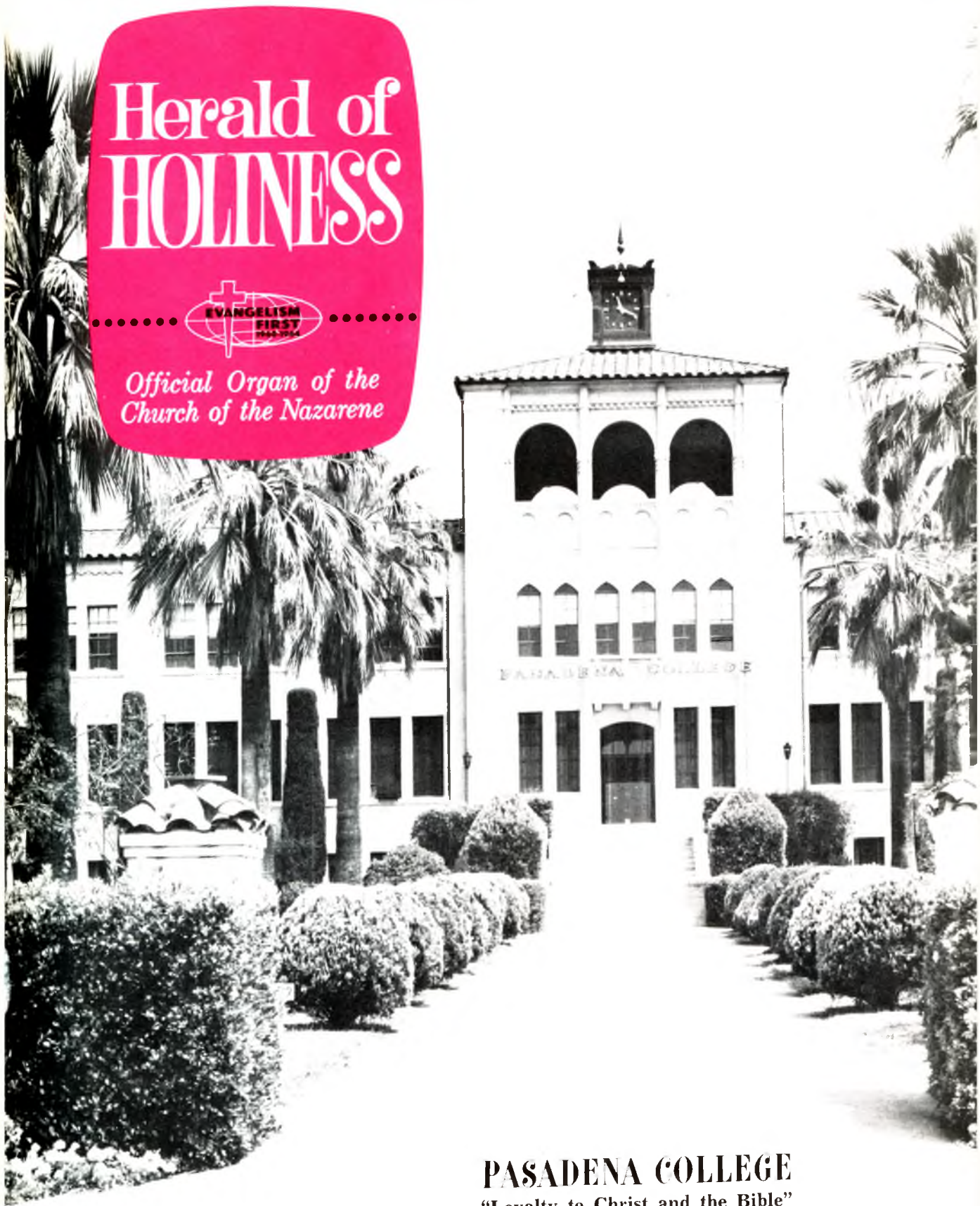


Herald of HOLINESS



*Official Organ of the
Church of the Nazarene*



PASADENA COLLEGE
"Loyalty to Christ and the Bible"

August 9, 1961

EDITORIALS

By W. T. PURKISER

Afflicting the Comfortable

The prophet's task has been said to be "to comfort the afflicted, and to afflict the comfortable." This is a good description of the purpose of pastoral preaching in our day. Paul said, "He that prophesieth [or preaches] speaketh unto men to edification, and exhortation, and comfort" (I Corinthians 14:3).

The loads good people carry are all but unbearable at times. There is no way to explain why sorrow and disappointment, bereavement and loss should come as they do.

Certainly affliction cannot always be written off as chastisement for wrongdoing. God does discipline His own, a process which may involve permitting severe testings and trials. But the end result is yielding "the peaceable fruit of righteousness" (Hebrews 12:11). Matthew Henry pointed out that extraordinary affliction may not be the punishment for extraordinary sin. It may be the trial of extraordinary virtue.

"Many are the afflictions of the righteous." They come from a variety of circumstances. Persecution, unemployment, economic pressures, misunderstandings, physical suffering, sorrow over wayward children, and depression of spirit are all kinds of affliction from which God's grace provides no immunity, but in which it assures of divine ade-

quacy. "But the Lord delivereth him out of them all" (Psalms 34:19).

The other side of the coin is no less important: "to afflict the comfortable." It is quite possible that there is more spiritual danger in comfort than in affliction. Comfort has a deadening effect on the human spirit. It magnifies the physical conditions of life. It can easily lead to a worldliness as deadly as any to be found in amusements or fashion, "the lust of the flesh, and the lust of the eyes, and the pride of life," which is "not of the Father, but is of the world" (I John 2:16).

Whatever it be, the purpose of the gospel is not to make us comfortable and easy. Bishop Otto Dibelius, who served as a Christian leader in the East Zone of Berlin under the Communists, said, "Christ has not made life easy for me. On the contrary, it would have been more comfortable to be without Him than to live with Him. He puts burdens on the soul which one would rather let pass by unheeded."

These are times which demand a spirit of heroism among God's people. "Woe to them that are at ease in Zion!" (Amos 6:1) Lukewarm Christianity will never get very far in the face of what James S. Stewart called "a scorching paganism."

Is it not time for the Church to get off the defensive, and into a mighty offensive against evil? I heard of a missionary who returned to the homeland when the gospel song "Hold the Fort" was just coming into popularity. He could hardly take it. "Our business," he said, "is not to hold forts—it is to storm forts."

Someone pointed out that the promise of Christ concerning the Church, "The gates of hell shall not prevail against it," does not mean that the Church will stand firm against the onslaughts of the "gates of hell." "Gates" do not attack. "Gates" are part of the defensive fortifications of a city. Jesus did not expect the Church to wait until the "gates of hell" should attack her defenses. He expects the Church to mount an offensive which will carry its assault to the very gates of hell itself.

The spirit which gave birth to "Evangelism First" must not be allowed to die. We cannot afford to turn aside to lesser pursuits. The issues of our day are too great, too challenging, to permit preoccupation with the trivial. May God help us not only to enjoy His comforts in our afflictions, but to be afflicted in our comforts as well.

(Please turn to page 12)



The Cover . . .

Pasadena College is the outgrowth of educational work started in Los Angeles by Dr. P. F.

Bresee in 1902. The college moved to its present campus in northeast Pasadena in 1910. Accredited by the Western College Association, the school serves the Southwest Educational Zone of the Church of the Nazarene, comprising the states of Arizona, California, Colorado, Hawaii, and New Mexico. Currently registering over a thousand students, the college is under the direction of President Oscar J. Finch.

THE CRUCIFIXION of Christ was the central crime and tragedy of all history. In a general sense the sins of the whole world past, present, and future were responsible, but one of those sins immediately responsible was the sin of slander. "And the whole multitude of them arose, and led him unto Pilate. And they began to accuse him, saying, We found this fellow perverting the nation, and forbidding to give tribute to Caesar, say-

ONE SIN

that crucified our Lord



ing that he himself is Christ a King" (Luke 23:1-2).

Someone has said that slander consists in putting a grain of truth with a bushel of inferences, misinterpretations, innuendoes, and peddling the product as unquestioned fact. Half-truths often lead to such distortion of meaning that they are as damaging as falsehood.

Slanderous gossip has ruined lives, blighted reputations, broken homes, wrecked churches, and helped to crucify Christ and populate hell. John Wesley's rule, before repeating anything that might be damaging, was, "Is it true, and is it necessary to tell it?"

A man of ancient days said, "Both he who speaks idle, damaging gossip, and he who listens without protest are alike guilty. The one should be hung by his tongue, the other by his ears." And while we would not subscribe to such drastic punishment, we do recognize the sinister peril of an

uncontrolled tongue. James tells us it is evidence of a heart problem, and is set on fire of hell. God has an adequate remedy even for this spiritual malignancy that helped to nail our Lord to the tree.

"There is a fountain filled with blood

Drawn from Immanuel's veins;
And sinners, plunged beneath that flood,

Lose all their guilty stains.

"The dying thief rejoiced to see
That fountain in his day;
And there may I, though vile as he,
Wash all my sins away."

*General
Superintendent
Powers*



Telegrams . . .

Troy, Ohio—Second annual assembly of Northwestern Ohio District in session at St. Marys, July 12 and 13, with Dr. V. H. Lewis presiding, re-elected Rev. Carl Clendenen as superintendent unanimously for one year; almost unanimously for three years. 4,721 members; net gain of 220; \$585,000 raised for all purposes, with \$60,000 for General Budget and specials, makes 10.2 per cent district. Clendenen held open house Thursday in recently purchased district parsonage. Everett Baker, Emory Moyer, and Gordon Kennedy ordained.—Paul G. Bassett, District Secretary.

Oklahoma City, Oklahoma—Cleveland Road Church organized in Enid on June 13 with 17 charter members; Lewis Patterson appointed pastor. New building under construction soon.—J. T. Gassett, Superintendent of Northwest Oklahoma District.

Kalamazoo, Michigan—At the Michigan District Assembly on July 12, Dr. O. L. Maish retired from office after twelve years as district superintendent. Three new churches organized this year, giving a gain in twelve years of twenty-six churches; a total of ninety-eight on the district. \$1,018,709 paid for all purposes during the year. Seven ordained by Dr. Samuel Young, general superintendent presiding. Superintendent Maish having read his report, a love gift of \$2,850 was given to Dr. and Mrs. Maish in an impressive presentation. Dr. Fred J. Hawk was elected district superintendent by a wonderful vote of confidence. A spirit of unanimity prevailed throughout the assembly.—Herbert W. Thomas, Reporter.

Evangelists P. P. and Marie Belew have left the field to accept the pastorate of West Side Church in Hoopston, Illinois.

Evangelist Everett Baker writes that he is leaving the field to accept the pastorate of the church at Defiance, Ohio.

Notice to Evangelists

The next *Herald Supplement* listing evangelists' slates will be printed in the October 4 issue. In order to allow time to prepare copy for publication, dates for October, November, and December should be in the office by September 1.—Editor.

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Herald of HOLINESS

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

AUGUST 9, 1961
Vol. 50, No. 24 Whole No. 2572

PHOTO CREDIT: Cover, J. Alien Hawkins, Pasadena, California

Guilty of Murder!

I said, I will take heed to my ways, that I sin not with my tongue; I will keep my mouth with a bridle, while the wicked is before me (Psalms 39:1).

The story is told of a man who felt that someone had dealt an injustice to him. For years he taught his son how to shoot a pistol until the lad became a crack shot. He constantly reminded his son of the task that he someday had to perform: to kill the man who had wronged his father.

When the gun fight was over, the father's heart was filled with pain over the loss of his son. A bystander made the statement to the father, "You killed your son. You placed a gun in his hand and hatred in his heart."

How many people today are grieving over a lost loved one, a friend, or a neighbor; lost to God and the church, and all that stands for righteousness and godliness! Yet they themselves placed doubt, envy, mistrust, and hatred in the mind and heart of that one listening around the dining room table (espe-

cially on Sunday), or over the back-yard fence, or in the car driving to and from church. They tore apart the minister, the church, and church members until all confidence in them was shattered, just because they had a hurt which they were trying to satisfy. They placed the tools of the enemy in the mind and heart of that one who was listening to them.

Then, with grief and remorse, these people wonder why that other one lost interest in the church, the ministry, and God. If they could erase the impressions made on that mind they would do it, but it is now too late. If they could take back those harsh words that were spoken, they would do so gladly. But all the pining in the world can never draw them back. They have gone out to injure and perhaps kill that soul.

May we think carefully of the words which we speak in front of other people. Are we giving them food on which they may grow to love God and the church and respect the ministry, or are we feeding them poison that will eventually kill their souls?—WILMER A. LONG, Pastor, Regent, North Dakota.

SIN . . . and its cure

By DELMAR STALTER, Pastor, Churubusco, Indiana

THERE WOULD BE no purpose for evangelism if we believed what the Greeks did. They believed that sin was actually undeveloped good in man which he had not learned to properly use. Sin, to them, was intellectual in origin; therefore it was not a moral thing, but only an "unfortunate episode" in the life of man.

Paul the apostle believed the Jewish teaching to be right, which asserted that sin involved the will of man, making sin a deliberate act against God. He believed that these acts of sin issued from a condition in man described as "moral depravity," a condition not of our choosing, but ours through Adam.

Man is a sinner; therefore he needs redemption. Paul wrestled with the problem of sin and concluded that the basic issue was idolatry. In one place he describes several sins and then declares that these were "idolatry" (Colossians 3:5), because animal impulses were deified as well as other created things. Paul further urges us to flee from "idolatry" (I Corinthians 10:14) after he first explains the way of escape from temptation (see v. 13). Idolatry is described as a work of the flesh, or of man's unredeemed nature, in another place (Galatians 5:19). Scripture refers to idolatry in terms of lawlessness (see I Peter 4:3, *Amplified New Testament*), in which man is given over to human appetites, but not to God.

Various terms used for "sin" in New Testament Greek will help us to understand this issue. "Missing the mark" is the most common term, which is "aiming to miss the right and hitting the wrong," in which a positive act of commission, such as the deed of Judas Iscariot, occurs. Judas was not openly a wicked man, but from within the fellowship he became a religious sinner, losing his soul.

Ananias and Sapphira (Acts 5) probably best illustrate the "trespass" sin, which is willful disobedience. These two purposely held back "part of the price," and foolishly seeking to impress the Church with their giving of "all," lost their souls. Again, sin is occurring within the Visible Church.

Another term means "falling away, or deviating from the truth." Demas (II Timothy 4:10), once a profitable worker with Paul, was unable to maintain the proper balance between living in this

world and living for Christ, and was overcome by his love for this world. Paul's sermon on Mars' Hill, in which he spoke of the Greek's "unknown god," illustrates another term, "a disregard for truth, an unwillingness to hear." These men proved to be speculators rather than sincere seekers. Other terms are used to describe sin which effectively colors man until his portrait becomes a picture of a black heart.

The Scriptures place men in groups, all of which need to be evangelized. The largest group, scripturally termed "heathen," is concluded to be guilty before God without the "law." Another group includes the "moralists" whose vain attempts at self-justification are condemned by their own deeds, by the truth, and by the power of the gospel. The Jews, described tenderly as the "apple of his eye," are charged with failure to keep the law and failure to believe the promises. What a warning to us! "All have sinned, and come short of the glory of God" (Romans 3:23), wrote Paul, knowing that the conduct of men fully confirms the doctrine of depravity.

Adam and Eve are still the basic illustration for the way sin works. The physical craving for pleasure came first. Then there was the temptation to grasp everything intellectually, with its childish experimentation with sin. The passion for self-sufficiency, manifest in their desire to be *gods*, not subordinate to anyone, (actually a self-idolatry) was followed by the social evil of sin—Eve giving to Adam—for no man sins without implicating others.

Despite the universality of sin, and the extent of the havoc wrought by it, there was One who thoroughly conquered sin, once and for all—none other than our Lord Jesus Christ.

The awfulness of sin is demonstrated by the extreme measures required to atone for man's sin. The leading participant in redemption was no less than the Son of God. The horror of Calvary, with its shed Blood, was needed to provide full atonement, all of which would have been in vain were it not for the empty tomb. The tomb, empty, stands a once-for-all witness to the power of the gospel.

However wicked men's hearts may be, there is

an "uttermost" salvation in Christ. His sanctifying grace is offered to those who forsake sin and seek it. This grace, in the person of the Holy Spirit, unites men in fervent evangelism. The gospel light surges around the world, dispelling the darkness, enabling the Light to break in upon the hearts of the sin-bound, bringing to them eternal hope!



MAKING PROGRESS

By OSCAR HUDSON
Retired Nazarene Elder, Pasadena, California

WHERE there is no progress there is death and decay. Parts of the human body grow as long as there is life. The brain that does not gather information and grow becomes sterile and empty.

Progress follows from the co-ordination of simple principles. It is not a strain, but a result. Let's look at some of these principles. What are they?

I

VISION: "Where there is no vision, the people perish" (Proverbs 29:18). Stagnation is the result of lack of vision. A merchant who sees no possibility of advancing his business may be on the verge of bankruptcy. A military leader who is blind to the benefit of offense, but waits to put up a defense, is usually surrounded and destroyed. A pastor who is satisfied with present achievements may be sliding into oblivion. An evangelist who rests on his laurels, content with past successes, may hinder more than advance the work he is called to do. A pilgrim on the heavenly highway who is filled with complacency may be on the verge of apostasy. "Let him that thinketh he standeth take heed lest he fall" (I Corinthians 10:12).

Gratitude for past blessings is wholesome and should be freely expressed, but should not blind one to the crying needs and unbounded possibilities of the future. The widow that came to Elisha complaining that her son was about to be sold for debt was told by the prophet to borrow vessels, not a few. Those she borrowed were soon filled, and the oil continued to flow; but when there were no more vessels, the oil stopped. If her vision had been more outreaching, causing her to borrow more vessels, she could have had more oil.

The king of Syria sent an army by night to capture Elijah. When the servant of the man of God rose early next morning and stepped out, he was astonished, and rushing back he announced to

the prophet that the place was surrounded by enemy soldiers and their condition was hopeless. Elisha quietly replied, "Fear not: for they that be with us are more than they that be with them" (II Kings 6:16). Then the prophet prayed, "Lord, I pray thee, open his eyes, that he may see" (II Kings 6:12), and the young man saw the mountain full of horses and chariots of fire. There is usually a route to victory if we can only see and discern the help that God is prepared to give.

II

DETERMINATION: One should not give up when the battle is hard and the answer delayed. Consider Jacob's plight when, after praying all night, his thigh was put out of joint, and the devil, no doubt, suggested that it was useless to struggle longer, that defeat was inevitable. But holding on in determination, Jacob said, "I will not let thee go, except thou bless me" (Genesis 32:26). And the victory came!

III

RECKLESS FAITH: On the journey to Canaan. Israel came to the river Jordan when it was at flood tide. As it rushed through its channel into the low Dead Sea, it was more swift than any stream the people had ever seen. The Lord told Joshua to tell the priests to step down into this rushing flood of water, promising that when the soles of their feet touched the water He would cut off the water coming down from above, allowing them to cross on dry land (Joshua 3:13).

If some of the "scientific" divines of today had been among those leaders, they would no doubt have cautioned the people to be careful, pointing out, "We are a little more than five feet tall. This river is very deep, and running so swiftly that no boat we have ever seen would remain whole in it. There is not a scientific principle upon which we can base a conclusion that we can cross it now."

But Joshua and others had been praying, and their hearts were flooded with burning faith in God's promises. So they walked confidently down and stepped in, and the waters rolled back. "Faith is the victory." "Without faith it is impossible to please him" (Hebrews 11:6).

Faith is not wishful thinking or pleasing imagination, but the nth degree of prayer where a witness is wrought in the human heart by the Holy Ghost. It may result from an instantaneous, anguished cry, as that which brought deliverance to the distressed disciples on the storm-tossed sea (Matthew 8:25), or it may come after days of waiting, fasting, and earnest prayer, as with the prophet Daniel (Daniel 10:2-14). In any case, the progressive soul waits until the evidence is sure. "Now faith is the substance [ground or foundation] of things hoped for, the evidence of things not seen" (Hebrews 11:1).

"We Have This Treasure in Earthen Vessels"

By J. REX EATON, *Pastor, Lee's Summit, Missouri*

SOME TIME ago I met and became well acquainted with a man who had a strange god. He talked about the God of the Holy Bible, but told more about his own god by his life. It was easy for him to steal another's possessions; it was nothing for him to cheat someone; it was undisturbing to him, apparently, to bear false witness. Those that worked with him were uneasy when he approached them because they did not know what would emerge next through his actions. He spoke much of the power of Christ and the things of God, but I observed others asking him where they were in his life.

After Paul had written a good sermon concerning Christ's gospel, he asserted, "Therefore seeing we have this ministry, as we have received mercy, we faint not; but have renounced the hidden things of dishonesty, not walking in craftiness, nor handling the word of God deceitfully; but by *manifestion* of the truth commending ourselves to every man's conscience in the sight of God" (II Corinthians 4:1-2).

Actually, even the world can detect false witness to the power of Christ. It does not take a theologian nor an ecclesiastical authority to see the sham of counterfeit religious credentials. Someone has declared, "Your life speaks so loud, I can't hear what you say." We fool nobody, except our-

selves perhaps, if we do not have the "genuine goods" in our hearts *and lives*.

Paul was writing to the Corinthians but it almost sounds like he was addressing a preachers' convention. He continued by asserting that "we have this treasure in *earthen vessels*, that the excellency of the power *may be of God*, and not of us." We show forth Christ in our daily lives, either to honor or to dishonor.

The world can distinguish the crucified life from the self-seeking life of the world. The latter becomes a strange god. This god will go to any end to gain its desires. Our headlines and national crime statistics bear this out. "But *we* have this treasure [that is, the light of the glory of God] in earthen vessels [our bodies and lives], that the excellency of the power may be of God, and not of us."

How we act and how we look either speak for or speak against Christ. In verses 10 and 11 we notice that the urgency becomes personal when Paul counsels, ". . . that the life also of Jesus might be made manifest in our mortal flesh." The God that we serve each day will not go unnoticed by the world. Those around us will be able to see to which shrine we bow. Others can soon detect whether our god is a strange or temporal god or the eternal God. If we have this treasure, it is in an earthen vessel. Let it be a vessel unto honor.

Commitment

By BERNIECE AYERS HALL

*The rain beats down, the winds are cold,
And black skies hurl their storm.
What if the world cries out tonight?
My house is snug and warm!
Within a blazing hearth fire glows;
Outside the mad waves roll.
What if the bitter storms of life
Beat down upon man's soul?*

*Across the ages—rain and wind—
The same wild tempests hurled
Their agony and suffering
Upon a crying world.
And One, to whom a little shop
Meant warm security,
Left plane and adz to ease the storm
Of human misery.*

*O Christ, You knew! You always knew
Your task! And I must know mine too!*



ESCAPING into the BONDS OF MATRIMONY

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

MARRIAGE is sometimes entered into as an escape from other situations. Love is always thought to be the chief factor in it, but it may be love prematurely quickened by some other situation.

Young people who find school boring are ready to listen attentively to a person who proposes marriage and its freedom from domination by teachers and schoolroom walls. The freedom they enjoy on dates contrasts sharply with the drudgery and slavery of books. Love thrives on the comparison and early marriage results.

Young people who find a growing irritation in their relation with parents are sometimes quick to seek the emancipation which comes with marriage. The young people they meet seem so much more understanding than their parents.

It is true that many parents who get along well with infant children find it difficult to live with teen-agers, but the young people are likely to exaggerate the bondage imposed upon them.

During the teen years many young people overestimate their ability to manage their own lives. They dislike being told at what hour to get home at night, when they may drive the family car, and how they must conduct themselves. During a time of self-pity they meet another person of like mind and soon find themselves weeping on each other's shoulder. They understand each other so much better than their parents understand either of them! They think they are deeply in love and marriage is their only consideration. To them it is both emancipation and fulfillment.

Sometimes young people marry very unfortunately as an escape from the results of immoral conduct and lack of self-control. They find themselves in a very difficult and embarrassing situation and

think marriage is the only way to cover their irregularity. Even though they both enter marriage at the time with misgivings and fears, they flee into it as an only escape.

Some young people marry as an escape from social inadequacy. They are insecure, afraid, timid, bashful, and socially inadequate. They do not fit into the social pattern of the school, church, or community young people. They are afraid or unable to date and mix as young people among other young people. In such situations two wallflowers of opposite sex meet and are suddenly drawn together. They feel acquainted and it is easier to retreat into marriage together than to go out and meet other people. Thus without ever meeting or dating another acceptable person they both flee into the social isolation of the four walls surrounding marriage.

Marriages entered into as an escape are very bad risks. In the first place, a person who seeks an escape is an immature person. Escape is an immature way to deal with a problem. Persons who flee into marriage as an escape from the bondage of school, the domination of parents, the involvements of an immoral courtship, or a frustrating feeling of insecurity are in for trouble. They will live to learn that, though the bonds are holy, marriage still has its bondage.

If a person is seeking escape from bondage, the last place to flee is the marriage altar. Here are the tight thongs of cruel responsibility. Here one is tied to crying babies, dirty dishes, monthly bills, clashing wills, and shortage of cash. There will be too few nights out, too much month left at the end of the money, and too few trips in the family car.

Marriages which provide easy escape from the schoolroom can provide no detour around the hard disciplines of a demanding world. Society and industry inflict lasting and painful discipline upon the uneducated person.

Marriage may put a young person effectively out of reach of parental domination but it does not provide escape from the more lasting bondage of marital responsibility.

A wedding may effectively conceal the guilt of an undisciplined courtship but it does not make immature people mature enough to be adequate parents for an early-arriving baby.

Maturity and self-discipline are closely related and no person is qualified for marriage without a proper measure of each. It is true that wholesome marriage provides a solution to many problems and alleviates many difficult situations, but to use it as an escape is always a mistake. Young people whose courtship is carried out in some situation which can hasten their marriage unduly should study the matter wisely in consultation with their pastor, their parents, or an able counselor.

Marriage, to be effective, must be a fulfillment rather than an escape. People who seek an escape are not sufficiently mature for marriage, regardless of their chronological age. Marriage is for people who are sufficiently mature to deal with their problems bravely, deliberately, and sensibly. Persons who seek to emancipate themselves through marriage will find the *bonds of matrimony* even more galling than the irritating captivity from which they escape.

PRESSURES

By CLINTON J. BUSHEY

Olivet Nazarene College, Kankakee, Illinois
Associate Professor of Biological Science

IN THIS DAY of hurry and bustle we are kept under constant pressure in the battle for existence. We meet a certain deadline; we have only a slight margin of time from one duty until we have to take up another one; we have only so many minutes in which to catch the bus; or if we are riding with somebody else, we must be ready the minute he drives by, for he also is timed just right.

The gardener plants his vegetables, hurrying to meet the earliest market for a better price. Or we may have a dental appointment which must be met on time, or a payment on the car.

Church services begin exactly at 10:45 and we are dismissed as the clock strikes the noon hour. There is no time for extras unless we cut the sermon short. And visiting? When do we have time? We just don't have it when we are busy (?) for twenty (?) hours a day, for we must get a few hours of sleep out of every twenty-four.

A recent winter was very severe in our section of the United States and we had considerable trouble in our city with water mains. One Sunday evening one of the main lines near us broke and it took some thirty hours to locate and repair the

break. It was zero weather and there was two or three feet of frost in the ground. Only a few hours after that repair job was completed, another break occurred within two or three blocks of our place, and the water was turned off again. Two or three other mains broke, and the last one I heard of was a break in the standpipe at the storage tank base. These pipes, well protected underground and taken care of properly, had been under constant heavy pressure all winter, and couldn't take it! Something had to give, and they gave way at the weakest points.

Constant pressure which is exerted upon us as citizens in this world community is always looking for the weakest points in our existence. Can we take it? Many do not and our mental hospitals are always full. There seems to be no relief in prospect.

Are there any pressures on the Christian? Most certainly there are: constant, insistent pressures from all worldly sources and in all walks of life. Not only does the Christian face the regular issues of life which all others face, but in addition Satan brings other pressures to bear upon him. Subtle approaches are made in attempts to pull us away from God, difficult decisions in which Christian living is concerned, financial problems—you name them, for they are common to all of us.

Then the questions arise: Can we stand the pressure in this cold war of nerves? Are our conducting vessels in good repair? Can we endure without a leak here and there due to a break in the lines? The best of mechanical fixtures can break and leaks develop in the best of pipelines.

But, really, we are not mechanical beings. Christians have been made over into beings of a different caliber from the run of the world. Surely, pressures will come; and the closer we are to our Lord, the more pressure the enemy of our souls will bring to bear upon us. However, we have had the weak spots strengthened and all parts developed until there is no need of failure under pressure. We can't expect to be free from them, but we can come through more than conquerors because we are "new creatures" in Christ Jesus.

If we notice any weak spots, let us take care of them. Always be on the alert, for we are never free from the attacks of Satan. He is looking for those weak spots, and we must see to it that there are none where he can break through and cause a leak.

Every leak in a pipeline affects the whole community, not just the pipe itself. Just so, a "leak" in our Christian experience cannot be self-contained; it affects everybody in reach. The sanctified Christian, however, can stand the pressures of life; for the weak places in the line have been reinforced by the Holy Spirit. There should be no "leaks," for the reinforcement holds firmly!



From the face of the waters we may read the condition of the sky above them. Smooth waters reflect the brightness; calm, dark waters reflect the clouds; and rough waters reflect the raging storm. Such is the life of man. When the storm rages within, it shows on the outside. When the line between man's soul and God above is not clear, the cloud shadows the face. Likewise, when the Spirit and fire of God reaches down from heaven and touches the soul of finite man, the glow and calm are radiated in true spiritual likeness. Lord, help me to radiate and reflect the warmth of Thy divine love.—Arthur L. Allen, pastor, Yarmouth, Maine.



The Imminence of the World's Greatest

AIRLIFT

By **MORRIS CHALFANT, Pastor, Central Church, Seattle, Washington**

MILLIONS OF PEOPLE are going to receive a terrible surprise one of these days. They do not believe (as evidenced by their living) Christ will ever return to the world, though the Bible plainly says He will do so.

Over one-third of the people of the U.S. are in this category, according to a recent Gallup Poll, taken at Easter, 1960. The question put to a cross section of the American public was this: "Do you think Jesus Christ will ever return to the earth?" Fifty-eight per cent of the women and 53 per cent of the men said, "Yes." Thirty-one per cent of the people said, "No." Fourteen per cent of the public said they had no opinion as to whether He will return or not.

In a copyrighted report, the American Institute of Public Opinion had this to say, "The expectation of the early Christians was that the return of Christ was close at hand." To determine what people in America believe concerning the Second Coming, the Gallup Poll asked the following question of those who stated a belief in the reappearance of Christ, "When do you think this will happen?" Of those persons who selected a specific point in time, about one-half expected the return of Christ to be within the next one hundred years.

We are not among those who would spiritualize the return of the Lord. Neither would we designate the exact time He will come, for the Bible says, "Of that day and that hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father" (Mark 13:32). Only God knows the exact time.

But the Bible also tells us we should not be ignorant of "times and the seasons." The things Jesus discussed in Luke 21 are startling, world-shaking events: "distress of nations, with perplexity, . . . men's hearts failing them for fear, and for look-

ing after those things which are coming on the earth." Jesus said, "When these things begin to come to pass, then look up, . . ." (Luke 21:28).

Normally we would have expected Jesus to say, "This is the time to look for bomb shelters," but He said to look up for His second appearance. When things are hopeless for the Christian, hope on. When the future is as black as Egypt's night, shine on. When all things temporal are shaken, hold on to the things that remain. Jesus was teaching in this chapter that a time of distress and persecution and hardship is not the time to give up hope; that it is the hour just before the dawn.

The events of the first half of the twentieth century led some of the students of prophecy to rush their prophetic conjectures into print. The results of their sensationalism have been most devastating. Their miscalculation in setting dates has bolstered liberal skeptics in their position and unbelief. But even more deplorable is that these interpretive blunderings silenced those who should now be sounding forth a solemn warning to the unprepared.

O God, my heart is fixed; I will sing and give praise, even with my glory. Awake, psaltery and harp: I myself will awake early. I will praise thee, O Lord, among the people: and I will sing praises unto thee among the nations. For thy mercy is great above the heavens; and thy truth reacheth unto the clouds. Be thou exalted, O God, above the heavens: and thy glory above all the earth; . . . (Psalms 108:1-6).

To remain silent on the subject of the second coming of Christ, and fail to speak about those obvious signs which indicate that His coming may be very near at hand, is one of the perils besetting the holiness movement. The fact that so many are left cold and preoccupied in their pursuit of prosperity and prefer not to think or speak on these things is most disturbing.

Our prophetic interpretations of those events may vary somewhat, but the events themselves should surely bring us to attention and put us on the alert. A revival of the spirit of expectancy that daily watches for the Lord's return is sorely needed in our day of dreadful desecration.

If we as Christians could recapture the sense of the imminence of Christ's return, it could be one of the greatest factors to stem the awful tide of worldliness now rushing into our homes through the many channels of our modern culture. Worldliness in the individual life and lukewarmness in the Church follow closely on the heels of unbelief or indifference to the imminence of Christ's return.

God's Word reveals the truth that the spirit of expectancy was to characterize the life of the Church in every age until He comes again (I Peter 1:3-7). Church history reveals the fact that in those periods when the saints heard little, if any, preaching on the Second Coming, the Church grew cold and spiritual reality was replaced by stiff ritualism. The desire for personal holiness faded as people lost sight of the possibility of His coming again. They no longer sought to please Him whom they hoped soon to appear, but became satisfied merely with meeting man's standards for righteousness.

However when the theme of Christ, our coming King, was preached with burning conviction, separation from the world was the accepted standard and the norm in the churches and homes. Personal holiness was not only preached from the pulpit but practiced in the pew, and a compassionate yearning over lost men and women was evidenced among believers. An early holiness pioneer, M. W. Knapp, said, "Those who constantly expect the coming of Christ will see that no sin stains be found on bridal robes, and will be concerned that slumbering souls be awakened and prepared."

Has the fear of the critics silenced many of our pulpits on the imminence of Christ's return, thus robbing us of the purifying effect of that hope? Those who "knew not" made no preparations for the inevitable Flood. Likewise in our day, those who know not the times in which we live will do little if anything to seek a personal revival. Only those who are aware of the times and the seasons will cultivate a tender spirit of expectancy and watch eagerly for the return of our blessed Lord and Saviour, Jesus Christ.

The number of homes, cars in the garage, and

If I Could Tell

*If only I could tell you
What Jesus means to me,
How through the years His teachings
Have helped my soul to see
The pathway He has fashioned
For me to safely tread,
And put in each tomorrow
A challenge, not a dread;*

*How gentle is His guidance,
How sweet His company,
How gracious His forgiveness
When oft I fail to be
All that His love has offered;
Then surely you would bring
Your all to my dear Saviour,
And earth's eternal King!*

By W. EVERETT HENRY

the amount of money in the bank will mean nothing when Christ returns, but the number of souls we have won for Him will be all-important. In a day when luxuries are commonplace, when pleasures abound, the man looking for Christ's return will keep a tight grip on his heart. He will not permit his interest and affections to dwell too much on the affairs of this earthly life, for if he does he will find it difficult to pray for Christ's coming and to "love his appearing" as the Bible exhorts him to do.

When the world, looking after those things which are coming on the earth, is in a state of anxious suspense, the Christian is to be in a state of supreme hope. Let every believer look to his lamp that it burn not out, nor burn low. Be very sure that you have kept your garments unspotted from the world, that your love glows with a leaping passion for Christ and for all who are Christ's.

The greatest fact of history since Jesus Christ ascended into heaven is that He has not yet come again. If Christ gives you another day, another week, another year, what will this time mean to you? *Time for your salvation*, or time to work for the salvation of others? May it be both!

The Lord is near! He is coming—it may be soon!

Are YOU ready for the "world's greatest airlift"?

EDITORIALS

Continued from page 2

Clean Hands . . . Pure Heart . . . Straight Life

I have long been impressed with the answer in Psalms 24 to the forthright question, "Who shall ascend into the hill of the Lord? or who shall stand in his holy place?" (v. 3)

The only trouble is, I used to stop reading too soon. "He that hath clean hands, and a pure heart" (v. 4). This said so much, it seemed to me to be quite complete. Clean hands, cleansed from the stain of committed sins in the washing of regeneration and kept clean by obedience to the known will of God; a pure heart, purged of inner sin by the abiding fullness of the Holy Spirit: this is almost a thumbnail sketch of the theology of Christian experience.

But then I saw the Psalmist makes another qualification: "who hath not lifted up his soul unto vanity, nor sworn deceitfully." Along with clean hands and a pure heart there must go a holy life.

Now there is no question about the priority here. The cleansing of the hands and the purifying of the heart come first, and come in that order. James, as he quotes this psalm, clarifies what is meant: "Cleanse your hands, ye sinners; and purify your hearts, ye double minded" (James 4:8). Without redeeming and sanctifying grace, there is no Christian life.

But following the crisis experiences of grace are the processes of life and growth. Here must be found the disciplines of holy living, the commitment in practice as well as theory to the whole will of God. Our Lord is concerned not only that we deny ourselves and take up our cross, but also that we follow Him.

The soul "lifted up . . . unto vanity" has reference, of course, to the idolatry of the Psalmist's day. Idols were "vain" things, the products of human hands, and unworthy of worship. But there is idolatry in *our* day too—the idolatry of covetousness (Colossians 3:5); and the idolatry which puts house, or car, or even family and friends, before God.

Or "sworn deceitfully." To "swear" in this sense means to make a solemn affirmation, a statement declared to be completely true. To swear deceitfully, then, is to "shade the truth," to mislead by the use of half-truths. "If any man offend not in word, the same is a perfect man, and able also to bridle the whole body" (James 3:2).

To those with clean hands, pure hearts, and straight lives the word is given: "He shall receive the blessing from the Lord, and righteousness from the God of his salvation" (v. 5).

THERE ARE many famous towers in the world. There are some that men will travel thousands of miles just to see or climb. Who wouldn't recognize the Eiffel Tower in Paris just by seeing a picture of it, or the tower of Pisa leaning 14½ feet off center? Then there is the tallest church tower in the world on the famous cathedral at Ulm, Germany, reaching 528 feet into the air.

But where did all of this tower building begin? Probably the first tower constructed by man was located about four hundred miles east of Jerusalem near the shore of the river Euphrates. We cannot see the tower today but Alexander the Great saw it. In fact he destroyed it, but he died before he could carry out his plan to rebuild a greater one in its place. This first tower was called Babel and its story is one of the oldest in the world (Genesis 11:1-10).

The lesson is quite clear: When men tried to climb to heaven by means of human construction, God was displeased and He confused their speech. Those early builders experienced a breakdown in communication. The tower had to be stopped and they were scattered upon the face of the earth. But more significant—man had broken communication with God. A great chasm between the creature and the Creator had been fixed. It was now God's turn to construct.

The opening phrases of John's Gospel declare, "In the beginning was the Word, and the Word was with God, and the Word was God" (v. 1). And almost in the same breath the Apostle adds, "The Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth" (v. 14). Jesus Christ was God's Word to the world. God had spoken and His revelation was at once something men could clearly see. It was not about God, a hint or a glance in His direction. It was God in flesh and blood: He was present! Suddenly all the mystery that shrouded God in the old covenant was cleared away. For "God was in Christ, reconciling the world unto himself" (II Corinthians 5:19). Jesus Christ brought divine love to an earthly level where men could see it, understand it, and experience it.

Jesus Christ became a new language to the world. Alexander the Great could destroy the brick

GOD BUILT A TOWER

by
LEE SORENSON

and mortar of the Tower of Babel, but he could not destroy its meaning; that lived on. Men were separated and estranged from God. It was Christ who truly destroyed the Tower of Babel, for He obliterated its meaning. That tower represented confusion and division; Jesus Christ represents unity and communication. All that separates the nations of the world today has come to an end in Jesus Christ. God has spoken finally to all men through His Son.

The story of God's tower is also an old one, and yet always pleasant to our ears. His Word became His act. God communicated His love to man right in the stream of human history. The Word "dwelt among us." There seemed to be some strange lifting power about this simple, loving Carpenter from the little village of Nazareth. His love seemed to penetrate to the very heart of men. It ignored their shabby clothes, defects in their grammar, their peculiar ways, and even the color of their skin. He seemed to whisper to the soul of every man present, "I will lay down My life for you; you are a potential son of a King."

A group of poor fishermen heard the whisper and responded to His call. A rich young ruler heard the whisper in his soul and came for an interview, but would not accept the demands of a life of love. A blind beggar heard His whisper and followed. Love touched his blind eyes and he saw trees and flowers for the first time. Love

.....

Let me be a doorkeeper in the house of the Lord. If I can be a doorkeeper, then I will see the garden and the roses and the chrysanthemums, the pansies that grow around the door, and I may overhear some word of music that will cheer my heart.—B. V. Seals.

.....

whispered in deaf ears and they heard and responded to the call.

Slowly the number grew; but as it increased, the opposition increased also. It wasn't long until men whose hearts were filled with love's opposite, hate, took it upon themselves to destroy this "Impostor" they looked on as passive and weakly. They reasoned: He lives by the principle of love. He will not offer resistance; therefore let Him die and learn the futility of His love.

How wrong they were! At that very moment the tidal wave of divine love rushed forward. Jesus offered not resistance . . . but himself in loving sacrifice. Calvary became the schoolmaster that spelled out divine love to all men slowly and painfully, but clearly and lovingly. Man had constructed the first tower of confusion. God had constructed the first tower of communication. Man had constructed the Tower of Babel. God had constructed a cross, the tower of love!

THE CHURCH AT WORK

HOME MISSIONS

ROY SMEE, *Secretary*

Bible School Student Writes Appreciation

Recently we received a very fine letter from one of the graduates of Nazarene Bible Institute at Institute, West Virginia. Roy Lee Fralin was raised in a mining community in West Virginia. He liked athletics in school, but if he followed in the path of his companions, there was little hope of anything but dissipation and sin for his life. However, the Lord reached Roy's heart, and he enrolled in Nazarene Bible Institute. He has just been married to Sybil Holder, another student at the school and daughter of the pastor of our Beulah Church in Brooklyn, New York (occupying the building of the historic Utica Avenue Church).

The Fralins have been appointed to pastor the Community Church of the

Nazarene in Nashville, Tennessee, on the Gulf Central District. This church has been supervised from the beginning by students of Trevecca Nazarene College—Walter White and John Clayton. The splendid work of Rev. R. W. Cunningham and Rev. Clarence Bowman and others who have taught at Nazarene Bible Institute has made it possible for the Nashville church to have a regular pastor.

Another product of Nazarene Bible Institute, Charles Johnson, is beginning his ministry in the Fitkin Memorial Church in Meridian, Mississippi. Let us remember to pray for these young men and their wives as they enter into the ministry of the church. They will face many problems and difficulties, but God is able to give them the victory.

Since many have had a part in the work of Nazarene Bible Institute through giving to the General Budget, we felt Brother Fralin's letter should be published widely:

"As of June 2, 1961, I became a graduate of Nazarene Bible Institute.

These few years of preparation in a holiness school have given me spiritual depth, intellectual growth, and a broader vision of the need for spreading scriptural holiness among the Negro population in America. . . .

"We clearly realize that these blessings have been made possible only through the sacrificial giving of Nazarenes everywhere and because of the concern of our church for the evangelization of our people. Therefore we wish to say that the educational privilege and opportunity are deeply appreciated. And when we say, 'Thank you,' through the Department of Home Missions, we realize that our church is organized and constructed so as to echo our gratitude to all of our Nazarenes whose faithfulness to God and the church has made this phase of the work a great blessing. . . .

"Our prayer is that the quality of our lives and testimony will be such as to bespeak our appreciation and will prove to be an asset to our church and our Lord Jesus Christ."

Urgent!!

The Canada Atlantic Assembly sent in a request recently for the prayers and assistance of our people in establishing initial beachheads for the work of the church in our newest North American field. Their telegram read:

"Special prayer request for Newfoundland. Began six weeks of tent meetings on Wednesday, July 19, in Stephenville, St. Johns, and Carbonear. Special workers Rev. Roy T. Sellick and Cedric Landers. Anyone with friends and relatives in these areas send names to Rev. V. E. Williams, Box 494, St. Johns, Newfoundland. Pray for revival as the Church of the Nazarene enters Newfoundland."

Savings Deposits Climb

The General Church Loan Fund is in its sixth year. The first five-year deposits, which earn the depositors extra interest, are now coming due. Some of them are continuing their deposits on a thirty-day basis, and some are withdrawing them. New deposits are coming in every week, however, so the General Church Loan Fund continues to climb upward. At the end of July, the Division of Church Extension had total loan funds of \$1,576,063.25. Of this amount, \$890,135.94 was in savings deposits, and the balance of \$685,627.31 is money owned by the Division of Church Extension. This in itself is one of the greatest safeguards to these savings deposits.

Have you thought about making a deposit and letting your money work for the Lord? Many inquiries have come in as a result of the literature distributed on Father's Day. We will be glad to hear from you.

FOREIGN MISSIONS

GEORGE COULTER, *Secretary*

Answered Prayer for Millers

Mrs. R. R. Miller and her daughter Heather, who have been ill for several months, left the United States June 30, 1961, to rejoin Mr. Miller in Taiwan. Continue to pray for these two servants of God, that they will be completely restored to health.

Request from Haiti

Please print again the request that all personal gifts of money for missionaries be sent to the Department of Foreign Missions, to be forwarded from there in their insured check. Mail is not reaching us safely here, and we have learned of some losses of personal checks that were sent by friends.—MISSIONARIES IN HAITI.

(NOTE: All personal gifts of money for individual missionaries or fields are sent direct to the mission fields or persons indicated, IN ADDITION TO THE

regular field and salary checks. Nothing is ever deducted from either the field or the missionaries' funds. Field checks from our office are insured against theft or loss. A voucher accompanies every gift indicating from whom it has come and for whom it is intended. This is the safest way to send money to a foreign country.—GEORGE COULTER, *Executive Secretary, Department of Foreign Missions*.)

Back Home in Peru

We arrived safely and had a good trip. The baby enjoyed the plane ride immensely.

The local church gave us a reception and a warm welcome with bouquets of roses, speeches, and warm tea and dainties. It made us feel appreciated and wanted.

The year at home has been wonderful, and we enjoyed it thoroughly, but we are looking forward to this next term on the field with much anticipation.—PHIL AND MARY TORGRINSON, *Peru*.

Missionaries on the Move

Rev. and Mrs. Donald Davis in Argentina have moved to a new address. It is Donato Alvarez 884, Buenos Aires, Argentina.

Rev. and Mrs. Berge Najarian have moved to Jerusalem, Jordan. Their address is P.O. Box 426, Jerusalem, Jordan.

Miss Lois Drake, home on furlough from Swaziland, has a new home address: 701 Airfield Lane, Midland, Michigan.

Rev. and Mrs. J. F. Penn are home from South Africa on furlough. Their present address is 232 Flume Street, Chico, California.

Dr. and Mrs. John Sutherland, also home on furlough from Africa, can be reached at 319 Nectarine, Nampa, Idaho.

Rev. and Mrs. Donald Crenshaw have gone to Mexico City for language study prior to assuming their assignment in Argentina. Their address for the next year will be: Apartado 30166, Admon. 27, Mexico 7, D.F., Mexico.

Rev. and Mrs. Doyle Shepherd left the United States the last of July for their third term of service in the Orient—their second term in Okinawa. Their first term was spent in Japan. Their address is: Church of the Nazarene, C.P.O. Box 89, Naha, Okinawa, Ryukyu Islands.

THE N.Y.P.S.

PAUL SKILES, *Secretary*

New and re-elected district N.Y.P.S.

presidents:

Canada Pacific
Minnesota
Nebraska
Oregon Pacific
South Dakota
Australia
North Dakota

Rev. Wayne Munro
Rev. John Bruce
Rev. Park Burkhardt
Rev. Roy Green
Rev. Harley Cash
Mr. Colin Hearn
Rev. Claire W. Kern

GENERAL INTERESTS

Trevecca Honors Dr. and Mrs. A. B. Mackey

At commencement, June 6, Dr. John Knight, chairman of the board of trustees of Trevecca Nazarene College, Nashville, Tennessee, asked Dr. and Mrs. A. B. Mackey to step forward. This was the beginning of a program to honor Dr. Mackey for twenty-five years of service as college president.

First, Dr. Knight announced the unanimous re-election of Dr. Mackey as president for the next three years. Mrs. Mackey was presented with roses, after which Dr. Knight read a citation in honor of Dr. Mackey (see picture on page 19).

As the citation was read, many memories went back to the year 1932, when Trevecca Nazarene College was a college in name only. There was not a foot of ground or a stone that Trevecca could call her own. Through the leadership of Dr. Mackey, the present fifty-acre campus was bought at a cost of \$24,500. It has a present value of \$1,500,000 (land only, not considering the fourteen buildings). Dr. Mackey deeded nineteen acres to the college for one dollar; those nineteen acres are worth \$380,000 today. Of the present fourteen buildings, twelve have been built under Dr. Mackey's leadership.

In 1935-36 there were 140 students; 1960-61 there were 600; and the applications for 1961-62 are breaking all records. The new library building is approaching completion. This new building will be named in honor of Dr. Mackey. In every way Dr. Mackey is "Mr. Trevecca."

In recognition of thirty-six years of service, with twenty-five as president, the board presented a check for a trip to Europe to Dr. and Mrs. Mackey.

Dr. L. B. Hicks, representing the general Department of Education, presented a movie camera from the presidents of the Nazarene colleges, the Seminary, and Dr. S. T. Ludwig. Dr. Homer Adams presented a projector from the Student Council.

These are the best days that Trevecca Nazarene College has ever known. Under the leadership of Dr. Mackey we anticipate continued growth in academic and spiritual values.—LEON CHAMBERS, *Reporter*.

Sunday School Attendance Report

	April May, June Average 1960	April May, June Average 1961	Increase
Group I (16,000-8,000)			
Southern Calif.	13,899	14,609	710
Northeastern Ind.	10,695	11,362	667
West Virginia	12,481	13,022	541
Michigan	9,378	9,790	412
Florida	10,249	10,601	352
Akron	13,151	13,261	110
S.W. Ohio	9,676	9,772	96
Oregon Pacific	8,542	8,364	-178
Illinois	9,594	9,388	-206
S.W. Indiana	10,600	10,326	-274
Los Angeles	11,047	10,770	-277
Pittsburgh	9,133	8,841	-292

Kansas	8,847	8,512	-335
Central Ohio	16,172	15,783	-389
Indianapolis	10,613	10,023	-590
E. Michigan	10,173	9,370	-803
N. California	17,774	16,400	-1,374
Group 2 (8,000-5,500)			
Wash. Pac.	6,665	7,363	698
Colorado	6,798	7,337	539
Georgia	5,862	6,275	413
Chicago Central	6,530	6,845	315
Alabama	7,375	7,634	259
Idaho-Oregon	6,187	6,405	218
Tennessee	8,045	8,235	190
Missouri	7,613	7,600	-13
N.W. Ohio	6,329	6,298	-31
N.W. Indiana	6,715	6,675	-40
N.W. Illinois	6,175	6,101	-74
Northwest	7,625	7,544	-81
Iowa	7,012	6,898	-114
Philadelphia	6,409	6,247	-162
S.W. Oklahoma	6,083	5,919	-164
Kentucky	5,940	5,765	-175
Abilene	6,452	6,199	-253
Washington	5,790	5,534	-256
N.W. Oklahoma	6,188	5,890	-298
Group 3 (5,500-3,000)			
Maine	3,243	3,554	311
North Arkansas	3,560	3,816	256
New England	4,254	4,493	239
Virginia	3,881	4,104	223
Dallas	4,936	5,063	127
Albany	3,798	3,884	86
Kansas City	5,354	5,435	81
Joplin	4,621	4,631	10
Canada West	4,550	4,557	7
S.E. Oklahoma	3,986	3,966	-20
Houston	3,795	3,768	-27
Louisiana	3,309	3,279	-30
San Antonio	3,626	3,559	-67
New Mexico	3,850	3,775	-75
S. Carolina	5,094	4,996	-98
E. Kentucky	5,539	5,432	-107
Arizona	4,675	4,526	-149
East Tennessee	5,823	5,637	-186
N.W. Oklahoma	4,328	4,120	-208
South Arkansas	4,291	3,822	-469
North Carolina	4,214	3,470	-744
Group 4 (3,000-0)			
N. Amer. Indian	1,186	1,323	137
Hawaii	708	838	130
New York	2,333	2,451	118
Alaska	729	842	113
Canada Atlantic	1,132	1,241	109
Mississippi	2,936	3,020	84
Australia	804	878	74
Canada Pacific	1,223	1,256	33
Wisconsin	2,430	2,457	27
Gulf Central	461	469	8
South Dakota	750	736	-14
North Dakota	1,653	1,588	-65
Canada Central	3,074	2,996	-78
Nebraska	2,778	2,697	-81
Rocky Mountain	2,566	2,466	-100
Nevada-Utah	1,030	900	-130
Minnesota	2,479	2,232	-156
British Isles N.	1,737	1,473	-264
British Isles S.	3,138	2,848	-290
Total	441,691	439,647	-2,044

E. G. BENSON
Field Secretary

DISTRICT ACTIVITIES

Michigan District N.J.F. Workshop

The Michigan District N.J.F. Workshop was held June 17 during the afternoon session of the District N.Y.P.S. Convention.

After the opening of the afternoon session of the N.Y.P.S. Convention, the top juniors of the district—Cindy Babb, of Reading, Michigan; and Kelvin St. John, of Grand Rapids Clyde Park—were presented to the convention. After they were given awards, the chairman, Rev. C. F. Champion, district N.Y.P.S. president, dismissed the junior directors to attend a special workshop, planned especially for them by the district N.J.F. director, Emily B. Moore.

The workshop began with the playing of an impressive Junior Fellowship wor-

ship service recorded on tape by the juniors of Grand Haven, using the outline suggested in *Junior Topics* for the coming week.

Packets were distributed to the directors and glittering gold crowns were presented each gold crown Junior Fellowship which had reached all the N.J.F. goals this year. A chorus, entitled "N.J.F." and especially adapted for the occasion, was sung and the "Nazarene Junior Pledge" was repeated by all present.

An outstanding feature of the workshop was the presentation of the new N.J.F. and junior missionary books. The books were reviewed with enthusiasm by six juniors who really made their listeners want to read the books for themselves. These juniors were then permitted to exchange books and to keep the book they chose as their own, so they quickly settled down to reading or returned to the main auditorium.

A discussion period followed including the following subjects: "The Junior Fellowship in the New N.Y.P.S. Constitution," "Early Comers," "How to Plan for Sunday Night," "Participation," and "Publicity."

Two junior directors presented *Action Packets* and projects with older children, displaying actual work done by their juniors.

The workshop was closed by the junior directors solemnly repeating together "My Commitment as a Junior Director." The Lord, who long ago called the children to himself, seemed especially near as this pledge was made and during the prayer that followed.

With the interest and concern shown at this workshop, it is certain that the Lord has great things ahead for the N.J.F. of the Michigan District.

Another workshop is being planned to follow the N.F.M.S. Convention next month, during which special attention will be given to the missionary program for our juniors.

Akron District N.Y.P.S. Convention

The twentieth annual young people's convention of the Akron District was held June 30 and July 1 in the new church in Greentown, Ohio. Rev. Roy Watson, host pastor, welcomed more than 350 delegates and friends during the two days of meeting.

Rev. C. D. Taylor, district superintendent, was present in all the sessions and, along with many pastors, supported and encouraged the N.Y.P.S. members.

Rev. Edward J. Eichenberger, district president, presided, and was re-elected with a wonderful vote of confidence. Other district officers elected were: Rev. Robert England, vice-president; Rev. J. O. McCaskell, secretary; and Rev. Roy O. Watson, treasurer.

Directors elected included: Junior Fellowship, Mrs. Robert England; Teen Fellowship, Rev. Charles Taylor; Young Adult Fellowship, Rev. Wm. Parks; and

elected as representatives at large were, Miss Sallye Beth Spruce and David Bowen, teen-age members; and Mrs. Harold Martsof and Lloyd Schofield, young adult members.

Mr. Paul Skiles, general N.Y.P.S. secretary, was the special speaker. His messages to youth and about youth were pointed, relevant, and well received. Also greatly enjoyed and appreciated was his artistry on the trombone.

The District Council's special projects committee announced the completion of a motel-type, six-unit dormitory at the District Center, which was planned, financed, and constructed with N.Y.P.S. resources, and turned over to the district. Plans were adopted for another such building to be constructed this year.

In many areas this convention was a review of the very best year the Akron District N.Y.P.S. has ever known. And yet we were all united in our desire to make 1961-62 just a little better in every way, for the Lord.—RUSSELL METCALFE, Reporter.

Canada Central District Assembly

Sunday, June 25, marked the closing services of the twenty-sixth assembly of the Canada Central District and the climax of the Silver Anniversary year. Held at the district campgrounds at Pefferlaw, Ontario, the assembly was ably directed by Dr. Hardy C. Powers, general superintendent. His warmth and practical optimism set the pattern for all the activities.

Attractive posters and charts illustrated the steady progress over the twenty-five years in all departments. For example, from a humble beginning of seven churches in 1936, the district now has forty-two organized churches, and property value has increased from \$28,000 to over one and one quarter million dollars during these twenty-five years.

An indication of the unity and optimism of the district was given in the completely unanimous vote for Rev. Bruce Taylor as district superintendent. Having served the district for only six months, Brother Taylor's report instilled confidence and respect in the listener with its clarity of thought and penetrating analysis of the district situation.

Because of the Silver Anniversary emphasis, preaching services were held over Sunday, and former district superintendents were invited to speak. Those present were Rev. W. M. McGuire, the first district superintendent; also Rev. R. F. Woods, Rev. A. E. Collins, Rev. E. R. Ferguson, and Rev. H. Blair Ward.

Gripped with the vision of holiness evangelism, the Canada Central District begins another twenty-five years of progress and blessing.—JAMES A. TAYLOR, Reporter.

Canada West District Assembly

The thirteenth annual assembly of the Canada West District was held in First Church, Edmonton, Alberta, with Rev. Dwayne Hildie as host pastor. This assembly, under the able leadership of Rev. Herman L. G. Smith, district super-

intendent, commemorated the fiftieth anniversary of the Church of the Nazarene in western Canada. The first district was organized in Alberta in 1911, with seven members present.

Rev. Herman Smith was re-elected for a three-year term by a splendid vote. This man of princely character and Christlike spirit has the respect and support of the pastors and laymen of western Canada.

Dr. Hardy C. Powers was the presiding general superintendent, and his messages were uplifting and edifying to all.

Dr. Arnold E. Airhart, president of Canadian Nazarene College, gave a thrilling report of the progress being made across the entire Dominion toward the support of our all-Canadian program for Christian education.

The assembly sessions were preceded by the Church Schools and Missionary conventions, at which time Rev. J. Fred Parker, Bill and Lenora Pease (missionaries to India), Dr. George Coulter, and Dr. Hardy C. Powers were heard. Mrs. Herman Smith was elected as the N.F.M.S. president.—KENNETH FAGH, Reporter.

THE LOCAL CHURCHES

A most satisfactory home missionary project was completed Sunday, June 25, when I had the privilege of presiding at the organization of the new Trinity Church at the altars of First Church in Lincoln, Nebraska, where Rev. Clifford Fisher is pastor. This project was begun about eighteen months ago when I was invited to First Church to raise money to build a chapel for this prospective new church, which is being called Trinity Church of the Nazarene. It was a high day in my experience. In the first part of that morning service we burned the mortgage on First Church and at the close of the service, in about twenty minutes, the people of First Church pledged about \$6,500 toward the building of a place of worship for the new congregation which they anticipated organizing out of their own membership. Then on Sunday, June 25, about twenty-five members, mainly from First Church and Northside Church, stepped out and joined the ranks of this new church, located on the east side of Lincoln. In the afternoon we assisted in the dedication of a splendid new building as a result of the faithfulness of the people and the enthusiastic management of Brother Clifford Fisher. The "mother" church is enthusiastic about repeating this process as often as possible until a number more Nazarene churches will be organized in the beautiful capital city of Nebraska.—ROY F. SMEE, Secretary, Department of Home Missions.

Ellettsville, Indiana—The Taswell Church closed a glorious ten-day tent meeting on July 2, with Evangelist John Harrold as the preacher. His old-time holiness messages stirred the church and community, and many people sought God at the altar to be saved or sanctified. God honored His Word, the saints were blessed, and four new members were added to the church. Besides his dy-

"SHOWERS of BLESSING"

Program Schedule

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

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

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

September 3—"The Price of Discipleship" (IV), by T. W. Willingham

namic preaching. Brother Harrold is an enthusiastic worker for the Kingdom. During the ten-day meeting money was raised to pay for an acre of land for a church site, and plans drawn up for the new building. We give God the praise.—ZODER SWAFFORD, Pastor.

Evangelist H. W. Slayton writes: "Due to a change in my slate I have two open dates for this fall—August 30 to September 10, and November 21 to December 3. I shall be glad to go anywhere the Lord may lead. Write me, 237 N. Fifth Street, Elwood, Indiana."

Dr. and Mrs. A. S. London report: "It was a privilege to meet with a group of nearly seventy men, mostly laymen, recently, in a dinner meeting for the organization of a Nazarene Layman's Association of Greater Oklahoma City. The objective of this organization is to work for the advancement of the cause of Christ, in local and district interests. The association is now sponsoring the "Nazarene Layman's Hour," over KOMA, Oklahoma City, Sunday morning at eight-thirty. The half hour is given to the best in gospel music, directed by Geron Brown, of the Lakeview Church of the Nazarene, with singers from several different church choirs. The writer teaches the Sunday school lesson. Attorney James Posey of Bethany First Church was elected president of the association; Mr. Wendell McGraw from the Lakeview Church, vice-president; Mr. Paul Fauss, a public accountant, treasurer; and Mr. Don Fitzgerald, a public school teacher, as the secretary. A board of fifteen laymen was elected, with constitution and bylaws passed on by the group. We believe the fellowship, inspiration, and vision of these good men will be a factor in reaching new people for Christ and the church. State Senator C. John Rogers spoke at this meeting to the delight of all present."

Evangelists Haven and Gladys Goodall report: "We are glad to testify that Christ came into our hearts, saved us from sin, then sanctified us, and called us into His service. We find real joy in serving Him. We have pastored three churches, and have been evangelizing since 1955. God has blessed our ministry in messages, songs, and in scene-of-felt pictures. We have some open dates and will be glad to go anywhere the Lord may lead. Write us, 22330 Lanark Street, Canoga Park, California."

Evangelists J. Herbert and Pansy S. Morgan write: "We have open dates available in September. Have a meeting scheduled in Brentwood, Long Island, for November 1 to 12; then have some time open for a church between New York and Ohio. Write us, 334 N. Randolph Street, Indianapolis 1, Indiana."

Pastor Ralph E. Shafer writes: "After four enjoyable years serving as pastor of our First Church in Winfield, I have resigned to accept the pastorate here in McPherson, Kansas. God enabled us to close the pastorate at Winfield with a 'victory Sunday,' when the mortgage on the church property was burned. All departments had a substantial growth with fifty members received into the church during the four years."

THE BIBLE LESSON

By J. W. ELLIS

Topic for August 13:

Mark: Making Good After Failure

SCRIPTURE: ACTS 12:12, 25; 13:4-5, 13; 15:36-39; Colossians 4:10-11; II Timothy 4:11b; I Peter 5:13 (Printed: Acts 12:25; 13:4-5, 13; 15:36-39; Colossians 4:10; II Timothy 4:11b; I Peter 5:13).

GOLDEN TEXT: *Endure hardness, as a good soldier of Jesus Christ* (II Timothy 2:3).

Before I go further (Wait a minute, says I to myself; I haven't started yet), well, anyway, let me say at the outset that this Mark was a fine fellow. One of the best. True, he fell flat on his face, but he still was a good boy. If he had stayed down, I would not be writing about him. Therefore, be it concluded, at this early hour, that he was made of good stuff. He just had to get himself lined out.

Now step with me into the church at Antioch. There is Mark up there on the front row. Just like always, sitting on the edge of the seat, ears wide open, drinking everything in. That's Paul getting up to introduce somebody. Barnabas! Just down from Jerusalem, this leading layman thrilled the congregation (and almost caused Mark to shout for joy) by telling them of victories breaking out like wildfire everywhere.

The Son of Consolation (that's what they called Barnabas) finished, sat down, and Paul got up to preach. Brother!—that was always something to make your ears tingle and your spine jingle. The heart of Paul's message was always Jesus Christ, the Lord, mighty to save! The burden of his message was always to get it out to others, both near and far.

Know why Mark was so excited? Two reasons. First, his love for Jesus Christ. Second, (and this was not known to the whole congregation at the moment) Paul and Barnabas had selected him to accompany them on their missionary journey! Over land and sea for the Lord Jesus! Nothing could be greater! The young man was nearly beside himself with joy.

The church fasted and prayed. And as the people ministered unto the Lord, the Holy Spirit instructed them to sep-

arate Paul and Barnabas for missionary work. As the two men left on their journey, they knew they had been sent forth by the people and by the Holy Ghost.

And with them was Mark, my young friend!

Upon arriving in Perga, Mark left them and returned to Jerusalem. Why? I don't know. Homesick? Could be. Days too long and the nights too dark and the pay too short? Your guess is as good as mine. One thing for certain: he returned home sad and defeated.

But he recovered and later joined Barnabas for a missionary tour. And before he died, Paul called for Mark, saying, "He is profitable to me for the ministry." Mark's failure was erased by success.

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

EZRA EWALD, age eighty-two, of Kansas City, Missouri, and formerly of Chicago, Illinois, died very suddenly on June 13, 1961. He was born at Port Elgin, Ontario, Canada, and came to the United States as a teen-ager. He was converted at the age of fifteen, and served the Lord faithfully the remainder of his life. He joined the Church of the Nazarene in 1910, and was an active and devoted layman in the churches in Chicago and Kansas City. He is survived by his wife, Flossie; three daughters: Mrs. Frank Moss, of Fort Worth, Texas; Mrs. J. Melvin Anderson, of San Bruno, California; and Mrs. Ray Moore, of Kansas City; also a brother, Bert, of Saskatchewan, Canada. Funeral service was held in First Church of the Nazarene, Kansas City, with Dr. T. W. Willingham officiating, assisted by Dr. Roy E. Swim, and his pastor, Dr. Orville W. Jenkins.

MRS. UNA ELSIE RUDELL was born in De Kalb, Texas, and died June 6, 1961, in a hospital in El Dorado, Arkansas. She had been a member of the Church of the Nazarene for over forty years, and was a charter member of Central Church. She was a faithful member, loyal and devoted to Christ and the church. She is survived by her husband, Bennie Joe Ruddell; one son, Bennie Don; and a daughter, Mrs. William M. Smith. Funeral service was conducted in Central Church of the Nazarene, El Dorado, with the pastor, Rev. A. L. Payne, in charge. Interment was in State Line Cemetery, Texarkana, Texas-Arkansas.

A. WAYNE AULT, charter member of the Church of the Nazarene in Barberton, Ohio, died May 31, 1961. He was born April 27, 1886, in Stringtown, Ohio. During the last few years of his life he was a great champion for the cause of the church, and a great blessing to the Kingdom. Brother and Sister Ault observed their fiftieth wedding anniversary in 1959. He was our first Sunday school superintendent; he was always active in the work of the Lord, singing and testifying of God's all-sufficient grace. He is survived by his wife, Nellie; three daughters, Mrs. Thelma Hall, Mrs. Doris Allshouse, and Mrs. Pearl Jones; also two sons, Edwin and Wayne, Jr. Brother Ault was a good man, full of faith and of the Holy Ghost.

THOMAS HOWARTH was born in Lancashire, England, July 4, 1885, and died June 7, 1961, at his home in Denair, California. He is survived by his widow, Elizabeth Anne; two sons: Robert N., of Edmonton, Alberta; and Rev. John F., Nazarene pastor at Denair, California; a brother, John; and two sisters, Esther Howarth and Jane Snape. Funeral service was held in his son's church at Denair, with Dr. F. E. Zachary, district superintendent, officiating, assisted by Rev. Leonard C. Johnston and Rev. L. T. Buerbe.

MRS. OPAL HENDERSON was born February 3, 1906, near Monon, Indiana, and died February 5, 1961, at Rossville, Illinois. In 1923 she was married to Chester Ervin, who preceded her in death. In 1937 she married George Henderson, who survives. She is also survived by a son, James Ervin; a daughter, Edith Ervin; one sister; and two brothers. She was a charter member of the Rossville Church of the Nazarene and had served faithfully in many capacities down through the years. Funeral service was conducted by her pastor, Rev. J. M. Thomason, with interment in the Rossville cemetery.

Did You Know?

Your Publishing House is not a commercial institution operating for profit. It is a department of the church engaged in serving, and in spreading the gospel.

MRS. LELA ELIZABETH HALL, wife of Rev. W. E. Hall, of Midwest City, Oklahoma, died February 13, 1961. She was born February 24, 1891, in Calhoun, Illinois. While living she graced the parsonage home of her husband for nearly forty years, in North Dakota, Missouri, Kansas, and Oklahoma. She is greatly missed.

HOMER L. WILLIAMS, age sixty-seven, died suddenly at his home in Everett, Washington, on May 16, 1961. He was born in Wanneta, Kansas, on December 14, 1893. He was a member of the Church of the Nazarene in Everett. He is survived by a daughter, Mrs. Ruth Loen; two sons, Rollin and John; one sister, Ordellia Teske; and two brothers, Walter and Alford. Funeral service was conducted by his pastor, Rev. Wm. E. Anderson, with burial in Evergreen Cemetery, Seattle, Washington.

Announcements

WEDDING BELLS

Rev. Ira E. Bray of Ava, Missouri, (pastor of Goodhope Church) and Rev. Martha E. Walker of McCune, Kansas, were united in marriage on May 30 at the McCune Church of the Nazarene with Rev. C. E. Hacker, local pastor, officiating.

Miss Doretta Burke of Hammond, Indiana, and Mr. John Allison of Kankakee, Illinois, (both students at Olivet Nazarene College) were united in marriage on June 2 at Woodlawn Church of the Nazarene, Hammond, with Rev. Owen M. Burke, father of the bride, officiating, assisted by Rev. Robert Ross of Gary.

Miss Barbara Norman and Jimmy W. Sarah of Milford, Ohio, were united in marriage on June 10 in the Milford Church of the Nazarene with Rev. Mrs. Ruby Blanchard, pastor, officiating.

Edward Nixon and Joyce Rhodd were united in marriage on June 3, in First Church of the Nazarene, Winfield, Kansas, with Rev. Ralph E. Shafer, pastor, officiating.

BORN

—to Rev. and Mrs. Wayman F. Davis of San Antonio, Texas, a daughter, Donna Christine, on July 9.

—to Dr. and Mrs. Charles F. Springer of Lexington, Alabama, a son, Larry Glenn, on July 8.

—to Rev. and Mrs. B. D. Radebaugh of Columbus, Georgia, a son, Roger Denvil, on June 24.

—to Rev. and Mrs. Robert Latham of Milltown, Indiana, a daughter, Angela Joy, on June 11.

—to Tommy and Adah Burris of Bakersfield, California, a daughter, Marian Gail, on June 7.

—to Jim and LaVern (Hughes) Barnhill of Cincinnati, Ohio, a daughter, Pamela Lynn, on May 6.

SPECIAL PRAYER IS REQUESTED

by a Christian friend in Illinois "that my financial pressure may be lifted, also for the salvation of a loved one";

by Nazarene friends in Indiana—husband in a hospital and doctors give him only a short time to live, no children, and she feels so alone, that she may know how to plan, and that God's will may be done in the entire situation;

by a Christian mother in California for the healing of her daughter, also a Christian, cruelly treated by her husband until she is about to lose her mind—there are three small children in the family—that God may undertake for this child of His and bring deliverance;

by a Christian lady in Indiana that God will undertake for her healing, as she has been crippled for five months, and suffers greatly; also wants prayer for her husband and six children, all grown now;

by a Christian lady in Illinois "for my friend that he will readily come to church and be saved and leave off worldly things—a good moral man, but needs the Lord";

by Christian friends in Texas for their daughter, mother of two small children, that God may heal

her body of a disease doctors are unable to help; also for a sister who is to undergo heart surgery soon; also that God will help them as a family as they have been under a great strain, but do believe in divine healing;

by a Christian friend in California, having surgery in early September, that God may undertake—and even heal without the surgery, if it could be His will; also that her husband may be sanctified, and for the salvation of two teen-age sons; also an urgent request for an unsaved sister and her entire family, as they need His help very greatly.

Nazarene Camp Meetings

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

Directories

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

District Assembly Schedules

HARDY C. POWERS:

Missouri August 17 and 18
Houston August 23 and 24

G. B. WILLIAMSON:

Northwest Indiana August 23 and 24
Kansas City August 30 and 31

SAMUEL YOUNG:

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

D. I. VANDERPOOL:

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

HUGH C. BENNER:

Louisiana August 30 and 31
South Arkansas September 20 and 21

V. H. LEWIS:

South Carolina September 13 and 14
North Carolina September 20 and 21
New York September 29 and 30

District Assembly Information

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

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

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

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

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

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

KANSAS CITY, August 30 and 31, at the District Center, 7600 Antioch Road, Overland Park, Kansas. Send mail relating to assembly to Rev. Harper Cole, 6401 The Paseo, Kansas City 10, Missouri. General Superintendent Williamson. (N.Y.P.S. convention, August 28; Church Schools, August 28; p.m., N.F.M.S., August 29.)

LOUISIANA, August 30 and 31, at the District Center, Pineville, Louisiana. Rev. A. H. Hoffpauer, 802 Texas Ave., Alexandria, Louisiana, pastor. General Superintendent Bonner. (N.F.M.S. convention, August 29.)

A sleek pleasure boat which former President Eisenhower had planned to present to Soviet Premier Khrushchev will be used instead to take the gospel to a remote part of Ethiopia. The boat was returned to the manufacturer after cancellation of Eisenhower's trip to Moscow last spring, and it was subsequently purchased by the West Allis (Wisconsin) United Presbyterian church to be given in turn to their denominational mission in Ethiopia. (WRN)

Left-handed Law

Church and State reports the following paragraph in the bulletin of a Cleveland, Ohio, church:

"INTERNAL REVENUE: We have again received a call inquiring about three more persons having claimed to contribute large sums to the church. In reality they have not! The pastor has this solution—these known people will be billed, by our church, for the stated amount, and if not paid will be exposed to the authorities! We hope that you have a clear conscience."

116 Protestants Martyred in Colombia During Last Thirteen Years

San Jose, Costa Rica (CNS)—"Thirteen years of religious persecution in Colombia have resulted in an appalling total of 116 Protestant Christians martyred because of their religious faith, 65 Protestant churches and chapels destroyed by fire or dynamite, and over 200 Protestant day schools closed," says Presbyterian Missionary James E. Goff, director of a Presbyterian school for boys in Barranquilla, Colombia.

Goff, in the lead article of the May-June *Latin American Evangelist* magazine, published here by the Latin American Mission, says that, although persecution has diminished since 1958, its roots of hatred and its pseudo-legal basis have never been removed.

A change in the political climate, he warns, "could produce another blood bath for the Lord's people." In spite of the persecution, Protestant church membership in Colombia has increased more than two-and-a-half times in the past seven years.

Goff, whose duties as information secretary of Colombia's Evangelical Confederation are to investigate and report cases of persecution, says, "A new attitude on the part of the Roman Catholic hierarchy, plus positive action in defense of freedom by the Colombian government, could change the picture almost overnight."

He says continued harassment of Colombian Protestants is supported by highly discriminatory acts of the Colombian government, including two treaties with the Vatican and a set of executive orders.

the Answer corner

Conducted by W. T. PURKISER, Editor

Some of the fellows at work raised the question, "Where did Cain get his wife?" I told them she was probably his sister. Is there any scripture for this?

Not directly. This question has been asked almost since Cain himself. But your answer would seem to me to be quite correct. Genesis 5:4 reports that, after the birth of Seth, Adam "begat sons and daughters." Such close inter-marriage is not at all rare in very primitive times, although forbidden of course by all civilized law.

If the flesh cannot sin, why were the sin offerings brought in Leviticus 12:6-8; 15:15, 30?

"Flesh" in the context of this question probably means "body," since the verses have to do with offerings made under the ceremonial law for ritual uncleanness associated with childbirth and certain other physical conditions.

Sin offerings in the Old Testament were prescribed not only for moral wrongdoing (what Wesley called "sin properly so-called") but also for various

diseases, accidental contamination by contact with the dead or defiled, etc. The thought is not that the "body" has sinned, but ceremonial defilement has been incurred which is the result of racial sin. This is the kind of law of which Paul says, "For Christ is the end of the law for righteousness to every one that believeth" (Romans 10:4).

Would you please explain to me how a farmer should tithe? Should the expenses be deducted and then tithe on the profit, or just how is the right way? Also, should a wage worker tithe his salary before or after taxes are deducted?

The basic principle of the tithe is one-tenth of the "increase." This means that expenses directly connected with producing the income are to be deducted, and the tithe paid on what Uncle Sam calls the "adjusted gross." The farmer would subtract the cost of his seed, equipment, hired labor if any, gasoline for the tractor, etc. If he has anything left, he would tithe it. Otherwise, he would probably want to make

offerings!

The wage earner would tithe his salary *before* taxes are deducted. He too could pretty well go by what the Internal Revenue Department describes as "adjusted gross." Both the farmer and the wage earner would probably want to give God the benefit of any doubt, and would make fair allowance for food grown and used, or any other indirect benefits of the occupation.

Why do Nazarenes build churches and place a cross over the top or on the building? When, in passing through a town, I see a cross on a church, I just consider it a Catholic church.

The cross is the universal symbol of Christianity, and not the trade-mark of

any single church.

What effect did the time aspect (ten days) have on the descent of the Holy Spirit on the disciples at Pentecost; or was it the "mind condition" (one accord) or unity on the part of the 120 assembled in the Upper Room?

I think it was some of both, but not entirely either one. There is a dispensational aspect to that first Jerusalem Pentecost which is not seen in either the Samaritan Pentecost of Acts 8, the gentile Pentecost of Acts 10, or the Ephesian Pentecost of Acts 19. In the three latter instances the Holy Spirit came the moment the hearts of the people were ready to receive Him—as He does today. But the Jerusalem Pentecost was both a personal experience of the 120 and the beginning of a new age, the dispensation of the Spirit. In His sovereignty, God planned the birthday of the Church to take place on the day celebrated as the anniversary of the beginning of the dispensation of the law—the Day of Pentecost, which came just fifty days after the Passover during

which Jesus had been crucified.

Therefore the interval of eight or ten days had to elapse. For all we can know, the disciples may have been ready personally by the third day, or the fifth, or the seventh. But they had been told to wait *until* the Spirit came, and they waited.

Now as far as we are concerned, of course, the time element is not the important one. The Holy Spirit *has* come upon His Church, and He will come individually and personally when the believer's consecration is complete and his faith completes the circuit. One fellow said, "I sought God for holiness for fourteen nights." His friend replied, "You did not. You fought God for thirteen and one-half nights; when you sought Him, He came."



1. The First Church of the Nazarene, Saskatoon, Saskatchewan, Canada, was recently dedicated by Dr. Roy F. Smee assisted by District Superintendent Herman L. G. Smith and Pastor Ron L. Borden. The present property is located in the rapidly expanding southeast section of the city, and is valued at \$60,000. The sanctuary seats 175, and the educational unit has a full basement.



2. District Superintendent Paul Updike recently dedicated the new sanctuary and educational unit in Butler, Indiana. The church is located on a three-acre site near a new housing development, and will seat nearly 400. A diamond-shaped tower extends out from the main entrance, attached to the church with a carport. The property is valued at \$125,000 with an indebtedness of less than \$30,000. Rev. James Tucker is the pastor.



3. At commencement exercises at Trevecca Nazarene College, Dr. John Knight (center, left), chairman of the board of trustees, presented President and Mrs. A. B. Mackey a citation in honor of twenty-five years of service as college president, and announced Dr. Mackey's unanimous re-election for another three-year term. See the write-up in "The Church at Work."

4. With the help of the general church loan fund, Ogden (Utah) Church of the Nazarene purchased a new location and built the church and parsonage pictured here. The church seats 175 persons, and is worth in excess of \$35,000. Dedication services were directed by District Superintendent R. B. Sherwood, with Mr. Scott Price, assistant mayor of the city, expressing congratulations and best wishes from the community. Rev. L. C. Aspen is the pastor.

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