred teen-agers of Northwestern Illinois District were present at a rally on May 27 at the district center, Manville Camp. Mr. Paul Skiles, general N.Y.P.S. secretary, presented talks and trombone solos in both the morning and afternoon services. Rev. James Hazelwood, district teen director, was in charge of the event. Preston Figge, representative of Olivet, encouraged the youth to attend the college. The annual district Bible Quiz highlighted the day with two—Sharon Arnett and Dick Miller—tying for first place; the district divided first- and second-place tuition grants to Olivet College between them. Each teen-ager present felt the presence of the Lord throughout the day, and returned home more determined to live for Christ. —LINDA RICE, *Reporter*.

Crowded Out!

Boys and girls and workers—over five hundred of them—crowded into Kankakee (Illinois) First Church for the district Junior Fellowship rally on Saturday, May 13. It was a great rally, under the very capable direction of Arlene Beyer, district junior director. Choruses, stories, scripture hunt, junior specials, and chalk drawings were the order of the day.

Rev. Arthur Evans led in the singing of choruses, and Mrs. J. F. Leist in the devotions. An exciting scripture hunt was conducted, with Betty Black of Harvey church winning first place. Miss Lois Birchard, of Olivet College, gave an interesting talk on work with boys and girls in Guatemala. Chalk drawings by Mr. P. Hubbard gave a fitting climax to the day.

The boys and girls have faithfully contributed to the district junior project—that of giving a Communion set to each new home mission church. Arlene Beyer, junior director; Rev. Mark Moore, district superintendent; Arland Gould, N.Y.P.S. district treasurer, presented Communion sets to the two new home mission churches at Manteno and Crystal Lake. Pastors F. Welch and R. Wright accepted the sets for their churches.

The special junior numbers from eight of our churches were great, and make us feel that we have a good start on the church of tomorrow. A fine job was done by everyone and the rally was enjoyed by all. —ANNE PETER, *Reporter* (Chicago Central District).

North Arkansas District N.Y.P.S. Camp and Institute

It may be said truthfully that the success of this new kind of camp is unqualified. The theme throughout, as expressed by the camp director, Rev. Eugene Hulsey, was "We Want a Clean Sweep"—and we are happy to report that God gave us this. The shouts of victory around the altar, the earnest seeking and praying through for pardon and heart purity in the dormitories sounded like revivals of the old-time kind.

The preachers, Rev. Boyd Hancock, Rev. Bob Allen, Rev. Ted Ingram, Rev. Jewell M. McKinney, Rev. William Master, and Rev. Clyde Montgomery, spoke with power, and the young people responded with enthusiasm.

The presence of Rev. Curtis Smith and the Bethany Nazarene College quartet in the camp proved to be a blessing indeed. Inspiring messages were given by Miss Lydia Wilke, guest missionary speaker from Cape Verde Islands.

The camp director, Rev. Eugene Hulsey, assisted by Rev. Mike Courtney, Sergeant and Mrs. Nick Kiriluk, and Rev. and Mrs. A. D. Martell, carried a burden that was rewarded by God's blessings on their efforts.

We all left the camp challenged to be truly HIS! —JEWELL MCKINNEY, *Secretary*.

THE LOCAL CHURCHES

Charleston, West Virginia—By God's help, Davis Creek Church reached record-breaking heights during the year just closed. All departments enjoyed vigorous growth: 1,076 enrolled in Sunday school, 543 average attendance, 183 in N.F.M.S. membership, 130 N.Y.P.S. membership, with 33 new church members, and hundreds of seekers. Recently we experienced an excellent revival with Dr. Mel-Thomas Rothwell and Brother Curtis Brown as the special workers. The church has extended a near-unanimous, four-year recall to the pastor. These people enjoy the romance of evangelism, and the *Herald of Holiness* with 320 subscriptions coming to our homes. —DALLAS BAGGETT, *Pastor*.

Fort Worth, Texas—The River Oaks Church recently had a fine five-day revival with Dr. Russell V. DeLong as the evangelist. His Spirit-anointed messages proved of real blessing to the congregation. The final Sunday night service was crowned with twenty-six people at the altar seeking God for their spiritual needs. A great spirit of optimism resulted from this meeting, and we give God the praise. —DWIGHT J. BOLTON, *Pastor*.

Evansville, Indiana—Bethel Church recently enjoyed one of the best revivals in its history. The Holy Spirit blessed and anointed Evangelist Ernest E. Florence as he ministered to us. His sound messages and fine spirit were appreciated by our people. Several people prayed through to a saving or sanctifying experience in God, and some of these were "brand-new" converts. The

last Sunday morning was a time of blessing as God came "in the old-fashioned way," convicting and saving the lost. Brother Florence was given a call to return for another meeting. A nice love offering was given to the pastor. We have received a unanimous three-year recall, and enjoy working with God's people here at Bethel Church.—**LEROY E. SHIPLEY, Pastor.**

Evangelist John W. Esterline writes: "I will be closing a meeting in St. Charles, Missouri, on September 24; and then, due to a change of pastors, I have an open date, September 28 to October 8. I would like to slate this time somewhere between Missouri and California, as my next meeting will be in Pittsburg, California. Write me at my home address, 300 Central Avenue, Shafter, California."

Pelion, South Carolina—In June our church had the greatest revival of its history with Rev. P. D. Montgomery preaching with the anointing of God, and the Strickland Trio singing under the direction of the Holy Spirit. As a result of the old-fashioned, Bible preaching of Brother Montgomery, God came on the scene night after night, with seventy-one seekers at the altar, many seeking God for the first time in their lives. The meeting began with fifty present for the first service, and increased to an all-time high of ninety-eight on Sunday night. We thank God for His blessings, and the church moves forward for Him.—*Reporter.*

Monroe, Michigan—From April 22 through 25, our church had a "Friendship Campaign," under the direction of Rev. and Mrs. Ellwood Munger. Their untiring efforts on behalf of the Sunday school continue to bring blessing. These workers demonstrated how to get people into the Sunday school and win friends for the church. Under the slogan "Four Days for God," many of our people laid other things aside during this time in order to learn of methods for harvesting whitened fields. As a result of this drive, our Sunday school doubled in one week. On our seventh anniversary Sunday, a rainy day, we broke all records with 277 present; last year's average was 136. There were 116 visitors present, most of whom had never been in our church before. Twenty new members have been added to the Sunday school. Certainly we have been awakened to the possibilities in Kingdom building, and thank the Lord for His help, and for workers such as the Mungers to lead the way.—**PAUL F. KIEFER, Reporter.**

Georgetown, Kentucky—On Sunday, June 25, we began our fourth year with the good people of First Church here. We give God thanks for three years of victory and will go to the assembly with a good report for this year. We have had three good revivals: with Rev. Harold B. Graves, Rev. C. B. Fugett, and Rev. Bob Hoots. All of these men were used of God in a wonderful way. On Easter Sunday we had 502 present, and will show a good average for the year. We have had many seekers in the Sun-

day evening evangelistic services. We have enjoyed our work as chaplain of the city, working in the hospital, the juvenile court, and counseling with the youth of the city. We thank God for the privilege of working with the wonderful people in Georgetown.—**L. H. ROEBUCK, Pastor.**

Springfield, Ohio—First Church recently enjoyed a gracious revival with Evangelists Roy and Lilly Anne Norris as special workers. God blessed with His presence, and many seekers prayed through to victory. Brother and Sister Norris were greatly appreciated by our people for their fine ministry in preaching and singing, and the readings by Sister Norris. We are also happy to report that our pastor, Rev. Edward S. Barton, is recovering from a very serious illness. We give God praise.—**MARION BAKER, Secretary.**

THE BIBLE LESSON

By J. W. ELLIS

Topic for July 30:

Thomas: Through Doubt to Faith

SCRIPTURE: John 11:5-16; 14:3-6; 20:24-29; Acts 1:13 (Printed: John 11:7-8, 16; 14:3-6; 20:24-29).

GOLDEN TEXT: *Blessed are they that have not seen, and yet have believed* (John 20:29).

Don't stomp Thomas! I mean it, man, don't do it. Go easy with him. Exercise respect. My sword is drawn in his defense. Unlike the man who lost an ear by Peter's unwieldy swing, you may lose your head by my typewriter thrust.

You see, my friend, to my way of thinking, Mr. Thomas is one of the finest gentlemen in the New Testament. Oh, I know you hear a lot about him, and some of it not too favorable; but that does nothing to sway my opinion. Peter, James, and John get a lot of spotlight, but don't overlook the man in the shade.

It is rumored in some parts that Mr. Thomas was, to put it rather bluntly, rather dull of intellect. A nice fellow, but not much "upstairs." A good head, but somewhat thick. If this kind of thinking were bread and I were starving, I would refuse to purchase a whole loaf for half price.

On the contrary, Thomas was sharp. Keen. Now don't misunderstand me, he did not know all the answers. Fact is, relating to the sphere of the kingdom of God and the relationship of Jesus Christ to it, he grasped very little. But he had a good head. Above the ordinary kind of head. Know why? He asked the right kind of questions. And a man must be smart not to reveal his stupidity through asking the wrong questions.

Breaks my heart to hear it, but hear it I have. That Thomas was a stubborn, hardheaded, mule-type disbe-

liever. Not my friend, Mr. Thomas. If he was stubborn, it was for the right; if he was hardheaded, it was to turn away soft answers; if he was a mule type, it was to keep on keeping on.

Even without many answers, he volunteered to die for Jesus Christ. And I find no place where the other disciples threw their hats in the air to jubilantly join him. Yes, he loved the Man from Nazareth even though he could not understand all about Him.

Okay. Don't tell me. I know it. Thomas left town upon the crucifixion of Jesus Christ—but he came back. He shook his head upon hearing the Resurrection stories. Yes, I know this. But he was in the right company when he shook his head.

Let's wrap it up. Jesus loved him enough to come to him—and that's good enough for me!

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.

"SHOWERS OF BLESSING"

Program Schedule

July 30—"Faith's Foundation," by Orville Jenkins

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

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

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

Deaths

MRS. MATILDA (Boden) GIBSON was born May 4, 1905, at Idalia, Colorado, and died May 12, 1961, in a hospital in Reno, Nevada. In 1926 she was united in marriage to Herbert C. Gibson. She was a member of Reno First Church of the Nazarene for over twenty years, devoting much of her time to the work of the church. She is survived by her husband; two daughters, Sharon and Mrs. Carol Jean Gueswell; two sons, L. Robert and Rev. Gordon G.; four sisters, Mrs. Elsie Martin, Mrs. Frieda Brown, Mrs. Emma Reichenberger, and Mrs. Anna Fisher; and six brothers, Eldor, Bryan, Herbert, Ray, Edwin, and Chris Boden. Funeral service was conducted in the Reno church with Dr. E. E. Zachary, superintendent of Northern California District, and the local pastor, Rev. Ray Kellom, officiating. Burial was at Mt. View Cemetery, Reno.

MRS. MINNIE LEE (Cathy) HAMILTON was born March 4, 1889, in Lincoln County, Tennessee, and died May 5, 1961, at her home in Fayetteville, Tennessee. In 1906 she was married to J. B. Hamilton. She was converted in 1912, and became a member of First Church of the Nazarene in Los Angeles, California. In 1921 she and her husband became charter members of the church in Hawthorne. Moving to Nashville, Tennessee, in 1943 they joined the College Church; and upon moving to Fayetteville in 1956 they transferred to the Church of the Nazarene there. She was a victorious Christian and a loyal church member. Her influence in the community was a great factor in helping others in the way of holiness. She is survived by her husband; a sister, Mrs. B. W. Markham; and a brother, Sam Cathy. Funeral service was in charge of her pastor, Rev. E. Ray

Savage, with interment in River View Memorial Gardens, Fayetteville.

MRS. NORA LENOLA (Neyhart) SPEAR was born January 31, 1899, in Buttsville, New Jersey, and died March 29, 1961, in Tampa, Florida. In 1919 she was married to Robert H. Spear. For thirty-two consecutive years she served as a full-time Nazarene pastor's wife in churches at Wilmington, Delaware; Washington, D.C.; Hollywood, Maryland; Berry, Holten Heights, and Mobile, Alabama; Avon Park, Homestead, Ft. Myers, Titusville, Sebring, St. Petersburg, and Brandon, Florida; and at Crest, Georgia. She died at home of a heart attack, within thirty minutes, during which time she prayed with her husband and left a testimony, "Thy will be done," which is the story of her life. She is survived by her husband, Rev. Robert H. Spear, Sr., pastor at Brandon, Florida; and a son, Robert H., Jr., pastor of First Church of the Nazarene in Miami, Florida. Funeral service was held in the Sulphur Springs church, with Dr. John L. Knight, district superintendent, officiating, assisted by Rev. E. J. Singletary, pastor of the Sulphur Springs church. Interment was in Memorial Gardens, Tampa.

MRS. LYDIA C. METHER was born January 14, 1889, and died at a hospital in Iowa City, Iowa, May 31, 1961. In 1916 she was married to Louis E. Mether. To this union were born three sons. She was a faithful wife and mother, and assisted her husband throughout his ministry in the church. She is survived by her husband, Rev. Louis E., of La Porte City, Iowa; three sons, Lawrence, Venice, and Lloyd; also one sister and two brothers. Funeral service was held at La Porte City with Rev. E. J. Strong officiating, assisted by Rev. Charles Keyes and Rev. W. A. Thompson.

MRS. STELLA MAY MCNEFF (nee Everman) was born June 4, 1887, near Centerville, Iowa, and died May 18, 1961, in a hospital in Chickasha, Oklahoma, of a stroke. In 1907 she was united in marriage to Howard McNeff in El Reno, Oklahoma. To this union were born three daughters and one son; the oldest daughter died in 1959. Recently the McNeffs had celebrated their fifty-fourth wedding anniversary. She was known as a godly person, a woman of faith and prayer. She taught the women's Bible class at the Church of the Nazarene in El Reno, and was also active in the missionary society. She is survived by her husband; two daughters, Mrs. Allen Prickett and Mrs. Ruth Moore; and one son, George. She had been a member of the Church of the Nazarene for twenty-seven years. Funeral service was conducted by her pastor, Rev. Ervin Emmert, in the El Reno church, with burial in the family plot at Minco Cemetery.

Announcements

RECOMMENDATIONS

Rev. Asa Sparks is now entering the field of full-time evangelism. He has pastored some of the better churches of our denomination, his last pastorate being at Waynesburg, Pennsylvania. He is a loyal Nazarene, a preacher of second-blessing holiness, and his distinct emphasis on visitation and soul winning should make him a blessing in any church anywhere. During the day he will help you scour the countryside for new people that he may preach to at night. The Sparks family is moving to the campus of Trevecca Nazarene College, where the children will attend school. Brother Sparks is now slating meetings; write him, 68 Lester Avenue, Nashville, Tennessee.—R. B. Acheson, Superintendent of the Pittsburgh District.

WEDDING BELLS

Miss Joanne Winter and Mr. George Harper of Kansas City, Missouri, were united in marriage on July 1 at First Church of the Nazarene, Kansas City, with Dr. A. F. Harper, father of the groom, officiating, assisted by the local pastor, Dr. Orville Jenkins.

Miss Roberta A. Cosner and A/2c Larry L. Carroll were united in marriage on June 24 at First Church of the Nazarene, Mishawaka, Indiana, with Rev. Henry B. Hughes officiating.

BORN

—to Wendell and Anna (Stucki) Williams of Kansas City, Missouri, a son, Edward Wendell, Jr., on June 28.

—to William and Tewania (Gilbreath) Irwin of Orlando, Florida, a daughter, Winona Kay, on June 20.

—to Tom O. and Lee (Bolland) Thompson of Tinley Park, Illinois, a son, Eric Mitchell, on June 15.

—to Garry and Eleanor (Aubrey) Wright of Sublette, Kansas, a son, Daniel Lee, on May 1.

—to Rev. Robert and Shirley (Brinson) Myers of Pittsburgh, Pennsylvania, a son, Ben E., on June 12.

SPECIAL PRAYER IS REQUESTED

by a Christian reader in California for his unsaved wife and other members of the immediate family who need salvation;

by a friend in Missouri, in ill health for several years, that God may touch and heal if it be His will, also for a closer walk with God;

by a Christian brother in Ohio for healing of his wife, and that God may give him special help in a problem;

by a Christian mother and long-time reader of the "Herald" for her backslidden daughter (called to special service), that she may return to God and be delivered from a very serious situation;

by a reader in Wisconsin that "my family can find a Christian home where we can all be together, and for financial help until we can get back to normal living—we have been praying, but need the help of others in prayer."

Nazarene Camp Meetings

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, Scottville Camp, Scottville, 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 teen-teens activities; Mrs. Mary McKenna, children's worker. Dr. E. E. Zachary, district superintendent. For further information write to Beulah Park, 100 Beulah Drive, Santa Cruz, California.

August 4 to 13, Washington and Philadelphia districts camp meeting, North East, Maryland (one-half mile above Route 40). Workers: Rev. Harold Daniels, evangelist; Dr. W. T. Purkiser, Bible expositor; Rev. Eugene Stowe, youth worker; DeVerne Mullen, singer; Rev. Joseph Penn, missionary; Mrs. Wm. Snyder, children's worker; Mrs. Grace Bertolet, organist. Dr. E. E. Grosse, superintendent of Washington District; and Rev. Wm. C. Allhouse, superintendent of Philadelphia District. For information write Rev. Boyd M. Long, manager, 445 Washington St., Royersford, Pennsylvania.

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

Directories

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

HARDY C. POWERS:
Wisconsin August 10 and 11
Missouri August 17 and 18
Houston August 23 and 24

G. B. WILLIAMSON:
Iowa August 9 and 10
Northwest Indiana August 23 and 24
Kansas City August 30 and 31

SAMUEL YOUNG:
Kansas August 3 and 4
Kentucky August 9 and 10
Tennessee August 23 and 24
Southeast Oklahoma September 13 and 14

Did You Know?

the *Herald of Holiness*, official paper of the Church of the Nazarene, has a circulation of 115,000.

Joplin September 21 and 22
North Arkansas September 27 and 28

D. I. VANDERPOOL:
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:
Akron August 2 and 3
Dallas August 9 and 10
Louisiana August 30 and 31
South Arkansas September 20 and 21

V. H. LEWIS:
Virginia August 9 and 10
South Carolina September 13 and 14
North Carolina September 20 and 21
New York September 29 and 30

District Assembly Information

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 Scottville Camp-ground, Scottville, Texas. Rev. J. Lewis Ingle, entertaining pastor; 403 E. Burleson, Marshall, Texas. General Superintendent Benner. Scottville 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. Royse, pastor; Route 1, Brownsville. General Superintendent Powers. (N.F.M.S. convention, August 8; Church Schools, August 9; N.Y.P.S., August 12.)

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

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

Asbury Seminary Elects New President

At the annual commencement of Asbury Theological Seminary, May 29, 1961, Dr. C. I. Armstrong, chairman of the board of trustees, announced the retirement of President Julian C. McPheeters effective May 28, 1962. At the time of his retirement Dr. McPheeters will have served the seminary for twenty consecutive years. During his administration he has won a multitude of friends and gained the confidence of supporters of the school across the nation. Since he is in vigorous health he has been requested by the board to assume full leadership in the new expansion program under the status of president emeritus, and has been elected director of expansion for the new five-year program.

Dr. Frank Bateman Stanger, executive vice-president of the seminary for the past two years, was elected by the board to succeed Dr. McPheeters. Dr. Stanger will assume the position of president on commencement day, 1962.

Alerted About Television

Members of the Church of the Nazarene have been reminded by the denomination's Information Service of the opportunity that exists for contributing to the change and improvement of TV programming in the United States. Two of the chief men in broadcasting recently have gone on record deploring the current content of TV programming generally, and the Federal Communications Commission will hold public hearings in some areas.

It has been suggested that church members write letters containing specific criticisms of programs and making suggestions for betterment. Letters should go to: Atty. Newton N. Minow, Chairman, F.C.C., Washington, D.C. A carbon copy might be mailed to the TV station or the network mentioned in the letter.—N.I.S.

Nehru Asks Fair Treatment of Religious Minorities

BHOPAL, INDIA (EP)—Prime Minister Jawaharlal Nehru has appealed to Hindus for fair treatment of Christians, Moslems, and other minority groups in India.

"Christians are as much Indians as anyone else," he told a recent public meeting in this city. "They must have full opportunity. It is the Hindus' responsibility to look after them and to create a climate of confidence among them. It is their duty, national and moral, . . . to assure minorities equal treatment. The minorities are our own people."



the Answer corner

Conducted by **W. T. PURKISER, Editor**

In the Sunday school lesson on Lazarus, the teacher said that if Jesus hadn't used the name Lazarus in His command to rise all the dead would have risen. Is this your opinion of it?

Only if Christ intended them to rise. "The hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation" (John 5:28-29).

Does not the term "full salvation" imply a partial salvation—being partially saved and partially lost? Please explain. I can see in the Scriptures only "initial" salvation—which takes place at the new birth—and "final" salvation, which is only the entrance of the initially saved into heaven, provided they have kept saved.

Full salvation implies partial salvation—but it is not a matter of being partially saved from the wrath of God and partially lost by being under condemnation. Salvation is a term used in scripture to describe the whole deliverance of man from sin and its consequences. It is therefore properly used to describe deliverance from the guilt of sins committed, as when we say a sinner is "saved," meaning "converted" or "justified." This is a total and complete pardon, and saves the newborn soul from the wrath of God (Romans 5:9).

However, sin is a state or condition, as well as acts committed or deeds done. It is in this area that justification is "partial," since the universal testimony of scripture, theology, and human experience is to the effect that the new birth does not destroy the carnal mind, the "old man," the "body of sin," the

"root of bitterness," or whatever else one might wish to call it. When the soul is delivered from the stain of inner sin through the baptism with the Holy Spirit, this is full salvation, "properly so called." While the phrase "full salvation" is not a Biblical phrase as such, it adequately summarizes the thought of such passages as II Thessalonians 2:13 and Hebrews 7:25.

Final salvation then completes the total redemption of humanity by delivering us from the effects of sin and sinning which we bear in our physical bodies. We have a foretaste of this in divine healing, for often in the Gospels when Christ healed, He simply said, "Thy faith hath saved thee." But its full realization will come in the resurrection and rapture at the return of the

Lord.

Can you tell me why the Sabbath was changed to Sunday? I've been told recently it was the Catholics who changed it. But I find no such information either in the Bible dictionary or Webster's. I'd like some real good information on this.

I recommend that you write the Nazarene Publishing House for a copy of H. G. Cowan's *The Sabbath in Scripture and History* (341 pages, price \$2.00). It is authentic and complete, and will provide much more information than could possibly be given here.

The Roman Catholic church as we know it had nothing whatsoever to do with the change in the day of Christian worship from Saturday to the first day of the week. The change was not abrupt, but is already clearly seen in the New Testament. It dates back to the resurrection of Christ and His appearance to His disciples on the "first day Sabbath" (the literal translation of "first day of the week"), which by the time John wrote Revelation 1:10 had become known as "the Lord's day" (see also Acts 20:7 and I Corinthians 16:2).

It is quite possible that the Jews who were converted continued to keep the seventh-day Sabbath as well as the first-day Sabbath, as they also observed the

rite of circumcision and the fast and feast days of their people (Acts 21:20-26). But there is no evidence in the New Testament that gentile converts ever observed anything but the first-day Sabbath. While there is mention in the New Testament of gatherings of Christians on the first-day Sabbath, there is no mention anywhere of Christians (as contrasted with synagogue meetings where apostles might go to preach to the Jews) gathering on the seventh-day Sabbath.

And don't let anyone plague you by insisting that Christians who worship on the Lord's day are not keeping the fourth commandment. If you labor six days from Monday through Saturday and do all your work, and then rest and worship on Sunday, which is the seventh day after the sixth, you are literally obeying the fourth commandment just as much as your Jewish friends or their Christian seventh-day counterparts.

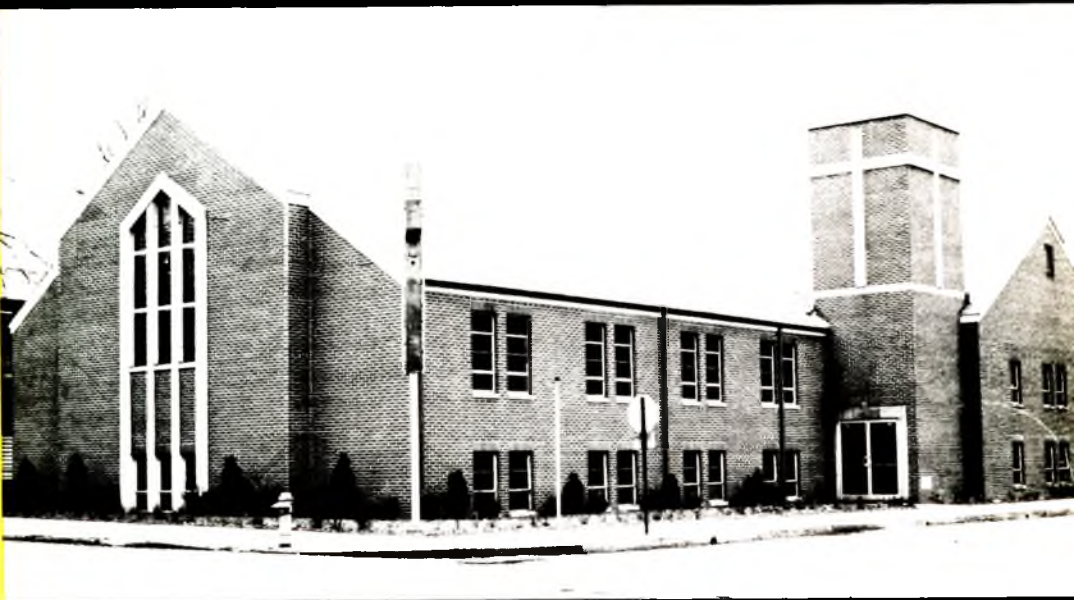


The Church of the Nazarene at Griffith, Indiana, was organized in 1958. The congregation is now worshipping in the new parsonage-chapel pictured here. The building is located on a two-and-a-half-acre plot with a total property valuation of over forty thousand dollars. Rev. Eldon R. Shultz is the pastor.



The Idaho Falls church was dedicated Easter Sunday by District Superintendent I. F. Younger. Built under the pastoral leadership of Rev. Harold Thon, the property is valued at \$50,000. The growth of this church has been outstanding in recent years.

News
in
Picture



The Church of the Nazarene at Uhrichsville, Ohio, was dedicated on April 14, the fiftieth anniversary of the organization of the church. A week of special services with former pastors as speakers culminated in the dedication by District Superintendent C. D. Taylor. Rev. George W. Carrier has been pastor since 1957.

East Chicago, Indiana, Church of the Nazarene has under construction this new facility located in the heart of East Chicago. When completed, the plant will have a valuation of \$200,000. Rev. M. G. Hall is the pastor.

July 26, 1961

Uncle Bud
preaches
again!

HEAR THE VOICE of
the illiterate Texas cowboy—turned preacher
—as he recounts his miraculous
HOSPITAL EXPERIENCE
on record

Hear his shouts of "Glory!"

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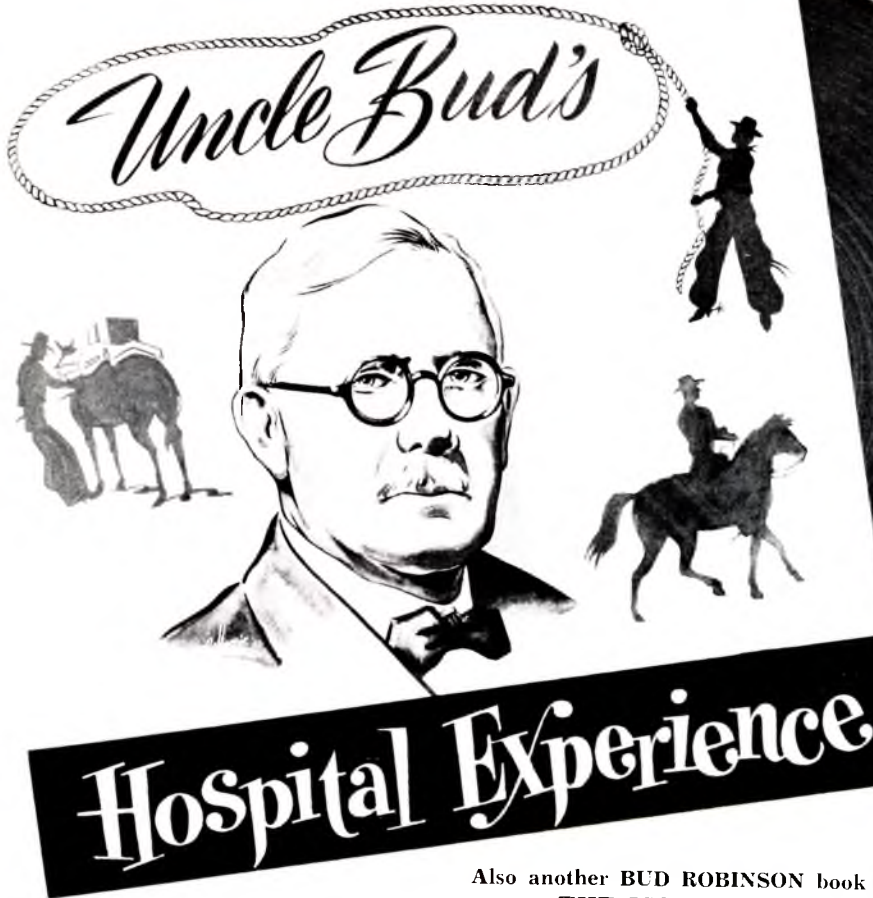
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