

Herald of HOLINESS



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Church of the Nazarene*

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EDITORIALS

By W. T. PURKISER

Salt, Not Sugar

A prominent Christian leader has recently remarked that Christianity must be presented as salt, and not as sugar. This is a rather homely way of saying something of great importance.

Too often we seem to have been concerned to present our Christian faith as the supreme example of sweetness and light, void of anything which would be unpalatable to the natural man. We have sometimes said that if we could present Jesus to the world in the proper fashion all would be charmed by Him, and all would believe.

This simply is not true. Without denying the fact that Christ offers satisfaction for man's deepest needs, it is just as much a fact that He challenges man's dearest idols and counters his fondest desires. Christ comes not only with mercy, but with judgment. He talks about crosses, and burdens, and swords, and labor through the heat of the day. And now, as twenty centuries ago, the unregenerate arise in rage and cry, "Away with this man, and release unto us Barabbas" (Luke 23:18).

There is sweetness in the Saviour. "The judgments [ordinances] of the Lord are true and right-

eous altogether. More to be desired are they than gold, yea, than much fine gold: sweeter also than honey and the honeycomb" (Psalms 19:9-10). But this is the expression of one who has walked with God and found His presence more than all beside.

Jesus spoke of the salt. Salt stings. Salt has an astringent quality. Salt challenges and stimulates. It has sharpness and pungency. There are several kinds of sweetness, but salt stands alone. It is unique in its flavor and effects, and almost impossible to imitate by synthetic means.

In fact, salt is essential to our well-being. It adds flavor and zest. Without salt, most food is tasteless and flat. It is necessary for our physical well-being. It cleanses and preserves. The harder our labor and the greater the heat of the day, the more salt do we require.

Christ said, "Ye are the salt of the earth." But the salt must keep its tang. If the salt becomes insipid, it is good for nothing but to be spread on the path to keep the weeds down. When a church or an individual comes to stand for nothing in particular, then Ichabod, "the glory has departed," is written on the door.

Peter Forsyth, a generation ago, said, "We have churches of the nicest, kindest people, who have nothing apostolic or missionary, who never knew the soul's despair or its breathless gratitude." And James S. Stewart has written, "In a day when the spirit forces of passionate evil have been unleashed upon the earth and when fierce emotions are tearing the world apart, it is no use to have a milk-and-water passionless theology: no good setting a tepid Christianity against a scorching paganism."

But even the "saltiest" salt is of little value stored up in a barrel or put away on the back of a shelf. When Jesus talked about the "salt of the earth" and the "light of the world," He made it clear that the salt must be applied to that which it is to preserve or flavor, just as the candle must be placed on a candlestick if it is to give light to all who are in the house.

This is so important for us, because too long we have thought of separation from the world as withdrawal or isolation. We have feared contamination to such an extent that in some instances we have almost become hermits or monks. This is wrong! Our Lord's prayer was, "I pray not that thou shouldest take them out of the world" (John 17:15), and He is not glorified when we try to do

(Please turn to page 12)



The Cover . . .

Through the Panama Canal passes the shipping of the world. The Church of the Nazarene

opened work in the Canal Zone when Rev. and Mrs. W. A. Jordan were sent in August of 1953 to answer the urgent appeal of Nazarene servicemen stationed there. Our church at Ancon on the Pacific side is located not far from the largest hill in the background, and is now pastored by Rev. and Mrs. Milton Harrington. A second work has been opened at Mount Hope on the Atlantic side of the Zone, where Rev. and Mrs. James H. Jones, formerly missionaries in Barbados, are serving. An outgrowth of this overseas home mission project is foreign mission work in the Republic of Panama, to which Rev. and Mrs. Elmer Nelson have been assigned. The Nelsons were led to this work while pastoring in Ancon.

On Wings OF Affliction

General
Superintendent
Benner



AFFLICTION AND TROUBLE are universal. Even though the gospel of Christ recognizes the fact of affliction, it constitutes a knotty problem in Christian experience. There is no hard and fast interpretation to be given as to the relation of affliction to spiritual life. The absence of trouble, of itself, is no sign of God's favor. Nor is the presence of trouble, of itself, a sign of God's disfavor.

God has not designed that his people should live without trials and afflictions, for they are called upon to meet all the normal situations of life. "Many are the afflictions of the righteous," was the testimony of the Psalmist. The fact is that human weakness and trouble give God an opportunity to work. "My strength is made perfect in weakness," was the word of God to Paul. We need to be reminded that God is interested in something more than making us "feel good." He is serious about developing character.

There are three scriptural phases to the ministry of affliction. First, afflictions may come to prove our faith. The Apostle Peter, writing of the "inheritance incorruptible, and undefiled," says the saints rejoice in it, "though now for a season, if need be, ye are in heaviness through manifold temptation [or, 'ye have been put to grief by variegated trials']; that the trial of your faith, . . . might be found unto praise and honour at the appearing of Jesus Christ" (I Peter 1:6-7). This signifies a proving of the genuineness of faith. Without testing there can be no proof of faith.

Again, trials and afflictions serve to

strengthen character, if met properly. "Count it all joy," writes James, "when ye fall into divers temptations [better, 'trials']; knowing this, that the trying of your faith worketh patience. But let patience have her perfect work, that ye may be perfect and entire, wanting nothing" (James 1:2-4). Patience really means "staying power," and comes from an old word meaning "to remain under," or to endure. The Apostle Paul writes of this, "We glory in tribulations also: knowing that tribulation worketh patience; and patience, experience; and experience hope" (Romans 5:3-4). Here is something we do not and cannot receive at an altar in initial experience. This is wrought out only in the crucible of practical living, and beaten out on the hot anvil of experience.

Finally, afflictions are related to eternity. "Our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory" (II Corinthians 4:17). We are to meet afflictions, trials, trouble, in the light of eternity, with eternal glory as the background. "For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us" (Romans 8:18).

So as we experience afflictions, we can share in God's message to Paul, "My grace is sufficient for thee." Without faith, afflictions may drive us to discouragement or despair. With faith, they can be "wings of affliction," giving God an opportunity to do something blessed and wonderful for us, and through us.

Telegram:

Louisville, Kentucky—Sunday, November 5, at the close of the home mission campaign at Central City, Kentucky, I organized the First Church of the Nazarene with a fine class of adults and young people joining the church. The campaign was held in a beautiful church less than five years old. The church was built by another denomination, who were not able to keep up the payments and sold it to us for just the amount against it, which was just a minimum of its actual worth. Other denominations tried to buy this property, but the members, who are second-blessing holiness people, voted unanimously to sell it to us. Some of these good folks became charter members, with a good possibility of a number of these joining before we close the charter. God is blessing our district.—D. D. Lewis, Superintendent of Kentucky District.

Superintendent V. W. Littrell of the Virginia District sends word that "Rev. C. F. Church, who has spent fourteen years of service as a missionary in Africa, has accepted the pastorate of our First Church in Charlottesville, Virginia, and his address is 115 N. Baker Street."

Rev. L. Thurl Mann has resigned as pastor of the church in Wilmington, Illinois, to accept the work of the East 38th Street Church in Anderson, Indiana.

LITTLE THINGS TO THINK ABOUT

By Viola E. Hodge

DISAPPOINTMENT . . . His Appointment

DISAPPOINTMENTS should not be discouragements to the consecrated child of God. If He changes our plans—or permits them to be changed—it is because He has some better thing for us. "His way is best"—we have heard it so often that it has largely lost its meaning, but it is best. If we give Him a chance really to have His way, He will make it plain as we watch and pray expectantly, and we will see that His love and wisdom were working for us all the time.

God wants the very best of everything for His children—and that often includes temporal things too. But what He wants most of all is the building of spiritual stature; well-rounded Christian character, which doesn't grow overnight like a mushroom, but is the result of months and years of trustful dependence on God, through trials and

Contents . . .

General Articles

- 2-3 Editorials
- 4 Disappointment . . . His Appointment, *Viola E. Hodge*
- 5 The Triumph of True Holiness, *John L. Knight*
- 6 The Miracle of Faithfulness, *Russell F. Metcalfe, Jr.*
- 7 How Soon Now Becomes Never! *Milton Harrington*
- 8 Contented or Concerned? *John W. May*
- 10 Are You a Crook? *Morris Chalfant*
- 12 "If Christ Be Anything . . ." *Joyce Schurman Murphy*

Poetry

- 4 Perfect Peace, *F. W. Davis*
- 6 These Lights Are Like a Flaming Torch, *Alice Hansche Mortenson*
- 9 Leaving All to Follow Jesus, *Pearl Burnside McKinney*
- 11 God's Blueprint, *Marian L. Knorr*

Departments

- 13 Evangelism
- Foreign Missions
- 14 General Interests
- 15 District Activities
- 16 The Local Churches
- The Bible Lesson
- 18 News of the Religious World
- The Answer Corner

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testings, victories and defeats, remembering, sometimes through tears, that "all things work together for good to them that love God, to them who are the called according to his purpose" (Romans 8:28).

"But I just don't see why," you say. No, of course you don't, and what is more, you don't need to. You probably will see when you get around the next turn in the road, and in the meantime the Holy Spirit, whom you have asked to guide you, knows all about it and will reveal each step when it is time to take it.

Your love and trust are more important to God than anything else, and St. Peter says that the trying of your faith is more precious than gold. So if a major disappointment has come to you, don't let it bring discouragement with it. Be sure that God means it to bring to you far greater good than you had planned for yourself! A familiar poem expresses it this way:

*Disappointment—His appointment;
Change one letter, then I see
That the thwarting of my purpose
Was God's better plan for me.*

*His appointment must mean blessing,
Though it may come in disguise,
For the end from the beginning
Open to His vision lies.*

(Author Unknown)

PERFECT PEACE

(Isaiah 26:3)

*There is a peace God has for those
Whose minds are stayed on Him,
Who will not falter or despair
Tho' every hope grows dim.
For perfect peace can only come
By trusting in the Lord,
With faith undaunted, strong, and true,
Depending on His Word.*

*God, give us now Thy perfect peace
Of mind and heart and soul,
And may we ever willing be
To let Thee have control.
For while we're living here on earth,
We'll strive to do our best;
Give us Thy peace, serene and calm,
To fold within our breast.*

By F. W. DAVIS

The Triumph of TRUE HOLINESS

By JOHN L. KNIGHT, *Superintendent, Florida District*



And at midnight Paul and Silas prayed, and sang praises unto God: and the prisoners heard them (Acts 16:25).

SUCH IS THE RECORD of those early, seasoned, sanctified followers of the holiness way. In thinking back over the experience of those early followers of the Lord we find:

I

They were the recipients of the sanctifying grace of God (Acts 9:17-18). This is the first prerequisite for a triumphant experience of holiness. There must be a time when you reach a crisis experience. You must receive the fiery baptism with the Holy Ghost (Matthew 3:11-12) if you are to enjoy the triumphs of holiness. Holiness triumphs only for those who have actually received this experience and who have kept vital contact with God through daily devotion and right relations to Him. Have you received the sanctifying grace of Jesus Christ? Such an experience may be yours!

II

Paul and Silas were traveling a divinely appointed way. This is the road to triumph! No one can be happy or successful unless he is willing to say from the heart, "God's way is the best way," and then follow that way. If we do so, success will reward our efforts. Paul and Silas enjoyed such success. Early in their travels they enlisted a young man (Acts 16:1-3) who became a mighty force for the Lord. They strengthened the churches and organized new ones (Acts 16:4-5). The same guiding hand forbade them to go into Asia or Bithynia (Acts 16:6-7), but directed them to Troas, where Paul saw a vision of Macedonia, and immediately entered and came to Philippi (Acts 16:8-12).

Still following this divinely appointed way, the little missionary band met with more success. A businesswoman was brought to the Lord (vv. 14-15), and a soothsayer was converted (vv. 16-18). Yes, God's way is attended with blessings, victories, and at least a measure of success. Have you tried Christ's way?

III

But, let me warn you, *God's way may lead to suffering.* "Yea, and all that will live godly in Christ Jesus shall suffer persecution" (II Timothy

3:12). Right when Paul and Silas were achieving their greatest successes—crash! came their persecution! They were falsely accused. They were humiliated publicly. They were beaten with many stripes. They were imprisoned with their feet in stocks (Acts 16:19-24). However, suffering is no sign of God's displeasure. Keep holding on, for—

IV

True holiness triumphs in the face of apparent defeat! Midnight found Paul and Silas in prison with their feet fast in the stocks, and their backs lacerated and bleeding; no first aid had been administered to them, and human help was most unlikely at that hour. Those who should have come today cannot now be expected—it is too late. Those who plan to come tomorrow—it is too early; it is *midnight*.

Suffering, bleeding, waiting, these two sanctified men were in contact with a Power stronger than the stocks that held their feet—more powerful than the dark prison walls that surrounded them! For "at midnight Paul and Silas prayed, and sang praises unto God: and the prisoners heard them" (v. 25).

"Thanks be unto God, which always causeth us to triumph in Christ, . . ." (II Corinthians 2:14). Through Him we can say—

. . . God gives a song

In the night season and all the day long.

"And the prisoners heard them." I like that! I like an experience that others can see and hear and know about. Oh, don't hide your burden, your problem, or your dark hour! Pray until you can sing in the midst of trial. Sing until others can see and hear and share in your victory! God hears and answers.

"And suddenly there was a great earthquake, so that the foundations of the prison were shaken: and immediately all the doors were opened, and every one's bands were loosed" (Acts 16:26). The prisoners were loosed and the keeper of the prison and his family were converted (Acts 16:27-34). Yes, true holiness triumphs in the face of apparent defeat.

THE MIRACLE OF FAITHFULNESS

By RUSSELL F. METCALFE, Jr.

Pastor, Atwater, Ohio

ONE of the most thrilling sights imaginable is to see, by the magic of time exposures and color motion pictures, the unfolding of a beautiful flower from swelling bud to radiant blossom, the growth of months in the short space of a few seconds. With breath-taking beauty, the wonder of God's creation is focused in the development of a single flower.

A similar unfolding is revealed with slow-motion clarity as I look over the old date books and memoranda of my first five short years in the ministry. Here are facts that trace growth and development and change that were all but imperceptible at the time.

But whether the facts for an individual or family reveal growth and blessing or withering and disappointment, there is one important factor that stands out to me in the perspective of several years of records. That factor is the single, undramatic element of faithfulness.

Here are two young people. One has rapidly become a source of blessing and encouragement to

the whole church because of his rapid advance in the things of God. If the present pattern continues, he will be a great influence for God beyond the walls of the church, and perhaps even beyond the local community. And not incidentally; this young person has made it a habit never to miss the regular services of the church. He can be counted on to pray for seekers—he is ready to do his best when special responsibilities arise—he regularly fasts and prays. In a word, he has learned the secret of faithfulness, and over the weeks and months a breath-taking miracle has unfolded. A blossoming has taken place to put the rose to shame!

What of the other young person? He was saved about the same time, and with about the same immediate results. He was happy in salvation and evidenced a changed life. But he soon found it easier to be casual about his Christian responsibilities and means of grace. Legitimate but secondary matters were permitted to crowd out prayer meetings and devotions. A weary body was too often permitted ascendancy over a hungry soul. Soon pleasures came ahead of God and the church. And as a result, the pattern of the past few months reveals tragedy in the making. The difference: faithfulness.

Here are two families with teen-agers. One of these families seems to be weathering the storm that always seems to arise when young people begin to find themselves. Even though many children leave the church during this awkward period, this

These Lights Are Like a Flaming Torch

One by one around the world the lights go on tonight,

*Saying gently, "Sinner, come
And walk with Me in white."*

From sanctuaries large and small the message is the same:

*"Come unto Me; I'll give you rest
And make you whole again."*

These "Shining Lights on Sunday Nights" mean more as growing fear

*In hearts of people everywhere
Predict the end is near.*

So in our churches may men find the One who has all power

*To meet their need and give sweet peace
Through every crucial hour.*

By ALICE HANSCH MORTENSON

May we who know the Saviour come, though sometimes at a cost

*Of comfort, friends, or earthly gain—
But He died—for the lost.*

Through "Shining Lights on Sunday Nights" He's saying, "Christian, come

*And follow Me—there is a price
For every victory won!"*

These lights are like a flaming torch passed down from age to youth

*With eager, loving, willing hands
By those who know the truth;*

And may, somehow, the torch we bear rekindle some lost flame

*In other churches, that their light
Will brighter burn again.*

Sunday after Sunday night may more and more lights burn,

*Till multitudes are gathered in
Before our Lord's return;*

*"Shining Lights on Sunday Nights" in city, town,
and vale,*

*Pointing to the Cross—the Christ—
The Light that cannot fail!*

family seems to remain intact. It attends prayer meeting and revival services as a unit. And while the young people are somewhat up and down in their experiences, and are somewhat "chronic" in seeking, they are not rebellious, and indications are that they will soon get established without any break with the church.

But this did not just happen. Records show that this family has been bringing the young people to these regular services across the years. It never has been a matter of convenience; it has been a pattern of faithfulness. And it has proved, and is proving, the difference between salvation and damnation for those young people.

What of the other family with teen-agers? Here is heart-sickness and desperation. The young people are asserting themselves, and their self-assertion is away from God and the church. Frantic praying and desperate heart burdens do not seem to make an immediate impact on these precious young people. The outlook, projected from the present trend, is not good.

And right here at the heart of the matter is the fact that this family has made faithfulness a matter of convenience. The children were not often in

Too Busy?

Time is too short for Christians to be too busy—so busy with scheduled secular living that there is no time left for spiritual living. If the day ever comes that the Christian is too busy to put Christ first in his schedule of events, it is the part of wisdom to stop and reorganize his schedule, re-evaluate his goals, re-consider his eternal destiny, and return to God by the road of repentance: "Redeeming the time, because the days are evil" (Ephesians 5:16).—Jack M. Scharn, pastor, Lone Pine, California.

the Sunday evening services, the prayer meetings, the revival services—and now it is too late to do the work of lost years. The testimony of such families often is, "Saved and sanctified!" but the practical results are less assured and less impressive.

The Christian life is one of development and change. We are not the same individuals we were a year ago. Imperceptibly we are each unfolding a story of a life in which high days and low days will largely cancel out and be forgotten. But if we see a miracle on the day when our development is flashed on the great screen of judgment, it will be because of our basic attitudes toward faithfulness.

Prayer meetings, punctuality, plodding, and praying may not seem as glamorous as other, more spectacular service. But over the years this kind of faithfulness produces the greatest miracle of all, a Christlike character, and a fruitful life.

How Soon NOW Becomes NEVER!



By MILTON HARRINGTON
Pastor, Ancon Church, Balboa, Canal Zone

THE SMALL, friendly Panamanian farmer had made frequent trips to my door to sell me pineapples or limes or cashews brought from his small *finca*. He could speak no English and my Spanish was very feeble, but we usually arrived at an understanding of one another and would smile about our difficulties on the way.

One particular day he wanted me to be sure to understand what he wanted to say, so he wrote it out on paper, knowing that I would be able to get it translated. The message told me that he had picked out a site on his *finca* where he wanted me to come and put the Church of the Nazarene, and that the next time he returned he was going to take me to his *finca* to show it to me.

The next time I saw him walking toward the church I knew that something was wrong. It was a Sunday morning just before Sunday school, and he looked as if he had not slept the night before. As I spoke to him, inquiring if he were sick, he answered with sadness that his wife had died that morning. The last time I saw him he wanted me to bring the church to his *finca*; now he came to tell me that his wife was dead. For one soul *now* had turned to *never*.

For over a year now we have been hearing, reading, talking "Evangelism First." It is a burning, thrilling, challenging, reviving emphasis. But have we really caught its flaming implications? It seems to me there are three ways in which the emphasis can be placed: EVANGELISM First, Evangelism FIRST, or EVANGELISM FIRST! It will have its fullest force and impact, bringing forth the desired results, only when *both* "Evangelism" and "First" are given equal concern.

How quickly a tender, responsive soul becomes hard and unmoved because "Evangelism First" was only a theme and not a reality! This is the day when we need to be wide awake in revival work and seize our opportunities the moment they arise instead of letting them drift into impossibility. This is the day which reminds us that tomorrow may never be.

How quickly time goes by for most of us! We

just finish with planning for Easter when Christmas starts tapping us on the shoulder. We are often excusing ourselves for the undone by saying we just can't find time to do everything. How true this becomes in our work of evangelism! Today the opportunity is here—tomorrow it is gone forever. But how are we going to work out a feasible program and plan to achieve more in "Evangelism First"? How are we going to keep *now* from soon becoming *never*?

The answer isn't simple; in fact, it is really hard work. Pray and plan for every service in your church as though it might be your last. An old thought? Yes, but does truth change because it is old? Somehow pray in upon your people this same thinking until they will feel they must be in every service, lest it be the last. Create such an atmosphere that the church comes to know that "Evangelism First" is the *lifeline* of the church. Look at every opportunity in the light of making the most of it now, rather than the possibility of its still being present tomorrow.

Our church has forged a glorious history. When we realize what God has done with us in the field of evangelism over half a century, we sing, shout, and pray our praise heavenward. But there is another history being written which brings us to soberness. It is the record of what we might have done, what we might have been, if we had been consistently careful to keep *now* from becoming

never. The influence of our church has reached around the world into surprising places, for we constantly meet people who have been touched by its influence. How many have attended a revival in a Church of the Nazarene but today are not within reach because *now* has become *never*! Yes, they were under our influence, but for some reason we did not draw them to Christ. May the Lord help us, anew and afresh, to realize how soon "Evangelism First" can become EVANGELISM NEVER.

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The tendency of the Christian Church down across the ages has been to lose the glow and keen edge of vital spiritual life, and then install the formalism and ritualism of religion as a substitute. The law of inertia becomes operative even in the spiritual realm. Only a constant inflow of new life and divine power and blessing can lift us above this danger, and maintain in us Holy Spirit religion. The average Christian is not exempt from this operation of the law of inertia—to do God's work in the easiest way; to be satisfied with the forms rather than with the substance of things; to rely on some past blessing rather than on a present, vital union with Christ; "having a form of godliness, but denying the power thereof."—Orville W. Jenkins.

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CONTENTED or CONCERNED?

By JOHN W. MAY
Pastor, First Church, Parkersburg, West Virginia

THE WEEPING PROPHET, Jeremiah, wished for fountains of tears that he might weep day and night for his people. What a difference such an attitude and burden would make in modern-day evangelism!

Experience has taught us some valuable lessons in soul winning. We may have a revival without the best church building in the community. We may have a revival without the most talented evangelists or singers in the denomination. We may have a revival without the best weather. We may have a revival without the best methods. We may have a revival without many of the things that man feels are important. *But* we cannot have a revival if we are not concerned.

Plea for Concern

Concern is an awareness and distress over the lostness of our loved ones and friends. A desire that drives us to our knees again and again, it is the difference between victory and defeat.

Concern must be periodically renewed. It is easy to lose the sharp edge off it and become dulled and insensible to the effects of sin. Because many Christians now live sheltered lives, they may forget the pit from whence they were dug.

A vital concern is not only desirable but demanded if we will have revival in our day. The Psalmist declares the system for success, "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him" (126:6).

The Proof of Concern

Words are cheap. Crocodile tears may be easily evoked. But a real concern will be evident in our activities. Are we really concerned? Let us look at the record.

We go to Sunday school and spend fifteen minutes or more talking about class parties and projects, and give what is left to the study of the Word. Are we concerned?

We go to Sunday school and, *if we feel like it*, we stay for the morning service. Are we really concerned?

We go to church in the morning but allow almost anything to keep us from the evangelistic service in the evening. Are we really concerned?

We have a houseful at a social gathering and a handful at prayer meeting. Are we really concerned?

We go to prayer meeting and spend much time singing, testifying, and speaking, but little time praying. Are we really concerned?

We read the newspapers faithfully, listen to the radio, watch television by the hour, and spend minutes a day praying. Are we really concerned?

We spend ten dollars to take the family out to dinner, ten dollars for a permanent wave, ten dollars for a special tool, and give one dollar on a revival campaign. Are we really concerned?

We turn out in droves for a picnic and in dribbles for Christian Service Training classes. Are we really concerned?

We have time to go visiting, time to hoe the garden, time to go shopping, but no time to go calling in the cause of Christ. Are we really concerned?

We go home Sunday night after church and drink pop, eat ice cream and cake, and tell jokes until midnight or after, but can't spend ten minutes in sincere prayer around the altar with seekers. Are we really concerned?

We talk about our children, about one another, about church problems, about any subject from occupations to operations, but seldom talk about Christ. Are we really concerned?

We tell about our talents and ambitions; we tell secrets we are supposed to keep; but we are strangely silent about telling the way of salvation. Are we really concerned?

The Power of Concern

Our scriptural forefathers exemplified concern. The concern of four men for the man sick of palsy brought healing when they lowered him through the roof to Jesus. The concern of Jairus brought healing to his daughter when he approached Christ.

Leaving All to Follow Jesus

*Leaving all to follow Jesus:
Selfish will and guilt of sin,
Leaving bitter disappointments,
That a new life may begin.*

By PEARL BURNSIDE McKINNEY

There never was a greater opportunity for the Christian message, if we can only present it relevantly, concretely, and with power.—H. H. FARMER.

The concern of the father for his deaf-and-dumb son succeeded when the disciples failed. The concern of the Church when they were persecuted in Acts 4 brought God to the scene, "And when they had prayed, the place was shaken where they were assembled together" (v. 31).

God is just the same today. The gospel song says that He will grant us our petitions "if we truly pray." Revival is ours and will be measured out to us according to the size of our container of concern. Are we really concerned? Is our concern as if we were trying to empty the Ohio River with a thimble? Here the Biblical principle operates as in other areas, "With what measure ye mete, it shall be measured to you again" (Matthew 7:2).

The church was not a large one and most of the adult members were women. Revival time was upon us and the burden was heavy on the hearts of the people. The morning prayer meeting was attended only by women, the pastor himself unable to attend.

At the supper table one evening the pastor's wife glowingly told of praying through for one of the unsaved husbands who scarcely attended. So confident was she that she described the clothing he would wear to service that night and indicated what pew he would sit in, feeling that God had revealed this information to her. It was just as she described it, and he prayed through in that service.

When the revival was over, enough men had been saved that the church soon elected a male Sunday school superintendent and young people's society president. The secret of revival victory was a godly concern. Revival is ours if we are really concerned.

*Leaving hopes, to rise above them,
Fortified with faith and prayer—
Deep contentment just to trust Him,
Working, living, in His care!*

*Leaving joys, to know more fully
Happiness that will abide;
Leaving empty shells of pleasure,
Knowing peace, whate'er betide!*

*Leaving all to follow Jesus,
Leaving sin to know The Way!
Leaving death, for life eternal:
Heaven's peace and cloudless day!*

ARE YOU A CROOK?

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

Will a man rob God? (Malachi 3:8)

These are cutting words, but they are the words of God. In modern language, the question would be asked, "Are you a crook?"

A pastor told his fashionable congregation, "Many of you came to church this morning riding in stolen cars, wearing stolen clothes, and adorned with stolen jewelry, because you paid for these things with tithe money which you withheld from God." A serious indictment, but in many cases nonetheless true.

Tithing is found in many religions. The idea of the tithe is one of the spiritual intuitions of mankind, as belief in God and immortality. Ancient Egyptians dedicated to their gods a tithe of the increase. Tithing was commonly practiced

among the Phoenicians, Arabians, Carthaginians, Chinese, Greeks, and Romans. Aristotle refers to the tithe as being our "Ancient Law."

God has ordained that money can be exchanged for spiritual values. It should concern every believer deeply that he convert some of his wealth here into the coin of the Kingdom to which he is hastening and in which he anticipates an eternal home.

The only way to get our treasures into heaven is to put them into something that is going to heaven. Cattle, lands, houses, stocks and bonds, oil, coal, and the like are not going to heaven. Only men, women, boys, and girls are going to heaven. Exchange your gold for souls, the sort of coin that is current in eternity. Someday the buying power of money will be gone, and then it will all be dead loss. Our ambition should not be to be "dollar" millionaires but "soul" millionaires, the standard of wealth in the homeland!

If God's people would bring all their tithes into the storehouse, the work of Christ would leap instead of limp, expand rather than retire, and the knowledge of God would blanket the earth as the waters cover the sea. The challenge of the Prophet Malachi, "Bring ye all the tithes into the storehouse" (Malachi 3:10), still rings out. Its value has been proved by our forefathers. It is being proved by all those who practice it in our day, for one cannot beat God at giving. You give with a teaspoon, and God will use a scoop shovel. "Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, . . ." (Luke 6:38).

Somewhere in the yesterdays one of our pioneers used these key words in regard to tithing: "Tithing is scriptural, simple, systematic, and successful."

Tithing is scriptural. Even before the law was given, men recognized tithing as God's will. In Genesis 14:20, we see Abraham, who gave Melchizedek, priest of the most high God, "tithes of all." We hear Jacob as he vows to God, "And of all that thou shalt give me I will surely give the tenth unto thee" (Genesis 28:22). When God gave Moses the law from Sinai, He included the law of tithing as found in Leviticus 27:30.

Revival and tithing go hand in hand throughout the Old Testament. Nehemiah, seeing the lack of support of the Levites and the house of God forsaken, contended for the tithe (Nehemiah 13:10-12). Malachi 3:8 charges men with robbery who fail to bring tithes and offerings.

Tithing is carried over into the New Testament teachings. Jesus said to the scribes and Pharisees, with regard to paying tithes, "These ought ye to have done, and not to leave the other undone" (Matthew 23:23). Paul exhorts the Corinthian church concerning the collection thus, "Let every one of you lay by him in store, as God hath pros-

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God's Blueprint

By **MARIAN L. KNORR**

*Each star in its place, each season on time,
Each flower so brilliant in hue . . .
Reminds us that God has an all-divine plan;
He's made it for me and for you.*

*Each snowflake that falls, each turbulent stream,
Each sunrise and sunset so fair . . .
Reminds us that God knows just what is best.
How great His devotion and care!*

*Each new life that comes from heaven above,
Each soul that soars out into space . . .
Reminds us that God in heaven above
Has prepared for His loved ones a place.*

*So Christian, be true, and come weal or woe,
No matter the world's hue and cry . . .
The Saviour is waiting for you over there
In that beautiful, sweet by and by!*

.....

pered him" (I Corinthians 16:2), an obvious reference to the tithe. After Pentecost, liberality was the order of the day. Under grace, the tithe was the minimum of giving. If we who are under grace do less than the Jew under the law, it is no longer grace, but disgrace.

Tithing is simple. I am reminded often, as my children bring their arithmetic home, that my knowledge of fractions is poor. We did not get acquainted easily. God must have known that fractions would be a nightmare to some people, so in His wisdom He chose the simplest method of computing the minimum of our giving. Whether it be figured on a large or small account, the most ignorant can simply move a decimal point to the left one place and there it is.

Tithing is systematic. It does away with haphazard methods. Systematic tithing means you are giving 10 per cent of all your earnings to the Lord's work. If you earn ten dollars, one dollar belongs to God. Some people have the idea that if they give a tenth occasionally, they are tithing. But that is not tithing. One cannot be counted a tither unless he consistently gives one-tenth, any more than one could be called a Christian who attempts to live for God only two or three days of each week.

The Bible teaches that tithing is to be the minimum of one's giving. It certainly is not to be the maximum. The tenth is to be the starting point. Therefore, the fact that one gives one-tenth does not necessarily mean that he has fulfilled his whole stewardship responsibility to God. It may be that he should go far beyond the 10 per cent. Giving in honesty, sincerity, and systematically is Christian giving. This is exactly what the Master taught.

Tithing is successful. Tithing does more for a congregation than to advance it financially. It is more than a budget-raising affair. It does something for the people spiritually. It enlarges their

vision of spiritual things, develops character, and enriches all of life.

True Christian stewardship makes us partners with God, co-workers with Him. It links us up with God in a very definite way. It brings our lives into harmony and co-operation with the majestic plan of redemption. For when we Christians bring our tithes and offerings "into the storehouse" of God we are actually in a tangible way "workers together with God."

In one of our sister churches there was a faithful Christian man. He was not an outstanding Christian as some would think, but he seldom missed a service. He quietly came and went each week, doing willingly whatever he could do to help; yet there was something strange about him. Each payday he made a special trip to the church office with the tithe from his modest income. One day the church secretary asked him why he made this special trip. Why not wait until Sunday? His answer was, "I have a bad heart, and I don't want God's money in my pocket when I go."

The greatest perils we face as a church are not from without but from within. We are not to fear the infidels and agnostics without, but the unbelievers within the church. Those within the church who will not believe God, who will not step out on His promises, who will not bring their tithes and offerings into the storehouse—these constitute our greatest peril and danger.

Does the heavenly "Bureau of Internal Revenue" have a case on file against you? If you are robbing God of the sacred tenth, you may count on it. The sheriff of circumstances will be around to see you sooner or later. He is God's collector, and he charges very dear interest. "Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings" (Malachi 3:8).

Are you a crook? A Japanese proverb says, "A journey of a thousand miles begins with one step."



**"IF
CHRIST
BE ANYTHING . . ."**

By JOYCE SCHURMAN MURPHY

Nazarene Lay Member, Nashville, Tennessee

IT IS POPULAR in our day to be religious. Being a church member is looked upon quite as favorably as belonging to the P.T.A., a garden club, or helping with the Boy Scouts. It's part of the whole picture of the suburban family—owning a home and a dog, rearing a couple of children, and driving a late-model car.

The days of ridicule, finger pointing, and name calling seem to be over. The words "Christian," "Bible," "God" are heard in everyday conversation at the office or over the back-yard fence. One is more "in the groove" if he is religious than if he is not. So it's the easy way, the popular trend to be affiliated with a church and be active in its work.

Along with this way of thinking goes the belief that Christ was a good man, the Bible holds many fine truths, the Christian way is acceptable and helpful—but it isn't necessary to be fanatical in your feelings toward Christ; one needn't accept the Bible as the inspired Word of God; and the Christian way doesn't have to be radically different from any other way of living.

This cannot be right!

Either Christ is the Son of God or He was a blasphemer. He is either the only way whereby man can approach the Father or He lied. He has to be "the way, the truth, and the life," "the good shepherd," the One who "careth" for His sheep, or He is nothing, because He claimed to be all these things.

The Bible must contain all spiritually necessary truth; it must be inspired by God; it must be wholly our Guide to eternal life, or else it is a collection of the ideas and notions of various men. It is either vague and meaningless to us or else we can prayerfully say, "Thy word have I hid in mine heart, that I might not sin against thee" (Psalms 119:11).

The Christian way cannot be indistinguishable from the way of the world, for we are called to

"come out from among them" (II Corinthians 6:17). We are told that the way is strait and narrow, and few there be that walk therein. We are challenged to take up our cross and follow the Master. And, as we follow Him, we know the road was never smooth and easy, but steep and testing and leading ultimately to the Cross.

This belief which we have—this faith that we live by—this life that is ours—cannot be patterned after the popular concept of Christianity today. It must, if it is vital, if it is worthwhile, if it is real, reach the very core of our existence. If we accept any of Christ's way, we must give Him our hearts and our deepest love. If we accept parts of His Word, we must give ourselves devotedly to its study and practice it daily. If we can consider ourselves Christian, we must forsake all, abandoning those worthless things, and follow the Master though it be to Calvary.

There is no halfway ground—no comfortable, respectable place where we can take what is convenient and pleasing to men, but stop short of complete acceptance and dedication. It is all or nothing! We are His—in mind—in spirit—in body—in aim—in consecration, or we will hear, "I never knew you: depart from me."

One has said, "If Christ be anything He must be everything." Only when this is a reality to us personally can we experience the closeness of His fellowship, the satisfaction derived from reading His Word, and the great joy which the Christian life will bring.

EDITORIALS

Continued from page 2

for ourselves what He did not wish. His prayer was, "But that thou shouldest keep them from the evil."

The apostolic command is, "Others save with fear, pulling them out of the fire; hating even the garment spotted by the flesh" (Jude 23). We must not let our hatred of the spotted garment imperceptibly change into dislike for or aversion to the one who wears it. We can't pull him out of the fire without a real and significant contact with him.

We may well grant that our first business is, in Charles Wesley's terms, to save our never-dying souls and fit them for the sky. Only let's not forget that the hymn has a second stanza:

*To serve the present age,
My calling to fulfill;
Oh, may it all my pow'rs engage
To do my Master's will!*

As salt and not sugar, our lives may have the tang and zest of the truly spiritual, and at the same time serve the God-intended purpose of flavoring and preserving the society in which we live.

THE CHURCH AT WORK

EVANGELISM

EDWARD LAWLOR, *Secretary*

Our Church Will Shine Tonight

*Our church will shine tonight,
To guide some weary feet aright.
The world's burdens we must bear,
And lift them on wings of prayer.
To make some soul's future bright,
Our church will shine tonight.*

By **MARVIN S. COOPER**, *Evangelist*

Evangelistic Honor Roll

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

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

Church	Pastor	Membership at Last Assembly	Gain
KANSAS CITY			
Oregon	E. Rowan	20	13
K.C. Grandview	J. Lambert	21	7
Craig	M. Buell	24	7
K.C. Independence	H. Bright	43	11
K.C. Trinity	R. Crew	49	20
K.C. Calvary	P. Storey	54	13
K.C. Armourdale	W. Tracy	55	9
Richmond	J. Rosee	71	9
Topeka Auburndale	R. Schuman	88	13
K.C. Grace	M. Shrout	156	18
K.C. St. Paul's	P. McGrady	168	34
NORTH CAROLINA			
Hazelwood	F. Bailey	8	9
Brevard	R. Templeton	11	6
Kinston	R. Mattingly	29	8
Archdale	F. Lain	36	14
Concord First	M. Foster	37	12
Pleasant Garden	L. Henderson	57	16
Gastonia	W. MacPherson	68	9
W. Asheville	R. Sexton	86	24
Charlotte Thomasboro	C. Weller	111	12
Charlotte Northside	B. LeJeune	126	14
High Point First	A. Hicks	148	13
Hendersonville	W. Gentry	220	18
SOUTH ARKANSAS			
Lonoke	J. Turner	25	13
L.R. Westwood	A. Diffee	28	9
Fordyce	F. Davis	39	15
H.S. Richard St.	H. Glaze	42	11
N.L.R. Rose City	M. H. Kirkpatrick	98	15
L.R. Broadmoor	T. Tompkins	156	37
Hot Springs First	J. Hamm	247	30
L.R. First	T. Hermon	560	28
SOUTH CAROLINA			
Camden Emmanuel	F. Wilson	13	10
Orangeburg Memorial	M. Leviner	18	10
Florence	G. Harrell	23	7
Pelion	R. Condrey	29	12
Laurens	V. Smith	38	12
Hartsville Cal.	R. Horton	42	8
Sumter Boulevard	T. Childs	46	16
Spart. First	J. Todd	57	8
W. Columbia Central	N. Lewis	62	25
Greenville	E. Carter	64	10
Georgetown	R. McElveen	70	14
Orangeburg First	W. Sargent	77	15

Cayce	M. Cline	86	20
Bennettsville	L. Jenkins	98	15
Charleston First	W. Welch	114	17
Chester	C. Moser	145	12
Sumter First	C. Huff	165	51

SOUTHWEST INDIANA			
New Harmony	C. Newby	5	10
Georgetown	R. Buchanan	7	8
Newberry	F. Galyan	7	11
Orleans	K. Day	16	14
Dana	G. Ingerson	18	5
Washington	E. McClure	19	4
Sullivan	H. Sewell	19	5
New Albany			
Blackiston Mill	R. Godby	23	4
Terre Haute			
Northside	N. Elder	23	9
Roachdale	P. Hoskins	36	8
Nashville	H. Small	41	13
Cayuga	J. McLaren	42	11
Worthington	O. Downs	51	9
Terre Haute S. Side	M. Hoard	59	10
Bedford First	V. Souder	127	12
Columbus First	A. Schneider	158	21

FOREIGN MISSIONS

GEORGE COULTER, *Secretary*

The Holy Spirit Came!

We have been praying especially that God would work during our final weeks of Bible school, for though we have many promising young preachers, there are a few who are obviously in need of more of God.

Recently Mrs. Taylor and I have spent several hours talking and praying with some of our girls who seemed in need of spiritual help. One of them was not willing to settle her differences with the others.

At our last prayer meeting God came on the scene and many were at the altar. This girl was not one of them, but I reminded her of the message of Matthew 5:23-24. While I was reading it to her, I noticed that the Spanish version spoke more clearly of her difficulties than the English would have: "Return first in friendship with your brother, and then come and offer your gift." She did not give any real response at the time. But when I returned to the dormitory, she was packing her things into a white sack, and getting ready to leave. I wondered where she would go. Her brother and sister were both unfriendly to her.

I suggested that we pray again. For a moment she stopped in the middle of the room and I hardly knew what to expect.

"I'm going to make things right with the girls," she said suddenly, and left the room.

Up and down the hall that night was the sound of crying, praying, and girls asking pardon of each other.

"*Que hermosa noche!*" ("What a beautiful night!") one girl said. I quite

agree with her. We pray it is only the beginning, for there are those who do not have complete victory. Pray that God will come to our Bible school with such power that every student will be clearly saved and sanctified wholly. This is the only way they will be able to be a blessing to God and the church. —MARGARET PRIMROSE, *Bolivia*.

Advance!

We have noticed a considerable advance in the work in Okinawa during the time we were in the States. The Bennetts and the Higuichis are fine folk with whom to work, and we also now have Miss Nakamura, who was born in the Ryukyu Island of Amami-Ohima, and educated in our Japan Bible Seminary. She is demonstrating her ability to do a good work in Okinawa.—DOYLE SHEPHERD, *Okinawa*.

Good to Be Back

It is wonderful to be back in Nicaragua. The Lord is blessing, and there has been a good spirit in the Bible school this year. I believe we have a group of young people who really mean business about serving the Lord. How we appreciate and need the prayers of Nazarenes at home!—RUTH MILLER, *Nicaragua*.

New Missionary

Gerald Wayne Pittam was born in Nicaragua October 15, 1961. He is the son of missionary parents, Rev. and Mrs. Robert Pittam.

Greetings from Korea

We have now been here three weeks and, needless to say, have been very busy. We have been in several services, enabled to meet many of our people, and have embarked on the new experience of preaching through interpreters.

Our impressions of the country have been good. We did not find the desolate mountains, hills, and valleys that we had been told about but rather a beautiful countryside. Of course the poverty is appalling, and the widespread evidence of ignorance of true Christianity makes our hearts heavy. We pray that we may be instrumental in winning many of these people to Christ.

We entered language school this past week, and our heads are swimming with the tremendous task of learning this language.

The school and private study call for a ten-hour daily routine which will keep us busy.—CHARLES STROUD, *Korea*.



COLLEGE AND SEMINARY PRESIDENTS AT EDUCATIONAL CONFERENCE. Front row, left to right: Dr. O. J. Finch, Pasadena College; Dr. L. T. Corlett, Nazarene Theological Seminary; Dr. Arnold Airhart, Canadian Nazarene College; second row, left to right: Dr. John E. Riley, Northwest Nazarene College; Dr. Edward S. Mann, Eastern Nazarene College; Dr. A. B. Mackey, Trevecca Nazarene College; and Dr. Roy H. Cantrell, Bethany Nazarene College.

The Eighth Educational Conference

"Chunks of power in chinks of time"; "Our hope lies in unflagging watchfulness and rugged defense of the majors which we have contributed to the steady advance of the church"; "He calls on us to take His yoke, but He never overloads us"; "Spirituality cannot be taught; it must be exemplified"; "The creeping paralysis of materialism"; "The plus of concern, of prevailing prayer, of tear-stained eyes, of deep personal devotion, of simple, old-fashioned, garden-variety integrity"; "We don't intend to lose on couches what we have won on crosses." These phrases and sentences were some of the remarks heard at the Eighth Educational Conference held October 18 to 20 in Kansas City, with President Lewis T. Corlett and Nazarene Theological Seminary as the host.

"Projecting Our Spiritual Dynamic on the College Campus" provided the general theme for the session. Various aspects of this theme were presented in panel discussions, in group seminars, and in open forum.

General Superintendent D. I. Vanderpool represented the Board of General Superintendents and gave an outstanding keynote address at the dinner meeting sponsored by the Department of Education. His topic, "Attention to Majors," challenged all present to the great task to which God has called us as a people.

College presidents and deans were at the session along with representatives from the departments of religion of these institutions: Bethany Nazarene College, Canadian Nazarene College, Eastern Nazarene College, Northwest

Nazarene College, Olivet Nazarene College, Pasadena College, Trevecca Nazarene College, and Nazarene Theological Seminary. A new feature of the conference was the presence of the chairman of the board of trustees from each of the institutions. These men made a significant contribution by bringing the devotional message at the beginning of each meeting.

President Corlett and his committee had everything in readiness for the occasion. Following the keynote address, which was given in Kansas City, members of the conference motored to nearby Excelsior Springs, where housing and meals were furnished in the quiet surroundings of the Elms Hotel, which specializes in handling groups such as ours.

This unity of fellowship, in an attitude of serious deliberation concerning our mission amid the confusion of our day, helped to stress anew the urgency of our task and the determination of our educational leaders to be true to God and the church in this fateful hour of world crisis.

The closing address by Dr. W. T. Purkiser, entitled "The United Contribution of All Spiritual Forces on the Campus in Projecting the Spiritual Dynamic," was truly a masterful presentation of truth—a special challenge to all of us to be at our best for God. At this meeting one of the members voiced the sentiments of all when he said, "I am so thankful for the divine Presence I have sensed throughout this entire conference."—S. T. LUDWIG, *Executive Secretary, Department of Education.*

GENERAL INTERESTS

Boys' and Girls' Camp

The first boys' and girls' camp for Trinidad-Tobago was held August 28 to September 1, for ages nine to fourteen, with a registration of eighty. Counselors were all students from N.T.C. and they did a commendable job. They all took their work seriously and cooperated 100 per cent. To prepare counselors and staff we had three training classes preceding the camp. The theme was "Discovering My Place in God's World," and we used the recommended counselors' guides from our headquarters. The campers were encouraged to record their discoveries throughout each day in their scrapbooks.

The camp was divided into nine squads and each chose its own name. Well known on the campus was the squad known as "the insects," who gave their leader a lively time. Each morning the girls and boys met separately for their chapel services. It was refreshing to see the quick response to the altar, and hearts of campers and counselors alike were melted and blessed. With one or two exceptions, all the boys and girls found victory during the camp.

The craftwork was outstanding and much credit is due the craft directors. On the closing day of the camp a display of craft and scrapbooks was held, when visiting pastors and friends were invited to view the work done by the boys and girls.

Learning to live together, keeping their own "cabins," hiking, swimming, and other sports and even K.P. duty, all were a part of having good, wholesome fun together. The "tuck shop" proved to be a popular place, and the banker and shopkeeper did a splendid job of managing the finances for the boys and girls. The surprise time immediately following evening tea will be long remembered.

Skits planned by each squad were exceptionally good, and not soon will we forget the yellow fever cleanup crew who tried to help the chap who had never seen "yellow fever."

The campfires were a time of drawing close to God, and each person present sensed His nearness. The boys and girls had during the days of camp a taste of real Christian comradeship, and we trust it will give them a desire always to be real Christians.

Summary: It would be difficult to evaluate the work of the camps. I firmly believe that our hope of building a strong church in Trinidad depends in a large measure on what we do with our children and teen-agers. Whatever effort we put into it will be worth it.

If the day could come when Trinidad could have a district camp center, where equipment could be stored, camp buildings and cabins erected, and many of our

district activities could be centralized, it would be a great step toward making the preachers and national leaders of the district feel their responsibility. I believe our faith should reach out to take this step in the near future.

We owe a debt of gratitude to Nazarene Training College and staff for their labors in behalf of the camps. They will, we hope, in turn get some fine candidates for the Bible school, and we are praying to this end.—**MRS. ORPHA COOK, Camp Director, Trinidad and Tobago.**

Church Music Conference

A significant milestone in Nazarene church music was achieved through a Music Conference held in Kansas City, October 17 to 19. The conference was sponsored by the Nazarene Music Commission, Roy Stevens, chairman; Mr. M. A. Lunn and the Nazarene Publishing House were hosts. Besides the Commission members, guests at the conference included the heads of the music departments from the seven colleges of the Church of the Nazarene in the United States and Canada, plus a number of music professors from the colleges.

In the opening session, General Superintendent Hugh C. Benner, sponsor of the Music Commission, sounded the keynote in an address which highlighted issues faced by Nazarene church musicians. This was followed by a research report on "What Is Nazarene Music?" presented by Dr. Leslie Parrott. This evening session adjourned to the home of Dr. and Mrs. Benner for a time of informal fellowship.

The sessions on Thursday and Friday consisted of panel discussions as follows:

(1) "The Scope and Purposes of Nazarene Music Publications," M. A. Lunn, Floyd Hawkins, and R. W. Stringfield.

(2) "What Are the Goals of Nazarene Church Music?" Moderator, Hugh C. Benner. Panel members: Alline Swann, Ray Moore, James R. Bell, Roy F. Stevens, and R. T. Williams.

(3) "Our Publishing House Needs and Problems." Moderator, Paul Skiles. Panel members: M. A. Lunn, Floyd Hawkins, R. W. Stringfield, and Ray Moore.

(4) "The College Music Department Serving the Church." Moderator, Leslie Parrott. Panel members: Chester Grill, Pasadena College; Lester Dunn, Bethany Nazarene College; Ramon Unruh, Trevecca Nazarene College; D. E. Hill, Northwest Nazarene College; Curtis Brady, Olivet Nazarene College; Paul Willwerth, Eastern Nazarene College; and John Rosfeld, Canadian Nazarene College.

(5) "Music and Evangelism." Moderator, R. T. Williams. Panel members: Charles E. Higgins, Warnie Tippitt, Gary Moore, and Edward Lawlor.

Music Commission Chairman Roy Stevens was in charge of all sessions. A summary statement from the college musicians was made to the conference in the last session by Professor Chester Crill of Pasadena. The general feeling of those present seemed to be one of positive appreciation for the conference and that considerable progress was made in an area long overdue for special attention.

Devotions in the several sessions were brought by Rev. James Bell, Dr. Norman R. Oke, and Professor Lester Dunn.

A news high light of the conference came with the announcement on Thursday night of approval by the Board of General Superintendents for the appointment by the Music Commission of a full-time director of church music to serve the denomination in a more adequate program of music training, church music publications, and general publicity which shall help enrich the ministry of music in the larger churches and make fuller use of the possible resources in the smaller churches. A concern for a continuing ministry of Nazarene church music which is infused with the presence of the Holy Spirit superseded all other considerations in the conference.—**LESLIE PARROTT, Reporter.**

DISTRICT ACTIVITIES

Southwest Indiana District Assembly

The thirteenth annual assembly of the Southwest Indiana District was held in the East Hall of Indiana University, Bloomington, Indiana, July 26 and 27.

Our senior general superintendent, Dr. Hardy C. Powers, presided. Our hearts were thrilled and blessed as he challenged us to a deeper consecration, a closer walk, and more sacrificial service.

Miss Mary Scott, general secretary of the N.F.M.S., was the special speaker in the missionary convention just prior to the assembly. We were happy to have her stay over for the opening of the assembly.

Dr. Leo C. Davis, district superintendent, gave a very fine detailed report of his work and the achievements of the district during the past year. One new church was organized and services started in 3 other places. A net increase of 172 members gives us a present membership of 6,737. The amount given to General Budget and approved specials made us a 9.5 per cent district for the year, an increase over the 8.6 per cent figure of last year. Following his report a generous love offering was received for Dr. and Mrs. Davis. They share the love and confidence of our people. He is serving on a three-year call, so no vote was taken. Twenty churches gave "10 per cent" or more for world evangelism, and 16 qualified for the Evangelistic Honor Roll.

Wednesday night was "youth night," with young people coming from all

sections of the district. In the early part of the service Olivet Nazarene College was well represented by Rev. John Swearingen, Dr. Harold W. Reed, and the Ambassador Quartet. A combined choir with singers from over the district was conducted by Mrs. Inza Owens. The principal speaker of the evening was Dr. B. G. Wiggs, pastor of the Seymour church. His message was timely and inspiring.

The Publishing House and its interests were well represented by Rev. Bennett Dudney.

District officers elected were: Rev. Dale V. Sidle, treasurer; Rev. Ralph Carter, secretary; Rev. C. R. Thrasher, Rev. Mark Hamilton, Mr. A. E. Breeden, and Mr. Edwin Hill to the advisory board.

In an impressive service the following received elder's orders: Carl Amos, Clarence Mitchum, Fern Galyan, Leroy Shipley, and Otis Downs.

We give thanks unto the Lord for our beloved Zion, and are back of our entire leadership, ready to co-operate in every phase of the church program.—**RALPH CARTER, Reporter.**

North Dakota District Christian Workers' Convention

The Christian Workers' Convention of the North Dakota District was held October 16 to 18 at the Jamestown church, with Rev. Claire W. Kern as host pastor.

Dr. W. T. Purkiser, editor of the *Herald of Holiness*, was the guest speaker. His ministry was graciously used of the Lord and deeply appreciated by all.

Papers of interest and help were presented by both ministers and laymen. There were three panel discussion groups giving matters of interest and information. We appreciate the fine work of Rev. Harry F. Taplin, district superintendent, in preparing this program and leading the convention.

The presence of the Lord was with us and we enjoyed a time of wonderful Christian fellowship.—**MELVIN CARLSON, Reporter.**

British Preachers' Retreat

Ministers of the British Isles North District gathered for their annual retreat, July 25 to 29, in the city of Perth. All of the men were graciously entertained in the homes of local Nazarenes, accommodations having been arranged by the pastor, Rev. Desmond Dixon.

Papers were read on a diversity of subjects: "Calvinism and Arminianism" (a resume of Rev. Alex Deasley's book, *Doctrines Are Different*), "The Pastor and Secular Work," "The Sovereignty of God and Evangelism," "Balanced Giving," "Balanced Preaching," and "Strengthening the Smaller Churches." There were also lucid expositional talks on the Book of Romans by Dr. George Frame, and an illustrated lecture, entitled "Utilizing Our Resources," by Rev. Wm. Claydon.

Each evening of the conference evangelistic rallies were held, which were well attended and spiritually powerful.

Two events amid these three short days laden with profit will in memory

WHICH IS THE GREATEST—to teach your children to read, or to provide them Christian literature? The grandson of Gandhi asked a similar question: "The British taught the people of India to read. Communism gave us the literature. Which is the greatest?"

Learning to read is the benefit of the society we have fought for, and won. However, we haven't assured our loved ones that they will have the type of Christian literature that will nourish their souls.



Christmas would be a good time to do this. You can use the *Herald of Holiness* and *Conquest* as gifts this Christmas. We will provide a handsome folder to tell the one you have in mind that you are sending him a gift subscription. We will mail the folder to him, or we will send it to you to hang on the Christmas tree.

Include the subscription price in your letter today to assure prompt delivery.

HERALD OF HOLINESS (official church organ)
weekly, \$2.50 per year

CONQUEST (magazine for Christian youth)
monthly, \$1.50 per year

... And may this Christmas be your best!

... the folks at your

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outlive all the others. There was (1) a Communion service of simple, solemn, moving dignity; and (2) a special dinner in honor of Rev. and Mrs. Frank Clark, now in retirement, and Dr. and Mrs. David Hynd, veteran missionaries, soon to return for their retirement to Swaziland, Africa, where they have been working these past thirty-six years.—**BRIAN L. FARMER, Reporter.**

THE LOCAL CHURCHES

Rev. Paul Martin writes that he is returning to the full-time evangelistic field as of February 1, 1962. His home address is 914 Greenwich Street, San Francisco, California.

Evangelist George Brannon writes that he has a good winter revival date open, January 31 to February 11 (1962). He will be in the West Virginia area just prior to this time, and in Virginia following February 11. He will be glad to hear from any pastors who might be interested. Write him, 123 N. Wheeler, Bethany, Oklahoma.

Atwater, Ohio—We recently closed a meeting which by every indication was the beginning of real revival in our church. The ministry of Evangelist Melvin R. James, with scriptural messages, tender spirit, and, above all, prayer-saturated soul burden, was anointed and used of God to stir the church. Although the meeting closed

with lined altars and shouts of victory, we feel that even greater victory lies ahead, as newly sanctified Christians join the intercession for those still unsaved. Attendance was the best ever, averaging over seventy on week nights in this country church.—**RUSSELL METCALFE, Pastor.**

Holyoke, Colorado—Our church has been witnessing some wonderful movings of the Holy Spirit. In one service God came during the special song, and the altar was lined and victory came without any preaching. One backslidden couple was reclaimed, young people are being sanctified and established, and church members are moving closer to God. Under the leadership of Pastor Vernon D. May, God's presence is very real in the services.—**MRS. HAROLD HARDING, Secretary.**

Rev. H. G. Clayton reports: "After completing seven years as pastor of Grace Church in Columbia, South Carolina, I resigned to accept the work of our First Church in Kings Mountain, North Carolina. We had a wonderful people in Columbia, and God gave us many friends, also helped us to make a number of improvements on the church and parsonage. The Lord blessed our labors and the work showed gains in all departments. The people here in Kings Mountain have given us a wonderful welcome. The ladies of the church prepared our first meal and brought it to

the parsonage, and the men had painted four rooms and the hall before we moved in. God blessed the services during our first two Sundays here. We appreciate the fine district superintendent, Dr. Lloyd B. Byron."

Chattanooga, Tennessee—On Sunday evening, October 8, the service closed with one of the greatest outpourings of the Holy Spirit ever witnessed here at First Church. Preceding the main service, Dr. Charles Weigle was guest of the N.Y.P.S. Folks came in great number to hear this ninety-year-old saint of God sing his new song, "Oh, What Glory!" and to hear him relate some of his experiences as preacher and singer of the gospel. He wrote "No One Ever Cared for Me Like Jesus" and also "Living for Jesus." The crowd remained for the closing service of our revival with Evangelists Eddie and Ann Burnem. While the choir was singing a special arrangement of "Amazing Grace," God came, and people started coming to the altar from all over the church to seek God. A lady, backslidden for nine years, prayed through; young men who had refused to seek God in earlier services prayed through; and others. Truly it was the work of the Holy Ghost and we give Him all praise and glory.—**BILL KNOWLES, Reporter.**

Paterson, New Jersey—Recently God gave First Church a gracious time of revival with Miss Mary L. Scott, general N.F.M.S. secretary, as the special speaker. New people came back night after night, and the Lord gave some melting times at the altar as needy people sought Him. In the mornings we had the ladies of the church invite their neighborhood friends to their homes for "coffee" and an opportunity to meet "the missionary." Miss Scott witnessed to them of God's grace and of His power to meet the need of every heart. In this way many new friends were made for the church. Not only were there some outstanding conversions during the meeting, but God has been working in our midst ever since. Our people are being used to witness for Him, and new people are coming to the services.—**ROGER M. WILLIAMS, Pastor.**

THE BIBLE LESSON

By J. W. ELLIS

Topic for December 3:

We Grow Through Witnessing

SCRIPTURE: Luke 10:1-24; Acts 4:13-21; 8:26-39 (Printed: Acts 8:26-39)

GOLDEN TEXT: *We cannot but speak the things which we have seen and heard* (Acts 4:20).

What makes a church effective? Buildings? Programs? Bulletins? Mid-week reminders? Finances? Respectability? Location? Music? Preaching? Organization? Personalities?

They help.

Take your home. May be in a good location. Pretty color paint and neat shutters. Green lawn. Trees. Double garage. Wide walks. Big door. But only burglars enter without invitation.

A church may have many things—and

all important and legitimate—but unless it is a witnessing church it will fail to fulfill its New Testament destiny. The story of Jesus Christ was born to tell! It must have men and women who will speak once and yet again and again and again.

"Ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth," said Jesus (Acts 1:8) to His disciples just prior to His ascension. With His departure, everything depended upon His disciples—and their effectiveness depended upon being filled with the Holy Ghost.

Philip was filled. And Philip witnessed. The first account of his work was in Samaria. So effective was he that "great joy" filled the city. The people with "one accord" heard what he had to say. The devil-possessed were set free and the lame were made to walk. A revival struck the city with hurricane force.

And then a strange thing happened. Strange to us, that is, but not to God. Right in the middle of the revival—right when things were going great—right when it would seem everything depended upon Philip—yes, believe it or not—Philip was ordered out of the city! Not by the revival committee or the town council, but no less authority than God himself ordered Philip to leave!

To witness to *one* man journeying through the desert!

Philip (long live his memory!—big may his tribe become!) "arose and went." Methinks I would have explained to God that Samaria needed me, on the theory that he who "starts" must also finish. But not Philip. So instant was his obedience that he gave himself no time to fret.

And in going from the "busy city" to the "lonely desert," in going from the "big crowd" to the "isolated soul," he grew "ten feet" tall in the grace of the Lord Jesus Christ. Philip needed not what Samaria could give him. He needed only the living presence of Christ in his heart.

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.

Reminder . . .

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—General Stewardship Committee



"SHOWERS of BLESSING" Program Schedule

December 3—"The Road Back," by **E. W. Martin**

December 10—"The Bible—the Word of God," by **E. W. Martin**

December 17—"Religion in the Atomic Age," by **Mendell Taylor**

December 24—"Emmanuel: God with Us," by **Hugh C. Benner**

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Announcements

WEDDING BELLS

Miss Rachel Hartman of Camas, and Mr. Roger Kneighbaum of Washougal, Washington, were united in marriage at the Washougal Church of the Nazarene on October 14 with Rev. Rex Miller officiating.

Miss Mary Hussong of Sacramento, and Rev. Orval J. Nease of Ontario, California, were united in marriage on October 2 in Pasadena with Dr. A. E. Sanner officiating, assisted by Dr. Nicholas Hull and Dr. Shelburne Brown.

BORN

—to Mr. and Mrs. W. R. Shannon of Bethany, Oklahoma, a son, David Lynn, on October 26.

—to A/1c Matthew Allen and Janice Bearden, stationed at Anchorage, Alaska, a daughter, Ila Charlene, on October 20.

—to Rev. and Mrs. Paul W. Rines of Concord, New Hampshire, a son, Douglas Paul, on October 17.

—to Lloyd and Velma (Masters) Johnson of Yarmouth, Nova Scotia, a daughter, Kathleen Ruth, on October 12.

—to Mr. and Mrs. Richard Gadbow of Washougal, Washington, a son, Matthew Dale, on October 6.

—to Roger and Shirleen (Hawkins) Riegel of Hanford, California, a daughter, Sherri Annette, on September 11.

SPECIAL PRAYER IS REQUESTED

by a Christian mother in Ohio for her son and wife, unsaved, and drink to excess, and do need God—for a grandson, overseas, leaving his wife and four little ones, and she needs help and encouragement—both of them are unsaved; also that she may have strength and courage, as she is no longer young and is heartbroken over her son;

by a friend in Oklahoma, a "very urgent unspoken request";

by a Nazarene in Idaho, for a young mother of two children, undergoing serious surgery, that God may spare her life—for God's will to be worked out in an office situation—for physical healing for two friends and myself, also for our pastor's wife, who is ill—for the early salvation of our children who have married unsaved companions and have become careless—for a radio pastor who appears to be seeking holiness of heart.

Deaths

REV. THOMAS H. ARNOTT

Thomas H. Arnett died at Camden Clark Hospital in Parkersburg, West Virginia, on October 1, 1961, at the age of seventy-five years. He joined the Church of the Nazarene in 1921, and was later ordained by Dr. J. W. Goodwin, in 1927, at the Pittsburgh District Assembly. He pastored for over thirty years on the Pittsburgh and Central Ohio districts. He is survived by his wife, Alice. Funeral service was held in the Church of the Nazarene, Waterford, Ohio; he started this church twenty years ago. The service was conducted by Rev. J. F. Calvert, with Rev. W. E. Zimmerman assisting. Interment was at East Liverpool, Ohio.

MRS. EDITH C. PERSHING, wife of Rev. Vincent B. Pershing, died September 1, 1961, as the result

of a heart attack. She was born in Camden, New Jersey, December 7, 1891. Converted at the age of nine, she sought and found heart holiness the first time she heard the message, and lived a life of faith and prayer, showing the life of holiness, for almost sixty years. She married Rev. V. B. Pershing in 1911, and served faithfully in his pastorates for almost fifty years. She is survived by her husband, Vincent B., Sr.; three sons, Vincent B., Jr., Arthur W., and Marvin E.; three daughters, Mrs. Edith Parker, Mrs. Esther Cheesman, and Mrs. Grace Slotterback; and one sister, Mrs. Esther Caum. A grandson, Rev. Pershing Parker, is the Nazarene pastor in East Sebago, Maine. A memorial service was conducted in the Pitman, New Jersey, church by Rev. F. D. Ketter, Jr., pastor, assisted by Rev. W. C. Allshouse, district superintendent, and Rev. G. T. Spiker. Interment was at Erial, New Jersey.

MAURICE R. EMERY was born in Warren, Pennsylvania, January 5, 1895, and lived in that city until two years ago, when he moved to North Ridgeville, Ohio. He died suddenly on August 5, 1961. He was a charter member of the Church of the Nazarene in Warren, having joined with his parents. He played an active part in the work of the Kingdom in the local and the general church. He served as treasurer of the Pittsburgh District and was a member of the advisory board. He was a trustee of Eastern Nazarene College for twenty-five years, and treasurer of the college before moving from the Eastern Educational Zone. He was an able and respected businessman in Warren; Buffalo, New York; and recently in North Ridgeville. His integrity as a man of business and his firm stand for Christian ethics won much admiration from his business associates. He was a most faithful steward of his ability and his means. He was a devoted husband and father. At the time of his death he was a member of the Avon Lake, Ohio, Church of the Nazarene. His wife, Elizabeth, whom he married in 1917, survives; also four daughters, Mrs. Douglas Fisk, Mrs. Robert Nielson, Mrs. Charles Akers, and Mrs. Anthony Oddo. Funeral service was conducted by Dr. J. Glenn Gould assisted by Dr. Edward S. Mann, with burial in Oakland Cemetery, Warren, Pennsylvania.

WALLACE BURTON, son of Evangelist and Mrs. C. C. Burton, was killed instantly in an automobile accident on September 9, 1961, as he was returning to his home in Somerset from Lexington, Kentucky, where he was employed at Veteran's Hospital. He served in the armed services of his country at home and overseas for sixteen years. Besides his parents, he is survived by his wife, Thelma, and three children, Windell, Joan, and Jimmie; also three brothers, Arnold, Lawrence, and Denzil; and three sisters, Mrs. Elma Jones, Mrs. Erdean Caon, and Mrs. Eva Jones. Funeral service was held in the Somerset Church of the Nazarene with Rev. Wilbur Kerrick officiating, assisted by Rev. D. A. Linwell. Interment was in the National Military Cemetery with graveside military rites.

MARY LOUISE WISE (nee Bertschinger) was born in Ridgefield, Washington, in 1889, and died September 6, 1961. At the age of seventeen she was converted in Portland, Oregon, and the same year became a charter member of Portland First Church of the Nazarene. While attending Nazarene University (now Pasadena College) she met and married John Harrison Wise. To this union were born four children. Her interest in her church was unflagging. She was a charter member of three Nazarene churches in various sections of the Northwest where they made their home. She served the Master faithfully and loyally, with a marked love for the Scriptures. She was preceded in death by her husband, John; and is survived by the four children: John W., Nazarene missionary in Swaziland, South Africa; Orton; Frances and Miriam Puckett; also three sisters, Mrs. Tina Watson, Miss Sophia Bertschinger, and Mrs. Ida Phillips. Sanctified wholly as a young woman, her constant desire was to please the Lord and serve Him better. The last few months of her life were spent in the church that she first joined as a girl—First Church, Portland, Oregon.

DONALD RAYMOND WALKER, age forty-two years, of Torrington, Wyoming, was killed October 2, 1961, in a hunting accident near Esterbrook, Wyoming. He was born in Goshen County, September 22, 1919. He spent three years in the Marine Corps during World War II. He was a charter member of the Torrington Church of the Nazarene, and very active in church affairs. On August 6, 1950, he was married to Barbara Coll. Besides his widow, he is survived by three daughters, Sharon, Karen, and Melissa; two sons, Terry and Stephen; his father, Claude Walker; and three sisters, Mrs. Lorraine Bassett, Mrs. Mildred Millsap, and Mrs. Ruth Williams. Funeral service was held at the Church of the Nazarene with Rev. Henry Hartberg officiating. Burial was in Valley View Cemetery.

the Answer corner

Conducted by W. T. PURKISER, Editor

The American Bible Society is making an appeal for \$250,000 to meet emergency needs for Bibles in Indonesia, prior to an embargo against their importation to that country which takes effect December 23, according to Dr. Robert T. Taylor, executive secretary.

The Indonesian government has placed an embargo on all books published in locally used languages in an effort to strengthen the economy in that country, Dr. Taylor reports. Effective December 23, when a two-year moratorium on the embargo expires, it will apply to Scriptures.

Local Indonesian churches and mission stations of American churches have requested supplies of Bibles prior to the effective date to take care of their needs. The emergency funds will be used to provide 50,000 Bibles in the Toba Batak language and 30,000 in Javanese, and to help the Netherlands Bible Society supply 100,000 Bibles in the Indonesian language.

If the entire \$250,000 is raised, the Society will also send paper and binding materials for the printing of Gospels and New Testaments in Indonesia. There is insufficient printing equipment there for the printing of whole Bibles, however, and this is likely to be the situation for some time to come, Dr. Taylor says.

"The Best Gift for Christmas"

CHICAGO, ILLINOIS. The Christian Booksellers Association has started a drive to make Americans Bible conscious by stressing the role of the Bible as "the best gift for Christmas." This has been tied in with a \$300,000 national advertising program conducted through November and December by the Olin Mattheson Chemical Corporation.

No Night Life Here

A survey of 16 Protestant churches, ranging in size from 200 to 2,000 members, in Miami's northwest section has revealed that 86 per cent of church members do not attend Sunday night services.

The survey was made for Central Church of the Nazarene as part of the denomination's new drive to "Make Your Sabbath Complete—Attend Church Sunday Night."

In the survey, the churches had a total membership of 16,000 with a total attendance on Sunday nights of only 2,225.—Miami, Florida, Herald.

Lauds Christian Missions in New Guinea

PORT MORESBY, AUSTRALIA (EP)—Sir Donald Cleland, administrator of Papua, New Guinea, recently lauded Christian missions working in the country and

It appears that there is a contradiction between preaching on having faith in the promise of God to give what we do not yet have, and then getting up and taking pledges for a coming revival meeting. Why can't the pastor and the evangelist exercise faith for the support of the meeting without taking the pledges?

I'm afraid I can't see the contradiction; unless, of course, one would wish to substitute prayer and faith for the work we are supposed to do ourselves. I have made quite a number of pledges myself across the years, and it has always been with the faith that God would make it possible for me to pay them. Prayer and faith are not a substitute but a foundation for obedience and sacrifice.

The pastor and the evangelist do exercise faith for the support of the meeting. Their faith is a twofold faith. They have faith in God and faith in

the people. Faith in God is never, and faith in the people is very rarely, disappointed.

My whole conviction with regard to making pledges for the Lord's work is based on the idea that a pledge is a means of spreading what one wishes to give over a little longer period of time. For one on a salary, that can be pretty important. So it appears to me to be both good sense and good religion to spread the financing of a revival meeting over a period of time, rather than waiting until the last service to make a frantic drive for funds.

Please state the position of our church on racial discrimination.

Paragraph 695 of the 1960 *Manual* of the Church of the Nazarene contains the following statement, adopted by the General Assembly of 1956:

"Believing that the Church, to justify its existence, must ever place due emphasis upon the sacredness of personality, we, the members of the Fourteenth General Assembly of the Church of the Nazarene, therefore recommend:

"§1. That the almost world-wide discrimination against racial minorities be recognized as being incompatible with the Scriptures' proclamation that God is

no respecter of persons, and furthermore with the basic principle of the Christian faith that God is the Creator of all men, and that of one blood are all men created, and furthermore is contrary to the experience and doctrine of perfect love.

"§2. That each member of the Church of the Nazarene humbly examine his personal attitudes and actions toward other races as a first step in achieving the Christian goal of full participation by all in the life of the community."

Was Apollos a saved man at the time Aquila and Priscilla "expounded unto him the way of God more perfectly"?

From the description of Apollos given in Acts 18:25, I believe he was a Christian believer at the time he came to Ephesus. Although he knew "only the baptism of John," this must be remembered as a "baptism of repentance for the remission of sins" (Mark 1:4), even while it spoke of another baptism with the Holy Ghost and fire (Matthew 3:11). Apollos was "instructed in the way of the Lord," a term which almost always means the way of "the Lord Jesus Christ." He was "fervent in the

spirit." and "he spake and taught diligently the things of the Lord."

Candor compels one to admit that occasionally in the New Testament "the Lord" means God. But this is not its usual meaning. Usually it means the Lord Jesus. This, in fact, is one of the strongest arguments in the New Testament for the complete deity of Christ—that the name which throughout the Old Testament had been used of the true God should now be applied to Jesus Christ.

More About Methuselah: Four kind correspondents have written the editor to point out his error in computing the death of Methuselah twenty years before the Flood. By comparing Genesis 7:11 with Genesis 5:25 and 28, it is evident that Methuselah died the year of the Flood.

praised them for raising living standards and the culture of natives in that Australian territory.

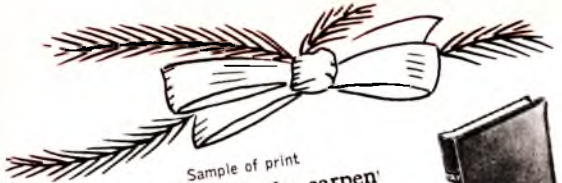
He made the remark here addressing various mission representatives, adding

the observation that if natives merely accepted assistance and did nothing for themselves, missionaries and government officials would surely defeat their own purpose.

This Christmas

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to members of family
to personal friends
to Sunday school pupils



Sample of print
3 Is not this the carpenter,
Már-y, the brother of Jám
and of Jú'-dā, and Sí'-mq
his sisters here with us? .

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Sample of print
17 For the law was given by Moses, but grace and truth came by Jesus Christ.
18 No man hath seen that

For Babies Colored Testaments

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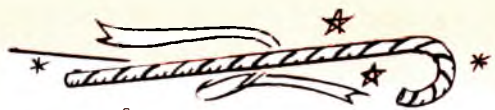
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Sample of print

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AND seeing the multitudes, he
up into a mountain; and
he was set, his disciples came

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ight years, and
palsy.

d ver. 22
ch. 8. 2
& 22. 12
e ver. 35

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Sample of print

aying, 15 And saying, The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel.
n not 16 Now as he walked by the

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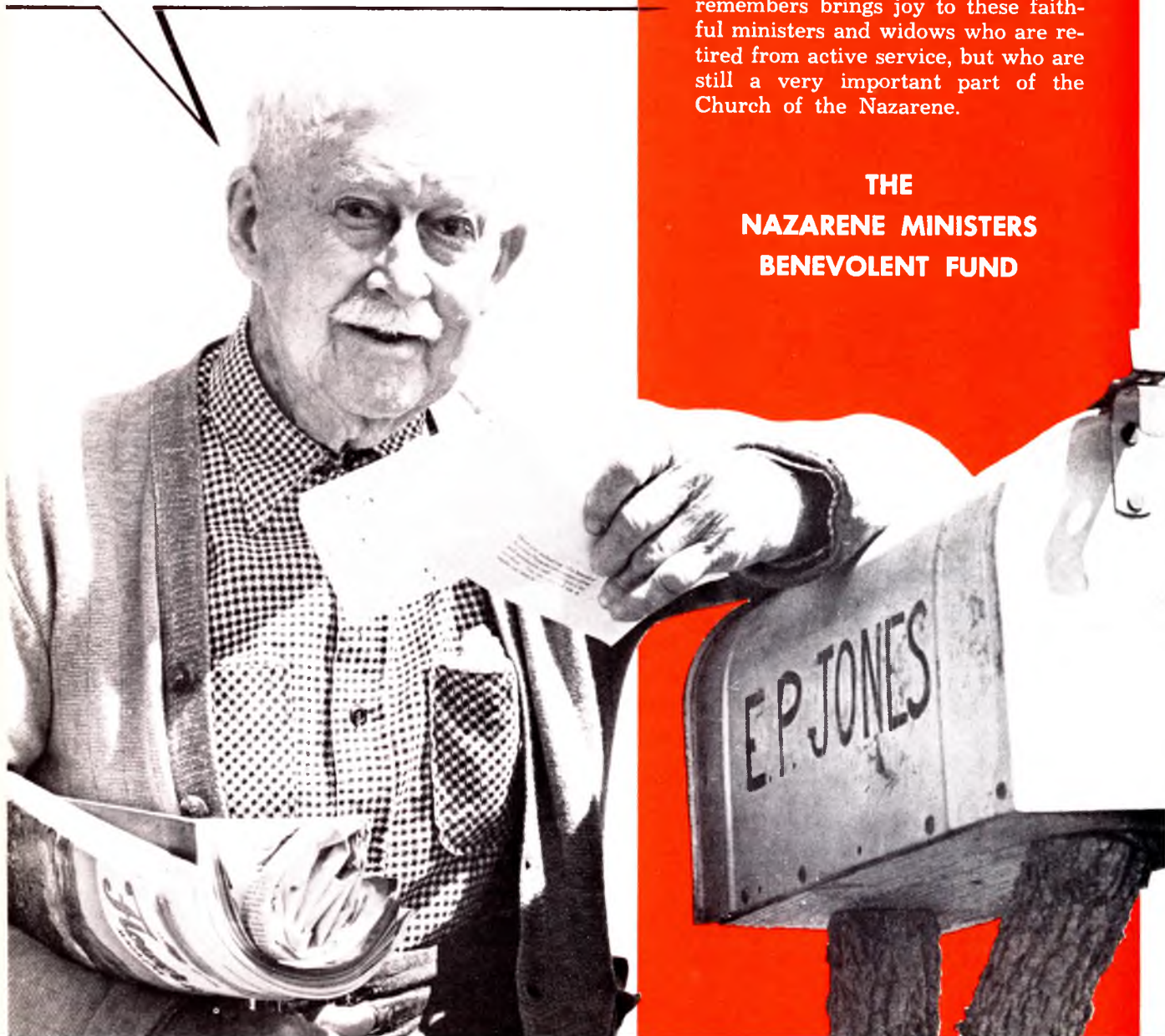
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