BETHANY NAZARENE COLLEGE
"Character, Culture, Christ"

July 12, 1961
The Spiritual Man

In I Corinthians 2 and 3, the Apostle Paul speaks of three types of persons.

He mentions first “the natural man” (2:14). This is man apart from the grace of God, living on the plane of the human, fully exposed to the tides of temptation and sin which sweep over our race.

There are many things which might be said about the natural man. Paul mentions only one. He is not able to comprehend the things of the Spirit of God. Spiritual realities seem foolishness to him. He lacks the spiritual capacity for their understanding.

The word Paul uses to describe this sort of person is an interesting term. Literally, it is “soulish.” “The soulish man receives not the things of the Spirit.” This reminds us that the Bible has two words to describe the real person, the inner self. One is the term “soul,” which man shares with other forms of life; and “spirit,” which man shares with God. When Paul speaks of the “soulish” man, he speaks of the side of human nature which is related to earth and human existence apart from God.

Here we have the picture of the state in which we were born: estranged from God, creatures of earth, living in the things of space and time, existing by bread alone. While such a person is capable of great wickedness, he may on the other hand be a good citizen, a fine neighbor, a warm friend. He may have many commendable traits, and even be religious after a fashion. Yet he is a stranger to grace, and alienated from God. In F. W. H. Myers’ terms, men in the “natural” state are:

Bound who should conquer,
Slaves who should be kings:

Hearing their one hope with an empty wonder,
Sadly contented with a show of things.

Such a man was Nicodemus, ruler of the Jews, courteous, responsive, and yet utterly mystified by talk about “a new birth,” or “birth from above.” When he would argue with Jesus about the possibility of beginning life all over, Christ pointed out that to begin again on the same plane would make no difference: “That which is born of the flesh is flesh” (John 3:6). What the natural man must have is a rebirth of spirit, brought about by the Spirit of God: “that which is born of the Spirit is spirit.”

Dropping down to I Corinthians 3:1, 3, we learn about a second kind of person: the carnal believer. The word here is “fleshly”—not flesh in the sense of meat or physical body, but as the nature of inner sin which is the source of sinful appetites and lusts (Galatians 5:24). Of course, the natural man also has this principle of inner sin; but in the New Testament, the term “carnal” almost always describes the tension which exists between “the mind of the flesh” and “the mind of the Spirit” (Romans 8:5-7).

Here we have those who are “babes in Christ” and brethren in the Lord. Yet they are subject to sad limitations in spiritual things. They cannot stand meat. They must be fed with milk (3:2). This is not a matter of calendar ages. Some “babes” have been around the church for forty years. But they still take the milk bottle, and must be spoon-fed.

Then, “babes in Christ” are troubled by manifestations of envy, strife, and a divisive spirit (3:3). They battle with resentment, animosity, pride, self-centeredness, temper, and a cynical and bitter spirit. James describes them as double-minded, and laments that they are unstable in all their ways (James 1:8).
The Speaking Earth

General Superintendent Lewis

The corn stands tall in measured rows in the fields. Hay is green and fragrant in the meadows. Flowers add beauty to the lovely countryside. The fruit trees show promise of delicious harvest. This is summer, the growing season in the Northern Hemisphere. This is the time when the earth yields its fruit to man. It is always the growing season somewhere on this green earth of ours. God is speaking to us through nature. “Sow the seed that growth may follow and fruit may be the result,” He says.

The Church must heed this admonition. It must always sow. Vital spiritual truth must be taught. It must be taught to men, women, boys, and girls. The gospel must gain control of the minds and hearts of men. Christ’s way of life must be presented to needy people by the workers of every church, every week without ceasing. “The kingdom of heaven is likened unto a man which sowed good seed in his field” (Matthew 13:24).

Churches that stand today in the cities and the country are the most important planting instruments in the world. They sow the precious gospel seed in the priceless soil of human hearts and minds. Parents should hasten to their church with their families—for seed-sowing time.

Every church member, worker, teacher, and leader should listen to the silent yet forceful message of our green earth and perform his church duties with renewed enthusiasm.

Not only does the Church sow; it must cultivate and care for the growing Christians who are in its fold. The next time you go to church, notice the people. Listen to the testimonies of the Christians. Enjoy the singing. Hearken to the message of the minister. This is the growing Church of Christ. The fate of the world depends upon its growth. The souls of men, their lives, hopes, loves, plans, and future are all connected with this Church which Jesus brought to the world.

Let us all appreciate our wonderful church more and work diligently to make it strong through the lives of the people who receive its seed of truth and mature into strong Christians who bless the world by their lives.

“But speaking the truth in love, may grow up into him in all things, which is the head, even Christ” (Ephesians 4:15).

Only a Heartbeat

How long this physical heart of mine
Will beat, I do not know,
But I pray my spiritual light will shine
Brightly until I go.

I’m only a heartbeat away from death—
Sobering thought, but grand

When I think how near—just one little breath
To the heavenly home He’s planned!

So let me walk softly, redeeming the time,
Prayerfully filling my place;
For only a heartbeat is holding the veil
That covers His lovely face!

By ALICE HANSCHE MORTENSON

JULY 12, 1961 • (383) 3
Kankakee, Illinois—Contracts were let today (June 16), for a two-hundred-bed men’s residence at Olivet Nazarene College. Will be ready for occupancy September, 1962. This is the second of five buildings planned in our Development Program. Olivet has just closed one of her finest years with record enrollment and new heights of spiritual blessings. Prospects for the future were never brighter.—R. L. Lunsford, Department of Public Relations.

Kinnear, Wyoming—God’s presence and blessing evidenced as Rocky Mountain District Assembly convened in Billings, Montana, under the inspiring leadership and ministry of Dr. Samuel Young. Reports show an increase in membership to 16,012 with nearly $225,000 raised for all purposes. Rev. Alvin L. McQuay, our godly, dedicated, and much-loved superintendent, re-elected for sixteenth year. Robert Harmon, Charles Bush, Robert Little, and Bradford Saffell ordained by Dr. Young in closing service of a wonderful assembly.—Robert Manley, Reporter.

Santa Cruz, California—Mrs. S. W. True, who with her husband labored with Dr. Bressee in pioneering work in the Northwest, died at the home of her son, Rev. Frank True, in Santa Cruz, on June 19. She was the mother of Rev. Ira True and Mrs. Delmore McDowell.—E. E. Zachary, Superintendent of Northern California District.

At the June meeting of the Greater Corbin Ministers’ Association, Rev. Paul E. Hess, Nazarene pastor at Corbin, Kentucky, was elected as president of the association for the coming year.

Pastor D. R. Dravenstatt sends word that “the church at Beaverton, Michigan (115 E. Brown Street), will observe special anniversary and home-coming services, July 27 through 31. The church was organized with ten charter members on July 27, 1941. Thursday evening, July 27, will be a special anniversary service in honor of the four charter members still with us. Rev. E. E. Patsch will be speaking at this service and throughout the week. Sunday, July 30, will be a great home-coming day, with three services, beginning with an old-timers’ Sunday school rally at 10:00 a.m. Former members and friends are cordially invited to be with us for these services.”

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Contents . . .

General Articles

2-3 Editorials
4 What’s Inside Counts! Theo. Carter
5 Chosen to Full Salvation, W. B. Walker
6 Your Sins and You, James Robbins
7 A Man Made Whole, James E. Palmer
8 Freedom Within Limits, John F. Hoy
9 We Would See Jesus, Ouida Satre Shafer
10 Men Want Power! W. Dale Martin
11 Power Through Prayer, Boyd C. Hancock
12 Eradicating the Apostrophe “T,” Fletcher Spruce

Poetry

3 Only a Heartbeat, Alice Hunsche Mortenson
6 Then There Was Light, Grace V. Watkins
8 He Took a Towel, Berniece Ayers Hall
10 We Pray for Understanding, Flora E. Breck
12 As Long as Ye Both Shall Live, Thelma Gray

Departments

13 The N.Y.P.S.
14 Foreign Missions
15 Home Missions
16 The Bible Lesson
17 District Activities
18 News of the Religious World

The Answer Corner

Herald of Holiness

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What’s INSIDE Counts!

A FRIEND OF MINE and I stood, during the Christmas holidays, and looked through a showcase window at some gaily wrapped packages that were sure to receive the admiration of those who passed by. I asked the operator of the station what these packages contained and, to my amazement, the answer was, “Nothing.” Upon inquiry I found that my friend had fixed these beautiful packages as an outward adornment and that they contained nothing within.

Then I wonder, if they should come within, would they be disappointed at what they find there? Do they find the contents within to be in harmony with the beauty without? The Bible tells us how Jesus came to the fig tree full of leaves but found no fruit thereon.

Now I think that we ought to build our churches as modern as tomorrow. I think they ought to have their spirals reaching heavenward, pointing the way. I think that the furnishings within and without ought to be the best. I am in favor of robed choirs and trained song directors. I think we ought to have lovely chimes to peal forth the anthem of the free.

Yet when we get all of these within and without, I hope that all who come within our gates will leave with the feeling, ‘I’ve been to a real, old-fashioned meeting where God met with His people.” —Theo. Carter, Pastor, Valdosta, Georgia.

The great use of a life is to spend it for something that outlasts it.
CHOSEN

By Evangelist W. B. WALKER

We are bound to give thanks alway to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth: whereunto he called you by our gospel, to the obtaining of the glory of our Lord Jesus Christ (II Thessalonians 2:13-14).

The Apostle Paul is writing to those who had been converted. He calls them “brethren beloved of the Lord.” They were converted, justified, and had been adopted into the family of God. The end to which they had been called was salvation—full, eternal salvation, and a complete deliverance from the corruption and misery of sin.

Sin exists in the soul in two forms or modes—actual sins, which require forgiveness or pardon; and the deep pollution of the nature, which stands in need of cleansing or purity. We need salvation from both forms of sin. The nature of sin is the viper which hatches out actual sins.

(1) The means to this glorious salvation: This great work of human redemption is through “sanctification of the Spirit and belief of the truth.” We have here both man’s part and God’s part. First, we are to believe the truth. The Bible is the Truth of God. The narrative informs us that Jesus prayed for His disciples to be sanctified wholly (John 17:17). The Lord also commands us to be holy (I Peter 1:15-16). He has promised the baptism of the Holy Ghost (John 14:16-18; Acts 1:5), and in our lesson He has chosen us unto sanctification of the Spirit. Christ died on the Cross to provide this full redemption (Hebrews 13:12-13), and He will give us power to overcome the world, and to evangelize the world (Acts 1:8). Our part is to believe the truth, and the Lord’s part is in the sanctification of the soul through the baptism with the Holy Ghost.

(2) The Lord tenderly calls believers to sanctification. “Whereunto he called you by our gospel” (v. 14). “For God hath not called us unto uncleanness, but unto holiness” (I Thessalonians 4:7). “Faithful is he that calleth you, who also will do it” (I Thessalonians 5:24).

There are more than one hundred passages in the New Testament urging upon believers their privilege and the duty of sanctification. The Lord has richly provided this experience through the death of Jesus on the Cross, and He calls us unto the blessing, but He does not force the experience upon us. Further, all believers are called to this glorious grace of holiness—and this call is as binding on the believer as the call to repentance for the sinner.

(3) There are many reasons why believers should seek and obtain the experience of full salvation. Our safety depends upon it—no man or woman is safe whose heart is full of depravity (Romans 8:7). The ancient prophet said, “My people are bent to backsliding” (Hosea 11:7). One reason why so many believers are weak, faltering, and finally backslide is that they do not go on to perfection (Hebrews 6:1). Paul says God will “stablish your hearts unblameable in holiness” (I Thessalonians 3:13).

Our usefulness is also greatly lessened by the shortcomings and inconsistencies caused by carnality (Galatians 5:17). A great express train was being pulled across the prairie on one of our Pacific railroads by a massive engine. But suddenly the train came to a standstill between stations. The surprised engineer jumped off and inspected the oil cup, and found it well supplied with oil—yet the engine would not go ahead. He took the oil out of the cup and found a dead fly at the bottom, which had stopped the flow of oil to the machinery. The piston rod had heated and expanded, and stopped the train. Thus carnality in the believer will stop the flow of divine grace to the heart.

(4) The glory of Christ is involved in the call to holiness. The writer says our election is to “the obtaining of the glory of our Lord Jesus Christ.” We are told in the Bible that the Lord has a grand prize for those who have been sanctified wholly (II Timothy 4:8).

It was a high day in London when the Crimean War came to an end in 1855. Great galleries had been erected for Parliament and the royal family. Queen Victoria sat on her throne and, through the secretary, gave out the medals to those heroes who fought in the war. One soldier had lost his leg, but took hold of a tree, drew his sword ready to fight on, when another cannon ball took off the other leg. He had been carried to the hospital to die—but he did not die. This day he was carried before the Queen on a stretcher—his face was thin and pale. The Queen arose and with her own hands pinned the medal on his breast, while tears of grateful love fell on the brave soldier’s face. Multitudes waved their hands, wept, and shouted, “God save the Queen!”

One of these days the sanctified heroes of holiness will come from the battlefields of earth, and will march in grand review before the Lord Jesus Christ. With His own nail-pierced hands He will give out the crowns of glory. Then we will cast our crowns at His feet and crown Him Lord of all!
YOUR SINS and YOU

Your iniquities have separated between you and your God, and your sins have hid his face from you (Isaiah 59:2).

By Evangelist JAMES ROBBINS

Sin always has and always will separate God and man. To come into a right relationship with God the Word teaches that it is necessary for man to repent.

The Apostle Peter preached, "Repent . . . and be converted" (Acts 3:19). The Prophet Isaiah proclaimed, "Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord" (55:7). The forerunner of Jesus, John the Baptist, called the people to repentance with his message, "Repent ye: for the kingdom of heaven is at hand" (Matthew 3:2). With Jesus, too, it was repent or perish. He taught, "Except ye repent, ye shall all likewise perish" (Luke 13:3). The great Apostle Paul sounded the call to repentance when he declared, "God . . . now commandeth all men every where to repent" (Acts 17:30).

A conviction for sin is necessary if one is genuinely to repent. The Holy Spirit convicts men of their sins until they experience a heartfelt sense of guilt and of their lost condition and cry, "Against thee [God], thee only, have I sinned" (Psalms 51:4). Jesus taught that the Holy Spirit, when He is come, will reprove the world of sin.

Repentance involves sorrow for sin. A godly sorrow that worketh repentance is necessary if one would know the joys of divine forgiveness. It was a genuine sorrow that caused the publican to pray, "God be merciful to me a sinner" (Luke 18:13), and the Philippian jailer anxiously to ask, "What must I do to be saved?" (Acts 16:30). All sin must be forgiven—the right-hand and right-eye sins also. "If thy right eye offend thee, pluck it out, and cast it from thee: . . . if thy right hand offend thee, cut it off, . . ." (Matthew 5:29-30). This was and is the teaching of the Master.

Another necessary step in repentance is confession of our sins. David confessed, "I have sinned." The prodigal son cried, "I have sinned against heaven, and in thy sight" (Luke 15:21). "He that covereth his sins shall not prosper: but whoso confesseth and forsaketh them shall have mercy" (Proverbs 28:13), is the good news of the Bible. The Apostle John wrote, "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness" (I John 1:7).

We are not converted before we repent, but Peter admonished his hearers to "repent . . . and be converted, that your sins may be blotted out" (Acts 3:19). Repentance precedes the new birth. It is the human element in conversion, and the new birth is the divine work of God's grace and power.

The new birth is a necessity. Jesus told Nicodemus, "Ye must be born again" (John 3:7). It is also a divine miracle wrought within the soul of man by the Holy Spirit. St. Paul states, "If any man be in Christ, he is a new creature"—literally, a new creation. Divine life is imparted. Pardon, peace, reconciliation, and joy are received when one passes from death unto life—born from above!
This glorious experience of the new birth can be realized in this life. There is a "blessed assurance" given to those who receive Christ. We know is the definite, positive message of assurance of the Bible. By an inward consciousness arising from a divine influence commonly known as the "witness of the Spirit" (a Biblical doctrine), God lets us know when we are born again. St. John said, "He that believeth on the Son of God hath the witness in himself" (I John 5:10), and St. Paul taught, "The Spirit itself beareth witness with our spirit, that we are the children of God" (Romans 8:16).

The benefits of the new birth are numerous: Our sins are blotted out; we become children of God; we have freedom in Christ and victory over the world; joy is ours; spiritual enjoyments and appetites become a part of us. Unsaved friend, today, without delay, repent and be converted that your sins may be blotted out. Your sins can be forgiven and you can be born again!

When the gates of time are closing and we are crossing the line of worlds, we will see more clearly that it is Jesus only.—Howard W. Sweeten.

God; we have freedom in Christ and victory over the world; joy is ours; spiritual enjoyments and appetites become a part of us. Unsaved friend, today, without delay, repent and be converted that your sins may be blotted out. Your sins can be forgiven and you can be born again!

A Man Made Whole

By JAMES E. PALMER
Pastor, St. Paul's Church of the Nazarene, Richmond, Indiana

I BELIEVE that in the first apostolic miracle, the healing of the lame man, in Acts 3:1-8, we have a beautiful message on soul winning. It was when Peter and John were going up to the place of prayer that this miracle happened. It is always as we pray that we are able to help men. In this narrative I see at least four things relative to soul winning.

The first thing is, they saw a man in need. That is one reason for visitation by the church. We will never be stirred much until we see men in their lost and undone condition, and we do not see this condition unless we are out there where people are. One of the last commands of Jesus was, "Go ye." He knew if His people could see the need of lost men, the second step would take place: They fastened their eyes upon him.

The apostles had compassion on him. It is when we see the need that we are stirred. When Jesus saw the multitude, He had compassion on them. One of the greatest needs of the Christian world today is a passion for souls. But we do not get compassion by praying for it; rather it comes from the knowledge that men are in need. We are so satisfied with our own little blessing, and too many times the church wraps her self-righteous rags around her lest she be contaminated by the world. This is all wrong. Sanctification so insulates us that we can get out there where men are hungry and needy and sick with sin and tell them there is a better way, without partaking of their sins or becoming soiled by their surroundings or environments. We must see men in need before we will have godly compassion for them.

Then Peter and John had something to offer this man in need. The old world is hungry for something that Satan has not been able to give. No doubt others had gone by this lame man many times, dropped in their coins, and had spoken words of sympathy which temporarily satisfied his hunger and loneliness, but did not get to the bottom of his real need. It was only when Peter took him by the right hand and said, "Silver and gold have I none; but such as I have give I unto thee: In the name of Jesus Christ of Nazareth rise up and walk," that his real need was satisfied.

What does the Church offer a hungry, needy, sick world today? We have more money than ever before, the best trained ministry of any age, the most beautiful churches of any generation, and yet so many times we are unable to help men in their need. The work of the Church is not primarily social or physical, but spiritual. The Church must have something to offer the man in need. We should and must be so possessed by the Divine that we can take an old world overloaded with sin and lift it out of its diseased, sinful condition and make it whole.

Finally, there are the results of soul winning. They saw a man in need, had compassion, had something to offer, and had wonderful results: "And he leaping up stood, and walked, and entered with them into the temple." Nothing in this world is more thrilling to a Christian than to see a man who has been bound by sin, helpless in the clutches of Satan, cut loose and able to stand and witness to what God has done through His mighty power, and then at meeting after meeting see him take his place among the Christians in the temple. This is our day. Let us see the people of the world in need, have compassion on them, pray until we have something to offer them, and then see the wonderful results through the help and grace of God.
I HAVE WATCHED the tropical fish in my aquarium as they have surveyed every square inch of glass which holds the water for their survival. They seem to be searching for a way to escape the limits and boundaries of their freedom. It seems that they do not know that once outside the boundary of the glass there would be certain death for them. This happened to one of the larger fish. All I know is that I found it dead on the floor of my study one morning. It had escaped the boundary, but could not live outside.

All the while these fish are seeking some way to escape the boundaries, it is the boundaries which insure them freedom. They are fed on time, their water is kept fresh and clean, and much of their natural surroundings is included in the aquarium for their pleasure. In fact, they have more freedom than if they were in their original habitat, for all their natural enemies are missing.

This seeking to go beyond limits is not confined to the fish kingdom. It is deeply embedded in the unsanctified nature of humanity. There are many people today probing and surveying the boundaries and standards of religion, not admiring them or enjoying the freedom within, but longing to throw off the limits.

One is sure to find life harder and have less freedom and joy hanging around the edges. As Dr. A. B. Mackey has ably stated that the apple tree that grows close to the fence is continually bombarded with sticks, rocks, and clubs from the passers-by, who are seeking to shake loose the fruit. At the same time the tree which grows in the center of the orchard bears its fruit unmolested.

It is a sad state of affairs spiritually to let this unsanctified nature rob one of freedom within the limits of God’s will, by a searching quest to escape the boundaries which assure this freedom. Thanks be to God, there is an experience of freedom where one does not have to chafe under the pressure of the boundaries. God sets the boundaries, and when the fullness of the blessing is come we have died out to our wills and find joy, pleasure, and freedom in fulfilling His will (Galatians 5:24).

I heard a man testify recently something like this, “I go, do, and say wherever and whatever I want to.” His wants, desires, and will had been sanctified, and he was enjoying his freedom within God’s limits. This freedom is not absolute freedom, but Christian freedom, which is a blessing to any finder. Simon Peter summed it this way, “As free, and not using your liberty for a cloak of maliciousness, but as the servants of God” (I Peter 2:16).

The front boundary is repentance. This changed attitude toward God and sin is the entrance into freedom. Anyone who tries to enter it another way is a thief and a robber.

The back boundary is entire sanctification. I Thessalonians 5:23 says, “And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ.”

The right boundary is faithful service. “If a man love me, he will keep my words (or commandments)” (John 14:23). Included in His commandments are stewardship, fruitfulness, and faithfulness. Jesus said, “By their fruits ye shall know them” (Matthew 7:20).

The left boundary is separated living. Here the
Scriptures also are clear: "Know ye not that the friendship of the world is enmity with God? whatsoever therefore will be a friend of the world is the enemy of God" (James 4:4); "Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you" (II Corinthians 6:17). Thank God for Christian boundaries which assure Christian freedom. So long as we stay within the limits, God takes the responsibility for us. "If the Son therefore shall make you free, ye shall be free indeed" (John 8:36).

MUSIC MEMOETTES
By Ovella Satre Shafer

We Would See Jesus

We would see Jesus; for the shadows lengthen
Across this little landscape of our life;
We would see Jesus, our weak faith to strengthen
For the last weariness, the final strife.

We would see Jesus; this is all we're needing;
Strength, joy, and willingness come with the sight.

We would see Jesus, dying, risen, pleading;
Then welcome day, and farewell mortal night.

—Anna Bartlett Warner

WOMEN hold an enduring place in the list of consecrated hymn writers down through the centuries, and the name of Anna Bartlett Warner is high on the list.

The inspiration for "We Would See Jesus" came from the Saviour's experiences during the week that preceded His crucifixion. Our Master came to Jerusalem, where the Feast of the Passover was being celebrated, and found the city crowded with worshiping pilgrims. St. John in describing the incident states: "And there were certain Greeks among them that came to worship at the feast: the same came therefore to Philip, which was of Bethsaida of Galilee, and desired him, saying, Sir, we would see Jesus. Philip cometh and telleth Andrew: and again Andrew and Philip tell Jesus. And Jesus answered them, saying, The hour is come, that the Son of man should be glorified" (John 12:20-23).

In 1851, Miss Warner used this phrase, "We Would See Jesus," for her hymn. Another for which this author will be remembered is:

THE SONG OF A TIRED SERVANT
One more day's work for Jesus,
One less of life for me!
But heav'n is dearer,
And Christ is dearer,
Than yesterday to me.
His love and light
Fill all my soul tonight.

MEN WANT POWER!
By W. DALE MARTIN

THE WORLD has become power-crazy and power-conscious through the invention of powerful intercontinental missiles, through powerful rockets that fly out into the unknown, through the powerful machinery that has sent a man into outer space. But let us bring this question of power closer home to each of our individual lives. Whether it be spiritual or human power, people have come to realize if they want to rule others, be outstanding leaders in social, community, state, or world affairs, or dominate any type of force, whether it be local or world-wide, they must possess and exemplify something greater than being an expert in their particular fields or holding college degrees—they must possess POWER!

World history has proved that men want power more than peace. What causes world leaders to rise and take their stand on world issues, or nation to rise against nation in bitter and tragic warfare? I believe it all stems back to that inner desire of man for power, ever more power.

A sad awakening awaits each and every person or nation that seeks after human power instead of spiritual power. If the peoples of America and the world fail in their first obligation toward God, to seek His will and His power, then each of us shall become as sounding brass and tinkling cymbal. Consequently we shall be a backslidden, degenerate, and useless people in the sight and hands of an offended God.

May each of us, layman and minister alike in the Church of the Nazarene and throughout the world, seek and pray desperately for a revival of spiritual power. The kind of power we must have is that with which the 120 were endued in the Upper Room on the Day of Pentecost; that power that raised Lazarus from the grave; that power that opened blinded eyes, healed the sick; that power that turned the water into wine at the marriage feast in Cana; that power that was felt on the Resurrection day; that power that can cleanse the heart from every sin.

I can't help but feel the world has never experienced real, genuine power. What are we talking about? Not just ordinary power that everyone wants, but spiritual power that is available to all who will pay the price for it.

May God help us and grant wisdom and knowledge to all, to lead America and the world into this spiritual power which can set a world free through His precious blood and put it at peace through redemption for all.
Power THROUGH PRAYER

PLANS, programs, and activities in the church, of themselves, will not suffice. It matters not how spiritual a church may profess to be, if souls are not saved something is radically wrong, and the professed spirituality is simply a false experience.

A group satisfied to meet together merely to have a good time is failing in its mission. There must be more than a mere form of godliness or a token of concern. Real spirituality always produces spiritual fruit. There will be a yearning and love for souls. Let us then challenge our spirituality and ask what it produces, for nothing less than a genuine revival in the church will ever satisfy the heart of God.

Isaiah 66:8 reads, “As soon as Zion travailed, she brought forth her children,” and this is the most fundamental aspect in the work of God. Can there be birth without travail? Yet the majority today expect in the spiritual realm that which is not possible in the natural. Nothing short of soul travail will bring forth spiritual children. Finney tells us that he had no words to utter, but could only groan and weep when pleading with God for a lost soul. That was true travail.

Can we travail for a dying child but not for a perishing soul? It is not hard for us to weep when the doctor shakes his head and tells us, “There is no hope for the child.” Tears are natural at such a time. But, oh, to realize that precious, never-dying souls are perishing, going out into the darkness of despair, eternally lost, and yet feel no anguish, shed no tears, know no travail! How cold our hearts; how little we know of the compassion of Jesus! Yet God can give us this, and the fault is ours if we do not have it.

Jacob travailed until he prevailed. How many are doing it today? We want to realize extraordinary results and most assuredly we can. “Signs and wonders” will follow, but only through extraordinary effort in the spiritual realm. Hence nothing short of continuous agonizing, pleading for souls, days and nights of prayer, will ever avail. Therefore “gird yourselves, and lament, ye priests: . . . Sanctify ye a fast, . . . and cry unto the Lord” (Joel 1:13-14). Let us pursue this course and results will follow.

We read in the biographies of our forefathers who were most successful in winning souls that they prayed for hours in private. The question arises, Can we obtain the same results without following their example? If we can, let us prove to the world we have found a better way; but if not, then let us follow those who through faith and patience obtained the promise. Our forefathers wept and prayed before the Lord for genuine spiritual awakening and persisted until the Holy Spirit began to work in power. That was the secret of their mighty success.

All men of God have become men mighty in prayer. We are told that the sun never rose on China without finding Hudson Taylor on his knees. No wonder the work of the China Inland Mission was so wonderfully blessed of God.

Paul and Silas, in a Philippian jail, prayed and sang praises to God at midnight and God was moved. The foundations of the jail were shaken and that night there was salvation in the jailer’s house.

The disciples continued with one accord in prayer and supplication and were all filled with the Holy Ghost. The multitudes in Jerusalem were stirred; a glorious revival broke out.

Conversion is the work of the Holy Spirit and prayer is the power that produces that work. Without the presence and power of the Holy Spirit the
ERADICATING
the Apostrophe “T”

Have you ever thought of the things you would like to do for God, but can’t?
One family wanted to share their ample dinner table with the millions who are hungry, but said, “We can’t.”
One older person wanted to spread the gospel to the ends of the earth who have never heard, but said, “I can’t.”
One businessman wanted to get the church established in a nearby town, but finally admitted, “I can’t.”
One lady was wishing there was some way we could enlarge our educational unit to enlarge our Sunday school organization, but reluctantly testified, “We can’t.”

One workingman wanted to help install the air-conditioning unit in the church, but was not familiar with that type of construction, so he sorrowfully said, “I can’t.”
But I have news for you! There is a simple way to turn those “can’t’s” into “can’s.” All you have to do is to eradicate that apostrophe t. And how is that done? Simple: Tithing eradicates the apostrophe t.

Would you like to share your dinner with the millions of hungry heathen? Tithing does it! Want to spread the gospel to those who have never heard? Try tithing! Want to help establish a home mission church? Tithe! Like to see a larger Sunday school plant? The tithe is the key! Tithing eradicates the apostrophe t out of can’t and makes it can! All the expenses of all the church would be met all the time if all the people paid all the tithe! WE CAN!—FLETCHER SPRUCE, Pastor, First Church, Canton, Ohio.

efforts of men are futile. Since He works in answer to prayer, we must follow the divine plan. Prayer moves the arm that moves the world.

Intercessory prayer is not easy. Only those who have struggled with the powers of darkness know how difficult it is. Paul emphasizes this fact in Ephesians 6:12.

Consider the intercessory prayer of Moses as recorded in Exodus 32:31-32. What a burden rested upon the heart of this servant of God! How earnestly he pleaded in behalf of his people: how deep was his love!

How few find time for prayer! There is time for practically everything else under the sun; but no time for prayer, the most important of all things, the one great essential. “And it came to pass in those days, that he went out into a mountain to pray, and continued all night in prayer to God” (Luke 6:12). How many times could that be said of us? Hence, His strength! Hence, our weakness!

Let us turn to the records of God’s dealings with His honored servants of other days, and note what is said about the secret of their success. May God put upon us the burden of prayer and supplication that rested upon these mighty spiritual giants and filled them with such travail.

“I spent Friday in secret fasting, meditation, and prayer for help on the Lord’s day. About the middle of the sermon a man cried out; at the cry my soul ran over. I fell to prayer, nor could we preach any more for cries and tears all over the chapel. We continued in intercessions, and salvation came” (Life of Thomas Collins).

“How few find time for prayer! There is time for practically everything else under the sun; but no time for prayer, the most important of all things, the one great essential. “And it came to pass in those days, that he went out into a mountain to pray, and continued all night in prayer to God” (Luke 6:12). How many times could that be said of us? Hence, His strength! Hence, our weakness!

Let us turn to the records of God’s dealings with His honored servants of other days, and note what is said about the secret of their success. May God put upon us the burden of prayer and supplication that rested upon these mighty spiritual giants and filled them with such travail.

“I once knew a minister who had a revival fourteen winters in succession. I did not know how to account for it, till I saw one of his members get up in a prayer meeting and make a confession. ‘Brethren,’ said he, ‘I have been long in the habit of praying every Saturday night till after midnight, for the descent of the Holy Ghost upon us. And now, brethren,’ and he began to weep, ‘I confess that I have neglected it for two or three weeks.’ The secret was out. That minister had a praying church” (Charles G. Finney).

But must we turn to the pages of history for such examples? Are there not some today that will ask God to burden them? May we not at this time have a fresh outpouring of the Holy Spirit in answer to faithful, believing, travelling, prevailing prayer?
As Long as YE BOTH SHALL LIVE

By THELMA GRAY

SEVERAL YEARS AGO I used Dr. Riley's book This Holy Estate as a text in a class for young married people. I hoped then, as I do now, that something of the real meaning of Christian marriage might capture their thinking, until their own marriages—should any of them have fallen into the subtle trap of the dull or commonplace—might be lifted into a realm which is rare, but attainable.

Perhaps my thinking was stirred along this line yesterday when I saw my husband, tired with a deep body weariness, multiplied by the burdens he had been carrying, not only for himself and his family, but for others. Suddenly I was reminded of an expression of one of our little granddaughters. "I love Daddy," or, "I love Mommy," she'll say fervently, out of a clear sky, heavily accenting the second word.

"I love him," I said to a dear friend visiting in our home, nodding toward my husband asleep in his chair.

Love for him is second only to my love for God. I believe Christ meant it to be that way. The love I felt for him almost thirty years ago has been deepened, strengthened, and enriched by the experiences we have shared together. He has encouraged me, through the years, to be a better Christian than I would have been without his touch upon my life. He has never failed me, nor has his love for me been dependent upon qualities I could never possess. It has been faithful and sure through the depression years when economic clouds hung low; through the childhood, the growing up, and the college years of our two dear children; in sickness and in health. Just knowing he was beside me when it seemed the children might not recover from serious illnesses made even the hardest places easier. Joys have been doubled because they've been shared with him.

I feel sorry when I hear a husband or wife complain, "I never get to go any more!" I wonder where they want to go-alone. When we enter "This Holy Estate," it is a deliberate choice to go together.

There are times when hay must be put up, and a long-planned trip deferred; and dental work may, of necessity, take precedence over a new coat. But incidents can neither make nor destroy happiness. Only how we face the crisis makes the difference.

I'm grateful for anything that makes work easier, but sometimes I've been disappointed when visiting a home loaded with modern conveniences, to note a petulant expression on the hostess' pretty face—for then I'm sure that one has never discovered the rich possibilities of "This Holy Estate." These possibilities are for "as long as ye both shall live," and have little to do with the latest in dishwashers, driers, or Pfafs!

EDITORIALS

Continued from page 2

But there is a third class described here. These are the "spiritual" (2:15). Here, again, the word is interesting. It literally means "having the nature of spirit," or "having the nature of the Spirit." It means "Spiritlike." The Holy Spirit of God is the source of the spiritual man's discernment and quality of life.

This is the state of the Christian in whom the flesh, the carnal nature, has been crucified. This is the end toward which which all Christian teaching, and exhortation should lead. God is vitally concerned not only with the redemption of natural men, but with the production of spiritual men.

There is one great New Testament description of the character of a spiritual Christian. It is a cluster of graces in which there is room for unending progress and growth, but all of which in some measure must mark the spiritual man. Paul calls them "the fruit of the Spirit." Three of them have to do with the inward dispositions of the spiritual person: love—"God's kind of love"—joy, gladness; and peace, a sense of rest and contentment. Three have to do with the outward relationships of the spiritual: longsuffering, forbearance or patience; gentleness, kindness, graciousness, goodness of heart; and goodness, being morally honorable. The last three are in relation to God's kingdom and purpose for our lives: faithfulness or dependability; meekness, humility—not weakness, but the resilience of tempered steel; and temperance, or self-control.

Want to be more spiritual? What Christian doesn't? Want to measure your growth in grace and spirituality? Then try on Paul's list for size. As sanctified Christians become more spiritual, they have more love, more joy, more peace. They are more patient, more kind, and more good. They are more dependable, more humble, and have greater self-control. Here's room for us all to grow.
THE N.Y.P.S.
PAUL SKILES, Secretary

Listed below is the final report of the American Bible Society. Our congratulations go to the NORTHWESTERN OHIO and OREGON PACIFIC districts for 100 per cent participation.

AMERICAN BIBLE SOCIETY REPORT
as of May 22, 1961

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FOREIGN MISSIONS
GEORGE COULTER, Secretary

Startling Facts
Nicaragua has over two thousand towns and villages with one and one-half million inhabitants. Ninety per cent of all people are Catholic in name, or they are Communist. A little less than 10 per cent are evangelical. Only two hundred of the villages and towns have any evangelical witness.

Progress in British Honduras
In Mount Hope, about one hour’s drive from Benque Viejo, we had a week of special meetings, and from twenty to twenty-four men and women sought the Lord. The pastor, Victor, was truly blessed and encouraged. In another village we also had wonderful services. In the evening men and women sought and found the Lord. One young man who six years ago led his wife to the Lord, had since fallen back into sin for two years, found his way back to his Saviour. Praise the Lord! It is truly wonderful what the Lord can do. We all had tears of joy in our eyes as the young man got up and testified to the wonderful answers to her prayers.

In another place along the road to Belize there is a shopkeeper who just recently got saved and has stopped selling cigarettes and beer. Another young man, about thirty-five, who had been destined for a life of crime in his church, came to our altar and accepted Christ.

My heart sings praises to our God, who is abundantly able to save and to sanctify.—MARGARET CAIRNS, British Honduras.

Graduation and Assembly
The fourth graduating class of six students went out from the halls of the Nazarene Theological Institute on the morning of graduation. The special speaker brought a message based on the alabaster box. “She hath done what she could” represented a charge to our outgoing students to give all as they take up assignments in full-time Christian service.

Four young men in this class are already in pastorates on the Korean District. The two young ladies will work in Sunday schools and wherever opportunity presents.

In March the assembly was held with 101 delegates from 27 fully organized churches, gathered to carry on the business of the meeting.

Much prayer had preceded this gathering, and the Lord’s presence was evident. This group pledged greater efforts in the “Evangelism First” drive to reach out for the lost in this quarter.—DONALD OWENS, Korea.

HOME MISSIONS
ROY SMEE, Secretary

Northwest District’s Home Mission Church of the Year
Benton City, with a population of twelve hundred and situated eleven miles west of Richland, Washington, is the home of the newest Church of the Nazarene on the Northwest District. The official organization took place on March 5 with District Superintendent Raymond C. Kratzer in charge.

Rev. Virgil Borden started the work in Benton City and served as minister until Rev. M. B. Rayborn of Downey, California, arrived to take over the pastorate in June. Services got off to a good start right after the first of the year in

JULY 12, 1961   (393) 13
a new church building which was purchased from the Pilgrim Holiness church. (The church is pictured here, along with a group of people who attend our services.) A new parsonage has also been purchased.

This propitious beginning was made possible through the efforts and vision of the City churches. Richland First, Kennewick, and Pasco formed a committee of pastors and laymen which became the sponsoring group. They furnished much of the finances and inspiration for the project. This interest and support, under the guidance of the Holy Spirit, augurs well for the future of the Benton City Church of the Nazarene.

**Canal Zone News**

**Pacific Side**

Rev. Milton Harrington and family arrived in the Canal Zone last January to pastor our church in Ancon, replacing Rev. Fred Agee, who had returned home because of ill health. Recent news from Ancon has been interesting and inspiring, as these excerpts from Brother Harrington's letters prove:

"Time is going by so rapidly for us here. Nearly every week a new experience arises to keep life from being monotonous. I am starting to teach one evening a week at the Manna Bible Institute in Panama City. A group of independent colored churches, among them the Nazarene Christian churches, are associated in an Evangelical Council and they sponsor this Institute. The dean called and asked me if I would teach 'Theology' and 'Ministerial Preparation.' It seems to me that this is a compliment to our theological position, and I certainly plan to be faithful in teaching the Wesleyan truth.

"I had the privilege Sunday afternoon of visiting in a Spanish Catholic home in Panama City where sorrow has recently visited in the death of an only child, a six-year-old boy. One of our Panamanian families lives next door and made the contact. I was very warmly received and had the privilege of talking to them about confession of sin directly to the Father God through Jesus Christ. The priest did not visit the home during this time of sorrow. The interesting thing is that they knew I would come Sunday afternoon and they invited their relatives and neighbors until the home was filled to capacity with people, and they stood around outside listening through the windows. Upon my leaving, the father told me that his home was open to me any time I could come. One of the others present in the home told us the priest that very morning had launched into a tirade on Protestants during his sermon at mass.

"We appreciate the privilege and recognize the responsibility of representing the church in this needy field."

From another letter: "We closed our church year on April 30 and have been busy holding the annual meetings and elections. Reports at the annual meeting on May 10 revealed that we have a gain in both Sunday school average and church membership over the previous year. Much of the credit for this should go to Brother Agee."

Then, on June 12: "We have experienced our first real jolt of having people return to the States. Last week eighteen people left our church and it was noticed on the Sunday services. There seems to be a spirit of faith among the remaining ones that the Lord is going to help us build back, so we are not discouraged. . . . We have added sixty-two new Nazarene families to our chapel and now we are in the process of putting Bibles throughout the pews. We also have a public-address system ordered, which should arrive within the next week or two, and it will be a lasting blessing to our services. With our chapel being open, the noise of the busy street is terrific."

**Atlantic Side**

Rev. James H. Jones, who pastors our church at Margarita, has been in charge of the work on the Atlantic side of the Canal Zone area for some years. He and his family are making a wonderful contribution and are ably representing the Church of the Nazarene there.

Brother Jones writes: "We know your hearts would be broken as ours if you could see how so many of our young men in military service are making havoc with their lives. We have seen some praying through, but the harvest is so white and there are so few caring enough to really pray.

"Living here at the 'crossroads of the world,' we are always meeting new people. Words cannot convey our overwhelming sense of need for wisdom and grace in dealing with souls. So many of them we meet for just a brief time. May the Lord bless and strengthen all of you who strive with us in interest and prayer."

He starts his most recent letter with: "Greetings in His name! It is a joy to report progress in spite of sin, sand flies, battle maneuvers, and summer slump. Any pastor who can see twice the number of his membership in prayer meeting while several of his folk are away should be encouraged."

Rev. Fletcher Spruce conducted the spring revival meeting at the Margarita church. There were several good altar services and new people were reached. On the last Sunday they broke their Sunday school attendance record.

**THE BIBLE LESSON**

**TOPIC FOR JULY 16**

**Matthew: Leaving All to Follow Jesus**


**GOLDEN TEXT:** He left all, rose up, and followed him (Luke 5:28).

The sun got up naturally. The town awoke gradually. Over at Matthew's house breakfast was prepared slowly. Nothing was running loose in the streets nor streaking through the sky to indicate that this day would be anything but normal. The people had ceased to wish for its soon passing, for tomorrow its twin would be born.

Get up, go to work, go to bed, get up, go to work . . . and so Matthew went to work. Is there anything more boring than collecting taxes from unwilling, unsmiling, and unhappy people? "No! Emphatically no! And again, No!" Matthew would declare. Even so, day after day the collector went to the receipt of customs, sat down, opened up, and dished out the assessments.

Some people count sheep to sleep, Matthew counted people—a special kind of people—customers. And into the pocket of each he reached. Always he took something from them. Once in a while a strange question bothered him: What have I given to my customers? From the looks of things, nothing but headaches. Quick with a counter was he. What have my customers given me? Sharp looks. Cold shoulders. Unwanted words. Then he would argue that the scales
balanced and all was well. But more and more as time wore on, he disbelieved his own mental manipulations. "At the receipt of customs"—a life of receiving. Almost against his will he longed to change positions and sit at the gate of giving. The day that started naturally, gradually, and slowly, was limping to a halt when a Customer stepped to the window. He owed no taxes. One look at Him and Matthew knew that no customer ever stood as He stood, nor looked as He looked, nor spoke as He spoke. Suddenly and unequivocally Matthew became the customer. The change startled him momentarily. Then it became deeply satisfying. Said the Man at the window, "Follow me."

Matthew "left all, rose up, and followed him."

Talk about a fellow closing shop, he did! Talk about a decision that makes a difference, he made it! Talk about a fellow happy with his decision, he was!—he held a "great feast" in his house and a "great company" was present. Somewhat like a presidential breakfast. And he told them all of his great decision. Happy, man, happy!

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.

**DISTRICT ACTIVITIES**

**Michigan District**

The Michigan District Sunday school convention was held at Lansing First Church on Saturday, June 8, with Rev. Myron C. Morford, chairman of the church school board, presiding. Spencer Jakeway, minister of music in the host church, was the efficient music director for the convention. Rev. Lowell Malliett, pastor of the Lansing Kendon Drive Church, gave the devotions. Mr. William C. Damon, lay member of the district church school board and secretary of our district "Honor Teacher" program, gave an excellent presentation of this special emphasis.

The zone chairmen introduced the superintendents from the respective zones with a presentation of local high lights and personal testimonies. Several of the schools were "Honor" schools and a few were "Special Honor." Dr. B. G. Wiggins of Seymour, chairman of the Southwest Indiana District Church School Board, challenged us with "Do's and Don'ts" in successful Sunday school endeavor.

Mrs. Marguerite Payette, district Caravan director, spoke concerning the district program and gave details of the district "Caravan Roundup" to be held at Indianapolis, August 23 and 26. The chairman presented Mrs. Harriet Miller, reader of Canada and Atlantic grader in the Junior High Department at Midland First Church, as the "district teacher of the year." A lovely corsage was presented to Mrs. Miller.

Again the choir stirred our hearts with the presentation of "Five Rules to Follow in the Building of Sunday Schools." Special music enjoyed during the day was a violin solo by Mrs. Margaret Cunningham, and by Spencer Jakeway, and a duet by Virginia Morford and Spencer Jakeway.

We appreciated the hospitality of the host pastor, Rev. Harry T. Stanley, and the fine folk at Lancing First Church—Rev. A. Muyar, secretary of church school board.

**Kansas City District**

We are now in the closing weeks of our superintendency, and I feel that God is blessing us. Recently, at the suggestion of our district young people's and church school leaders, Mrs. Aycock and I held a series of six rallies, advertised as "The Last District Camp Meetings." For twenty-five years we have had a district "Caravan Roundup" to close the year. Again, with great satisfaction, we reflect on the enthusiasm and the participation in our last "Caravan Roundup".

God gave us good crowds and seventy-five seers.

We have given more than five hundred at our altars since our assembly. We have enjoyed over nineteen years on the district, but look forward to our release in August. Physically we are getting along fine, and spiritually we have only one plan—"going on with God."

Mrs. Aycock and I have a number of meetings slated after our assembly closes on August 31—JARRETT AYCOCK, District Superintendent.

**Canada Atlantic District**

The eighteenth annual district convention of the Canada Atlantic N.Y.P.S. was held on May 22 in the New Moncton First Church, New Brunswick, with the district president, Rev. Owen E. Underwood, being unananimously re-elected. Rev. Robert R. Woods brought two inspirational messages.

District Superintendent Bruce Taylor held an induction service for the new officers, which included (beside the president): Rev. W. R. Brooks, vice-president; Mrs. Robert Smith, secretary; Fred Meyers, treasurer; Rev. Philip Chatto, Junior Fellowship director; Rev. Gerald Hull, Teen Fellowship director; David Kay, Young Adult Fellowship director; Bob Smith and Carol Embree, youth representatives; and Kenneth Hardy and Helen Barnes, young adult representatives.

Reports from all societies revealed a total membership of 470, an increase of over 15 per cent over the N.Y.P.S. and Junior Society membership reported last year. This group raised about $2,000, with more than $100 contributed to the Canadian Bible Society, and almost $100 raised for the radio broadcasts in Newfoundland, where past president, Rev. Verbal E. Williams, is pioneering our Nazarene work.

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A spirit of unity and cooperation prevails on the district, solid gains are being made, and optimism prevails.

—R. R. CHASE, Reporter.

**Alabama District**

**N.Y.P.S. Convention**

It was "standing room only" at Birmingham First Church on June 9 when young people from all over the Alabama District gathered for a full day of inspiration and blessing.

High lights of the day were (1) the re-election of Rev. Norman V. Rickey as district president with a nearly unanimous vote; (2) a five-voice tenor quartet under the direction of Steven Oliver and Renda Ray Brunehoe, with a number of inspiring arrangements; and (3) the evening evangelistic service, with Rev. George Scott, pastor of Grace Church, Nashville, Tennessee, as convention speaker, climaxing with some thirty young people seeking God's will at the altar of prayer.

The day will be long remembered by our Alabama youth. We are on the march for God and holiness, with one supreme goal in life—to be altogether "His."—R. R. CHASE, Reporter.

**Philadelphia District**

Assembly

The fourth annual assembly of the Philadelphia District convened at West Chester, Pennsylvania, on Tuesday evening, May 9, with Dr. D. I. Vanderpool bringing a stirring call to the church to be about our Father's business.

Rev. William C. Allhouse was re-elected as district superintendent for a three-year term by an overwhelming vote of confidence.

The love and loyalty of the assembly were expressed in a love offering. Superintendent Allhouse directed attention to four years of united effort and victorious achievement since this district became a distinct organization. During this period five churches have been organized, fifteen church buildings have been erected or purchased, and a number of churches have been completely renovated or redecorated. Eleven parsonages have been built or purchased and new properties have been purchased for further expansion. As a result, Nazarenes in this area are worshipping in better churches and enjoying better facilities than ever before. Our pastors are living in nicer homes and are receiving more adequate salaries than at any time in the past.

Total monies paid out by the churches through all channels has been $69,309, representing an increase of $11,520 over the previous year. A slight increase in membership was reported.

Rev. Don R. Hoffman and his folk at West Chester were gracious and competent hosts.

General Superintendent Vanderpool was blessedly used of the Lord to strengthen and inspire us. A beautiful spirit of unity and cooperation marked all the business of the assembly.

The assembly concluded Thursday evening with the ordination service, when Karl W. Retter received his elder's orders.—CARL F. GLEASON, Reporter.
THE LOCAL CHURCHES

Clarksdale, Michigan—The Elmdale Church recently enjoyed a week of revival with Rev. E. M. Barrows as the evangelist. His Spirit-filled life and God-anointed messages brought wonderful victory to our church, and he was greatly used by the Lord. New people were saved and sanctified. The Jubilee Quartet and Rev. Orville Willison conducted a special musical program. Our church is definitely moving ahead for God.—E. L. SPKOW, Pastor.

Zanesville, Ohio—The efforts of the people of Northside Church to see true spiritual renewal and outreach were rewarded during their recent meeting with Evangelist Daniel Woodward. Over 75 percent of the people were extended an invitation to the congregation, and as a result of much prayer, fasting, and service under the Spirit-filled ministry of Brother Woodward, seventy persons found spiritual deliverance. We greatly appreciate the ministry of our evangelist as God opened His Word clearly to us in each service. The revival spirit continues in the regular services, with each Sunday evening being in reality a Sunday evening with Jesus.—H. E. WEDDING BELLS

July 16—"Certainty in Christ," by William Greathouse, pastor of the Missionary Baptist Church, Tate, Mississippi.

July 20—"Faith's Foundation," by Oreille W. Jenkins, pastor of the Bethel Baptist Church, Tate.


THE DEATH OF REV. J. W. CHAMBERS

By J. W. Chambers, retired Nazarene elder, of Fairfax, Alabama, died May 13 at the age of seventy-five. He was a charter member of the church in Alabama, and was among the earliest members of the Fairfax church for twenty-six years, during which time he gave the church and the community a beautiful church building. Some ten Nazarene churches in the Chattanooga Valley had their beginning because of his efforts. He was a native of Tennessee, and had been a resident of Fairfax for thirty-two years. He was a man given to his church, and was revered and sung by all who knew him. He was active in the church until the two months of illness preceding his death. He is survived by his wife, Mrs. Florence Chambers; a daughter, Mrs. J. P. Hamby, of Nashville; a son, Sam, of Fairfax; and two sisters, Mrs. Ethel Kent, and Mrs. Mabel Brown. Funeral service was held in the Fairfax church, under the direction of the district superintendent, Rev. F. S. Oliver, and the pastor, Rev. Paul R. Holt. Burial was in Brentwood Memorial Gardens, Fairview, Alabama.

SPECIAL PRAYER IS REQUESTED

by a reader in Indiana for health, for his work, and for his friends; by a reader in Illinois for a friend who is blind; by a reader in Kentucky for her husband—That God may have full control in both their lives; by a reader in Texas, for health and direction for a young man—That he may be guided correctly in his work.

Announcements

RECOMMENDATIONS

Rev. Otto Willison, who for the past five years has been pastor of the Crown Heights Church in Oklahoma City, is entering the evangelistic field at the close of our assembly in September. Brother Willison is no novice in the field, having evangelized for a number of years in Oklahoma City; consequently his experience as pastor and evangelist willrender valuable service as an evangelist at this time. From September 20 he will address, 914 N.W. 46th, Oklahoma City, Oklahoma.

Dr. J. Howard Sloan, retired Nazarene elder, died April 21 at his home in East Liverpool, Ohio, following an illness of one week. He was eighty-seven years of age. He was born April 21, 1871, in Warren, Pennsylvania, a graduate of the former Pittsburgh Dental College in 1897, and took postgraduate work, when young, at Ohio State University College of Medicine. He practiced medicine at his offices in East Liverpool, where he resided for forty years. He was an elder for forty-eight years as a Nazarene district superintendent (eighteen years) on the Pittsburgh, New York, and Southeast Atlantic districts. He also pastored in East Liverpool and Akron, Ohio, and served as a trustee of Eastern Nazarene College, Toccoa, and the treasurer and a member of the General Board. He was ordained in 1912—an elder for forty-eight years. In 1919, Dr. Sloan was elected to the supervisory board, and as recently as three weeks before his death he was a member of the superintendency. Dr. Sloan was a man given to his church, and was revered and loved by all who knew him. He was active in the church until the two months of illness preceding his death. He is survived by his wife, Mrs. Florence Cheatam Sloan; a daughter, Mrs. J. P. Hamby, of Nashville; a son, Sam, of Fairfax; and two sisters, Mrs. Ethel Kent, and Mrs. Mabel Brown. Funeral service was held in the Fairfax church, under the direction of the district superintendent, Rev. F. S. Oliver, and the pastor, Rev. Paul R. Holt. Burial was in Brentwood Memorial Gardens, Fairview, Alabama.

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Northwest Oklahoma ........................... July 26 and 27
South Carolina ............................ September 13 and 14
North Carolina ............................ September 20 and 21
Kentucky ..................................... 10
Gulf Central .................... 
Southwest Oklahoma District Assembly 
Camp meeting, Oklahoma City, Oklahoma. Dr. E. G. Davis, pastor. General Superintendent Williamson. (N.F.M.S. convention, July 19; N.Y.P.S., July 19.)

EASTERN KENTUCKY, July 26 and 27, at First Church, 2nd and Bath, Ashland, Kentucky, Rev. C. Wm. Ellwanger, pastor. General Superintendent Vanderpool. (N.F.M.S. convention, July 25.)

NORTHWEST OKLAHOMA, July 26 and 27, at First Church, 624 N. 39th Street, Oklahoma City. Dr. R. D. Lakeham, pastor. General Superintendent Powers. (N.F.M.S. convention, July 24-25.)

ILLINOIS, July 26 to 28, at the district camp­ground, Route 1, between Morris and Oglesby, Illinois. Dr. E. L. Latham, pastor (75% campgrounds), General Superintendent Benner. (N.F.M.S. convention, July 24-25; S.S., July 26, mornings; N.Y.P.S., July 29.)

EAST TENNESSEE, July 27 and 28, at the Dist­­rict Center, Knoxville, Tennessee. Rev. C. D. Taylor, pastor (60% campgrounds), General Superintendent Benner. (N.F.M.S. convention, July 25; S.S., July 26.)

AKRON, August 2 and 3, at the Akron District Center, 8063 Columbus Road, N.E., Cleveland, Ohio. Send mail c/o Rev. C. D. Taylor, at the District Center, July 10, 1961. (N.Y.P.S., July 19.)

KANSAS, August 2 to 4, at the District Center, 1660 N. Plum, Hutchinson, Kansas. Rev. W. E. Bentley, pastor. General Superintendent Young. (N.F.M.S. convention, July 31 and August 1; Sunday School, August 1; N.Y.P.S., August 1.)

GULF CENTRAL, August 3 and 4, at the Chat­­tanooga Alton Park Church, 4002 Davis St., Chat­­tanooga, Tennessee, Rev. Roland Chadfield, pastor. General Superintendent Vanderpool.
of the Religious World

Convention on Missionary Medicine Announced

Oak Park, Ill. (MNS) — Officials of the Christian Medical Society here have announced that the Second International Convention on Missionary Medicine will be held December 26-29, 1961, on the Wheaton College campus at Wheaton, Illinois. Mission executives and medical personnel are invited. Speakers will include Dr. Paul S. Rees and Congressman Walter Judd.

Information about registration can be secured by writing the Christian Medical Society, 1122 Westgate, Oak Park, Illinois.

Cubans Continue to Stream into Miami

What was expected to be a short-term emergency program to aid refugees from Cuba is developing into a “long, hard job,” says a report this week from Miami, Florida. “New” refugees are thronging into the Cuban Refugee Center, where the Protestant Latin-American Emergency Committee is at work, as each plane from Havana arrives “loaded to the wings.”

For the thousands who fled to Florida last winter, says the report from Dr. Russell Stevenson, resident director of the Protestant Committee, all hope of returning to a “free” Cuba, which bolstered them so long, has now disappeared. “The abortive invasion attempt and Castro’s show of strength have taken care of that.”

The “alarming” rate of new arrivals, says his report, has resulted in mushrooming requests for food, clothing, and medical supplies from the 11 Protestant operating centers in the city. In one month 6,000 people received some counsel and material assistance. A new medical supplies from the 11 Protestant operating centers in the city. In one

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Cubans Continue to Stream into Miami

Walter Judd. Information about registration can be secured by writing the Christian Medical Society, 1122 Westgate, Oak Park, Illinois.

Could a person ever get to the place that he wants to be a Christian, have his sins forgiven and his heart cleansed, more than anything in the world, but has come to the place where he can’t have faith to believe God does the work? I was at an altar of prayer last night and have truly given my life over to God to use any way He sees best, and have fasted three days, but I can’t feel any assurance of His coming into my heart.

But the God-inspired concern you feel is profound, and you can’t take Him at His Word. Be sure your faith is not blocked by any disobedience on your part. Ask God to search for any reservation against His full will. Remember you are not seeking to overcome God’s reluctance, but to appropriate His willingness. Then, feeling or no feeling, reckon yourself dead indeed unto sin, but alive unto God through Jesus Christ our Lord (Romans 6:11). You cannot be saved, or sanctified, by faith in your- self, your emotions, your strength of will, your ability to “live it,” or anything else except the Lord Jesus Christ (Acts 26:18).

When a church raises money for the evangelist and singer before the revival begins so that finances will not interfere with the revival, is it then right for the evangelist and singer to interfere in two services of the revival to take up further offerings for each other, without any authority from the church board?

I would think this would be open to serious question. Of course, not all of the information may be given here. The offerings planned may have been unfairly small, and not at all in keeping with the capacity of the church. An offering taken before a meeting begins may not represent what the people really can and want to do. If the evangelist and singer had been informed as to what the church planned to pay, and had agreed to come for that, then there is no doubt but that they should have been satisfied with the arrangement as made.

There is a great deal to be said for the thumbail formula advocated by some in computing an evangelist’s offering: twice the amount of the pastor’s salary for the number of Sundays involved. Larger churches can and should do more; smaller ones may not be quite able to reach this—but it is claimed that such a formula will enable an evangelist to provide a home for his family, pay his traveling expenses, take care of his social security, have a two weeks’ vacation, and come out at the end of the year with a net income about on an average with the pastors with whom he has worked.
1. The new church building at Muncie, Indiana, seats 350 persons, with Sunday school accommodations for a school of 250. The property is valued at $150,000. Dedication services were conducted by Dr. D. I. Vanderpool. Rev. Nelson G. Mink is the pastor.

2. The new sanctuary at Biloxi (Mississippi) First Church was dedicated by Dr. G. B. Williamson. The building was constructed while Rev. W. E. Latham was pastor. Rev. C. B. Carleton is serving the congregation at the present time.

3. Pastors of the Muncie Zone pose for a picture with zone crusade workers, Dr. Edward Lawlor, executive secretary of the Department of Evangelism, and Mr. Paul Skiles, general N.Y.P.S. secretary. The ministers stand in front of one of the five billboards erected in the city to advertise the campaign. The crusade was held in the armory with an average attendance of approximately 1,000.

4. Oxford, Indiana, Church of the Nazarene was recently dedicated by District Superintendent Arthur C. Morgan. Rev. Ray Keith is the pastor.
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let them down!

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"Several young people were saved and are still coming. Also immediately at the close of Bible school another Sunday school class was started."—West Virginia.

"Unchurched families were reached and it has helped our Sunday school attendance tremendously."—Indiana.

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