

Herald of HOLINESS



*Official Organ of the
Church of the Nazarene*

OKINAWA

The Village of Heiya

August 15, 1962

EDITORIALS

By W. T. PURKISER

Feeling and Being

It has rightly been said that the weakness of popular religion today is that it aims to make people feel good rather than to be good. There is more evidence for this than we like to admit. The tremendous popularity of the "peace of mind" cults and "positive thinking" emphasis is a clear testimony to the shallowness of our day.

Of course, it is quite all right to have peace of mind and to think positively, provided certain other conditions are true. The problem is, too often the peace of mind and the positive thinking are gained in the very same way the ostrich is supposed to escape from fear—by burying his head in the sand.

Peace of mind may even be positively dangerous, unless it is based upon peace with God and the peace of God guarding the heart and mind. Positive thinking which overlooks life's great negatives may hopelessly distort the facts and prove a snare to the soul.

In similar fashion, it is quite all right to feel good, provided one has first been made good. The two do not always go together, although they should. C. W. Ruth used to observe that feelings are the most "undependable dependence anyone ever depended upon," because "there are so many

bad people who feel good and so many good people who feel bad."

It is like the relief of pain in relation to physical health. Americans consume forty million pounds of aspirin per year in the effort to be rid of pain. Pain is never enjoyable, but we must not forget that it has a place in God's plan for human well-being. For pain is a signal to alert us that something is wrong. It is a warning bell that rings to make us aware of danger. It really doesn't make a lot of sense to stop the ringing of the bell without looking to see the source of the danger. Stopping pain is not always the best possible service to our well-being. It is more important to deal with the malady that causes the pain.

In the spiritual realm, being is more important than feeling. Not for a moment would I minimize the importance of the blessing of the Lord upon our souls. The joy of the Lord *is* our strength, and this old world has enough misery and sorrow on its own without having to listen to the perplexities and problems of Christians. But blessing for its own sake is never safe. We only dare pray, "Bless me, Lord," when we immediately add, "and make me a blessing."

What is true in the area of "popular religion" is not without its thought for us in holiness circles. We have constantly been warned against over-dependence on feelings and emotion, and yet somehow the notion persists that as long as a person "feels right" and "gets blessed" nothing else matters very much. We have even had our share of those who jump high but don't walk very straight while they are on the ground; and who shout loud on Sunday but during the rest of the week criticize, gossip, slander, and subvert the very church that has brought them the Word of life.

Now, I'm all for the jumping and the shouting as long as it is in the Spirit and not a demonstration of the flesh. The point I'm trying to make is that this is hollow mockery unless backed up by a straight life and a consistent walk with God at all times. It isn't enough to *feel* good, we must *be* good—made and kept so by the same Spirit who made and kept Barnabas "a good man, and full of the Holy Ghost and of faith" (Acts 11:24).

We sometimes witness this exaggeration of feelings at the altar. More than just once in a while, a person who has come to the altar to pray will report, "I feel better." Naturally. Earnest prayer makes almost anyone feel better. But have you

(Please turn to page 12)



The Cover . . .

The work of the Church of the Nazarene in Okinawa is another example of chain reaction

in the growth of foreign missions. In 1957 the missionaries in Japan felt the pull of the Japanese-speaking 837,000 inhabitants of the island of Okinawa, one thousand miles to the south. Rev. and Mrs. Doyle Shepherd were sent to minister on Okinawa, and found an eager response from the people. We now have four missionaries, seven Japanese or Okinawan national workers, and five churches and preaching points. The radio ministry in Okinawa seems particularly promising in reaching many more with the gospel than could otherwise be contacted. Rev. W. A. Eckel serves as field superintendent for Japan-Okinawa.

“As the Mountains . . .”

MOUNTAINS! The very word speaks of strength, majesty, beauty, elevation, stability. Obviously there must be the plains and deserts, and these possess their own peculiar attractions. But for sheer inspiration, give me the mountains! And these that I have seen flow through my memory like superb masterpieces in a divine art gallery:

Switzerland's lovely Jungfrau proudly displaying her dazzling bridal veil of eternal white;

The majestic sweep of forest and rock to the crest of Colorado Longs Peak, uplifted like a high altar draped with nature's altar cloth of snow, and symbol



*General
Superintendent
Benner*

of unchanging adoration, remembrance, and loyalty;

The colossal dawn-roseate cone of Japan's Fujiyama, inscrutable, clean, challenging, even as the wonderful Oriental people over whom it has stood like a sentinel through the millenniums;

The overpowering grandeur of the Tyrolean Alps, with immense rocky peaks rising precipitously from verdant valleys;

The breath-taking bigness of the Canadian Rockies—M o u n t Eisenhower,

Mount Assiniboine, Lake Louise, Takaka Falls, Mount Columbia;

The vast, frigid snowland of mountains and glaciers of Alaska's St. Elias and Wrangell mountains;

The eastern ranges of the United States—Adirondack, Green, Allegheny, Blue Ridge, Great Smoky—gentler in contour and less spectacular than those of the West, but second to none in their own special brand of charm;

The awesome slopes of Mexico's symbolic Popocatepetl, majestic guardian of ancient secrets of earlier cultures;

The mysterious reaches of the Andes, forming the three-thousand-mile backbone of a fabulous continent;

Oregon's spectacular Mount Hood, clothed in light and casting its mystic spell of pristine loveliness over all who live in that wonderland of giant ferns, rhododendrons, and tall, green forests of fir, pine, and spruce.

Little wonder it is that mountains figure largely in the Word of God: Noah on Ararat, Moses on Sinai, Caleb on Hebron, Elijah on Carmel, Jesus transfigured on Hermon and ascended from Olivet, to which He will return.

And not least is the mountain as a figure of God's relationship to His people: "As the mountains are round about Jerusalem, so the Lord is round about his people from henceforth even for ever" (Psalms 125:2).

As the mountains . . . so the Lord! In all of life we can know the strength, the majesty, the beauty, the elevation, the stability of His presence, love, and power.

Telegram . . .

Columbus, Ohio—Central Ohio's most outstanding assembly concluded a plus "10 per cent" district rating, achieved with \$161,500 given to world evangelization program; \$30,000 to Olivet Nazarene College; 777 new Nazarenes added to the roll on profession of faith. Dr. Harvey S. Galloway given overwhelming vote on a three-year call as superintendent; \$2,200 pledged to the Galloways for a month's rest. Plans now under way for construction of a new tabernacle to seat 3,000. The leadership of Dr. Hardy C. Powers, general superintendent, much appreciated. Central Ohio marches on under the blessings of God.—Paul K. Hayman, Reporter.

Due to the prolonged illness and subsequent hospitalization of his wife, Rev. David M. Cox, after twelve years of pastoral service in our church, has made the decision to enter the field of evangelism.

The Church of the Nazarene has invaded the vast northwest territories of Canada with the opening of work at Fort Smith, where two Nazarene families reside. District Superintendent Herman L. G. Smith of Canada West reports that Rev. Dalton Marsten has accepted the pastorate and is now on the job. The first services were held on August 12.

After two years as pastor of the church in Orland, Indiana, Rev. James Errickson has resigned to become associated with Rev. A. E. Woodcock, pastor of Muncie First Church, where he will serve as minister of religious education.

Rev. Robert Owen has accepted the pastorate of the church at Crystal Lake, Illinois. The former pastor, Rev. Ralph Wright, has resigned to accept the work of the Northside Church in Terre Haute, Indiana.

After three years as pastor of the Beardstown church, Rev. Ray Jewell has accepted the pastorate of the church in Mt. Vernon, Illinois.

Pastor Gordon B. Woods sends word from Nashville, Tennessee: "Third Church, a voice in Nashville for over forty years, experiencing great growth since the dedication of our new location by Dr. G. B. Williamson and Rev. C. E. Shumake. Transferred twenty-four into Northside Church, plus \$100 a week income; this has been gained back. Forty

Contents . . .

General Articles

- 2-3 Editorials
- 1 Automation in Christian Character, *David Soule*
- 5 What Is Holiness? *Mildred Bangs Wynkoop*
- 6 How Much Do We Care? *W. Lee Gann*
- 7 To Save All Races. *J. N. Tinsley*
- 8 The Supreme Court Decision . . . What Can We Do? *William J. Nichols*
- 9 Do You Rub It On or Take It? *Milo L. Arnold*
- 10 Beware the Quack! *Russell Metcalfe*
- 11 The Devil Believes in . . . Organized Visitation, *Wilbur T. Dodson*

Poetry

- 6 Remember Christ, Our Leader! *Flora E. Breck*

Departments

- 13 Evangelism
- Foreign Missions
- Ministerial Benevolence
- 14 The N.Y.P.S.
- District Activities
- 16 The Local Churches
- The Bible Lesson
- 18 News of the Religious World
- The Answer Corner

Herald of HOLINESS

AUGUST 15, 1962
Vol. 51, No. 25 Whole No. 2625

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

received into membership; finances back to normal; all budgets paid for the year. Property valued at over \$100,000; indebtedness on church and parsonage \$21,000. Wonderful spirit in all departments."

After serving the church at Huron for six years, Rev. Glen G. Dayton has resigned to accept a unanimous call to pastor the church at Pierre, South Dakota.

AUTOMATION in Christian Character

SOME YEARS AGO I operated a teletype machine for an airline communications network. Messages could be sent directly on the keyboard, but often they were "punched" on a tape and fed into the machine later at a scheduled time. This left us free to handle emergencies.

Today there are many machines used in business and manufacturing that are operated by feeding information to them on previously prepared cards or tapes. This is a form of automation.

Automation, in the form of good

habits, has an important place in Christian character. Habit helps us to attend church regularly, tithe, have private and family devotions, reject evil thoughts, accept and act upon our good impulses, and to be considerate of others.

This kind of automatic response to recurring situations saves us from being surprised into wrongdoing, from the strain of indecision, and from the stress of a troubled conscience. It leaves our minds free to work upon the new and difficult problems we are sure to meet in this complex world.

No estimate can be made of the value of the character training we have received from our mothers and fathers, pastors and teachers. Let us resolve to give our children the same protection against evil.

"My son, keep thy father's commandment, and forsake not the law of thy mother; bind them continually upon thine heart, and tie them about thy neck. When thou goest, it shall lead thee; when thou sleepest, it shall keep thee; and when thou awakest, it shall talk with thee" (Proverbs 6:20-22)

—DAVID SOULE, *Oklahoma City, Okla*

homa

WHAT

is

Holiness

By MILDRED BANGS WYNKOOP, Nazarene Teacher, Tokyo, Japan

THE MOST comprehensive and practical answer to the question, "What is holiness?" is given us by Jesus in these words, "The Lord our God is one Lord: and thou shalt love the Lord thy God with all thy heart, . . . soul, . . . mind, . . . strength: . . . And . . . Thou shalt love thy neighbour as thyself" (Mark 12:29-31). Three key ideas stand out clearly: love, God, and men constrained by love to God and neighbor.

I

Love. Surprisingly, love is a most misunderstood word. In Japan its erotic connotations make it difficult to use in Christian discourse without thoroughly disentangling it from its cultural meaning. In America, I found a most fruitful source of discussion in my seminary classroom in the question, "What do we want people to do when we tell them to love God?" To most people everywhere, love has a romantic or mystical meaning which unfits it for theological discussion.

Jesus' teaching rests upon a concept of love which roots it in the most basic structure of humanhood—the absolute demand that a "self" be related to a center of interest. To be human is to love something—to derive the meaning of life from worship of something—an object, idea, or person to which one is committed. That commitment is itself love, and no normal person is uncommitted. It is of interest to notice that Jesus did not require an initiation of love but a criticism of the object of love. *What one loves is one's god.*

II

One God. Since the object of one's commitment is the god one serves, it is significant that in the Christian faith the oneness of God should be a fundamental truth. All other objects of human affection to which this basic commitment is made are false gods. Any interest which dictates the policy of behavior and decision is a god. There are many such interests vying for the treasures of human

loyalty, and these interests clash in human society, setting men against each other.

Conflicting interests within one's self are capable of tearing apart the personality. The human cure is to compartmentalize the jurisdiction of these feuding gods—and *this is the divided heart concerning which the Bible speaks.* Uncleanness is not primarily immoral desire. It is to be an "I" whose norms of conduct alternate between the demands of our sectional gods—"unstable in all his ways," says James. Kierkegaard rightly saw that only the one Lord God could reign truly. A multiplicity of loyalties is uncleanness.

III

Men in relationship to God. If commitment to a center of interest is love; if what one loves becomes his god, and if there is only one true God to love, it follows that to love Him "decompartmentalizes" life and unites man into one whole-some spiritual entity.

The four elements which Jesus declared must be wholly brought under the love of God are not separate parts of human nature, each to be considered in isolation, but do represent the compartments which are often permitted to divide the heart. To love one God with the whole being sets the norm of human conduct in the place where it dictates *every* area of life. There will be one ethic for life at home, for motivation and practice in business, for unseen actions in a distant city, for honesty in taking examinations, for the principles that guide our conversation, for the way we fill out our income tax forms, for the strategy we lay out in the unfolding of our ambitions.

A once-wealthy Chinese refugee in Hong Kong eked out a meager living for his family repairing shoes with heavy paper—shoes which would not hold together for one walked mile. He found Christ, and after several weeks in His fellowship he discovered that there could be no conflict be-

tween his love for Christ and his love for his family and those who bought his shoes. At the risk of starving his family he quit making paper shoes. There can be no double standard—one for church and one for business. This is what Jesus meant; and this is purity.

Self and others. "Isn't there a logical contradiction in Jesus' insistence upon total love to God and love for self and others?" asked one of my sharp Japanese students. It is precisely to avoid this contradiction that Jesus gave this word. In the atmosphere of a thoroughgoing commitment to God, love of self, so necessary to self-respect and self-identity, will not override its proper function and become a rival deity. And love for others can be maintained at the highest level of ethical responsibility and communion without slipping into maudlin sentimentalism, irresponsibility, or fawning hypocrisy. Total love for God puts every other love in its proper perspective and permits it to come to its highest expression and fulfillment without loss of any essential integrity.

Everything holiness demands is fulfilled by this love. Cleanness and love are not different things but two sides of one thing—holiness. Holiness is a love that discriminates, not between worthy and undesirable people, but between rival claimants for our total commitment. There is only one God, and when I have made Him my God there can be no other god for me and I am a whole person—a unity.

Remember Christ, Our Leader!

(Psalms 139:9-10)

*We look to Thee for leading,
O Lord, at dawn of day;
In prayer, while interceding,
Reveal the Christ-planned way.*

*Our fears need not dismay us,
Nor clouds obscure the goal,
Since Christ is still our Leader
And Lover of the soul.*

*Nor harassment should hinder
On sea or desert sands
The Christian in his progress,
Fulfilling Christ's commands.*

*No burden is too heavy,
No work is too unknown;
Tomorrow's new creation
Will not be built alone!*

By FLORA E. BRECK

HOW MUCH DO WE CARE?

By W. LEE GANN
Pastor, First Church, Burlington, North Carolina

I AM a sick pastor today. Yesterday was Sunday and I felt fine. Our Sunday school crowd filled all our units just about to capacity. The sanctuary was filled for the morning worship service, while the children's chapel held more than fifty youngsters. The evening preliminary service was well attended in all three departments, with a wonderful, almost capacity crowd in the evangelistic service with about fifteen people finding help at the altar at the close of the message. Most of all, God was there! But—today I am sick!

Why? Today's mail brought a letter from a young couple whom we have recently sent out from our church to teach school in another section of the country. They enclosed their tithe envelope and, needless to say, that is not what made me sick.

Just let me quote a paragraph: "We went to the Nazarene church in _____ (ten miles away), Sunday. We were really surprised and disappointed. It is a very small church (only twenty-one in Sunday school), but they have a very nice building, including piano, organ, and fully equipped nursery—they have everything except the people. No one spoke to us except the minister. We told him we were Nazarenes, but he didn't seem very impressed or interested, and did not try to find out where we lived. He asked us to come back sometime, but he gave us the idea that he really didn't care if we did or not."

The letter continued in another paragraph: "We have also visited a _____ church in _____. Our first morning here we were invited there, and other people stopped by during the week to invite us there. In addition to being friendly, it is an evangelistic and soul-winning church. The _____ church here seems more like a Nazarene church than the Nazarene church."

Now wouldn't you be sick if you had received such a letter? You would if you had been this young man's pastor since he was in his early teens. If you had prayed for and with him, counseled with and advised him, seen him through high school, helped to guide him through a university with post-graduate work in another university and another college, helped indoctrinate his wife in the way

of full salvation until she too had a glorious testimony of sanctification, after being raised in the Calvinistic persuasion—you would be sick too. That is, if you really cared, as I do!

This is not meant to be critical, as such, but I hope it could be somewhat of an analysis. All churches cannot be big churches. All churches have to have small beginnings, but they don't have to stay small, for the most part. Could it be that this spirit and attitude of unconcern and indifference on the part of the pastor and people is the reason for having only twenty-one in Sunday school?

This event has made me wonder just how many couples have come through the doors of my own church and felt such an attitude of unconcern from me and my people? My own heart cry today is for this pastor, whose name I do not know. Here are two more members he could add to his report at

the next district assembly. Here are two more members, each of whom is capable of teaching Sunday school, for they have taught for me. Here is at least one systematic tither, and two if she goes to work. Will my brother minister gain this? Or will they find their soul food at this "———, friendly, evangelistic, and soul-winning church"? My prayer is also for the members of this small Church of the Nazarene, whose burdens are no doubt heavy from carrying the load of a small church. May they see the opportunities and not let them slip through their hands.

May God stir me, my fellow ministers, and all Nazarene laymen everywhere, until we may see our responsibilities in these last days as we have never seen them before. I hope and pray that no pastor may ever feel the same sickness I feel today because of my own failures toward any of God's children.

To Save All Races

THERE HAVE ALWAYS BEEN those who have sought to nationalize the Lord Jesus Christ. From the very beginning His first disciples refused to believe that He could possibly belong to any except the Jewish nation, but Christ would have none of it. What could have been more fitting for Him to say than the words He spoke to Nicodemus: "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life" (John 3:16)?

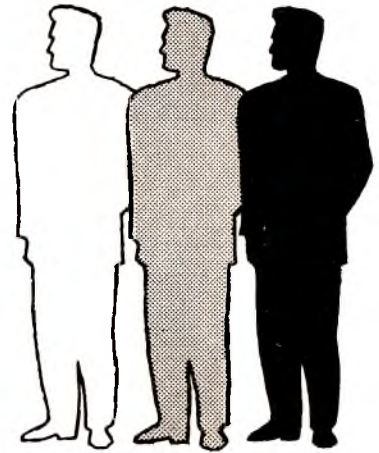
Could He have said less and been the Saviour of the world? In this statement He forever set aside the narrow, Jewish national idea that Israel was the specially chosen of God to the exclusion of all other people or nations.

The white man has tried to make Christ exclusively the Saviour of the white race. Oh, he has been willing for others to eat of the crumbs that fall from the Master's table, but to enjoy the full privileges of a Christian society—no.

Not long ago I was talking to an active church woman in Washington, D.C., and she told me how when a colored man came into her white church on Sunday morning, and sat down with the white worshipers, it seemed that, although she had gone there to worship God, she was not willing for another to enjoy the same privilege simply because he was of a colored race. Man can no more circumscribe Christ today to one race of people than could the Jewish apostles at the beginning of the Christian era. The Bible says, "God . . . hath

by
J. N. TINSLEY

Retired Elder
Southern California
District



made of one blood all nations of men for to dwell on all the face of the earth" (Acts 17:24-26). Being then the Creator of all races, He could not be the Saviour of one race without being the Saviour of all.

There have been those who have tried to build an ecclesiastical wall around Christ to the exclusion of all who do not accept a particular dogma. Consequently we have one group calling out, "Here is Christ," while another is calling, "Come over here to find Him."

Paul wrote to those in the church at Corinth who insisted on following human leaders, "Is Christ divided?" The same great apostle declared that "by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit" (I Corinthians 12:13). For, said he, "The body is one, and hath many members, and all the members of that one body, being many, are one body"; "For we are members of his body, of his flesh, and of his bones."

Christ prayed, in that memorable prayer that

He gave for His Church while kneeling right in the shadow of the Cross, that "they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me" (John 17:21). After almost two thousand years this prayer is far from being answered. The lines of cleavage are more distinct today than they have ever been. Instead of the Church presenting a united front against the encroachment of atheistic communism, it spends its time and money trying to outdo the other group in larger and more imposing buildings and in adding larger numbers to its rolls. It is a sad fact that the image of the present-day Church is not the beautiful, attractive body that Christ

intended that it should be, but might be compared to a mutilated corpse.

The Spirit of Pentecost is the great need of this age, just as in the beginning; and I might add, He is as available today as He was on that great day. He, and He alone, can break down the barriers, iron out the wrinkles, and send the Church forth as the mighty spiritual force that it was intended it should be, and that it was in the beginning.

"Awake, awake: put on thy strength, O Zion; put on thy beautiful garments, . . . Shake thyself from the dust; . . . loose thyself from the bands of thy neck. O captive daughter of Zion. For thus saith the Lord, Ye have sold yourselves for nought; . . ." (Isaiah 52:1-3).

The SUPREME COURT DECISION



. . . what can we do?

THE RECENT RULING by the Supreme Court has made many of us very conscious of this matter of the religious instruction of our youth. It is not our purpose here to condemn or condone the decision. But it is our purpose to point out again, as others have done in the past, that we need to take a long look at what we are doing for the spiritual instruction of our children.

Our children receive approximately thirty hours of education per week in the public schools and one hour of education in Sunday school. On the basis of this it could be reasoned that we consider religious instruction about 3 per cent as important as reading and arithmetic. We think about the intelligence quotient of our children, the social quotient, the educational quotient; now let's begin to worry about the religious quotient.

As this writer sees it, there are four things we can do—one thing as families, three things as a church. The first was hinted at by the President. We can pray more at home. We can provide more spiritual instruction on the part of the mother and father. In too many homes, even in Chris-

tian homes, the television set does the baby sitting, provides the entertainment, gives what instruction is given. Let us get back to the family-togetherness concept. Let us as parents pray and play with our children and lead them to Jesus.

As a church we can see that the one hour per week that we do have with our children is as meaningful as possible. Make sure you have the best teachers possible. And then impress it on the teachers what an important job is theirs. It isn't enough to prepare the last ten minutes on Saturday night and then just fill in the hour on Sunday morning. That hour should be prayed about, studied for, and made as meaningful as possible. And the pastor and church owe it to the children to provide Christian Service Training courses for the teachers to help them to know the proper methods and content.

The second thing that we can do as a church is to begin thinking in terms of utilizing our facilities more than one hour per week. The Church is the only institution in the world that spends millions of dollars on facilities which it uses one hour per week—the educational units. A children's story hour on Saturday may be the answer. A PAL-Caravan program may be the answer. A teen-age time of discussion may be the answer. The best answer is probably all of these and more.

The third thing is directed more to the larger churches—we need to begin thinking in terms of Nazarene parochial schools. Some of our churches already have; more need to. This writer has been amazed this past year as he has had occasion to see the way that the Roman Catholic church imparts doctrine through all facets of its school program. We could be instructing our youth in the way we believe to be right. Some of our smaller churches, as well as our larger churches, could begin thinking of day schools and nursery schools as a field of service.

The problem has been thrust upon us. The challenge is ours. What will we do?—WILLIAM J. NICHOLS, *Fort Wayne, Indiana.*

Do You Rub It On or TAKE It?

By MILO L. ARNOLD, *Pastor, Moses Lake, Washington*



"Read directions carefully before opening." These words were printed boldly across the package. Obviously the manufacturer feared that persons unfamiliar with the product might misuse it and be disappointed in the results. In these days of countless new products the instructions become increasingly important. Whether the product be drug, food, or machine, the instructions are relevant.

It used to be that one could be quite sure of the general purpose of a thing by knowing from what store it was purchased. If it came from a grocery store it was to be eaten; if it came from a hardware store it was to be used; and if it came from a drugstore it was to be either taken or rubbed on.

All this has changed in recent years because of new merchandising practices, so that presently one must look at the sign to make sure whether he is entering the hardware or drug store. All this makes the reading of the instructions more important. Don't blame the product or the manufacturer until you are sure that you have followed the instructions.

In life, a great many packages come to us without specific instructions and from unexpected places. Because the instructions are not printed plainly on the package, people often misuse or misapply their surprise packages. Regardless of the quality of the product, the value of it will be lost or diminished by wrong application. Medicine made to be rubbed on may do serious injury if it is taken internally, while medicine made to be swallowed will be quite ineffective as a rub.

It is not uncommon for a package of pain to be delivered C.O.D., without any definite instructions as to its use. In fact, many people think that it has no use, but this is not true. Pain has a very fine purpose if it is rightly used. The person must learn, however, to apply it. He must learn how to unwrap it, how to put it to some purpose, and how to avoid complications which a wrong application might produce. We believe that "all things work together for good to them that love God, to them who are the called according to his purpose" (Romans 8:28). However, the instructions for making pain work for our good are not printed on the package at the time it is delivered.

Some people use pain as something to rub on

their faces, making them as miserable-appearing and as pitiable as possible. They want to be noticed, to be pitied and wept with. They want to appear just as ill, as ghastly, and as seriously off as possible, both for their own benefit in the mirror and for the benefit of guests who come to the door. To say the least, pain applied in this kind of rubbing on will accomplish no constructive purpose.

Other persons will more wisely look their package of pain over, swallow it manfully even though it is a bitter dose, and because of it will find their lives cleansed of many valueless and decaying obstructions. Many people are vastly more wholesome today because of their right acceptance of pain yesterday.

Often when the doorbell of life rings we answer it only to find that disappointment has been delivered by some strange messenger. There are no instructions in the package. We must size the matter up and prudently make the best possible use of it. Some people unwrap the package, soak it well with tears, then frame it and hang it on the wall where they may look at it constantly and where they may show it to their friends and relatives at every opportunity. As other disappointments come, they are similarly framed and displayed until wall after wall is covered with them. They fill the rooms and halls and blot out the windows. They suffocate the soul. What a pity! This kind of use of disappointments makes them the ruin of people when actually that is not the purpose of them. Disappointments are valuable in culturing the life, in maturing the outlook, and in establishing a right sense of values.

The material of disappointments is more adaptable for use in bracing the underpinnings of the floor. Here they are unseen and are soon forgotten save that they give stability to the life in times when the person is shaken by violet experiences. Even though the disappointment contains the ingredients of painful heartbreak, still it can be valuable if it is rightly applied to life. It does not, however, work together for our good just because it happens, but because we applied it rightly.

Few packages can be more erroneously used than the occasional bundle of misunderstanding. Learning to unwrap such a package and use it is a real art. Misunderstandings are like beans; the more you boil them, the bigger they get. If, when a misunderstanding comes your way, you start cooking it, you will soon have not only the kettle full but it will be all over the stove and the kitchen floor.

There are many well-intentioned people who are violently upset the moment they are misunderstood. They never take time to study the situation and read the directions. They just start talking and stirring the situation. The more they stir it and soak it, the bigger it gets. The more attention they give it, the more it grows. Eventually they have not only the original misunderstanding but a whole flock of new ones.

There are other people—calm, prudent, and mature—who, finding they have been misunderstood and perchance falsely accused, immediately begin to read the label. They find out what the situation is made of and what to do with it. They decide what is the most prudent use to make of it and then deliberately go to work. Sometimes persons who had been only casual acquaintances become very wonderful friends because of the way they have handled the misunderstanding which came. In my own life there have been some wonderful associations which came from an original package of misunderstanding.

I am sure, too, that because I have been misunderstood sometimes I will be more prudent in assessing the rumors which come to me concerning others. Nothing teaches one the art of kindness to others the way he is taught by being himself misunderstood and hurt.

To every door betimes comes also the package of longed-for success. It is a pleasant package and should create no problem to us, yet there are those who will misuse even this until its possible value is badly dissipated. Some people put their success on a stick and carry it like a banner along the street and expect everybody to fall in behind them in a march of triumph. Imagine their inner pain when the public does not co-operate. Others wrap their success about them like a robe, hoping to cover their many failures and conceal their patched-up lives. Some folks rub it on like a colorful cosmetic.

Success is better swallowed like a vitamin, and invested in enriched strength and vigor for some new assignment. Truly it is sweet to the taste and lovely to look at.

None of us can decide whether or not we will accept the surprise packages which come C.O.D. to our doors. We will pay the charge and accept what comes. It is up to us then to learn how to use them to the best possible advantage. Each pack-

age will work for our good if we follow the right directions, but if we rub it on when we should swallow it we'll be disappointed in the results.

BEWARE THE

Quack!

By **RUSSELL METCALFE**
Pastor, Atwater, Ohio

EASY SOLUTION! Quick cure! Short cut to success! All these phrases and many others like them are applied in almost every situation imaginable by the unscrupulous who feed upon that quirk of human nature which always looks for the easy way out.

The shallow tide of popular acclaim often makes a hero out of the nearest banner-waver, the loudest voice, the most grandiose manner, or the most preposterous claim—just so long as there are promised certain and easy cures, money, success, solutions.

Almost without exception, any loud voice making fantastic, giveaway claims is to be ignored, whether it happens to be advertising automobiles, peddling real estate, or “curing” disease.

But when it comes to the realm of religion, the quacks are not merely disgusting and immoral, but they become tools of Satan in working in diametric opposition to the cause of Jesus Christ and true holiness. Good words are exploited until they lose much of their meaning. Secondary truths are used to displace basic and vital doctrines. Lies are dressed in scripture, and as such become the most dangerous kind of lies. Jesus Christ is commercialized, and the more rugged aspects of the gospel are completely set aside. God is made to appear solely as the servant of man.

All man's basic problems have to do with sin. Any teaching, no matter how well sprinkled with quotations from scripture, that does not scripturally teach the seriousness of sin and the depths of wickedness in the human heart, by implication minimizes the atoning work of Jesus Christ.

Sin must be seen as the offspring of pride and unbelief, culminating in rebellion and disobedience and rejection of God's rightful claims. And

when sin is seen as exceeding sinful, then the sinner trembles at the eternal punishment which his sins justly merit.

Intelligent people who would not dream of taking a suspected malignancy to a quack doctor, or of investing the savings of a lifetime into a get-rich-quick scheme of doubtful security, are often the very people who trust their eternal destiny to the false doctrines of sin-minimizing, half-truth religions.

God is love—God is also wrath. Heaven is real—so is hell. Any doctrine that does not preach God's hatred for sin as well as His love for mankind, any doctrine that does not teach the necessity for and provision made for a complete break with all sin in this life, is to be shunned like the deadly poison it is.

There can be no genuine forgiveness without godly sorry for sin and confession from the heart. There can be no joy and rejoicing in the Lord without first facing up to past sins. There can be no guidance by the Holy Spirit while the heart is not willing to be wholly submissive to His will. To accept any less than the whole round of truth is to play the fool in matters of eternity.

The doctrines of scriptural holiness are scripturally sound. Holiness doctrine has not been devised by man to please man. It is straight from the shoulder and rugged, cutting no corners. It is not, as some wrongly judge, a combination of faith and works. But while it rightly teaches that we are saved by faith and faith alone, it also rightly

insists that if such a faith be genuine it will be more than a shallow mental assent that does not reach into every corner and area of the Christian's life. Holiness does not accept a mere lip service on man's part as compatible with the awful price that Jesus paid on Calvary to solve the problem of sin.

We do not accept the doctrines of holiness with our eyes closed. No one forces us to see the truth that is revealed to us through an open Bible and an open heart, under the ministry of the Holy Spirit. But when we are convinced of the truth of holiness, we then have no business dabbling with other doctrines, or supporting them in any way.

Hundreds of radio evangelists and itinerant gospel peddlers are appealing daily for a listening audience and for money support. Some may be sincere, but a great many are simply preaching a sensational doctrine entirely from motives of self-gain. Any person who advertises such causes, or contributes money, should stop and consider that not only is God's cause being robbed of rightful support, but usually the cause of evil and damnation is being advanced, no matter how sincere the giver.

The safe way is the rugged way. There is safety in facing up to the diagnosis of sin as deadly in all its forms. There is safety in the reality of holiness. There are safety and joy and satisfaction in putting all energy and loyalty into a church in which one can believe and trust—and there is danger in the devious. Beware of quacks!

The Devil Believes in . . .

Organized Visitation

By WILBUR T. DODSON, Pastor, Fessenden, North Dakota

UNCLE BUD ROBINSON said, "Sure, I can say something good about the devil. He is always on the job."

When Satan went to church, God asked, "Whence comest thou?" Satan answered, "From going to and fro in the earth, and from walking up and down in it." This was a "hit-and-miss" proposition. He was having fair success with a "by-chance" program. He wanted a special individual—Job, by name.

"You have built a wall around Job or I could win him over," said this master of evil. "If You will let me organize this, I will break him down." God certainly recognized an organized visitation program would have the greatest possible pressure on Job. "All right," said the Lord unto Satan.

"Behold, all that he hath is in thy power; only upon himself put not forth thine hand."

What a terrific visitation program the devil planned! The Book of Job relates this in 1:14-19. "And there came a messenger unto Job, and said, The oxen were plowing, and the asses feeding beside them; and the Sabeans fell upon them, and took them away; yea, they have slain the servants . . . While he was yet speaking, there came also another, and said, The fire of God is fallen from heaven, and hath burned up the sheep, and the servants, and consumed them; . . . While he was yet speaking, there came also another, and said, The Chaldeans . . . have . . . slain the servants . . . While he was yet speaking, there came also another, and said, . . . a great wind . . . smote . . . the

house, and it fell upon the young men, and they are dead." Also in 2:7, we find, "So went Satan forth from the presence of the Lord, and smote Job with sore boils from the sole of his foot unto his crown . . . Then said his wife unto him, . . . curse God, and die." Not only did he make personal visitations, but he had the use of the human elements to aid his cause.

There are many organizations that have a very effective program to gain new business. Once a prospect is contacted, there is an endless stream of mail and many personal representatives making a systematic, routine contact on the prospect. Many companies look for a greater response after the eleventh or twelfth contact than any one before. But if there is no response, they still keep trying.

There are some churches, clubs, and lodges with a dynamic visitation program. These groups have a social program and very little gospel believed or practiced. As a result of this tremendous drive, many people are won to their group.

The moral of this approach to organized visitation is not to be like the devil, nor to act like him, or even to work like Satan, nor join an organization or church which puts forth this great appeal of "salvation through works." God recognized that an "organized visitation program" of the devil's would exert the greatest amount of pressure possible upon immortal souls.

EDITORIALS

Continued from page 2

found peace with God? Has the sanctifying Spirit come in His fullness to abide? We are interested in your feelings, to be sure; but we are more concerned about your faith. Has it touched the throne? Has it brought victory from above?

The subjectivity of our day is a very contagious thing. It shows itself in a variety of ways—from existentialism in philosophy to the popularity of peace of mind and the preoccupation of multitudes with their aches and pains and changing moods. We only add to it when we ask, "Well, how do you feel today?" Why not, "How's your faith today?" Or, "What are the facts today?"

Let's *feel* good if, when, and as we can; but at all costs, we must *be* what God would have us be.

The Supreme Court Paradox

By now, some of the heated debate over the June 25 ruling of the Supreme Court has subsided.

On that noteworthy date the Supreme Court of the United States ruled that a magazine carrying pictures of nude males, which the Post Office Department had deemed obscene as pandering to the depraved tastes of homosexual perverts, cannot be barred from the United States mails; and that the

What we need is to see the value of the organization and fill it with "truth on fire" for God. We have the greatest gospel in all the world. Let us take this truth of the gospel and saturate it with the power of Pentecost and proclaim it, not only once or twice, but as many times as is necessary to awaken the sinner to his needs.

Often people have been won to the Kingdom only after many times of visitation. I know of one man who was visited regularly for ninety-nine times. On the one hundredth visit he bent his tired, stiff knees by his rocking chair and gave his heart to the Lord.

We use the same "organized visitation program," but it is filled with the "Good News"—in place of death we bring life, everlasting life. Instead of strife, peace is given. Planned visitation is only the vehicle. The devil uses it for misery and woe, but the Church uses it filled with love, concern, and compassion for a needy world.

This vehicle will be of little value unless it is used by Spirit-filled, sanctified, witnessing people. This is the only program that God has promised to bless—the only key that will unlock many barred doors, hardened hearts, and closed minds. This will fill empty pews, line the altars, and enlarge the Church Militant. The world cannot understand truth and love that are aflame for God.

use of a prayer recommended by the Board of Regents for the public schools of the state of New York is unconstitutional.

While not trained in the subtleties of the law, it seems to many of us that the learned jurists have strained out the gnat and swallowed the camel. Someone has suggested that if the basic and in-offensive prayer recommended by the regents could not be used, the following might pass the legal mind:

*Now I lay me down to sleep;
I pray the state my soul to keep.
If I should die before I wake,
I hope the court made no mistake.*

The paradox becomes the sharper when it is remembered that it is just this group of justices, with the addition of Justice Stewart, who alone dissented from the decision on the school prayer, which legalized the provision of bus transportation for students in parochial schools at public expense. It was this decision which encouraged the present clamor of the Roman church for the subsidizing of their sectarian educational programs.

It is really very hard to see how the Court can proceed in opposite directions at the same time. If it is unconstitutional for a public body to recommend a simple prayer for voluntary use in the public schools, how can it at the same time be constitutional to take public funds for the support of sectarian elementary education?

THE CHURCH AT WORK

EVANGELISM

EDWARD LAWLOR, *Secretary*

Wanted—Revival!

Do you want revival? Do you long to see souls praying through at our altars. Are you ready for revival today? Are you willing to pay the price for revival? If your answer is yes, we encourage you to:

Pray for Revival!
Work for Revival!
Expect a Revival!

Evangelistic Honor Roll

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

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

Church	Pastor	Membership at Last Assembly	Gain
ALABAMA			
Childersburg	W. Hendley	7	8
Parrish	T. Moore	10	7
Robertsdale	T. Farlow	11	10
Birmingham Shannan	H. Rogers	18	7
Rock Mills	B. Fuller	21	5
Saragossa	B. Holmsbeck	22	4
Wilson Chapel (Bl.)	L. Ford	23	6
Albertville	C. Little	23	8
Bessemer	C. Stearns	26	9
Calera	L. Davis	26	9
Steele	Mrs. F. Miller	26	10
Anniston First	H. Terry	33	18
New Providence	W. Hobbs	35	13
Shiloh	R. Perry	35	17
Fairview	J. Earles	39	8
Roanoke	W. Jackson	46	11
Dothan	J. Reece	46	9
Snoddy Chapel	R. Robinson	46	18
Prichard	C. Horn	49	18
Selma First	G. Privett	71	16
Tuscaloosa Alberta	G. Glendenning	88	17
Grace Chapel	J. Banks	112	12
Cullman	G. Ball	114	19
Decatur First	W. Session	130	12
Huntsville First	M. Stocks	131	24
Mobile First	R. Chaney	202	18
Jasper First	W. French	203	26
Pensacola First	G. Fuller	205	18
Operation Doorbell, October 1 to 14			
LOS ANGELES			
Bishop	R. Scharn	9	7
Ojai	R. Gardner	50	10
Santa Paula	J. Ingalls	57	9
So. San Gabriel	V. Vaughn	72	8
Westchester	T. Gillespie	73	10
Montebello	J. Williams	77	12
Panorama City	L. Mansveld	81	13
Whittier Heights	R. Knighton	81	15
L.A. Eagle Rock	V. Karg	86	18
San Fernando First	W. Lanman	93	13
Santa Maria	C. Cowles	101	19
L.A. Highland Park	F. Watkin	113	12
Baldwin Park	V. Kutz	125	31
Glendale First	N. Dirkse	138	25
Glendora First	R. Sporleder	156	28

Los Angeles First G. Nees 669 26
Pasadena Bresee G. Taylorson 995 35

Operation Doorbell, October 1 to 14

NEVADA-UTAH
Quincy, Calif. L. Smith 22 5
Reno First R. Kellom 64 14
Las Vegas C. Frieson 93 18

Operation Doorbell, October 1 to 14

NORTHEAST OKLAHOMA
Stroud R. Harper 4 5
Tahlequah D. Reed 20 4
Broken Arrow C. Miller 42 15
Pawhuska M. Cockman 63 9
Tulsa West L. Emmert 156 20
Sapulpa E. Sanders 222 24

Operation Doorbell, October 1 to 14

FOREIGN MISSIONS

GEORGE COULTER, *Secretary*

Moving Missionaries

Rev. and Mrs. Maurice Rhoden, on furlough from Japan, are now living at 317 22nd Ave., Springfield, Tennessee.

Miss Ruth Dech left the States on June 28 for her fourth term in British Honduras. Her address there is Benque Viejo, British Honduras, Central America.

Rev. Edward Wyman, who has been hospitalized in Florida since May, has returned to his previous address in British Honduras. It is: P.O. Box 30, Corozal, British Honduras, Central America.

Rev. and Mrs. Spurgeon Hendrix left for Argentina, July 9, where they will begin their fourth term of missionary service. Their address is: Terrero 960, Buenos Aires, Argentina.

Rev. and Mrs. Doyle Shepherd and Rev. and Mrs. Merrill Bennett have a new address in Okinawa: P.O. Box 47, Urasoe, Okinawa, Ryukyu Islands.

Rev. and Mrs. Edward Cairns are on furlough in the States from British Honduras. Their address is 9A Landers Rd., Wollaston Park, Quincy, Massachusetts.

Rev. George Hayse will be at 417 So. Bresee Avenue, Apt. 7, Bourbonnais, Illinois, until they return to Africa the last of September.

Rev. Harry Zurcher's address is P.O. Box 12071, Loiza Station, Santurce, Puerto Rico.

Rev. and Mrs. Robert McCroskey and family have returned to the Philippines. Their new address is Box 148, Hoilo City, Philippine Islands.

Miss Matchett Recovering

Miss Ruth Matchett, our missionary in the Republic of South Africa, is recovering well from her recent surgery in June. She hopes to return to Acornhock soon, and writes that she is feeling

much better than before her surgery and is anxious to get back to work.

David Sayes Still Needs Prayer

Doctors' reports on little David Sayes, one-year-old son of Rev. and Mrs. Howard Sayes, our missionaries in Trinidad, are not encouraging. David was discovered to be nearly blind several months after his birth. The optical nerve was not developing as it should. There is nothing medical science can do to correct this difficulty. Please continue to pray that God will touch and heal this missionary child if it be His will.

Duty on Bandages to Taiwan

Our nurse in Taiwan, Bernadine Dringenberg, writes: "I've received quite a few packages of used-sheet rolled bandages, which I don't really need, since my work is confined to our Bible school, and is therefore rather limited. I can give them to the leprosariums and doctors and hospitals here in Taiwan, if the folk want me to, but there is a problem involved. Each package of used bandages I receive costs me about fifty cents duty money. This doesn't sound like much, but when it comes out of my personal salary, it can be quite a bit if many packages come in. We will be happy to see that they go to places of need if the people want to send the used-sheet bandages, but would you please ask if they could send in the duty money for each package of bandages mailed? This would be a big help.

"Printed matter does not require duty, and should NOT have a customs slip filled out for it. Just mail it marked plainly, 'PRINTED MATTER,' and it will come direct to our post office address without going through customs.

"But everything else that is sent to us MUST have a declaration slip filled out and duty paid on it."

MINISTERIAL BENEVOLENCE

DEAN WESSELS, *Secretary*

A lady minister who is seventy-four years of age and on the Ministerial Benevolence roll wrote the following letter. It is so victorious that we want to share it with you. As you read it, remember YOU and YOUR CHURCH had a part in supplying her needs and in making her life happy. Because you have supported the Nazarene Ministers Benevolent Fund, the church has been able to send a monthly check, a birthday gift, and a

Christmas check to this retired minister who gave thirty-six years of service to the church she loves.

I deeply appreciate the kindness and thoughtfulness of our General Board to remember me on my seventy-fourth birthday. Your letter and poem were very comforting and the gift is so handy. It gives one a good feeling that he is not forgotten. My birthday was a very pleasant day and I was well remembered with cards from many of my converts and friends. God has been good to me through the year. I have pleasant memories of His help and blessing while laboring in the vineyard. I appreciate all you are doing for me in my retirement and the checks that come on time. I am very conscious of the presence of the Lord. I pray for our beloved church and our general leaders, pastors, and evangelists. I feel I still have a part in the great work of soul saving by way of the throne of grace. Praise God! It will be wonderful to get home and meet all the dear ones that have gone before. May God continue to bless our church and may her power be felt throughout the entire world!

THE N.Y.P.S.

PAUL SKILES, Director

"A once-in-a-lifetime opportunity" . . . International Institute. 1962 . . . Estes Park, Colorado . . . 8,000 feet high in the Colorado Rockies.

As cars and buses rolled to a halt in front of the rustic administration building, 515 travel-worn but enthused teens alighted and greeted Tuesday, July 3, with unbridled anticipation.

From the moment a camper received his housing assignment and greeted his "bunk mates," it was obvious that this was really an international camp. With forty-six states represented, every U.S. drawl and dialect was evident. Interest in the scope of N.Y.P.S. was heightened by the presence of friends from British Isles, Canada, Canal Zone, Taiwan, Texas-Mexican District, Spanish District (U.S.A.) East, Peru, Puerto Rico, and North American Indians.

It was a "mile-high" week—high on fun with hilarious fun-time activities each evening, high on competition with ranches vying on the ball diamond, volleyball court, and across the ping-pong table. Appetites were high, too. One evening meal saw 450 pounds of potatoes served to the teens and the 305 adults. High on the list of favorites was class time and C. Wm. Fisher's textbook *Why I Am a Nazarene*, taught by twelve district presidents.

It was a mountaintop week, too—with four past N.Y.P.S. presidents (M. Kimber Moulton, Mendell Taylor, Ponder Gilliland, and Eugene Stowe) speaking in the chapel hour and Paul Orjala's daily missionary feature. The nightly campfire service brought the hectic day to a hushed close. Every instituter will long remember the familiar image of his friend, Paul Martin, and his heart talks, punctuated with laughter, but as warm as the fire that served as his background.

Spontaneity describes International Institute week. Spontaneous rapport flowed between our Sunday worship service speaker, Dr. V. H. Lewis, and the congregation that accepted his challenge to "Higher Living."

It was Spirit-directed spontaneity that gripped the Sunday afternoon music festival. More than 250 teens filled the choir section of Hyde Memorial Chapel. In the audience were waitresses for the dining room, guests from the camp, and other members of the Estes Park personnel.

The familiar strains of "Now I Belong to Jesus" filled the chapel. Sun-tanned faces radiated the reality of the lyrics in their own lives. Youthful spirits rose. Fifty young people stood to their feet and testified. It was a mighty climax of horn, heart, and full-voiced choir that declared:

*The soul that on Jesus hath
leaned for repose
I will not, I will not desert to
his foes;
That soul, tho' all hell should
endeavor to shake,
I'll never, no never, no never
forsake.*

In the majesty of this moment two waitresses knelt at an improvised altar and found this same confidence.

General President James Snow brought the Communion meditation during Sunday's evening service. Against a backdrop of the Rocky Mountains and an ever-changing Colorado sky, 820 International Institute delegates partook of the Lord's Supper and reaffirmed that "His their whole being, an offering of love."

As cars and buses followed the four points of the compass and Nazarene youth drove back down into the valley, they took with them more than souvenir post cards and new pen pals. They have a memory of concerned youth leaders, a concern for souls, and a warm love for their church.

DISTRICT ACTIVITIES

Northeastern Indiana District Assembly

The twentieth annual assembly of the Northeastern Indiana District was held July 10 to 12 at the district campgrounds east of Marion, Indiana.

Dr. G. B. Williamson presided with grace and efficiency. Speaking under the anointing of the Holy Spirit, Dr. Williamson enabled pastors and laymen alike to see, through the Book of Acts, the occupation, activity, and Pentecostal experience of the Early Church.

Rev. "Danny" Steele not only provided books and helps from our Publishing House, but also thrilled the congregation with his Spirit-filled messages in song. Rev. John Swearengen very efficiently represented Olivet Nazarene College, and Brother Jim Bohi again proved to be an inspiration to all with his singing.

Highlighting the Wednesday evening service was the tribute paid to a long-standing member of the District Advisory Board, Dr. Vernal H. Carmichael. Gifts were bestowed upon Dr. and Mrs. Carmichael, who are leaving the district to begin teaching duties at Olivet Nazarene College. Also leaving the pastorate to enter the evangelistic field, and leaving many district duties, is Rev. C. E. Lykins; a gift was presented to him also.

Dr. Paul Updike, district superintendent, gave a glowing report of the district work: 396 persons added to the church rolls by profession of faith; Sunday school attendance averaged 10,748 total giving amounted to \$1,214,058; total giving for missionary purposes climbed to \$125,874. This makes Northeastern Indiana District a "10 per cent" district—the rule year after year. A generous love offering was given to Dr. and Mrs. Updike, who have completed eighteen years of service in the district superintendency.

After delivering a challenging message at the ordination service, Dr. Williamson conferred elder's orders upon Vincent J. Adragna, who will be leaving soon as a missionary to Italy; David Carson Campbell; James H. Erickson;



and Boyd C. Skinner, who will be returned to open the work in Chile as a missionary.

The Spirit of the Lord dominated the entire assembly.—NORMAN ANDERSON, *Reporter*.

Eastern Michigan District Assembly

The Nazarenes of Eastern Michigan met in Flint First Church, July 10 to 12, for the annual assembly and missionary convention.

Dr. Hardy C. Powers, senior general superintendent, was wonderfully used of God as he presided over the assembly. His interesting and challenging messages, his ready wit, and his gracious spirit combined to make the sessions a joy to attend.

Our district superintendent, Dr. E. W. Martin, was re-elected for a three-year term with a nearly unanimous vote. As a further expression of our appreciation, Dr. and Mrs. Martin were presented with a generous love offering and given a month's vacation.

Dr. Martin's report outlined a year of accomplishment in all areas of the work:

One-third of our churches were engaged in some phases of a building program during the year.

A home missions revolving fund was established and is growing rapidly.

Gains were registered in church membership, average Sunday school attendance, N.Y.P.S., and N.F.M.S. membership.

Giving for general interests was \$9,124 above that of last year.

Giving for district interests was up \$17,247.

Fifteen churches were on the Evangelistic Honor Roll.

Eleven churches gave "10 per cent" or more for foreign missions.

Twenty-five churches qualified for the District Achievement Award.

The assembly was climaxed by an ordination service, with ministers being granted elder's orders.

Eastern Michigan Nazarenes look forward to another year of achievement for Christ and His kingdom.—WENDILL WELLMAN, *Reporter*.

Albany District

On Wednesday morning of June 27, the Albany District Assembly was called to order by our senior general superintendent, Dr. Hardy C. Powers. Our hearts were thrilled as he told of his recent trip to Palestine and West Germany. It was a joy to have Dr. Powers with us and to hear his messages. Also, it was a privilege to have Mrs. Powers present.

Rev. Renard D. Smith gave his sixteenth report as our district superintendent. It was one of his best reports, and one of the best in the history of the district. He reported two new churches—Corning and Clifton Springs, New York; a membership now of 3,134, a net gain of 135; Sunday school enrollment of 6,657, a net gain of 73; average attendance of 3,759, a net gain of 72. There was a total giving for foreign missions of \$36,820; and the grand total raised for all purposes was \$441,072.

The assembly closed on Thursday evening with an impressive ordination service conducted by Dr. Powers, and William Williams and Jack Harris receiving elder's orders.

On Monday prior to the assembly the district N.F.M.S. convention was held, with Rev. Oscar Stockwell as the special speaker. Mrs. Renard D. Smith was re-elected as the district president with a very fine vote. The district church schools convention, under the leadership of Rev. John L. Moran, was held on Tuesday afternoon and evening.

The district camp meeting followed the closing of the assembly. We had a very fine corps of workers—Dr. Edward Lawlor, Rev. Clayton Bailey, DeVerne and Paul Mullen. God came upon the camp from the opening service, and under the tremendous preaching of Dr. Lawlor and Brother Bailey, nearly three hundred people sought God at the altar of prayer. Many prayed through in the old-fashioned way. The Mullen brothers lifted us into the heavenlies with their inspiring music and singing. We give God all the praise.—G. THOMAS SPIKER, *Reporter*.

Northeast Oklahoma District Assembly

Once again, June 20 and 21, Northeast Oklahoma Nazarenes enjoyed a wonderful district assembly.

The high point of the assembly was the enthusiastic report of our district superintendent, Dr. I. C. Mathis. His eleventh report to the district revealed 433 members received on profession of faith, which put our district membership over the 3,000 mark. Good gains were reported in all areas of the work.

Once again the district showed the Mathis family we are behind them by extending another three-year call to the district superintendent, with a good vote. Mrs. Mathis was re-elected as the N.F.M.S. president at the convention preceding the assembly.

The report of President Roy H. Cantrell concerning the progress of Bethany Nazarene College was a thrill to all.

The ministry of Dr. Hardy C. Powers, senior general superintendent, was of the highest order. Again and again our hearts burned within us as this man of God gave us the Word. Shouts of victory were not at all uncommon in the sessions.

The assembly closed with a beautiful ordination service conducted by Dr. Powers, with the following receiving elder's orders: Gene Hood, Bill Boles, Lenard Wells, and John Hall.

We thank God for the victories of the past, and press on to greater things by His help.—*Reporter*.

Michigan District Assembly

The forty-ninth assembly of the Michigan District convened July 11 to 13 at the district center, Indian Lake, Vicksburg, Michigan.

It was the first visit of Dr. V. H. Lewis to our district as the presiding general superintendent. He presided with dignity and kindness, and his messages challenged our faith.

Dr. Fred J. Hawk, reporting for his first year as district superintendent, thrilled the assembly as he reported the advancements and accomplishments for the year: Five new churches organized; both goals reached in the "Shining Lights" campaign—average goal of 6,010 in attendance was surpassed by 6,150; and our goal of 203 members to be received on profession of faith was exceeded, the total being 519. District Family Altar commitments reached 1,998, exceeding our goal by 446. Church membership is now 6,491, an increase of 285; and Sunday school average weekly attendance 9,352, an increase of 175. We now have 101 active churches. Paid on improvements and indebtedness \$266,250, an increase of \$25,121; an all-time high in pastors' salaries of \$302,026, an increase of \$24,804; and grand total paid for all purposes \$1,113,978, an increase of \$95,269. Paid to General Budget and approved specials \$99,058, making 8 per cent for the district.

With a splendid vote of confidence, the assembly elected Dr. Hawk to a three-year term and presented to him a love offering.

On Wednesday night, \$6,500 in cash and pledges was gathered to inaugurate our district revolving fund.

Olivet Nazarene College was represented by Dr. Harold W. Reed and Rev. John Swearingen. Seventy-two pastors received an *Aurora* for paying college apportionments.

Superintendent Hawk recommended: intensified, organized prayer groups on the district; that we co-operate wholeheartedly in the denominational evangelistic program of "Operation Doorbell," and district goals were set up; that we go "all out" to build up a revolving fund to establish new churches; that we set a goal of at least eight new churches to be organized this assembly year, and fifteen new churches in our fiftieth anniversary year, 1963-64.

Elected to the Advisory Board were L. D. Mitchell, Arthur Starr, Rev. Herbert W. Thomas, Rev. Harry T. Stanley. Mrs. Fred J. Hawk was elected district president of the N.F.M.S., and Rev. C. F. Champion was elected president of the N.Y.P.S. Rev. James E. Estelle was elected district secretary, and Rev. Harry T. Stanley as district treasurer.

Four were presented for ordination—G. Ray Reglin, Willard J. Geselle, Jerry D. Ulrich, and William W. Ridenour, with the elder's orders of Rev. Eldon C. Schram, recognized, coming from the Pilgrim Holiness church.

This outstanding assembly left a spiritual impact on all our hearts. The sessions closed with pastors and people praying at the altar, calling on God for power and directives for the coming year.—HERBERT W. THOMAS, *Reporter*.

Southwestern Ohio District Assembly

The third annual assembly of the Southwestern Ohio District convened on July 4 at the Cincinnati Springdale Church. Rev. Luther S. Watson and his fine congregation were excellent

hosts. The air-conditioned sanctuary and adequate room were appreciated.

Dr. Samuel Young, general superintendent, was superb in conducting the assembly. His deep devotion to the Kingdom, along with his warm spirit and wit, was sensed by all.

Our beloved district superintendent, Rev. M. E. Clay, gave his third annual report, which showed good gains in every department. We now have 7,441 members, a net gain of 143. The "Shining Lights" program, in which Southwestern Ohio was tenth in the denomination, was a blessing in every church on the district. Total given for world evangelism was \$86,578, an increase over last year of \$10,412. Fifteen churches were "10 per cent" for world evangelism, and 16 made the Evangelistic Honor Roll. Superintendent Clay challenged all the pastors and churches to even greater accomplishments in the new assembly year.

Dr. Harold W. Reed, Rev. John Swearingen, James Bohi, and Ovid Young were present in behalf of Olivet Nazarene College. The college yearbook was presented to all pastors whose churches had paid the college budget.

The Wednesday evening service was in charge of Rev. G. B. Breese, chairman of the district church school board. Dr. E. W. Martin, special speaker, thrilled our hearts with a burning message on reaching others through the Sunday school.

District Superintendent Clay is now in the second year of a three-year extended call. After his report, a love offering was presented by the assembly to our district parsonage family.

Those elected to serve on the advisory board were Rev. H. C. Watson, Rev. A. M. Wilson, Mr. A. B. Tink, and Mr. Paul S. Sutton.

Rev. Oscar Stockwell was the speaker for the N.F.M.S. convention, July 2 and 3. His messages were a blessing to all. Mrs. M. E. Clay was re-elected district president.

On Thursday evening Dr. Young conducted an impressive ordination service, with George A. Denlinger receiving elder's orders, and the credentials of Rev. James H. Darke, of another denomination, being recognized.—HAROLD E. PLATTER, *Reporter*.

Note: By arrangement with Mr. Paul Skiles, executive secretary of the General N.Y.P.S., all reports of district N.Y.P.S. conventions, camps, or other activities should be sent directly to the General N.Y.P.S. Office, 6401 The Pasco, Kansas City 31, Missouri. Editor.

THE LOCAL CHURCHES

Kingston, New York—First Church recently enjoyed one of the best revivals we have experienced. The special workers were Rev. and Mrs. R. C. Stabler, and Rev. and Mrs. Charles Rushing and son, Ricky, as song evangelists. We praise God for the clear Bible preaching of Brother Stabler, as he preached the gospel in no uncertain tone. Brother and Sister Rushing and Rickey were at their

best as singers and musicians. We greatly appreciated the ministry of all these fine workers.—WILLIS R. SCOTT, *Pastor*.

Sunday School Evangelist Frank McConnell reports: "During the spring vacation it was my privilege to be with Pastor Emberton and people in the North Beacon Church in Amarillo, Texas, in a 'calling' revival. The people responded enthusiastically, bringing in 23 visitors and pledging to make 103 calls per week. God gave several very fruitful altar services. During the first week in May we were at The Village with Pastor Blankenship. The people made 468 calls during the week, God gave a good healing service, and the church pledged 95 calls per week. Several people prayed through at the altar. During the summer we have worked with Superintendent J. T. Gassett on our own district, in churches where he deemed best. For our fall date we will be with Pastor M. L. Turney in Hattiesburg, Mississippi."

Steele, Alabama—Our church recently had a good revival with Rev. Thomas Hayes as evangelist, Rev. James Lee as

"SHOWERS of BLESSING" Program Schedule

August 19—"How Can I Be Sure?" by Dallas Baggett

August 26—"The Man Who Cannot Be Hurt," by Lloyd Byron (featuring music from Bethany Nazarene College)

September 2—"When Hope Has Fled," by Lloyd Byron

musician and special singer, and Rev. John Warren as children's worker. These consecrated workers fast and pray, visit in the community from door to door, urging the church to do the same, until God comes and gives victory. A good number of seekers were at the altar, some saved, some sanctified, and others helped to a closer relationship with God. We appreciated the ministry of these good workers, and praise God for His blessings.—Mrs. FELIX R. MILLER, *Pastor*.

Wilmington, Delaware—We thank God for the blessings of the Holy Spirit poured out upon our church. A recent revival with Rev. W. Ray Duncan as evangelist was of much help and blessing to our people. He is a faithful man of God, and his messages were inspired by the Spirit. A man near eighty years of age found salvation, for which we give God thanks. We are encouraged to press on for God.—J. E. TURNOCK, *Pastor*.

Evangelist W. B. Walker reports: "Early in July, I concluded my eleventh revival meeting for 1962. These meetings were conducted in Texas, at Temple with Pastor Walter Huber, at San Antonio Grace Church with Rev. Wayman Davis, and at Electra with Rev.

W. F. Prichard. Then I went to First Church, Norwood, Ohio, with Pastor Russell Clay; to Ray Street Church, Indianapolis, Indiana, with Pastor Joe L. Bean; to Elk City, Oklahoma, with Rev. Talmadge Johnson; and to First Church, Peoria, Illinois, with Rev. M. L. Turbyfill. From there to Atwater, Ohio, with Rev. Russell Metcalfe; to Clermont, Indiana, with Rev. Bill Lewis; to Millville Church, Hamilton, Ohio, with Pastor Lowell Garvin; and to First Church in Texarkana, Arkansas, with Rev. A. F. Madison. These are faithful and true pastors, and the Lord blessed in each place, giving us souls, and new members added to the churches. Pastors and people stood by us loyally. I am now making up my slate for 1963, and have open time for one camp meeting in July. Write me, c/o our Publishing House, P.O. Box 527, Kansas City 41, Missouri."

Evangelists Alva O. and Gladys Estep report: "Our spring revivals proved once again that the days of real revival are not past. In almost every meeting the Sunday school attendance was doubled (in some places, tripled) and the altar services were outstanding. Preachers and people prayed, and God came on the scene with Holy Ghost conviction. Seekers came, restitution was made in the old-fashioned way, and God gave revival. During the spring months we were at Mannington, West Virginia; Carbon and Rockville, Indiana; Greenville, Pennsylvania; Parker, Indiana; Worth and Rochelle, Illinois; Sharon and West Sunbury, Pennsylvania; and closed our assembly year at Wausau, Wisconsin. All of our fall meetings are slated in the Southwest; however, we do have one January and one February date open for the Midwest or South. Write us, Box 7, Losantville, Indiana."

THE BIBLE LESSON

By ARNOLD E. AIRHART

Topic for August 19:

God's Love Proclaimed

SCRIPTURE: Ezekiel 33:1-20; 34 (Printed: Ezekiel 34:23-31)

GOLDEN TEXT: *Ye my flock, the flock of my pasture, are men, and I am your God, saith the Lord God (Ezekiel 34: 31).*

Blaming and accusing God, even holding a grudge against God—this is a fairly common sin in the lives of the spiritually defeated. Where life has dealt cruel blows, and where wrong attitudes have resulted in bitterness, there is usually a retreat from responsibility.

It was like that with the captives in Babylonia to whom Ezekiel ministered. And so the first step in their restoration was to clear out the man-made barriers between them and God. But Ezekiel would not have his congregation linger long in self-condemnation and confession. The religion of some unhappy souls begins and ends at this point. This, however, is but the gateway to blessing, not the blessing itself.

After confession must come faith's glad assurance that God is love, and that He dwells in fellowship with His people. The provisions of divine love for guilty sinners are wonderful indeed. They are too good to be true, except when seen as the provision of One infinite in love.

The passage in Ezekiel 31:23-31 is Messianic. Although immediate reference is made to the restoration of the captives to Jerusalem some fifty years later, the complete fulfillment is possible only in Jesus Christ and in His relationship to the Church.

God will provide for His people a Shepherd-Saviour, the prophet proclaims. He is to be "my servant David," that is, David's Son. Jesus identified himself as the Shepherd (John 10:11). The same beautiful figure is a familiar one in scripture. In Jesus' own teaching it is especially connected with His atoning death.

Through the Saviour-Shepherd come many blessings, and the half of them has never yet been told. The scattered, wandering, hungry, lost sheep are to be gathered, fed, and protected. In Christ, love has given the answer to every longing of the human spirit (read again Psalms 23).

Note the spiritual provisions set forth in Ezekiel 34. There is assurance—they shall "know that I the Lord their God am with them" (v. 30). There is peace—"I will make with them a covenant of peace" (v. 25). There is security—"They shall dwell safely in the wilderness, and sleep in the woods" (v. 25); compare John 10:27-29. There is fruitfulness—"There shall be showers of blessing" (v. 26). There is supply—"The earth shall yield her increase" (v. 27).

What a Shepherd!

His wisdom ever waketh;

His sight is never dim.

He knows the way He taketh,

And I will walk with Him.

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

Deaths

MRS. JESSIE S. LINTZ, wife of Rev. Herman A. Lintz, retired Nazarene elder, died May 18, 1962, in a hospital in Caldwell, Idaho. She was a member of the Church of the Nazarene in Marsing, Idaho. She was born November 18, 1890, in Felton, Delaware. She was married to Norman Earle Webb on January 3, 1912. Mr. Webb died October 29, 1952, in Idaho. In 1958 she was married to Rev. Herman Lintz in Marsing. Besides her husband, she is survived by two sons, Stephen E. and Norman E. Webb; a daughter, Mrs. Eleanor W. Loucks; a sister, Mrs. Mary Webb; and step-children, Rev. John and Eunice Bullock, Nazarene pastors in Jerome, Idaho. Funeral service was conducted in Caldwell by Rev. Don C. McBride of Marsing and Rev. Omar Barnhouse of Nysa.

MRS. EMMA MAE DENNY was born January 14, 1876, and died May 16, 1962, in Denver, Colorado, after an illness of four years. She had been a member of the Church of the Nazarene since 1920, joining first in Mansfield, Arkansas; and after coming to Denver in 1923, she transferred her membership to Denver First Church, where she was faithful until her death. She was a Sunday school teacher for many years, with an almost perfect record of church attendance. She was the widow of John Wesley Denny, who died in 1936. She is survived by three children and one sister, Mrs. Maude Musgrove. Funeral service was conducted by her pastor, Dr. L. J. Du Bois with interment in Crown Hill Cemetery.

MRS. MARGARET FOUTS TRUMBAUER was born in Bradford, Indiana, April 2, 1878, and died in Pasadena, California, on May 12, 1962. She spent forty years in private and hospital nursing. Converted in 1895, she joined the Church of the Nazarene in 1908 at Louisville, Kentucky. She was united in marriage to Rev. Horace G. Trumbauer on October 25, 1922, thereby becoming the pastor's wife at Marion, Ohio, Church of the Nazarene. Coming to Los Angeles, California, in 1924, they pastored the Boyle Heights Church of the Nazarene for several years. Upon retirement, they transferred their membership to Pasadena Bresee Avenue, where they remained as members until death. Brother Trumbauer died in 1949. She is survived by a sister, Mrs. John Green, of Pasadena; and a brother, Clarence Fouts, of Oakton, Indiana. Funeral service was conducted by her pastor, Dr. George Taylorson, assisted by Rev. I. W. Young, with interment in Glendale Forest Lawn Cemetery.

MRS. ADA FAYE HALE, wife of Rev. James A. Hale, Nazarene minister for more than thirty-five years (now retired), died in Hartford, Arkansas, on May 23, 1962. She had not been seriously ill, and died in the quietness of their home after family devotions. She was born in Taylor County, Kentucky, October 1, 1892. Converted in the early 1900's, sanctified in the fall of 1930, she was a member of the Church of the Nazarene in Menz, Arkansas, at the time of her death. Besides her husband, she is survived by a son, Don; a brother, Branch Sublett; and a sister, Mrs. Don Phillips. The body was brought to Columbia, Kentucky, where service was conducted by Rev. Carmon G. Sloan, pastor, First Church of the Nazarene, and burial was made in the Cane Valley Community cemetery—the community where she spent her childhood days.

MRS. DORA MINK died at her home in Lexington, Kentucky, on April 8, 1962, at the age of ninety-two. She and four of her children were charter members of First Church of the Nazarene in Richmond, Kentucky, when it was organized in 1925. Her long life was a testimony to the experience of holiness, and a love for revivals and deep spiritual things. Her home was a place where often preachers and theological students found nourishment for both body and soul. She is survived by five daughters, Mrs. James Whitlock, Mrs. Frank Coy, Miss Lila Mink, Mrs. Melvin Ramsey, and Mrs. Robert Ledford; also by one son, Rev. Nelson G. Mink, Nazarene pastor at Connell, Washington. Funeral service was in charge of Rev. Hugh Clark and Rev. Milton King, with interment in the Richmond cemetery.

MRS. BERTHA L. HUFF was born August 22, 1889, and died May 17, 1962, in West Allis, Wisconsin. At the time of her death she was a member of the South 60th Street Church of the Nazarene, having been a member of First Church in Milwaukee for more than thirty years. Although very sick for several months, she always had a testimony for the Lord, and was a blessing to all who came in contact with her. She is survived by her husband, Henry; three daughters; and one son. Funeral service was held at Milwaukee First Church with her pastor, Rev. Ben E. Hill, in charge, assisted by Rev. J. E. Ferguson and Rev. J. Thompson.

Announcements

RECOMMENDATIONS

Rev. W. L. French plans to resign as pastor of Jasper First Church to re-enter the field of evangelism. He will be available for meetings after September 15. Brother French is widely known throughout our church as an outstanding pastor, an efficient district superintendent, a forceful evangelist, and a good camp meeting preacher. His many friends will be glad to know he is available for revival meetings and camps. I recommend him highly. Write him 2003 Tenth Ave., Jasper, Alabama.—L. S. Oliver, Superintendent of Alabama District.

Rev. Morris Chalfant has resigned as pastor of Central Church in Seattle, Washington, and is entering the field of full-time evangelism. He is very evangelistic in spirit, and would hold a good revival in any church. I am sure his many friends and pastors will be glad to know he is available. Write him, 116 Kentucky Avenue, Danville, Illinois.—B. V. Seals, Superintendent of Washington Pacific District.

WEDDING BELLS

Miss Thelma May Rupp of Selma, Alabama, and Mr. Lawrence Gaylor Noble, Jr., of Evansville, Indiana, were united in marriage on July 6 at the Selma Church of the Nazarene with Rev. John G. Rupp, father of the bride, officiating.

Hazel-Ruth Coulter of Calgary, Alberta, Canada, and Gordon Tink of Cincinnati, Ohio, were united

in marriage on June 23 at the Calgary Church of the Nazarene with Rev. Herman L. G. Smith officiating, assisted by Rev. E. W. Tink, grandfather of the groom.

BORN

—to Mr. and Mrs. Freddie Fields of Ashland, Kentucky, a daughter, Melinda Beth, on July 15.

—to Donald and Vada (McNutt) Starr of Canton, Ohio, a daughter, Jennifer Jean, on July 9.

—to Jack E. and Ann (Parmer) Houts, of Hurst, Texas, a son, Mark Eldon, on June 25.

—to Rev. and Mrs. Reeford L. Chaney of Mobile, Alabama, a daughter, Priscilla Ruth, on June 9.

SPECIAL PRAYER IS REQUESTED

—by a friend in North Carolina for a pastor's wife in Ohio—in the hospital, and very sick, and needs God's special help;

—a Christian brother in Ohio "that I shall be fully in God's will concerning a pastorate, and that I may have a closer walk with God";

—by a Nazarene mother in Indiana that she may have a touch from God so as to be able to attend church again, and that she may be drawn closer to God—also for the salvation of loved ones in the family;

—by a Nazarene brother in California for his neighbor, of another faith, who the doctors say has cancer;

—by a mother in New York for her serviceman-son that God's will may be worked out concerning his proposed marriage, and that he may be restored to a vital relationship with God;

—by a Christian friend in Ohio "for husband-father, ill and hospitalized with nervous breakdown, who feels that he has lost contact with God, that he may again know God's wonderful presence and be healed";

—by a Nazarene preacher in Minnesota, quite ill for some time and doctors do not seem able to help—that God may undertake for him.

Directories

GENERAL SUPERINTENDENTS

Office, 6401 The Paseo
Kansas City 31, Missouri

District Assembly Schedules

HARDY C. POWERS:

Kansas City August 29 and 30
South Arkansas September 19 and 20

G. B. WILLIAMSON:

Houston August 22 and 23
South Carolina September 12 and 13
Southwest Oklahoma September 19 and 20
New York September 28 and 29

SAMUEL YOUNG:

Indianapolis August 22 and 23
Louisiana August 29 and 30
North Carolina September 19 and 20

D. I. VANDERPOOL:

Northwest Indiana August 23 and 24

HUGH C. BENNER:

Tennessee August 22 and 23
Southeast Oklahoma September 5 and 6
North Arkansas September 26 and 27

V. H. LEWIS:

Georgia September 12 and 13
Joplin September 20 and 21

District Assembly Information

HOUSTON, August 22 and 23, at First Church, 46 Waugh Drive, Houston, Texas. Rev. Hugh B. Dean, pastor. General Superintendent Williamson. (N.F.M.S. convention, August 20.)

TENNESSEE, August 22 and 23, at Grace Church, 2518 Gallatin Rd., Nashville, Tennessee. Rev. George Scutt, pastor. General Superintendent Benner. (N.F.M.S. convention, August 20; N.Y.P.S. convention, August 21.)

NORTHWEST INDIANA, August 23 and 24, at Indiana University Auditorium, 3400 Broadway, Gary, Indiana. Rev. Harold Latham, 130 East 49th St., Gary, pastor. General Superintendent Vanderpool. (N.F.M.S. convention, August 21; N.Y.P.S. convention, August 21; S.S. convention, August 23.)

KANSAS CITY, August 29 and 30, at First Church, 6405 Rockhill Road, Kansas City, Missouri. Rev. C. Wm. Ellwanger, pastor. General Superintendent Powers. (N.F.M.S. convention, August 28; N.Y.P.S. convention, August 27; S.S. convention, August 27.)

LOUISIANA, August 29 and 30, at the District Center, Route 71, Pineville, Louisiana. Rev. Donald Peal, 1705 Henry St., Pineville, pastor. General Superintendent Young. (N.F.M.S. convention, August 27.)

FBI Says Crime Rate at All-time High
 WASHINGTON, D.C. (EP)—The Federal Bureau of Investigation has recently reported that four major crimes a minute were committed in the United States last year. This is an all-time high.

The report showed an estimated 1,926,090 serious crimes of murder, rape, robbery, aggravated assault, burglary, larceny, and auto theft—a 3 per cent increase over the previous record set in 1960.

Alarming, the report showed that the crime rate growth continues to outstrip the population growth by nearly five to one.

Richard Niebuhr Dead

NEW HAVEN, CONN. (EP)—Rev. H. Richard Niebuhr, sixty-seven, professor of theology and Christian ethics at the Yale University Divinity School, died on Thursday, July 12, after suffering a heart attack at his summer home in Rowe, Massachusetts.

Professor Niebuhr, a famed theologian and author of numerous books and articles, is a brother of Rev. Reinhold Niebuhr, another noted theologian.

Gospel Witness at Italian Fair

MODENA, ITALY (EP)—A Gospel Booth at the 1962 Modena Fair had gratifying results, according to a report by Rev. Arthur Wiens of the Gospel Missionary Union here. The 10' x 10' booth located near the entrance came to the attention of the great majority of the 110,000 people attending the fair.

The booth included a display of Bibles and evangelical books for sale. Seventy-four Bibles were sold. A thousand Gospel portions and forty-five thousand tracts were given away.

As a result of the announcement at the booth more than a hundred people subsequently enrolled in a Bible correspondence course. Two local newspapers made mention of the new feature at the fair—the Evangelical Booth.

Japan's "Vacuum" Can Be Filled Only By Christ, says Philosopher

KYOTO, JAPAN (EP)—A prominent non-Christian Japanese philosopher has said here that he follows Christ as a realization of his personal existence in what he called the postwar moral vacuum in Japan.

Professor Oshima Sukemasa of Kyoto stated: "Jesus is the only man who denied everything, even himself, in order to live completely in God. He gave up His life in order to make others live in God. For good or bad, for happiness or for unhappiness, I think there is no other way to follow, or should I say, stick to Jesus."

Conducted by W. T. PURKISER, Editor

I would like to have you comment on Acts 13:39, "All that believe are justified from all things." This verse is used much by our Calvinistic friends, and I would like to have your opinion on it.

You need to take the whole sentence, which includes verse 38: "Be it known unto you therefore, men and brethren, that through this man is preached unto you the forgiveness of sins: and by him all that believe are justified from all things, from which ye could not be justified by the law of Moses."

This makes the meaning clear. The sacrifices of the law of Moses had no provision for the forgiveness of deliberate sins (or sins of presumption). They made provision only for ceremonial uncleanness. This is the point made in Hebrews 9:13-14: "For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh: how much more shall the blood of Christ, who through the eternal Spirit offered him-

self without spot to God, purge your conscience from dead works to serve the living God?"

There is absolutely no basis here for the strange notion that, once a person confesses his sins and believes on Christ, not only all past sins are forgiven but also all future sins. Paul says in Romans 3:25 that justification is the "remission of sins that are past." Sin to be forgiven must be confessed (I John 1:9), and no one can confess sins he hasn't committed. God does provide for our future when we are saved, but not by giving us a blanket indulgence for all the sins we might ever commit. He deals with our future by imparting regenerating and sanctifying grace to enable us to live without sinning (I John 3:8-9).

Musical instruments were used in the Old Testament, but nothing is mentioned of their use in the New Testament. Should we discontinue the use of musical instruments since there is no record of their use in the New Testament?

By no means. The Old Testament, according to II Timothy 3:16, "is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness." It is an essential part of the Word of God. The Bible must always be interpreted as a whole.

Furthermore, the "argument from

silence" is always a risky one. The fact that a certain truth is not mentioned does not mean that it is not believed. There are a number of practices which have a legitimate part in the life of the Church which are not explicitly mentioned in the New Testament, including meeting for worship in church buildings dedicated specifically for that purpose.

Our pastor in discussing the truth and inspiration of the Bible by the Holy Spirit said that the Greek is inspired and the King James is not. It has caused a rather sharp disagreement. One of the prominent laymen has taken the pastor to task. I think if this were the case we should all study Greek.

Perhaps the best comment I could make would be a quotation from Dr. J. B. Chapman in the *Herald of Holiness* for April 20, 1927: "The American Revised Version is, I believe, the best and most nearly accurate version of the Holy Scriptures that is available to the English reader, and I would advise all mature and careful readers to use it. But for the public services of the church and for the Sunday school, I believe it is better to use the Authorized (King James) Version. Its language is pure and its general familiarity is an advantage which no other version is likely ever to gain."

Your pastor is correct, with the exception that the Old Testament was written originally in Hebrew (small parts in Aramaic); it is the New Testa-

ment which was written in Greek. As to learning these original languages in order better to study the Word of God, it isn't a bad idea. I have known some laymen to take Greek in college for that very purpose.

English is only one of over eleven hundred languages into which all or part of the Bible has been translated. There are now many translations of the Bible into English, some good, some indifferent, and one (the "New World Bible" of the *Jehovah's Witnesses*) positively bad. The differences among the better versions are not such as affect the plan of salvation. All tell us clearly that we must be born again and be cleansed from all sin if we are to serve God here and live with Him hereafter.

**LITTLE THINGS
TO THINK ABOUT**
By Viola E. Hodge



SEVERAL THINGS are mentioned in the Word of God as being “precious” and one of the most precious and important is our faith. Peter knew this was true, for we note that one of his letters was addressed to those of “like precious faith.” We who have little of this world’s goods and can never give to God’s work the material help that we desire have in our grasp something that is precious to God—“much more precious than of gold that perisheth”—because it brings “praise and honour and glory” to Him who loved us and gave himself for us.

Why is faith so precious? Well, in the first place it is only through faith that we are enabled to accept the sacrifice

that Christ made on Calvary, so that we may know that His blood cleanseth us from all sin: “By grace are ye saved through faith” (Ephesians 2:8). Then it is by faith that we walk with God in the light of His love and guidance, and so are kept from sin (I John 1:7); and it is by faith and prayer that we bear fruit

and bring things to pass in His kingdom.

The way God has planned to bring the world to himself is through the vision, prayer, and faith of His believing children: “But without faith it is impossible

to please him; for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him” (Hebrews 11:6).

Moreover, all the precious promises throughout the Word of God are available to us through faith—and only so. We have but to read again the eleventh chapter of Hebrews to have our faith inspired anew, remembering what faith has wrought for the saints of all ages.

Faith is the appropriating medium through which Christ is made real to us, so that we can say with Paul, “Christ liveth in me: and the life which I now live in the flesh, I live by the faith of the Son of God, who loved me, and gave himself for me” (Galatians 2:20).

Concerned parents
are asking . . . **WILL**

MY CHILDREN BE CHRISTIANS

**ORDER-READ
RIGHT AWAY**

Let these books make you a better parent

**The CHRISTIAN HOME Series—written by parents with practical
experience and specialized study**

... for guiding Preschool Children
OPENING DOORS OF FAITH
By MILDRED SPEAKES EDWARDS
Bible stories and verses, poems, and child-
life incidents—all directed toward helping
little children have a better understanding of
God. 154 pages, paper.

... for guiding Children 6 to 8
TOGETHER WITH GOD
By ELIZABETH B. JONES
Valuable guidance for leading children in the
basic steps toward God—first prayers, table
graces, suggestions for family worship and
fellowship. 158 pages, paper.

**OPENING
DOORS
OF FAITH**

**TOGETHER
WITH
GOD**

**IN FAVOR
WITH GOD
AND MAN**

**YOUR
TEEN-AGER
& YOU**

**\$1.00 each
Set of 4, \$2.95**



... for guiding Children 9 to 11
IN FAVOR WITH GOD AND MAN
By KATHRYN BLACKBURN PECK
A practical discussion on such subjects as
family worship, parental counseling, good
reading, each as it is related to this moldable
age. 154 pages, paper.

... for guiding Young People 12 to 18
YOUR TEEN-AGER AND YOU
By AUDREY J. WILLIAMSON
Helpful advice on many teen-age problems,
including use of leisure time, finding a place
in the church, becoming an established Chris-
tian. 96 pages, paper.

THIS HOLY ESTATE

By JOHN E. RILEY

Wise counsel to young couples
establishing a home and facing
questions of the church and com-
munity, finances, the family altar,
coming of children, discipline and
training, fellowship and recre-
ation. Includes charts, diagrams,
and books for additional reading.
191 pages, paper. \$1.25



PARENTS CAN BE PROBLEMS

By MILO L. ARNOLD

Sobering thoughts, solemn admoni-
tions on the overwhelming facts of
parental delinquency today, and
the urgent need of godly parent-
hood in a modern world to awaken
and help stem the tide. Recom-
mended by one prominent judge as
a book every parent should read.
112 pages, paper. \$1.50



LET'S BUILD A NEW HOUSE

By J. E. WILLIAMS

Warmhearted talks dealing with
four necessary safeguards to keep
the home Christian—(1) reverence
for the Word of God; (2) home
authority; (3) godly example; (4)
the family altar. 22 pages, paper.
25c



NAZARENE PUBLISHING HOUSE Box 527, Kansas City 41, Missouri

Washington at Breese, Pasadena 7, Calif. IN CANADA: 1592 Bloor St., W., Toronto 9, Ont.

