This Is My Father’s World

Words reprinted from “Thoughts for Everyday Living” by Maltbie D. Babcock; copyright 1901 by Charles Scribner’s Sons, 1929 by Katherine T. Babcock; Used by permission.

MALTBE D. BABCOCK

1. This is my Fa-ther’s world, And to my lis-t’ning ears All
      na-ture sings, and round me rings The mu-sic of the spheres.
      morn-ing light, the lil - y white De-clare their Mak-er’s praise.
      though the wrong seems oft so strong, God is the Rul-er yet.

   2. This is my Fa-ther’s world. The birds their car-ols raise; The
      rocks and trees, of skies and seas—His hand the won-ders wrought.
      rus-tling grass I hear Him pass; He speaks to me ev-’ry-where.

   3. This is my Fa-ther’s world. Oh, let me ne’er for-get That,
      sus, who died, shall be sat-is-fied, And earth and heav’n be one.

   4. This is my Fa-ther’s world; I rest me in the thought Of
      This is my Fa-ther’s world. He shines in all that’s fair; In the
      This is my Fa-ther’s world. The bat-tle is not done; Je

Hymn of the Month
July, 1965
such a spirit no longer inspires the leaders and citizens of a nation, it is in process of decline and decay. A country grown rich in resources, smug in the awareness of its own greatness, uncertain as the rightness of its principles of government has cause to be alarmed. This condition opens the way for a false security, loss of the spirit of independence and driving enterprise with creative initiative. It contributes to economic crisis, social upheaval, moral laxity, and spiritual indifference. This paves the way for men filled with lust for power to seize the reins of government and become dictators.

To bolster this militant spirit among liberty-loving people of the world the Church of Jesus Christ must maintain its own imperative to evangelize the world. Christ, the Head of the Church, has sounded His trumpet that never calls retreat. He has proclaimed that His Church shall march triumphantly against the crumbling gates of hell. Her peril is not in the power of the enemy but in her own apathy. In clear trumpet notes let her sound out the Word of the Lord in the power of the Spirit.

In the beauty of the lilies Christ was born across the sea,
With a glory in His bosom that transfigures you and me.
As He died to make men holy, let us
die to make men free,
While God is marching on.
I will put thee in a clift of the rock, and will cover thee with my hand (Exodus 315:22).

WE ARE LIVING in perilous times. War and chaos are prevalent in almost all parts of the globe. Man, created in the image of God, has been filled with insatiable greed and envy. Hatred and animosity have engulfed the ambitions of otherwise intelligent, reasonable beings, until everyone is keenly aware of the possibility of annihilation of the entire race.

Communist leaders have made the threat that they would conquer the world and they are gaining new ground almost every day. Communist agents have infiltrated into every country for the express purpose of propagating their godless heresy. With this subtle infiltration there is also a noted military buildup in many of Russia’s satellites. Two years ago missiles and other offensive weapons were discovered on the island of Cuba which seemed aimed toward aggression on the United States. The weapons presented a threat to the entire free world, thereby causing much concern to all. Although the United States government took steps to halt the military buildup, there were other steps suggested for all by the defense department.

In the schools, drills were conducted with children scurrying home under simulated enemy attack conditions. There was an air of urgency as housewives stock up on canned foods and water. Public buildings of rigid construction that could be used as shelters were stocked with supplies of food, water, medicine, and bandages.

Families and communities were urged to build “fallout shelters,” for use in case of an enemy attack. Everywhere, people were talking about these shelters and what to do in the event of attack. Most of the people that I talked to seemed apprehensive and some even terrified.

The building of shelters became a boom and there were many reports of spacious ones being constructed. One man spent $19,000 for a home underground with all the comforts and conveniences from a garbage disposal to color TV.

For those who could not afford a $19,000 shelter, there were contractors who advertised one complete and installed for $995. A government agency supplied those interested with plans and specifications for a shelter adequate for a family.

I would like to refer to a shelter that all may enjoy, that is built to the highest specifications, and that has been tried and proved down through the ages. This is the shelter that David alluded to when he said, ”For thou hast been a shelter for me, and a strong tower from the enemy” (Psalms 61:3). This shelter was not a hastily constructed one, but as Paul related, it is that “which from the beginning of the world hath been hid in God” (Ephesians 3:9).

According to government requirements for safety, the shelter must have a shield. This shield should be of lead one-eighth of an inch thick. This is for protection against radioactive fallout which would accompany the explosion of a nuclear bomb.

The shelter under consideration here is equipped with a shield, the shield of faith. Paul urges us to take “the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked” (Ephesians 6:16). A shield is not all. We are admonished to take “the whole armour of God.” This includes a “breastplate of righteousness,” “feet shod with the preparation of the gospel of peace,” “the helmet of salvation,” and the “sword of the Spirit” (vv. 13-17). This armor is provided that we might be able to survive spiritually through the tests and trials of life. Praise God for such a shield of protection against all the attacks of the enemy of our souls!

The next requirement is that our shelter be covered. This is to protect against the initial shock of the blast should an attack occur. A covering of three feet of earth or eighteen inches of cement is considered sufficient.

My shelter is covered by the precious blood of the Son of God. Without the blood of Christ it would be impossible to have a sure covering for our sins. “But if we walk in the light, as he is in the light . . . the blood of Jesus Christ his Son cleanseth us from all sin” (1 John 1:7).

Christ died to cover and cleanse our sins so that we might be saved. “Christ died for us . . . being now justified by his blood, we shall be saved” (Romans 5:8-9). The words of the poet resound.
such a graphic picture of our covering through the Blood:

Mine iniquities so vast
Have been blotted out at last.
My sins are all covered by the Blood.

A third and very important item to consider in such a shelter is food and water. One must have these to sustain life. Realizing that we might be confined in such a place for long periods of time, the Defense Department suggested a shelter well stocked with canned and nonperishable foods plus an adequate supply of canned or bottled water.

There is food and water to spare in my shelter. Jesus tells us in John 4 that He offers a water that will be a “well of water springing up into everlasting life” (v. 14). He also invites all by saying, “If any man thirst, let him come unto me, and drink” (John 7:37). As for food, we have the Word of God whereon we can feast. Its pages are filled with food for our souls. We have food and water of which the enemy cannot partake, but which will sustain us through all the battles of life.

In most fallout shelters, means of communication would be cut off. Telephones, radios, and television would be of little or no use under the fire of the enemy.

My shelter has many advantages over those made by men, and communications is one. No matter how fierce an attack the enemy launches, the communications are never cut off. “For the eyes of the Lord are over the righteous, and his ears are always open.” (I Peter 3:12). It is impossible for the enemy to cut off our direct line to the throne. In the event of a bombing delivery would be halted; but the eyes of the Lord are never closed and His ears are always open.

Another advantage of my shelter is that of freedom. In a conventional shelter the confinement would be more than some could bear. After a few days the overcrowded conditions, the insufficient ventilation, and constant concern of conditions on the outside would take its toll on nearly everyone. Several families would be compelled to share living quarters hardly large enough for one small family. Under such circumstances as these, even the most composed would become irritable and edgy.

My shelter offers a freedom that only Christ can bring. “If the Son therefore shall make you free, ye shall be free indeed” (John 8:36). It’s a glorious feeling to be assured that you are free from sin and its condemnation.

My fallout shelter does not have a price tag of $19,000 or even $995. This shelter is free to you and me—the price has been paid. You and I are recipients of this shelter as a gift from God. The shelter was bought at tremendous cost. John 3:16 sums up the cost and the reason for the gift: “For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.”

My shelter will withstand the storms and battle of life—will yours?
TRUTH is no respecter of persons, but puts every man into the same set of balances to be weighed. The validity of truth is never confirmed or denied by man's acceptance or rejection of it. Truth can never be bent or twisted or fashioned to one's desires, else it ceases to be truth.

Truth is exacting and demanding; it is searching and revealing; it is disturbing and disquieting. As the inspired writer said, it “is quick, and powerful, and sharper than any two-edged sword . . . and is a discerner of the thoughts and intents of the heart” (Hebrews 4:12).

When truth comes to a man, he is free to make one of two responses. Either he accepts the truth and its sometimes revolutionary demands, bringing his life into conformity with them, or he rejects the truth and proceeds to build his inner fortifications against it. Moreover, the construction of such defenses is most inevitable if the rebel to truth is to secure any measure of inner peace for himself whatever.

Sometimes the rejection of truth involves the rejection of the bearer of truth, as in the case of Stephen, upon whom the religious men of his day gnashed with their teeth and rained a hail of stones. Sometimes the defense mechanism merely calls for a silencing of truth's proclaimer, as in the case of the prophet Jeremiah, to whom men appealed: “Ah, sword of the Lord! How long till you are quiet? Put yourself into your scabbard, rest and be still!” (Jeremiah 47:6, RSV). But in all such cases, and most important, the soul's defenses are raised against Him who is the Truth and also the Life.

But sooner would the Niagara be stopped than truth's proclamation. In Jeremiah's case, the message of God was as fire in his bones (20:9); and the prophet responds to the demand for silence: “How can it [the sword of the Lord] be quiet, seeing the Lord hath given it a charge?” (47:7) God requires its proclamation; the prophet's integrity demands it, and the people's salvation depends upon it.

That's the reason for Paul's strong admonition to Timothy: “I charge thee therefore before God . . . preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine. For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables. But watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry” (II Timothy 4:1-5).

Happy any people when truth is not silenced, when the bearer of truth is not stilled! For the truth that demands and reveals and disturbs is also the truth that saves from hell, that sets free from sin, that procures eternal life. And the proclamation of such truth, while disquieting to the rebel, is actually merciful and redemptive, if obeyed.

In this light, may God give us a love for truth! From truth we have nought to fear but its rejection. May our hearts, therefore, be inclined to obedience, that, walking in the light of truth, we may have continued fellowship with the Lord and the further glorious knowledge that the blood of our Saviour, Jesus Christ, keeps us clean from the stain of all sin.

I Knelt in Prayer

I knelt in prayer and sought the Lord;
I knelt in prayer and read His Word. . . .
I knelt in prayer, subdued and meek
My Lord and Saviour there to seek.

By MARIAN L. KNORR

He touched my heart, made me rejoice;
He spoke with quiet, tender voice. . . .
He spoke, and I lost every fear
Because I knew my Lord was near.

I stood up tall, and I was free;
My burdens all had gone from me. . . .
For Jesus came and met me there
When I knelt down in earnest prayer.

JUNE 30, 1965 • (397) 5
What Price Our Freedom!

By C. NEIL STRAIT
Pastor, Carmi, Illinois

THE APOSTLE PAUL in his Philippian letter relates the story of Christ's humiliation through the Incarnation: "... being in the form of God, thought it not robbery to be equal with God: but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross" (Philippians 2:6-8).

We are confronted here with the Son of God, Creator and Possessor of all things, who lays all aside to redeem fallen man. He who was the world's richest becomes the world's poorest. He whose birth a great palace should have witnessed was born in a stable. He whose life could have been many things elected servanthood. And all of this—for us!

He became Servant that we might be free! He died that we might live! "Jesus left heaven to die in my place." Though all of earth's riches were His, yet He "became poor to ransom my soul."

And yet the greatest mystery is not the self-emptying of the Christ, as great as that is! Rather it is the rejection that Christ faces from men for whom He died. When such majesty and power were laid aside for us, how can we decline His call upon our lives? When He laid aside so much for us, why do we find it hard to lay aside insignificant things for Him? When He emptied himself for us, why can we not abandon ourselves to Him?

R. E. O. White says: "At Bethlehem they turned Him from the inn; in Galilee He sometimes had not where to lay His head; in Samaria the villages refused to entertain Him; at Jerusalem His own received Him not. Even of the twelve He could ask, 'Have I been so long time with you, and yet hast thou not known me?' Still on Easter morning Mary could mistake Him for the gardener.

"This is the saddest irony of history, that He who came farthest to meet with us, stepping down from glory to walk with men their homeward journey to an evening rest, should walk unknown, unrecognized, and, far too frequently, unwelcome."

Let us look again at the Cross. Is there not something which we have overlooked?

Love so amazing, so divine,
Demands my soul, my life, my all.
home of a fine Nazarene and her junior high daughters. They had remarked to each other about the girl's unkempt appearance and her attitude of complete dejection. They breathed a prayer for God to help, not knowing what the answer might be.

This good Christian, active for her Lord in many ways, made periodic visits to one of the local hospitals. She was told of a girl who had recently attempted suicide.

Joyce called the girl's home to see if she might be of any assistance. The aunt invited her over and she walked into a well-appointed home. Upon entering the bedroom she found Marie, the same girl who had walked past their house in such dejection.

Joyce immediately engaged her in conversation, not forgetting to mention something about Jesus and His love. Next Sunday morning Joyce asked the church to pray earnestly while she worked with a girl who had finally lost all desire to live.

The relative with whom Marie lived, and from whom she had received so much abuse, couldn't care less about a teen-ager who took such a negative view of life as to attempt suicide. But Joyce held on, and soon invited Marie to her home for dinner.

Shortly after, on a Sunday morning, the pastor was introduced to a shy, self-conscious, unkempt young lady. The cruelty of sin couldn't be mistaken.

But within brief weeks, while she knelt at an altar of prayer, something dramatic happened. Marie invited Jesus into her sin-abused life. No one could doubt it. Jesus came in. Her countenance changed. She wept for joy, real joy. Each week saw new changes. Dejection and hopelessness blossomed into beauty and life.

Marie's newfound friend, Joyce, has since become her mother, and there is a home with sisters and a father. But let Joyce tell it:

"Marie is our new daughter. We call her our 'angel' that God sent to us. She has had some real heartaches in her eighteen years. But God is so good to have given her to us. We are really her first family. She is such a part of the family already that it seems she has always been our daughter."

A few weeks ago in the Sunday morning service the choir sang "He Could Have Called Ten Thousand Angels." At the close of the song Marie quietly rose to her feet and gave a touching testimony. She said:

"That was such a pretty song, and to think that Jesus died for me! He changed my life completely. I had no hope, nothing to live for. Not only did He forgive me and give me a reason to live, but now I have a home with parents who love me, and sisters, and a wonderful church. I am so thankful for Jesus."

In a recent missionary service Marie listened to the veteran missionary make a plea to our youth for a willingness to obey the Lord should He lead into special Christian service. With other young people she knelt to pray and to consecrate herself completely to God. She gave back to Him what He had already redeemed—herself. The Holy Spirit came to sanctify, to make her clean and whole. After this experience, Marie went out night after night with other young people to knock on doors, searching out new young people for Sunday school and church.

Marie's life belongs to her Lord. She is lovely and gracious and Christlike. Her whole life is so different, so dramatically different, because God could trust another Christian to bring her to Himself.

Through the Christlike spirit of Joyce, Marie for the first time in her life saw the true meaning of God's love. Then, in turn, she by faith experienced the power of Christ's forgiveness and the new challenge for living when Jesus becomes Saviour and Lord in the life.
Righteousness exalteth a nation: but sin is a reproach to any people (Proverbs 14:34).

Are We Deceiving Ourselves as a Nation?

By Sunday School Evangelist A. S. LONDON

"The gods are just, and our pleasant vices make instruments to plague us." We need to pray the prayer, "Give us men who are not to passion slaves."

It is said that "mediocrity excuses itself as the normal state of mankind." This attitude in the church will become a curse to us. It will bring on weakness, stagnation, and death.

An "at-ease-in-Zion" attitude brings tragedy to the cause of Christ. It has been said that "we have better guns than the Communists, but they say, by having clearer goals, they have one-third of the population of the world under Communistic rule."

God pity any local church or denomination when it takes the normal state of mediocrity of merely "holding their own" as their goal!

"Because God esteems us, we esteem ourselves. And we esteem others, not primarily for various secondary reasons, but because God also esteems them—and esteems them no less and no more than He esteems us. They, too, are men 'for whom Christ died.' Here is the deep ground for the equality we should find between ourselves and others—equality of others with ourselves, but also equality of ourselves with others."—John Knox.
Speaking of STATES

By OVELLA SATER MURPHY

THE ORIGIN of some of the names of our fifty states is interesting to know. Of course, Washington was named in honor of our first president. Several others were named for rulers of European countries, including Maryland, for Queen Henrietta Maria, wife of Charles I of England; Louisiana, honoring Louis XIV of France; Georgia, giving tribute to George IV of England; Virginia, honoring Queen Elizabeth I; and the Carolinas, named after the British monarch Charles I.

The Duke of York was so respected that New York state was named for him, and Delaware for Lord Delaware. Most everyone recalls that Pennsylvania recognizes its founder, William Penn.

Then there are the many states which derived their names from Indian tribes or terms. “Kansa” or “Kaw” Indians, meaning “People of the South,” became or “Kaw” Indians, meaning “People of the South.” Honored the Dakota Indians, and South Dakota allies. “Alibama” meant “thicket clearers” or from “Illini,” which meant “man.” “Ute” or “Eu-Nebraska, the “Cornhusker State,” is from “Ne-pa,” meaning “high up” tribe name meaning “near the great hill.” “Plant gatherers” and gave rise to their names from Indian tribes or terms. “Kansa” sin.

Now we have truly a tongue-twister in “Maugh-wauwame,” a word in the Delaware language meaning “great plain,” from which Wyoming evolved. Connecticut means “upon the long river,” Mississippi stands for “great waters,” and Missouri signifies “people of long canoes.” Indiana was so named because of the original meaning, “Indians live here.” Michigan is a derivative of the Indian phrase “Chippewa-Micigama.” The label Idaho is certainly similar to the Shoshone Indian word “Ee dah how,” translated “sun comes down mountain.” Minnesota is Sioux for “sky-tinted water.”

Ohio is an Indian word for “great” when applied to a river, and two Choctaw words—“Okla” meaning “red” and “Homa” for “land”—combined to form Oklahoma, “land of red people.” Arkansas came from “Agokhapah,” which means “down-stream people”—in this case, those who camped at the mouth of the Arkansas River. Arizona originated from the Papago word Arizonac, meaning “few springs” or “small springs.”

Should your residence be in Oregon, you might be interested to know it was originally spelled “Ouragon,” a name the Indians gave to a great river, presumably the Columbia.

A Latin word meaning “mountainous” accounts for the name Montana, and the French “verd mont,” green mountain, became Vermont. Some historians believe that an Italian explorer, Giovanni di Verranzano, suggested the name Rhode Island because it resembled so much the Island of Rhodes in the Mediterranean, and other scholars argue that Roger Williams named it.

If you live in California, your state name is a Spanish name for an imaginary island described in a book about an earthly paradise written by a Spanish author in A.D. 1519.

Nevada, which means “snow-clad,” was named by Spanish gold seekers as they worked among the mountains. Colorado, “red color,” was also named by Spanish explorers, then adopted by the state.

The following state titles reveal a love for homeland carried over into new states: New Hampshire honors an English shire; New Mexico recalls the land south of the border; New Jersey came from the name of an island in the English Channel.

The state of Florida was named by Ponce de Leon. The famed Spanish explorer landed on its coast on Easter Sunday and, impressed by the flowers and the festive occasion, termed the place “Flori-dia,” meaning “flowery Easter.”

I am so sorry that there are a few states I have not mentioned merely because I have no historical information concerning their names. But everyone may be included in another state—no matter where one lives. My wish is that all may be able to say with the Apostle Paul, “I have learned, in whatsoever state I am, therewith to be content” (Philippi ans 4:11).
Evangelicals and Ecumenism

"Ecumenism" is a perfectly respectable word which has been taken over by two rather different groups and used to describe their own purposes. It comes from a New Testament Greek term which means "the inhabited earth," and is in turn derived from a word meaning "to dwell." Other forms mean "family, home, household."

Two present-day religious trends, largely alien to the evangelical spirit, have preempted the term. It has been used to describe the Roman Catholic "ecumenical council," the aim of which seems to be the accommodation of the tradition of the Roman church to the modern world.

"Ecumenism" and "ecumenical" has also been used to describe the movement among some of the larger Protestant groups directed either toward organic union of denominations or at least close cooperation in presenting a united front to the world. Protestant ecumenism has largely been dominated by theological liberalism and the passion for social reform and appears to have the philosophy of unity at the lowest possible common denominator of faith.

Most evangelical reaction to this kind of ecumenical movement has rightly been negative. But evangelical reaction to the need for greater unity among those of like faith has been wholesome and positive.

Two examples of evangelical concern for Christian unity may be found in recent events. The National Holiness Association, at its Detroit convention in April, took a positive stand with regard to a federation of holiness churches. This action has already been reported in "News of the Religious World" in the Herald of Holiness.

Of interest, however, is the wording of the "Report of the Committee on Social Action" of the convention. The report states:

"We believe that the time has come when the several Wesleyan-Arminian bodies must take a new, long look at themselves in their relationship to each other. They have come of age and must face maturely the responsibility of cooperative effort for the highest good. Their continued separateness is a growing embarrassment. In the glare of increasing public interest, it is increasingly difficult to answer the question, "Why are there so many holiness denominations?"

"We, therefore, encourage all members of this association to seek ways to effect a more meaning-ful fellowship between the holiness churches of their communities and to pray for our denominational leaders as they face the challenging difficulties entailed in working out a federation of the holiness churches."

We are vitally interested in such developments, and the General Assembly in Portland last June in adopting the "Address of the Board of General Superintendents" went on record to that effect. We agree with Editor Arthur Brestel of The Voice of Evangelical Methodism: "The true evangelical has no choice but to stand in opposition to the ecumenical movement. On the other hand, also dangerous, there is a policy of denominational isolation. Isolation is not the answer to the threat of the ecumenical movement."

ANOTHER EXAMPLE of interest in Christian unity was the gathering in May of a group of twenty evangelical churchmen from almost as many denominations in a "Consultation on Christian Unity" at Glen Eyrie, Colorado, the beautiful home of the Navigators near Colorado Springs. The editor was privileged to attend as an observer for the Church of the Nazarene.

An evaluation of the meeting written by Presbyterian Journal Editor G. Aiken Taylor reveals the wide-ranging areas of discussion:

"While evangelical Christians may continue to differ according to theology and practice, in at least five separate areas of concern they may be more agreed than they heretofore have realized.

"So thought some twenty evangelical leaders from an equal number of different denominations . . . They came together as individuals and not as official representatives of their Churches. Among them were presidents of denominations, theologians, editors, Church executives. In a three-day round of discussions they talked about their differences and they explored areas of critical and common concern.

"By the end of the consultation which had been made possible by a special foundation grant, it was agreed that doors of opportunity should be opened for further discussion and possible joint action by evangelicals in five important areas: Evangelism, social action, theological dialogue, problems in higher education, and student work on college and university campuses.

"While recognizing large obstacles to agreement in matters pertaining to the internal life of their
Churches, consultation participants also noted that in the active and aggressive execution of the mission of the Church, differences seemed much less formidable.

"It was agreed:

"—That evangelical Christianity has a job to do, to revitalize its approach to modern society. Joint efforts to this end are clearly indicated.

"—That evangelicals share a common emphasis upon Jesus Christ in the proclamation of the Gospel.

"—That evangelicals could together enrich the quality and refine the character of evangelism for a more total penetration.

"—That a critical frontier of the Church is the inner city and that a joint evangelical strategy is needed to penetrate and minister to the modern concrete jungle.

"—That the evangelical missionary program offers opportunities for witnessing on a world-wide basis to the reality of evangelical brotherhood.

"—That the social concern among evangelicals is quite strong; but that a theology for such a concern needs joint development.

"—That an urgent need exists for penetrating the educational world with competent evangelical scholarship and student services to strengthen evangelical students.

"—That the failures of modern campus ministries call for a radical reexamination of all approaches to students today; and a strengthening of the best through joint strategies."


It may be admitted that there is a long way between a crack and the collapse of the walls of isolation that too long have separated evangelicals in general and holiness people in particular. But the crack is there, and no Jericho wall is impregnable to the Spirit of the living God.

Especially do we want to assure our brethren in the Free Methodist, Pilgrim Holiness, Wesleyan Methodist, and United Missionary churches of our keen interest and best wishes in their discussions of federation and actual organic union. We believe their success in these efforts will materially strengthen the holiness witness in today's world.

The "Tator" Tribe

Someone with a sense of humor has commented on the fact that in almost every group there are representatives of the "Tator" family. This rather numerous tribe has at least four members found practically everywhere.

First, there is "Die." Die Tator is the typical church boss. Like his ancestor Diotrephes in III John 9-10, he loves to "rule the roost." He knows all the answers, and is sure that his way is the only way. In the church, he identifies his plans and purposes with the sacred will of God; and if any oppose him, he writes them off as rebels against the Lord.

Second, there is "Imi." Imi Tator is the slave of the opinions of those around. She seeks the anonymity of the herd. She is never comfortable if she thinks she stands out as different in any way from those around her. Like the little chameleon, the lizard-like denizen of the desert, her chief ego-defense is to take on the protective coloring of the environment in which she happens to be.

Third, there is "Agi." Agi Tator is a born rabble-rouser. She is never content unless things are all stirred up. There aren't enough foes outside the church to satisfy her appetite for contention, so she sets one church member against another. If there isn't a fight on, she makes it. Her favorite technique is to get people to "choose up sides"—whether "for" or "against," it doesn't seem to matter much to her.

Finally, there is "Spec." Spec Tator is the fellow on the sidelines. He generally knows how it ought to be done, but he manages to be too busy or too tired (or too lazy) to do anything about it. He is a bystander, but not a standby. He may be good, but not good for anything in particular.

Now no one who reads these lines belongs to the "Tator" tribe. We see these traits easily in others, but are blind to them when they occur in us. Perhaps this also qualifies us for membership in some branch of the same family. What do you think?

My Hand in God's

Each morning when I wake to say, "I place my hand in God's today";
I know He'll walk close to my side,
My every wandering step to guide.

He leads me with the tenderest care
When paths are dark and I despair;
No need for me to understand
If I but hold fast to His hand

When at day's end I seek my rest
And realize how much I'm blessed,
My thanks pour out to Him; and then
I place my hand in God's again.

By FLORENCE SCRIPPS KELLOG

JUNE 30, 1965 • (403) 11
THE CHURCH AT WORK

MINISTERIAL BENEVOLENCE

DEAN WESSELS, Secretary

From the Files of YESTERDAY

...and TODAY

The files of the Department of Ministerial Benevolence are both interesting and inspiring. Did you know that the Department was first established by the General Assembly of 1919 and was known as the General Board of Ministerial Relief? Rev. E. J. Fleming, general church secretary, was also secretary-treasurer of the Department. In those early days, Brother Fleming wrote:

"The files of the Department of Ministerial Benevolence are both interesting and inspiring. Did you know that the Department was first established by the General Assembly of 1919 and was known as the General Board of Ministerial Relief? Rev. E. J. Fleming, general church secretary, was also secretary-treasurer of the Department. In those early days, Brother Fleming wrote:"

A little later he wrote:

"Surely the church is waking up to this cause. I have visited six assemblies and hope to visit others this fall. Everywhere I have met with a most cordial reception and had a ready attention as I have talked Ministerial Relief."

When the General Board was formed in 1923 this department was included in the organization. The Department was known as the Department of Ministerial Relief until 1940, when the name was changed to the Department of Ministerial Benevolence.

The Department files are full of heart-warming stories of sacrifice and service given by ministers in the early days of the Church of the Nazarene. Perhaps the story of Brother E. would be typical.

Brother E. was an itinerant preacher who walked from one charge to another. He carried his Bible, his hymnal, and his few belongings in a knapsack as he trudged the hills of New England preaching the gospel and starting new churches. One day while he was preaching, someone threw a firecracker in his face. The explosion injured one eye so severely that he later suffered total blindness as a result of the incident.

His district superintendent appealed to the Department of Ministerial Relief for assistance. Brother E.'s application bears these notes:

"His income is only such as the saints are moved of the Lord to help . . . he sold Bibles little bow, but I was able . . . Brother E is a noble character and is blind and helpless with no one to care for him."

But his church did care and his church did something about it. On his application is written:

Approved—$20.00 per month until funds are available for $25.00.

Signed—E. J. Fleming, Secretary-Treasurer. We trust that you will be as blessed in receiving this as we are in sending it.

Brother E. was grateful. His many letters of appreciation indicate his gratitude and his victory:

"I thank you for your interest in me. I am not able to see what I am writing, so if you can make this out you are doing better than I can. I can see but little now, but I can see well enough to read my title clear to a mansion in the skies. Bless the Lord! Thank you for the birthday card and the excellent letter. You will never know how much this Relief Fund means to me. I call it my shock absorber, as it helps me over the bumps."

All this comes from the files of yesterday (the 1920's). What of the files of TODAY?

Just as this article was being written, a letter came from a minister's widow who is on the roll and had received emergency medical assistance:

"I cannot express in words how much this Relief Fund means to me. I call it my shock absorber, as it helps me over the bumps."

Church of the Nazarene as it encircles the globe. Thanks for the subscriptions to the "Herald of Holiness" and "Other Sheep."

Last year's files reveal 659 ministers and widows on the regular assistance roll. Many more have received emergency medical and funeral assistance grants.

Their church still cares and with every check mailed goes the wish that those who receive will be as blessed as those who give.

DISTRICT ACTIVITIES

Telegram

Riverside, California—The Fifty-ninth annual assembly of the Southern California District convening in Riverside Civic Auditorium experienced Pentecostal blessing as General Superintendent G. B. Williamson ministered on the office work of the Holy Spirit. District sending our beloved district superintendent and wife, Dr. and Mrs. N. A. Hull, on trip around the world. Beautiful spirit of blessing, unity, and progress prevailed.—G. A. Rushford, Reporter.

Los Angeles District Assembly

The fifteenth annual assembly of the Los Angeles District met in Pasadena First Church, May 26 to 28, in an outstanding display of progress, spiritual gladness, and power, with General Superintendent V. H. Lewis presiding.

Dr. L. Guy Nees, district superintendent, received an extended, unanimous vote for four years. He is loved and respected by Los Angeles Nazarenes, and continues to give excellent leadership in the Los Angeles tradition.

Spiritual fellowship and heavenly blessing combined to make a proper atmosphere for each service. The home mission rally, attended by nine hundred Nazarenes, was considered the best in the history of the area. The ordination service witnessed Harry C. Early, James Goss, and Larry E. Walker receiving elder's orders.

Douglas Brown received recognition of elder's orders.

Dr. V. H. Lewis, with a display of leadership at its best, challenged us with biblical concepts of the Church.

Reports spoke of progress: total church membership, 9,872; Sunday school average, 11,191, with total enrollment of 16,833, a gain of 2,051. Total paid for all purposes, $2,056,478. Elected to the district advisory board: elders—J. W. Ellis, George Taylorson, F. Howard Beeson; laymen—J. Wesley Miers, Paul Little,
Dick Willis, who are projecting a dynamic, cooperative program in conjunction with all district leadership for the coming year. Dr. Nees and Dr. Arey Challenge us to be united in our efforts to preach Christ to the millions about us.—James Ingalls, Reporter.

Abilene District Assembly

The fifty-seventh district assembly was held in First Church, Lubbock, Texas, May 12 and 13, with Dr. George Coualer as the presiding general superintendent. He delivered himself to the hearts of all with his inimitable wit and messages which both inspired and challenged his audience.

The highlight of the assembly was the report of Rev. R. W. Hurn, district superintendent, indicating: The one hundredth church has been organized, several new records set in various areas, with total giving increased by $71,000, reaching an all-time high of $505,262, in 1965. Membership has grown from four churches in six years; and giving to the general church, including specials, $87,942, making Abilene a “9 percent” district.

Membership reached an all-time high of 6,244, including 434 new Nazarenes. Sunday school enrollment passed the ten-thousand mark, with an increase of 577, and property evaluation exceeded the four-million-dollar mark for the first time. Also, 36 churches achieved “10 percent” status, with 21 churches on the Evangelistic Honor Roll. Floydada church, with Pastor Roy G. Archer, and White Settlement Church, with Pastor W. O. Douglas, won the “Small Church Achievement” award.

The advisory board was increased to six members, with the following elected: elders, W. M. Dorough, Wayne Gash, D. M. Duke, laymen, King Bingham, Lee Burgner, and Chesley Lewis.

In the ordination service four men received elder’s orders: Clifton O. Woolridge, Roy G. Archer, Martin Arni, and William A. Morris.—Cornie Grimes, Reporter.

New Church Organizations Reported


The Local Churches

Evangelists Jarrette and Dell Aycock report: “God has graciously blessed our efforts in revival meetings during the winter and spring of ‘65, and we give Him praise. Our meetings have ranged from Seattle, Washington, to Baltimore, Maryland; a total of thirteen meetings with over twelve hundred seekers, and more than one hundred joining the church, of which about one hundred were by profession of faith—brand new Nazarenes. We have given six churches a call to return. Also, we were given a call to be one of the workers at the Kansas City District camp—a camp we started over twenty years ago.

The Bible Lesson

By Brian L. Farmer

Topic for July 4: The Foundation of Christian Growth

Scripture: 1 Corinthians 3: 11 Corinthians 5:11-20 (Printed: 1 Corinthians 3:11-17; 11 Corinthians 5:14-17)

Golden Text: Other foundation can no man lay than that is laid, which is Jesus Christ (1 Corinthians 3:11).

One lady who had tried this, that, and the next Christian denomination finally became a Roman Catholic. She told how for years she had sought to have a faith, but she was now resigned to a faith that should have her.

She did the wrong thing for the right reason.

We are unable to embrace the faith unless, first, we allow the faith to embrace us. Most people who are troubled by the religion of Jesus, finding it impossibly simple, reject it for so simple because they are not Christians. They have never been made Christians by the power of God in regeneration.

To live, you must first be born: to live, you must first be a Christian. Jesus said to Nicodemus that a man must be “born again,” before he can “see the kingdom of God.” And viewing the same experience from another angle, Paul thought of those who had been so born into the family of God as “new creatures in Christ Jesus.” Christian life and progress might be likened to swimming. You can’t swim into the pool, but you can swim, or at least learn to swim, when you have taken the plunge.

In the next several weeks, a great deal is to be said in our lessons about Christian growth. Part of our concern, however, must be to present our concern to be sure we are Christians, that we have spiritual life, and that the elements of Christian growth are within us. The people of Corinth, referred to in I Corinthians, chapter 3, obviously had many problems, but they also had the essential prerequisite of Christian growth; they were in reality “babes in Christ.”

How does one experience this fundamental change in the Christian life?

1. It begins with a desire to be a Christian. This is the work of the Holy Spirit in the person’s heart.

2. The person repents of his sin. True repentance is more than almost being liked to the experience of the alcoholic who “hits rock bottom” and from then on has hope of a cure. He is heart-sorry for his sin and is eager to turn away from it with all the determination he can muster, so help him God.

3. Faith arises. As he prays, he is able to trust God to forgive him for the past and to enable him to live differently from the future.

Incredible though it may seem, the miracle happens. That person rises from his knees a child of God—and he knows it.

And, in fact, the saints are the sinners who have a beginning such as this and then keep trying.

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

Deaths

Rev. Lloyd C. Provance

Lloyd C. Provance died suddenly at the church parsonage in Follansbee, West Virginia, on March 17, 1965, five minutes before the evening service on Sunday, March 14. He had served the Follansbee congregation as pastor for eleven years. Prior pastorates were in Parkersburg, New Martinsville, and Martins­ton, West Virginia. He had been a member of the Church of the Nazarene since 1946. He is survived by his widow, Ireta Fouty Provance; a son, Merlin E., pastor of Charleston Southeast Church; and a daughter, Mrs. Esther Rae Fowler, also of Charles­ton. A memorial service was conducted in Follans­bee on March 16 by Rev. John W. May of Weirton, assisted by Rev. Ira Fowler of Newell. Funeral service was conducted in Southside Church, Parkers­burg, on March 17, by Dr. H. H. Hendershot, super­intendent of the Ohio Region. District burial was in the Lukeb Cemetery near Parkers­burg.

Rev. Lillie A. Ling

Mrs. Lillie A. Ling, a member of the church, died in Detroit, Michigan, on April 25, 1965. She was converted when she was attending Howard Hooe and attended Pentecostal College Institute (now E.N.C.), graduating with the class of 1913. In 1913 she was married to Charles E. Ling. They pastored in Alberta, Canada; several churches in Michigan and Florida, starting churches in Detroit, Muncie, and Grand Rapids. During her lifetime she was an active member of First Church, Detroit, Michigan, and was a delegate to conference. Her life was spent corresponding with and helping her many missionary friends in various ways. She is survived by her husband, Charles E. Ling; Rev. Charles D. Ling of Grand Rapids; Dorothy Fox of Nashville, Tennessee; Robert Ling of Detroit; and two daughters, Mrs. Ernest (Bud) Ling, Jr., of Northville; Florence Ling of Southfield. In memory of Mrs. Ling, a memorial service was conducted by Pastor Rev. C. Raker as the evangelists.

REV. NELLIE APPLAGETTE

Nellie Applegate was born October 5, 1892, and died April 12, 1965. She was ordained an elder in the Church of the Nazarene in 1938, and was
Let this meaningful hymn enrich the music program of your church during the month of JULY

HYMN OF THE MONTH

THIS IS MY FATHER'S WORLD

Use the special arrangements found in these publications...

For ADULT CHOIR

SANCTUARY CHOIR—An SAB arrangements by Ethel T. Rogers. AN-312 ................................................................. 25c

For YOUTH CHOIR

TEEN-AGE VOICES—Includes 28 SAB selections for junior and senior high choirs ................................................... 75c

THE YOUNG CHORUS, Book 2—Includes 48 favorites suited to junior and early teen voices ....................................... 75c

Prices slightly higher outside the continental United States

Order NOW for this Special JULY Feature

NAZARENE PUBLISHING HOUSE

Pasadena KANSAS CITY Toronto

REV. BETTY WAGNER

Funeral service for Betty Wagner, Nazarene elder of the Southwest Indiana District, and pastor at Washington, Indiana, was conducted April 21, 1965, from Lamesa, Texas, in which state she was cared for by her brothers and sisters during her recent illness. Organizing ministers were Rev. Harold E. McClain, pastor at Cisco, and Rev. E. E. Kinzler, pastor at Eastland, Texas. She was an active and useful as a minister for many years, both in the field of evangelism and in the pastorate. She was radiant throughout her sufferings and triumphant in her dying, defining impressively all on the hospital staff of the reality of the Christian faith.

REV. RAYMOND IRWIN

Raymond Irwin, retired Nazarene elder of Paramour, California, died May 15 in the Veterans Hospital in Long Beach, Calif. He was born December 3, 1893, and ordained in 1913. Although retired for many years due to poor health, he had held pastorate in Peoria, Oklahoma City, Rockport, and Indianapolis, Indiana. At the time of his death he was a member of the Holleydale Church of the Nazarene in South Gate, California. He is survived by his widow, Beatrice Raymon Irwin; three daughters, Mrs. Patricia Arno, Norwalk, Mrs. Joanne Wright, Paramount, and Mrs. Carmen Davis, Arleta, California; one son, Don D. Irwin; two brothers, Glen and L. R., and three sisters, Mrs. Sylvia Rowe, Mrs. Sterling Landers, and Mrs. Olin Picou. Funeral service was conducted in the Holleydale church by the pastor, Rev. Warren Hyatt, assisted by Rev. Lloyd W. Hail, pastor at Yorba Linda. Burial was in Rose Hills Cemetery, Whittier, California.

MRS. E. G. HEARN, age fifty-nine, of Texarkana, Arkansas, died of leukemia on April 13, 1965, in a hospital in Texarkana. She was born in Pike County, Arkansas, in 1905, and was converted in the early years of her marriage to Mr. Custer Payne, who preceded her in death. They were married in Hope, Arkansas, in 1920, where they both were converted and became members of the Church of the Nazarene. She later became a member of Southside Church in Memphis, Tennessee. In 1950 she was married to E. G. Hearn of Texarkana. She was an active and faithful member of Texarkana First Church for more than twenty years, having moved to Texarkana in the early 1940's. Besides her husband, she is survived by two daughters: Mrs. H. J. Paddie, of Hope, Arkansas, and Mrs. Harry White, of Pittsburgh, Pennsylvania. She was born in Paulding County, Ohio, in 1874. She was married to Mr. C. T. Kelley, in charge. Burial was in Hope, Arkansas.

HOLLIS SIMMONS, a charter member of the Shadle Park Church of the Nazarene, Spokane, Washington, died April 4, 1965. He was a member of the board from the organization of the church and kept active until his health brought its restrictions. He left a good testimony. He is survived by his wife, Frances; a son, Rick; a daughter, Mrs. Ben (Sherry) Dover; and his mother, Mrs. O. L. Simmons. Funeral service was held in Walla Walla First Church with Rev. D. R. Peterman and Rev. Carl T. Lindblom officiating. Interment was in Mountain View Cemetery, Walla Walla. A memorial service was held in the Spokane Shadle Park Church on Sunday, April 11.

HOMER OLIN STOUT was born in Bowie, Texas, October 1, 1899, and died in Shattuck, Oklahoma, April 12, 1965. He served his county during World War I. Upon returning from the service, he was united in marriage to Effie Hogg in Higgins, Texas, on April 5, 1920. To this union were born their four daughters, who were members of the Church of the Nazarene in Higgins. He is survived by his wife; three daughters, Ethel Ripstein, Ira Darrall, and Betty Cannon; three sisters, Mrs. Dorothy Bohling, Mrs. Helen Allen, and Mrs. Emily C. Rice; and a brother, Mr. Ralph Stout. Burial service was conducted by his pastor, Rev. Bobby R. Ferguson, assisted by a former pastor, Rev. Roy B. Blacklock. Interment was in the Higgins, Texas, cemetery.

MRS. ROSA ADELINE THOMPSON, faithful member of the Church of the Nazarene in Largo, Florida, died December 9, 1964, at the age of ninety years. She was born in Paulding County, Ohio, in 1875, and died in Shattuck, Oklahoma, in 1964. She was married in Columbus, Ohio, in 1900, to the late Mr. Charles Thompson. At the time of Mrs. Thompson's death she was living with her son in Largo, and a member of the Church of the Nazarene in Largo. Funeral service was conducted by her pastor, Rev. Irwin Windofter, in charge. Interment was in the cemetery, fascinated with interment in Rochester Cemetery, Celci, Ohio.

M. JESSIE WHITE was born in East Pike Run Township, Washington County, Pennsylvania, May 29, 1897, and died March 12, 1965, in a nursing home in Monogahela, Pennsylvania. At the Bentleyville Holiness Camp, over sixty years ago, she was converted and a few nights later sanctified. She lived a life of self-denial, giving of her time, energy, and money in the cause of missions, to help others live their sacrificial life to inspire many others. She became a charter member of the Church of the Nazarene in Calif. on November 1, 1919. In October of 1920, she served as local missionary president for thirty-seven years. She was a member of the board from the organization of the church and was also president of the Pittsburgh District F.W.M.S. for nineteen years. She is survived by a brother, Mr. Harvey White, Bethany, White County, Arkansas, and a sister, Mrs. Marguerite White, also of Bethany, White County, Arkansas.

Funeral service was held in the California church, in charge of her pastor, Rev. Thomas H. Ritchie, with interment in Highland Cemetery.

CHESTER WATSON HARPER was born in Goldsmith, Indiana, December 11, 1881, and died in Bethany, Oklahoma, April 6, 1965. He was a member of the Church of the Nazarene in Indiana, where he was united in marriage to Effie Hogg in Higgins, Texas, in 1909; also held degrees in chiropractics (D.C.), ophthalmology, and physiotherapy. Moving to Bethany in 1925, he practiced here as a chiropractor, physican, and surgeon for nearly forty years. In 1913 he was united in marriage to Laura Belle Scott. To this union were born three sons, Kenneth, Ernest, and Leon. Laura Harper was a professor in Bethany Nazarene College until her death in 1953. In 1938, Dr. Harper was united in marriage to Blanche Johnson Bohling. Converted early in life, Dr. Harper was faithful to the church, and gave much time and money to the church and foreign missions. Funeral service was held in Bethany Church of the Nazarene.

MISS K. LOUISE PIERCE was born August 9, 1876, and died April 7, 1965, in her eighty-ninth year. She had been associated with the Old People's Evangelical Church in South Providence, Rhode Island, for fifty years. She was a member of the church since her parents and a sister had been charter members. She became a member in her youth, and was a charter member of the church in the early years of that organization. First Church of the Nazarene of Providence, at the time she was married in 1898, to Dr. T. H. Pierce, by her pastor, Rev. Ross D. Griffis, with favorite hymn sung by Rev. Howard Hurst. Interment was in Shawsheen Cemetery, Beddord, Mass. Miss Pierce's life was an influence for God.

JEAN VICTORIA ROBERTS ARNOLD was born July 10, 1940, in Pilot Point, Texas, and died March 22, 1965, by accident, in Reno, Nevada. She lived her preschool years in Dallas and Pilot Point, Texas. Later in 1955, when her father was elected executive director of RMF Cottage, the family moved to Pilot Point, where she graduated from high school; later attended Baylor University, Bachelor of Science degree in Business Administration, and the University of Nevada. On May 19, 1964, she was united in marriage to the Rev. Raymon Arnold, who is the son of Mr. and Mrs. W. L. Arnold, an aunt, Mrs. Charles Luett; and three uncles, Dr. Charles Arnold, Mr. and Mrs. Charles Luett. Funeral service was conducted by Dr. A. Milton Smith and Rev. Raymond W. Hurn.

Directories

GENEALOGICAL DIRECTORIES
Office: 6401 The Paseo
Kansas City, Missouri 64131

HARVARD C. HUND
District Assembly Schedule
Michigan District
July 14 to 16
Southwest District
July 22 and 23
14 (406) • HERALD OF HOLINESS
**SHOWERS of BLESSING**

Program Schedule

July 4—"Ghosts What Ain’t," by Russel V. DeLong

July 11—"Any Things Interest Me," by Russell V. DeLong

July 18—"Three Roads: Damascus, Jericho, Jerusalem," by Russell V. DeLong

---

### Nazarene Camps

July 1 to 9, West Virginia District, at Nazarene Campgrounds, Francis Street on Route 28 (fifteen miles north of Boston), North Reading, Massachusetts. Workers: Rev. Charles Hastings Smith, Dr. W. T. Purkiser, Dr. Orville Jenkins, Ernest Taylor, Paul Hetrick, Milton Maihew, Mildred Maybury, Rev. James E. Baker, Reverend Spruce, district superintendent.


July 9 to 16, Oregon Pacific District, at the District Center, twelve miles southeast of Portland, Oregon, Willamette S.E. 82nd Avenue to Lake Road. Workers: Dr. George Coulter, Dr. W. T. Purkiser, Rev. J. C. Crabtree, Rev. James E. Kratz and family, Easterly Green and family, Mister Hughes. Dr. W. D. McGraw, district superintendent.

July 12 to 18, Maine District, on campgrounds, Richmond, Maine, on Route 24, Workers: Dr. Charles Hastings Smith, Professor and Mrs. Kenneth Mather, Rev. Roland Duplomb, and Mrs. Elmer Kilgopen. Rev. Joshua C. Wagner, district superintendent.

July 16 to 25, Central Ohio District, at Nazarene Campgrounds, 2708 Morse Road, Columbus, Ohio. Workers: Rev. Samuel Young, Dr. Orville Jenkins, Rev. C. F. Hughes, Preacher and Singer, director; Gene Clark and Treble Tone Trio, youth workers; Mrs. H. C. Litle, children's worker; Rev. W. E. Zimmerman, prayer leader. Dr. H. S. Galloway, district superintendent.

July 16 to 25, Michigan District, at Nazarene Campgrounds, 2708 Morse Road, Columbus, Ohio. Workers: Rev. Samuel Young, Dr. Orville Jenkins, Rev. C. F. Hughes, Preacher and Singer, director; Gene Clark and Treble Tone Trio, youth workers; Mrs. H. C. Litle, children's worker; Rev. W. E. Zimmerman, prayer leader. Dr. H. S. Galloway, district superintendent.


July 19 to 25, Missouri District, at Pinecrest Camp, Fredericktown, Missouri, seven miles south on Highway 99 South, Workers: Dr. Mel-Thomas Rothwell, Rev. C. B. Fugett, Singer James T. Bohi, Dr. F. D. Simpson, district superintendent.

July 20 to August 1, 1st District, at Alameda Park Assembly Camp, West Penn Street Extension, Butler, Pennsylvania. Workers: Dr. Edward Cox, Dr. Orville Jenkins, Dr. Charlie Smith, and Norma Jean Meredith, singers; Rev. Robert I. Goslaw, district superintendent.


July 26 to August 1, Florida District, at Sunwane Campgrounds, U.S. Highway 41, three miles north of White Springs. Florida. Workers: Dr. Lawrence B. Hicks, Dr. W. T. Purkiser, Professor James T. Bohi, Warner Whiting, Mrs. Mary Triisel, Dr. John L. Kin, district superintendent.

July 26 to August 1, 1st District, at District Assembly Camp, 1300 El Rancho Drive, Santa Cruz, California. Workers: Rev. Harold Daniels, Rev. Bert Daniels, Rev. Reuben Welch, Rev. Danny Steele. District superintendent: Rev. C. D. Taylor, district superintendent.


---

### District Assembly Information

**SOUTHWESTERN OHIO, July 1 to 9, at First Church, 1204 W. Second Street, Xenia, Ohio. Pastor R. V. Clay. General Superintendent Williamson. (N.W.M.S. convention, July 19-23.)**

**OREGON PACIFIC, July 7 to 9, at the District Center, 7811 S.E. Lake Road, Clackamas, Oregon. General Superintendent Coulter. (N.W.M.S. convention, July 12-13.)**

**EASTERN MICHIGAN, July 14 and 15, at First Church, 310 W. Wood, Flint, Michigan. Pastor Donald Frease. General Superintendent Lewis. N.W.M. convention, July 13.**

**SOUTHWESTERN OHIO, July 14 and 15, at the District Center, 2911 W. 29th Street, west of Marys, Ohio. Pastor O. V. Meubomw. General Superintendent Williamson. (N.W.M.S. convention, July 12-13; S.S. convention, July 13.)**

**CENTRAL OHIO, July 14 to 16, at the Nazarene Campgrounds, 2708 Morse Road, Columbus, Ohio. District Superintendent Information. General Superintendent Lewis. (N.W.M.S. convention, July 12-13.)**

**MICHIGAN, July 14 to 16, at, Indian Lake Campground, 5701 S. County Road B, Belleville, Michigan. General Superintendent Power. (N.W.M.S. convention, July 12-13.)**

**NORTHWEST OHIO, July 14, and 15, at District Center, 3375 E. Main, 3 blocks north of 29th St. Marys, Ohio. Pastor O. V. Meubomw. General Superintendent Williamson. (N.W.M.S. convention, July 12-13; S.S. convention, July 13.)**


**EASTERN KENTUCKY, July 22 and 23, at the church, 675 W. Main, Ashland, Kentucky. Pastor Lawrence B. Hicks. General Superintendent Young. (N.W.M.S. convention, July 20; N.W.M.S. convention, July 20.)**


---

**Announcements**

Mrs. Elizabeth Smalley: In memory of her husband, John Smalley, who was a long-time employee of the publishing house. (N.P.H. convention, July 5.)

---

**Special Prayer is Requested**

For a special touch from God by a Nazarene pastor in Kentucky who is taking special treatments for biological troubles. (By a reader in Kansas for special help from God in family relationships, that her family may be sanctified, and also for some unspec. requests.)

---

**Elsewhere**

Albright, J. C. 24 Pleasant St., Oak Side Trailer Park, Zepellin, Fla. 33599

Allen, Arthur L. 51 E. Main St., Yarmouth, Me. 04096


Ashby, Kenneth and Geneva. 6249 Hardegan Rd., Indianapolis, Ind.

Aycock, Jarrette and Dell. Preacher and Singer, c/o N.P.H.: Blytheville, Ark., July 11-18

Bartl, Clairene. The Nazarene Evangelists, 1197 W. Arch St., Portland, Oregon

Barton, Grant M. 301 Lincoln Ave., Bedford, Ind.

Batton, R. 304 47th St. Lubbock, Texas 79413

Benjamin, Floyd H. Evangelist and Musician, 78 E. Frambes Ave., Columbus, Ohio

Bentz, R. C. 9 N. Second St., Scottsburg, Ind.


---

**JUNE 30, 1965**

---

---

---
GEORGE WASHINGTON said: "It is impossible to rightly govern the world without God and the Bible."

It is impossible for the Church to be the goal of Christ to the fullest without—a Bible college. You and I must meet this need with a generous offering September 12, 1965. May God guide our giving.

A. LEWIS SHINGLER
Member, Board of Control

---

BETTER, Roy A. 3212 Fourth Ave., Chattanooga, Tenn. Perry, Miss. (Camp), July 1-8; Selma, Ind. (Camp), July 23-Aug. 1

Bierce, Jack. Song Evangelist, c/o NPH

BISHOP, G. Preston. 1542 Picardy Circle, Clearwater, Fla. 33576

BOH, James. Singer. 307 S. Pine, Bloomfield, N.J. 07003

BOWMAN, Russell. 319 Tiber Rd., Columbus, Ohio

Bradley, Ernest R. 20 17th St., Lowell, Mass.

BROCKMULLER, C. W. 555 Greenleaf Ave., Nampa, Idaho

BUCUR, George. 4105 N. Wheeler, Bethany, Okla.

CARTER. Clyde C. 4121 Dayton St., Sacramento, Calif.

CRANDALL, V. E. and Mrs. Indian Lake Nazarene Church, Ohio

CASTO. Clyde C. 4121 Dayton St., Sacramento, Calif.

CARMICHAEL, and Juanita. Singers and Musicians, c/o NPH: Greenwood, Ind. (Brown Co. Camp), July 1-17; Rushville, Ind. (Tent), July 16-25; Magoffin Co. Camp, July 26-Aug. 1; Davis, Florence. 1337 Hillcrest, Colorado Springs, Colo.

Davies, Ray, c/o NPH

DODGE. Donald F. 1321 Blackburn Ave., Ashland, Ky.: Salisbury, Md. (Holton Free Will Baptist Camp), July 18-26

DICKSON, W. William. Rt. 2, Box 7, Losantville, Ind.

DIXON, George and Charlotte. Evangelists and Singers, 33 42nd Ave., Patroche, N.Y.: West Badin, Me., July 1-17

DOBBINS, C. H. Yoder, Ind.

JOHNSON, John W. 1200 W. Eighth Mile Rd., Ferndale, Mich. 48020

DOUGLAS. Edwin. 1513 Loma Vista, Pasadena, Calif.


DIXON, George and Charlotte. Evangelists and Singers, 33 42nd Ave., Patroche, N.Y.: West Badin, Me., July 1-17

DOBBINS, C. H. Yoder, Ind.

JOHNSON, John W. 1200 W. Eighth Mile Rd., Ferndale, Mich. 48020

DIXON, George and Charlotte. Evangelists and Singers, 33 42nd Ave., Patroche, N.Y.: West Badin, Me., July 1-17

DOBBINS, C. H. Yoder, Ind.

JOHNSON, John W. 1200 W. Eighth Mile Rd., Ferndale, Mich. 48020

DIXON, George and Charlotte. Evangelists and Singers, 33 42nd Ave., Patroche, N.Y.: West Badin, Me., July 1-17

DOBBINS, C. H. Yoder, Ind.

JOHNSON, John W. 1200 W. Eighth Mile Rd., Ferndale, Mich. 48020

DIXON, George and Charlotte. Evangelists and Singers, 33 42nd Ave., Patroche, N.Y.: West Badin, Me., July 1-17

DOBBINS, C. H. Yoder, Ind.

JOHNSON, John W. 1200 W. Eighth Mile Rd., Ferndale, Mich. 48020

DIXON, George and Charlotte. Evangelists and Singers, 33 42nd Ave., Patroche, N.Y.: West Badin, Me., July 1-17

DOBBINS, C. H. Yoder, Ind.

JOHNSON, John W. 1200 W. Eighth Mile Rd., Ferndale, Mich. 48020

DIXON, George and Charlotte. Evangelists and Singers, 33 42nd Ave., Patroche, N.Y.: West Badin, Me., July 1-17

DOBBINS, C. H. Yoder, Ind.

JOHNSON, John W. 1200 W. Eighth Mile Rd., Ferndale, Mich. 48020

DIXON, George and Charlotte. Evangelists and Singers, 33 42nd Ave., Patroche, N.Y.: West Badin, Me., July 1-17

DOBBINS, C. H. Yoder, Ind.

JOHNSON, John W. 1200 W. Eighth Mile Rd., Ferndale, Mich. 48020

DIXON, George and Charlotte. Evangelists and Singers, 33 42nd Ave., Patroche, N.Y.: West Badin, Me., July 1-17

DOBBINS, C. H. Yoder, Ind.

JOHNSON, John W. 1200 W. Eighth Mile Rd., Ferndale, Mich. 48020

DIXON, George and Charlotte. Evangelists and Singers, 33 42nd Ave., Patroche, N.Y.: West Badin, Me., July 1-17

DOBBINS, C. H. Yoder, Ind.

JOHNSON, John W. 1200 W. Eighth Mile Rd., Ferndale, Mich. 48020

DIXON, George and Charlotte. Evangelists and Singers, 33 42nd Ave., Patroche, N.Y.: West Badin, Me., July 1-17
Steenbergen Recovery Reported
At last report, the condition of E. H. (Bob) Steenbergen, lay member of the General Board from Ashland, Kentucky, continues to improve.

Mr. Steenbergen was stricken with a heart attack while attending a building committee meeting at the parsonage of Ashland First Church on June 3. His physicians advise that a six weeks' convalescence or more will be required.

Airhart Heads Hamilton Ministers
Rev. Willard B. Airhart, pastor of the First Church of the Nazarene, Hamilton, Ontario, Canada, has been elected president of the general Hamilton Evangelical Ministers Fellowship.

West Virginia Silver Anniversary
The silver anniversary of the formation of the West Virginia District will be held Sunday, July 4, at the district center near Summersville.

General Superintendent Hugh C. Benner will be the special speaker for the 2:30 p.m. observance, expected to draw more than 2,000 delegates and visitors. The program occurs in conjunction with the district assembly and camp meeting. Organized with 3,682 members in 48 churches in 1940, the district now reports more than 9,000 members and 127 churches. Sunday school enrollment has climbed from 7,710 to nearly 21,000.

Pastor's Son Gives Commencement Address
Marvin Ingram, son of Rev. and Mrs. Ted Ingram, Hannibal, Missouri, was chosen from his class of 350 graduating high school seniors to deliver the commencement address for the class. A committee of high school teachers and students made the selection. Rev. Ted Ingram is pastor of the Hannibal Church of the Nazarene.

Skiles Speaks to Juniors, Seniors
Paul Skiles, N.Y.P.S. executive secretary, recently addressed juniors and seniors at an Illinois District youth banquet. Rev. Charles Ide and the Kingsmen Quartet, both from Olivet Nazarene College, also appeared on the program.

Six Bible Schools in Africa
The Church of the Nazarene is currently operating six Bible schools in Africa, training national leaders for the ministry. Two are located in the Republic of South Africa, at Florida for the European work, and at Capetown for the Coloured and Indian district. The other four are located in Mozambique, Malawi, the Transvaal, and Swaziland. Total enrollment runs about two hundred.

College Starts Drive to Buy Bethany Church
After gaining approval of its board of trustees, Bethany Nazarene College has launched a $450,000 fund-raising campaign to purchase the First Church of the Nazarene in Bethany, Oklahoma.

The church, which is located on the southwest corner of the college campus, will be used as the college chapel. Sunday school facilities will be turned into college classrooms. The three-story educational unit includes department auditoriums, twenty-seven large classrooms, and thirty small classrooms. The church was remodeled three years ago.

The college has been using the church facilities for chapel services for three years after it outgrew the Fine Arts auditorium for this purpose. The $450,000 selling price is one-half of the appraised value of the church. Plans are being made for the building of a new church sanctuary.

Conquest in Special Evangelistic Issue
Editor Paul Miller of Conquest, Nazarene youth magazine, reports plans for a special evangelistic issue in October designed for young people to give to their unsaved friends in a youth-to-youth witness, and for general distribution.

The issue will also feature a special invitation to attend the Church of the Nazarene during the “Ten Sunday Nights of Salvation” emphasis for the fall.

Orders will be received by the Nazarene Publishing House up to August 15. Shipment will be made about September 15. The price is 12¢ per copy, or 10c in lots of 100 or more. Special order forms have been mailed to district presidents for distribution to the local societies.

Response to VISA Program
WINONA LAKE, INDIANA (MNS)—Nearly nine hundred cards now in the files of the Free Methodist service project known as Volunteers in Service Abroad (VISA) lead its director, Douglas A. Warren, to believe that it is a “channel for hearts burning with eagerness to serve anywhere and at any cost.”

VISA is a joint project of the Missionary and Youth departments of the Free Methodist church offering places of service overseas to persons who provide their own expenses and fill specific services requested by missionaries.

Warren cites as examples of the VISA program the work of three self-supporting young men who are in Hong Kong assisting in the China Free Methodist church. A senior medical student is in Rhodesia helping a missionary doctor.

Recognizing the danger of such a program becoming a drain upon general missionary giving, applicants for VISA assignments are not permitted to campaign for financial assistance. Warren said.

Anti-Conversion Law in Israel
TEL-AVIV, ISRAEL (MNS)—A new law providing six months' imprisonment for direct attempts to convert Jewish minors has been adopted by the Parliament of Israel. Orthodox Jewish leaders have been seeking such a law for years without success.

Under the new law conversion of any minor either to or from Judaism is prohibited unless consent in writing is given by both parents, by a court, or by the surviving parent or guardian. If the child is over the age of ten, his own consent is required as well.

The law is reported to be considerably less than the Orthodox rabbis had hoped for. They had wanted a provision requiring permission of the rabbi as well as the consent of the parents.

Some observers feel that the basic provisions of the law have already been recognized in practice for some time. Since the days of British rule it has generally been the practice for children under eighteen to secure the permission of their parents to change their religion.

Since the law applies only to minors, it is viewed as not being in conflict with Article 18 of the Declaration of Human Rights adopted by the United Nations and signed by Israel.

Aucas Receive First Gospels
CAMP CLASSEN, OKLAHOMA (EP) — “A marvelous thing has happened! The Gospel of Mark has been published in the Aucan language!” With this significant statement, William Cameron Townsend, general director of Wycliffe Bible Translators, highlighted his report at the mission group's biennial conference at Davis, Oklahoma.

Townsend added that Bibles had been placed in the hands of four of the actual killers of five American missionaries martyred in Ecuador in 1956. Two attempts have been made by tribal members themselves to take the translations to downriver Aucas, and a third attempt is soon to be made.

The Gospel of Mark was translated by Wycliffe Translator Rachel Saint, sister of Nate Saint, who was one of the slain missionaries. She was assisted by Dayuma and other Aucas. Printing of the translations was accomplished in Wycliffe's new translation center in Mexico.

Delegates from the 16 countries where Wycliffe is at work are meeting in policy sessions, hearing reports from various countries and formulating plans for the rapidly growing work, which now numbers 1,600 missionaries.
Again we searched for our needs in Christ Jesus. It seemed that there is a place in the innermost citadel of the soul where no other person may enter. At this place there dwell only Jesus and you. None may see, none may hear what goes on between Jesus and you.

It is necessary at this point that we meet Jesus on His terms and accept His way of life. Thus accepting Him and His rule we become Christlike. This is the focal point of our Christian experience and the necessary foundation for our lives. No other foundation and love may we have, save Jesus only.

When we become Christlike there enter into the heart and life a sweetness and love of others, a gentleness and tenderness to our neighbors. This divine love pervades our thoughts and lives and there comes a glow in the living of a Christlike life. There is an inner radiance which shines through our acts, our thoughts, our desires—in short, our living. Surely we will live Christlike lives, but it will not be because of our efforts and striving. It will be the gentle and spontaneous living of the life that is within us—even Christ Jesus, our Lord.—Ralph E. Barton, Nazarene Layman, Santa Monica, California.

The expression "putting coals of fire on his head" has come up several times, but I have yet to hear the explanation of its origin. The expression itself does not seem to make sense.

It is a quotation, in part, from Proverbs 25:22 and Romans 12:20. The best explanation I have heard is that it means creating within an enemy a burning sense of shame by returning good for the evil he has done.

Dr. H. Orton Wiley used to tell a whimsical story about a woman who complained that she had tried it and it didn’t work. When asked what she had done, she replied, "Well, I didn’t have any coals of fire, so I just used hot water!"

The context, of course, shows that God rewards those who return good for evil, and the response of Christian love has the tendency to soften and change the other person.

Is it right to pay your tithes and not pay your honest debts? How do Romans 12:17; II Corinthians 8:21; and I Timothy 5:8 affect these actions?

I Timothy 5:8 reads, "But if any provide not honest in the sight of all men." II Corinthians 8:21 is, "Providing for honest things, not only in the sight of the Lord, but also in the sight of men." I Timothy 5:8 reads, "But if any provide not for his own house, he hath denied the faith, and is worse than an infidel."

Of course, tithing is an act of faith. It is the faith that God and the tither can make the nine-tenths go farther than the person alone could make the ten-tenths go.

There is no guarantee that the nine-tenths will be enough to satisfy all the wants. I have never known of a case where it was not sufficient to meet all the needs. There is a difference. If anyone has worked himself into a corner where he does not seem to be able both to tithe and pay his honest debts, I would recommend that he seek qualified help in rearranging his financial affairs and scale his living down to a place where he can take care of all the legitimate demands upon his income.

Is it wrong for a Christian to buy stock in a company?

Of course, tithing is an act of faith. It will be the nine-tenths will be enough to satisfy all the wants. I have never known of a case where it was not sufficient to meet all the needs. There is a difference.

If anyone has worked himself into a corner where he does not seem to be able both to tithe and pay his honest debts, I would recommend that he seek qualified help in rearranging his financial affairs and scale his living down to a place where he can take care of all the legitimate demands upon his income.

Is it wrong for a Christian to buy stock in a company?

It depends on the company. Common stock is part ownership of the company which issues the stock. If the business of the company is legitimate, there is no reason a Christian should not own part of it if he can afford the investment.

I would regard it as wrong to buy or hold stock in a concern whose business was the processing of tobacco or the manufacture of alcoholic beverages, to give an example of a kind of business which would not be legitimate for a Christian.

I would also take a dim view of buying stock for speculation—that is, to make a profit out of the fluctuations in the prices of stock rather than from the earnings of the business. An investor contributes to the business and makes a legitimate profit. A speculator can come very close to being nothing more than a gambler.
Our national roots are deeply embedded in religious soil. History shows how in colonial days, through the Revolutionary period, in basic government documents and ceremonies, in our national songs, in the founding of early educational institutions, God was given paramount consideration.

Today—unrest, divorce, crime, graft, immorality are all evidence of the mass move away from the fundamental principles of the “faith of our fathers.”

In this timely book, Dr. Taylor emphasizes that only as God-fearing citizens maintain a distinctive religious accent in the life of America can we ever hope to avoid taking the wrong road. “Christians must stand up to be counted on the Lord’s side, be bold in their testimony, and resolutely declare that they will allow no other gods to come before the true and living God.”

32 pages with an attractive, full-color paper cover. Illustrated.