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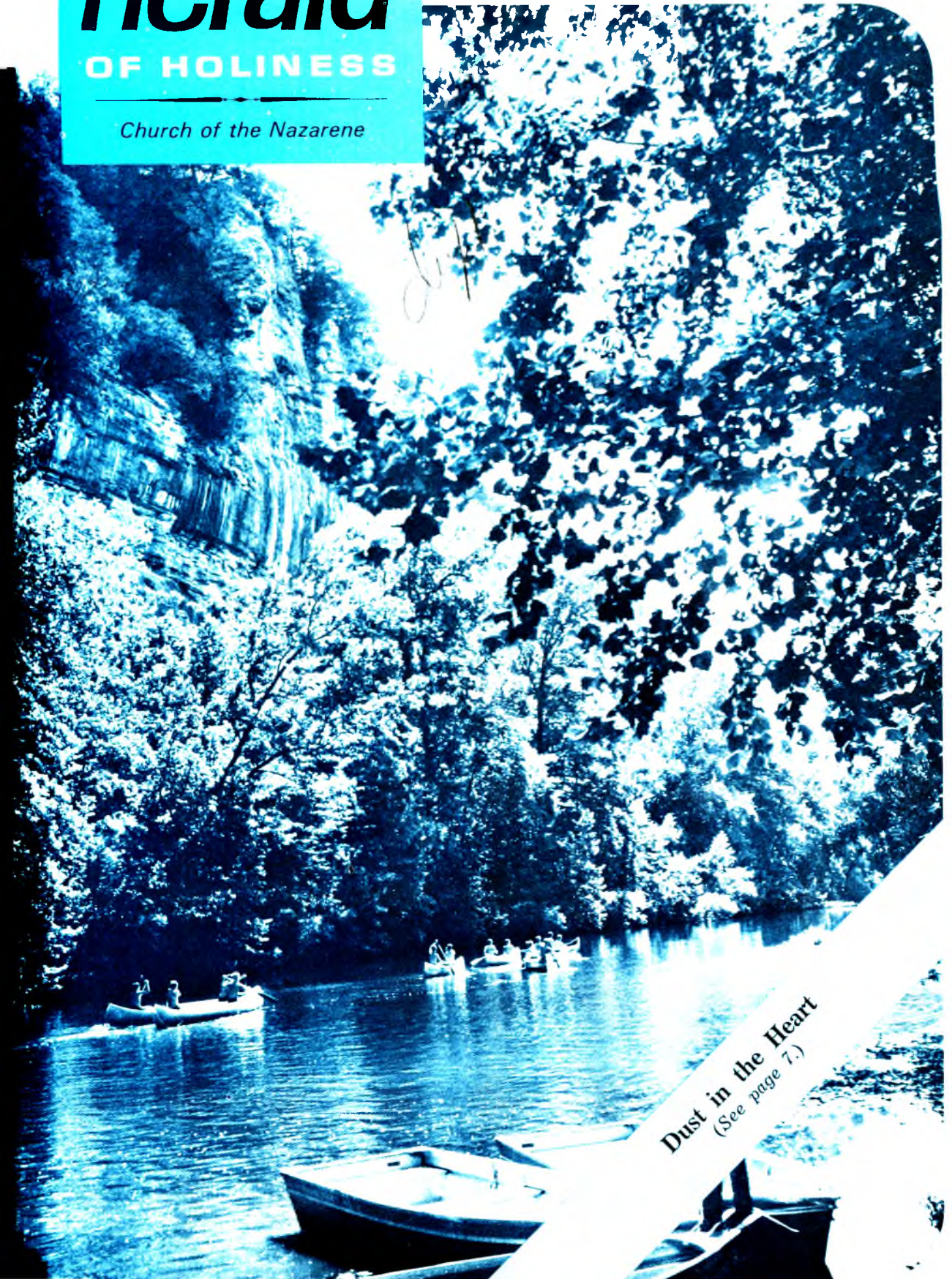
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# *herald*

OF HOLINESS

*Church of the Nazarene*



**Dust in the Heart**  
(See page 7.)



*General Superintendent Young*

# *The Seeing Eye*

There is a charming story in the Old Testament about Elisha, the prophet of God. Several times he had saved the king of Israel from the military schemes of the king of Syria by alerting him to the enemy's strategy. Finally, the Syrian leader traced his confusion to the man of God and decided to eliminate him. He sent an army on an all-night forced march as they surrounded Dothan, where Elisha was to be found. Dismay filled the mind of the prophet's young servant when he saw the enemy hosts early in the morning. He cried out, "Alas, my master! how shall we do?" Elisha's rejoinder was, "Fear not: for they that be with us are more than they that be with them" (II Kings 6:16). Then the prophet prayed, "Lord, I pray thee, open his eyes, that he may see" (v. 17). The record reads that God answered this prayer and the young man saw "the mountain was full of horses and chariots of fire round about Elisha" (v. 17).

Our greatest need today is not an immediate answer to three or four pressing needs; it is rather reassurance concerning the presence and power of God in our daily lives.

George MacDonald was right when he observed, "To trust is gain and growth, not mere sown seed!" Doubts and fears often beset us. They kick up dust in our eyes and our minds are filled with dismay. Frequently the chronic doubter poses as a down-to-earth realist. He may infer in tense situations that the believer is largely a dreamer. But faith has the seeing eye and takes God into account. Faith actually sees what others cannot see. It sees before others do. It sees farther than others see. It does not cry for "a little lazy peace"; it pleads for deliverance and strength. Often sheer obedience helps us to hold on until God's power is made manifest. Then our daily duties prove to be "joys at heart." We discover for ourselves, "God is light, and in him is no darkness at all" (I John 1:5).

George MacDonald's word fits our need today:

*To trust in God is action's highest kind;  
Who trusts in God, his heart with life  
doth swell;*

*Faith opens all the windows to God's  
wind.*



Kansas City at night

# Preoccupations of a "GREAT SOCIETY"

• By J. J. Steele

**T**HE GENERATION of Noah and of Lot was not doomed because the people did not like Noah or Lot. These men faithfully warned of coming judgments, but their generations were so preoccupied with eating, drinking, marrying, buying and selling, building, planting and reaping that they had no time to listen to or heed these men of God (Luke 17:26-30).

Add to this catalog of preoccupations a few modern ones: sports, politics, science, the space race, entertainments, and you have the reasons why comparatively few people attend revivals, conduct the family altar, study their Bibles, or heed the exhortations of godly men.

It's not that they are against the minister or the church. In fact, Noah and Lot were regarded highly by their contemporaries. They were thought of, no doubt, as

somewhat peculiar and exercised about "far-fetched" things, or a bit out-of-date and "off-beat" in their thinking. Otherwise they were good neighbors, had nice families, and were well-intentioned. In other words, they were tolerated but not taken seriously. The people were so rushed and pressed for time, and so many other things had to have attention, that they had no time to listen.

NOR DID OUR Lord say these preoccupations were sinful. In fact, every interest mentioned is a normal social, business, and recreational activity. The people were prospering, enjoying life, "living it up," getting ahead in the world, advancing along every line toward a better life. They were developing a "Great Society," and preparing to settle down on this old planet earth forever.

It is strange also that our Lord

didn't mention the gross perversion we always associate with Sodom. It was not this or any other sin that doomed the people of that city. It was their materialistic philosophy, their godless existence, their hardness of heart, that took them beyond the deadline and shut them forever from the mercies of God.

There is no sin in taking food in moderation, or in legitimate lovemaking and marriage, or in conducting legitimate business, or in building homes, and sowing and reaping. The deadly sin is in getting so busy, so completely preoccupied, with any of these things that we forget God, that we have no time for private and family devotions, no time for God's Word, and no time for special times and seasons of revival and seeking God.

CLEARLY, THEN, it was simple materialism and secularism that

doomed the generation of Noah and of Lot. And the crashing punch line of this lesson is these words of our Lord: "Even thus shall it be in the day when the Son of man is revealed" (Luke 17:30).

The generation that hears the trumpet sound and sees the flashing, universal glory of His coming will be doomed, not because of gross sins and perversions, but because it is so completely busy with earthly things it has no time for the heavenly.

It is true, "The wicked shall be turned into hell." It is also true that they'll go along with "all the nations that forget God" (Psalms 9:17).

It is easier to forget God in our generation than at any time in history simply because there are far more activities, interests, attention-getters, pressure-builders, and demands on time, mind, and body. Only those who successfully resist the tremendous pull of modern life toward complete secularism can hope to escape the fate of a doomed generation.

### **About the Cover . . .**

**Boys—particularly boy scouts like these on this week's cover—love water if it is in the form of a rolling, unconfined river. The scouts row nonchalantly past a statuesque bluff on a float trip down the Buffalo River. The river is one of many beautiful sights in Arkansas.**

**The South Arkansas District, under the direction of Superintendent A. Milton Smith, is composed of 51 churches with 3,763 members. The district had a church schools average of 4,001 in 1965, a gain of more than a hundred over the year before. Per capita giving in 1965 was \$137. District headquarters is in Little Rock.**

**—Managing Editor**

## *Not by Giving but by Emptying*

What a man is willing to be emptied of may be taken as a fairly accurate indication of what kind of man he is. If he is willing to part with place and power rather than part with his principles, you know he is made of the right kind of stuff. If, on the other hand, he is willing to trade character for cash, conscience for comfort and convenience, you may be sure you have no man on your hands but rather a craven and a coward.

However, there are higher kinds of emptying. We need to be emptied of the luxury of complacent indifference.

When Jesus saw the multitude, He saw them "as sheep having no shepherd." He was moved with compassion for them. Unconcern was an extravagance that Christ never permitted himself. However, that sensitiveness to human woe, that sympathy with the world's burden, that awareness of the unmet needs of our fellow beings, has not always been manifested by those who profess to be His friends and representatives.

In this age of the telestar, atomic power, and space exploration we are coming to realize as never before that "the earth is the Lord's, and the fulness thereof" (Psalms 24:1). Add to this the fact that the greatest Preacher that ever lived spoke thirty-eight recorded parables, and sixteen out of the thirty-eight have something to do with a man's relations to his material world, and we begin to capture the meaning of stewardship.

—FRANK N. WATKIN

# Count your Blessings

• By Helen Frank

**P**oor me." That is what I was feeling one morning as I started my household chores. I was thinking about all the things I had to do that day and all the things that had gone wrong so far. I was having what my friend calls a "poor-me" day.

I tried to cheer myself up by thinking of the song "Count Your Blessings." I named the general things, such as food, health, and freedom. Then I thought I would really put it to the test. God wants us *always* to rejoice.

I decided to list the things during the day that I call my "pet peeves," the common, everyday things that I grumble most about around the house. I wanted to prove if one really *could* find a blessing in everything.

Number one on my list was *getting up early in the morning*. Even as a child I had dreaded getting up in the morning. How in this world could one possibly find a blessing in getting up at six o'clock in the morning?

If my husband didn't have to go to work I could sleep a little longer. Then my mind wandered back to the time shortly after we were married. My husband was out of work for several weeks and we had no income. In those days I would gladly have gotten up at two in the morning or stayed up all night if my husband had had a job. Now he has a good job.

Right then I thanked God for a hardworking husband who goes to work early every morning.

Later in the morning I put item number two on my list. This was *ironing*. I looked at the basket with all those clothes. I was sure I couldn't find a blessing in having *all* those clothes to iron. The last thing in the world I ever want to do is to iron.

As I looked at the clothes a picture flashed across my mind. I remembered seeing a little girl going to Bible school and to Sunday school with bare feet because she had no shoes. I knew there were times, too, when her brothers could not attend school because they didn't have enough warm clothes. O God, how selfish could I be? Here was a mother worried because she could not clothe her family properly, and I was complaining because I had only to iron the more-than-adequate amount of clothing we have.

**A**s I started my daily cleaning I put pet peeve number three on my list. This was *my old furniture*. I had wanted to replace that furniture for two years. I started to grumble again as I looked closely at it. I knew it was impossible to find a blessing in *that* furniture. Everyone has new furniture these days.

Then as I was dusting, I picked up a newspaper. On the first page

was a picture of a burned-out house trailer. The mother of the house had been able to save all the children but everything the family owned was lost. They had not one stick of furniture left. They not only had no furniture, but they had no home. As I looked again at my old furniture, it somehow didn't seem quite so shabby. I was very grateful for that old furniture. It was still old and worn, but it was ours and it was home.

Toward the end of the day I listed number four. This was the time of day when my *three school-age children* came home from school. They came charging in the door leaving a path of books, coats, and lunch boxes, shouting and arguing as children do. I stood in the midst of all the clutter and confusion, my patience worn thin. I knew there must be a blessing in all this if only I could find it.

I thought of them coming home like this every night. Then I thought of a schoolhouse that burned down several years ago, and of all the children who had died. Those children would never come home again. I thought about the mothers of those children, and how they would feel about all this confusion.

Then I sat down and wept. For the first time in my life I *truly* understood what it means to "count your blessings," and to thank God for these blessings.



# Dust in the Heart

• By Earl C. Wolf

**W**ith the words of our title John Bunyan described carnality in his immortal *Pilgrim's Progress*.

Bunyan was a preacher of unusual persuasive power as well as an outstanding writer. He knew both the Word of God and the nature of man, else he could not have preached with such effectiveness nor written in such classic fashion. He was keenly aware of the deep contamination of the human spirit.

This impurity has been described as the carnal mind, the old man, the racial infection, the contradiction within, inbred or original sin, and inherited depravity. But John Bunyan graphically termed it "dust in the heart."

For this deep impurity of man's spirit God has a remedy. The writer to the Hebrews tells us of the divine provision: "Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate" (13:12). And John wrote: "If we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin" (I John 1:7). Millions have walked life's dusty ways with hearts made clean by the blood of Christ.

Years ago I heard an unforgettable testimony to the power of Christ to remove inner impurity. I was attending a prayer meeting in the spacious drawing room of the magnificent Darien, Connecticut, home of Mrs. Margaret Tjader, whose husband was the founder of the International Union Mission.

At testimony time, Mrs. Tjader's Swedish cook told of her experience of heart cleansing. After she had prayed with deep agony past midnight, the Lord met her need about two o'clock in the morning. She went to sleep with a tired body but a clean heart. At five o'clock she had to arise to begin breakfast preparations for the household.

While the coffee was percolating, the cook sat down by the stove to rest—and fell asleep. In a few moments she awoke. But while she dozed, she had a dream. In this dream Jesus came into her kitchen and took the broom and with painstaking care swept her kitchen clean. The Swedish cook believed that her dream illustrated what had happened to her heart. Jesus had not overlooked one corner of her life. He had thoroughly swept all the dust from her heart and she was clean.

To be holy is to be spiritually clean. While heart holiness is more than cleansing, there can be no holiness without cleansing. We must be cleansed initially from the pollution of our transgressions and subsequently from the impurity of inherited sin.

Jesus told us that it is the pure in heart who see God. It is the pure in heart who are blessed of God. It is the pure in heart who know spiritual strength and victory. No wonder David prayed, "Create in me a clean heart, O God; and renew a right spirit within me" (Psalms 51:10).

An energetic boy may object to the curtailment of his activities in order to take a bath, but he enjoys being clean. A city spends millions of dollars to stop the pollution of its atmosphere because its citizens want to breathe pure air.

Often a vile man who openly rejects the way of holiness secretly yearns to be clean. As a young profligate, Augustine prayed, "Make me clean, but not now." His heart yearned to be rid of its defilement but his will remained unyielded.

Many a Christian who has never made a full surrender to Jesus Christ longs to be sanctified entirely. The heart that has experienced freedom from sin wants to remain clean.

**G**race Noll Crowell has a little poem in which she voices the prayer: "God, keep a clean wind blowing through my heart." The way of heart purity is indeed the more excellent way.

We not only have a longing to be clean, but God desires that we should be. J. A. Wood said it this way: "God's will, as revealed in His Word, is that His people should be holy—pure, chaste, clean—cleansed from all filthy lusts of the flesh, and all manner of uncleanness both of heart and life, of soul and of body. To assert that there is any sin of which the human heart is possessed, from which our God cannot, or will not deliver us, is to say that either the devil is stronger than He, or that our sanctification is not His will."

The "dust in the heart" can be removed. We long to have it so. God desires to make it so. Let us trust Him and it will be so. Then we can sing with others—

*Blessed be the name of Jesus!  
I'm so glad He took me in.  
He's forgiven my transgressions;  
He has cleansed my heart from sin.*





# *Thorns*

In the midst of his ministry the Apostle Paul was afflicted with a thorn in the flesh.

Some have suggested it was poor eyesight. Others think it was some form of a physical handicap. But whatever it was, Paul was given this "thorn in the flesh" to "buffet" him lest he should be "exalted above measure" (II Corinthians 12:7).

Because of this affliction Paul sought God's help for deliverance. He prayed three times and not once was his prayer directly answered. His handicap did not leave him.

God did not see fit to deliver Paul from this "thorn in the flesh," but God did give the apostle grace to get along with it.

Christ said to Paul, "My grace is sufficient for thee" (v. 9).

God may not deliver you from a physical affliction, but He's able to give you grace enough to put up with it.

It may not be God's will to free

# in the Flesh

you from a personality problem, but He's able to give you grace enough to be an overcomer.

God may not deliver you from an unbelieving, uncontrollable husband, but He's able to give you sufficient grace to get along with him.

Paul's prayer for deliverance wasn't answered, but he changed his attitude when he found the grace of God to be all-sufficient. We can get so wrapped up in praying for immediate deliverance that we fail to see the meaning and purpose behind some affliction. Too often we pray for freedom from our "thorn in the flesh" when we ought to pray for grace to bear it, for love to overlook it, and for patience to endure it.

Can't you hear the Lord saying to His apostle, "Listen, Paul, have no worries; my grace is adequate for you, even in your afflictions"?

Often we seek a quick way out,

an easy way out, our own way out. We fail to know God's will. The best way is God's way, and it may be His will for us to continue with the "thorn in the flesh."

Paul not only accepted this affliction, but said: "Most gladly therefore will I rather glory in my infirmities." He was also able to take pleasure "in reproaches, in necessities, in persecutions, in distresses for Christ's sake" (v. 10).

Can this be said of us? Do we take pleasure and glory in our infirmities?

The power of Christ can be greatly manifested through our afflictions and infirmities. Sometimes it takes a setback, or a difficulty, or a distress to keep us humble and constantly on our knees.

God can bring about a situation in our lives that can quickly bring us low, and this may be to our advantage.

An accident could cause you to find God. A serious problem in

your home can keep you on your knees. A disaster may help you to be more dependent on God. A sorrow may help you to find comfort in the Word of God. A sickness can drive us to be more spiritual.

Paul was wise enough to see that he could take pleasure and find glory in his afflictions. He was willing to "grin and bear it." He accepted this cross so "that the power of Christ may rest upon me."

In your infirmity, sickness, handicap, hardship, or whatever it may be, God can manifest His grace, His power, His love through your life

If God doesn't see fit to deliver you, don't complain. Accept your lot gladly and see the mighty, moving power of God flowing through your life and touching the hearts of others.

You too, like Paul, will find the grace of God all-sufficient!

# Editorially Speaking

● By W. T. PURKISER

## Let Freedom Ring

The two English-speaking nations of North America both observe important political holidays within the next week. July 1 is Dominion Day in Canada, observing the proclamation of dominion status on July 1, 1867. July 4 is Independence Day in the United States, harking back to the adoption of the Declaration of Independence in 1776.

Next year marks the Canadian Centennial as a dominion and this year is the 190th of American independence.

Both anniversaries commemorate political freedom. In the United States, particularly, effort is being made to symbolize this freedom by the concerted ringing of bells at 2:00 p.m., July 4, reminiscent of the ringing of the Liberty Bell in Philadelphia in 1776.

Political freedom is vitally important to the peoples of the world. In one way or another, it is the issue that divides the nations into "East" and "West." The burning question of this generation is the question to what extent people shall have the right of political self-determination.

Yet one cannot escape the thought that freedom, after all, is indivisible. Neither a nation nor the world can forever exist half slave and half free.

Nor can political freedom be enjoyed without moral and spiritual foundations. To claim freedom apart from responsibility leads to anarchy and chaos.

It is to those moral and spiritual foundations that we need to give concern in our day. If political freedom is important, spiritual freedom is all-important. For spiritual freedom is the root of which political freedom is the fruit. And you can't long enjoy the fruit after the root is destroyed.

THERE IS MUCH MORE to spiritual freedom than the words by themselves might suggest. It is a freedom that is found by living within the limits of God's law. It is not the right to do exactly as one pleases under all circumstances.

Edward H. Pruden has well said, "Freedom is always a temptation to declare one's independence, even of God, yet this is the very means by which the basis of freedom is destroyed. Only as men accept a responsible freedom, and relate themselves to God in obedience, is freedom guaranteed."

The implications of freedom are both challenging and frightening. Freedom implies the capacity to enlarge freedom. Every right choice opens up the possibility of many other right choices. But freedom also implies power to destroy freedom. Every wrong choice closes doors along the way that God himself will not batter down and that man cannot pry open.

In this light we can understand the familiar words of Scripture: "Ye shall know the truth, and the truth shall make you free"; "If the Son therefore shall make you free, ye shall be free indeed"; "Where the Spirit of the Lord is, there is liberty."

The demands of Christ are absolute. Yet our response must be completely free. The grace God offers is sufficient but not irresistible. He even recognizes the possibility that men will reject Him, or leave Him, or like Judas betray Him. He claims complete allegiance, yet respects the freedom and integrity He has given.

As citizens of great nations God has blessed, Canadians and Americans will rejoice in their heritage on Dominion and Independence days. Let us also bring to mind the moral and spiritual foundations upon which our heritage of freedom rests.

## Lest We Forget

"Out of sight, out of mind" is a proverb all too true of human nature. This was brought forcibly to mind by two letters about our remembrance of men serving in the armed forces.

One of the letters is from a chaplain in Viet Nam. He writes: "I would appreciate it if you would request my fellow pastors to keep in contact with the servicemen from their congregations on a very frequent basis. When I inquire from the men if they have heard from their home churches, the answers vary. But most of the time the answer is, 'Not at all,' or, 'Once every year during the stewardship drive.'"

The chaplain goes on to say that men serving in the armed forces are as much part of their congregations as those in the church pews at home. But all too often they are forgotten. Very little effort is made at keeping up with address changes if they are put on the mailing list at all.

"Forgetting them is a very easy way to estrange them from the church," he adds. "Human nature being what it is, people can easily become

alienated from the church when the church shows no interest in them."

The second letter comes from the mother of a boy who has been in the navy since 1964. He never has had a single communication from his local church, not even the weekly bulletin. He was only seventeen years old when he enlisted.

The mother writes: "When our son was first stationed in California, I communicated with our Department of Evangelism, and they had a local pastor visit the base, and our boy attended that church regularly, and the pastor became his friend.

"He was next stationed in Memphis," she says, "and he sought out one of our churches in the area, also attended there regularly, and the pastor and people were wonderful to him. He is once again in California . . . heading, no doubt, for Viet Nam."

The churches where this man has been stationed have apparently responded as they should. But his home church has not so much as sent him a Christmas card.

THAT THIS OUGHT NOT to be need not be proved. The responsibility for keeping in effective contact with our boys in the armed forces rests first with the home folks and their pastors.

The Servicemen's Commission (6401 The Paseo, Kansas City, Missouri 64131), together with the Nazarene Publishing House, provides free literature (*Conquest*, and any or all of the following: *Herald of Holiness*, *Come Ye Apart*, *Other Sheep*, *Standard*, *Teens Today*) for servicemen whose names and military addresses are sent in from the home church. This could mean as many as an average of three pieces of mail per week from Kansas City. It is not even necessary that the men be members of the church.

But this is of no value whatsoever if the names and correct current addresses are not sent in to the Commission office. These must come from relatives, pastors, or friends at home.

For men stationed where we have local churches—and that now covers pretty much anywhere in the United States, Canada, the British Isles, the Canal Zone, and some bases in West Germany—the "Moving Nazarenes" service offered by the Department of Evangelism may be very helpful.

But again this is of no value unless the names and addresses are sent in immediately—and this is true in the case of moving civilian Nazarenes as well as military personnel.

However, all that the denominational headquarters can do will not replace the personal touch and the individualized contact of frequent letters, cards, and mailing pieces from the home church.

Without exception, every local church with any men from its membership, its Sunday school, or

the homes of its members should make provision for this need. The ideal would be for a responsible layman to be elected to see that the job is done.

But it is hard to see what harm could come if we had two or three hundred thousand "committees of one" working to keep in touch with our more than ten thousand servicemen around the world. As much as we deplore the necessity that takes them from their local churches, it is with us and we would better learn to live with it and make it work for whatever good we can.

The poetic prayer of Rudyard Kipling in a not-too-different setting is appropriate for us all:

*Lord God of hosts, be with us yet,  
Lest we forget, lest we forget.*

## **Icebergs and Polar Bears**

It has been said that the average church today has a polar bear in the pulpit and icebergs in the pews.

This is not always true.

Sometimes there is an iceberg in the pulpit and there are polar bears in the pews.

But in either case, we are a far cry from the New Testament norm for Christian life and worship.

The facts are that both doctrinal orthodoxy and ethical righteousness may be cold and sterile. That our heads are true and our hands are clean does not of itself guarantee that our hearts shall be warm.

Correct beliefs are very important. There are, the Bible warns, those who believe lies and are damned. Yet a true system of theology may be as cold and lifeless as a statue carved from ice.

Right ethics are very important. It is by our works that we are known by men and judged by God. Yet there is a sort of rectitude which is as straight as a gun barrel and just as empty. The Kingdom suffers much from a grim and loveless kind of righteousness that is about as far from the Spirit of Christ as the devil is from heaven.

Both doctrine and ethics must be infused with warmth and feeling if they are to live. Joy and love are the true contagion of the Christian life.

This is no plea for mere emotionalism. A religion that is nothing more than empty sentiment, whose fire is wildfire, is the only thing worse than dead doctrine and rigid righteousness.

But God has made us creatures of head and hand and heart. New Testament life includes the whole person. People are not saved in segments or sanctified in sections. Body, soul, and spirit are all included. Every facet of personal life is redeemed and infused with the Spirit of life in Christ Jesus.

We can never be satisfied as icebergs listening to polar bears. The flame of the divine Spirit must warm us to joy and love, and the radiance of the Christlike.

# The Book Corner

## AMERICA AT THE CROSSROADS

By Mendell Taylor. Kansas City, Mo.: Beacon Hill Press, 1965. 32 pages, paper, 50c.

An alert mind has written a small book, but one that provides illuminating insight into a problem of our American culture. *America at the Crossroads*, by Mendell Taylor, shows evidence of research and careful evaluation from "RELIGIOUS ACCENTS . . ." to "KEEP THE ACCENT."

It is a bracing journey by an American which is part history, part patriotism, part contemporary events. Much of it shows America before she was urbanized and computerized. At times sentimental, yet always patriotic and religious, the writer shows in his unique way that the past and the present are never very far apart in the life of a nation.—*Edward Lawlor*.

## PARTICIPATION TRAINING FOR ADULT EDUCATION

By Paul Bergerein and John McKinley. St. Louis, Mo.: Bethany Press, 1965. 108 pages, paper, \$1.75.

In the words of the authors, "This manual presents an approach to discussion training that has been used successfully, and is intended as a guide and resource for both trainers and the other participants in the group" (Introduction, p. 5).

We are coming more and more to recognize the importance of the group process. While it has been used in the past, we are knowing more about it because we are researching it.

Pastors, Sunday school teachers, N.Y.P.S. leaders need to know the distinctive roles of the participants in a group which cause the group to be productive. The authors relate that in most instances participants serve in one or more of six distinct roles within the group: (1) discussion leader (and co-leader), (2) observer, (3) recorder, (4) group participant, (5) resource person, or (6) trainer. This book describes each role and its relationship to the group. In smaller groups some of these roles will overlap.

By understanding the group, being able to identify the participants with the roles they best fill, accompanied by the knowledge and experience nec-

essary to motivate the group, I can envision pastors enjoying a renewal in their midweek services, Sunday school teachers bringing to life their class situations, N.Y.P.S. leaders experiencing new interest and creativity within the Fellowship groups, and the participants themselves constructively contributing to the success of the whole church program.

Of parallel interest is another book written by Professor John McKinley (Bethany Press) entitled *Creative Methods for Adult Classes*. The title describes the contents accurately.—*Richard H. Neiderhiser*.

## IT'S REVIVAL WE NEED

By C. William Fisher. Kansas City, Mo. Nazarene Publishing House, 1966. 72 pages, paper, \$1.00.

Dr. C. William Fisher, with twenty-five years in active evangelism, is for many "Mr. Nazarene Evangelist." This short book is an amplification of the keynote message given at the recent Conference on Evangelism and is printed as the result of requests by many of those who heard it.

Dr. Fisher's book carries the immediacy and spiritual "charge" of the spoken message. It is clear and incisive; one is not left wondering what the author is trying to communicate. There is a meaningful study of the key words "revival" and "evangelism" which adds to the stature of both.

There is a frank, almost brutal, facing of the problems that confront us in this age that would brush off revivals as irrelevant and change the tone and direction of evangelism. He probes rather painfully into the sensitive areas of the trends towards shallowness, shortness, and superficiality in our own Nazarene evangelistic efforts.

But back of all this spiritual surgery there is a distinct feeling that the surgeon's hand is expert, his scalpel efficient, and his heart beating warmly with concern for the patient's welfare. This book will stimulate your mind to take a square, honest look at yourself and your witness in relation to Christ's great plan of saving the world.—*Vernon L. Wilcox*.

## Hurn Maps Plans for Abilene Anniversary

Abilene District Superintendent Raymond W. Hurn, while hoping for 9 new churches during the next two years, announced that 454 new members were received by profession of faith during the past assembly year, and that district giving had for the first time exceeded a million dollars.

He was elected to a four-year term at the fifty-eighth assembly, held May 25-26 at Amarillo (Tex.) San Jacinto Church.

General Superintendent G. B. Williamson was the presiding elder.

In spite of the second highest year in receiving members on profession, the district netted an increase of only 10 in total membership, which now stands at 6,254. Total giving was \$1,018,000. The district gave 10 percent for world evangelism.

In his report, Mr. Hurn called for 500 new Nazarenes in 1967, and for 600 in 1968, which will be the sixtieth year for the district. He also challenged the assembly to 3 new churches next year, and 6 more during the anniversary year.

Three pastors were ordained by Dr. Williamson. They are Rev. H. Melvin McCullough, Rev. Billy Joe Ferguson, and Rev. Charles Ray Reed.

## Giving, Membership Up On Canadian District

Rev. Roy J. Yeider, Canada Pacific District superintendent, reported a gain in membership of nearly 7 percent, and an increase in giving of about 8 percent, but also set some ambitious goals for the coming year.

The report to the assembly held May 26-27 at Abbotsford, B.C., Canada, was Mr. Yeider's third.

Dr. Hugh C. Benner was the presiding general superintendent for the eleventh assembly.

Mr. Yeider noted in his report that pastoral support has grown 19 percent during the past three years. He also cited four churches for giving to world evangelism and four more for being added to the evangelistic honor roll.

The goals related to giving for world evangelism, increased members by profession of faith, and the Canadian Nazarene College offering.

Dr. Benner ordained Rev. Lowell Welker into the Christian ministry.

## New Churches Organized

Port Arthur Central, Texas, May 1. Rev. A. Ray Faulk, pastor.—W. Raymond McClung, district superintendent.

Kilmarnock, Scotland, May 21, 1966. Pastor to be appointed.

Camelon Church, Falkirk, Scotland, May 24, 1966. Rev. William Rolland, pastor.—George Frame, district superintendent.

Any of these books may be ordered from the Nazarene Publishing House, Box 527, Kansas City, Missouri 64141. Reviews of books from other publishers do not necessarily constitute unqualified endorsement.

## Arizona Giving Climbs Mann Gets Four-Year Vote

Arizona Nazarenes increased their giving by nearly 8 percent, and were helped by 301 new members received by profession of faith, according to the report of District Superintendent M. L. Mann to the forty-fifth district assembly.

Dr. Mann was elected by a near-unanimous vote to a four-year term. He completed this year his twenty-second year as superintendent.

Dr. Hardy C. Powers was the presiding general superintendent at the assembly held May 26-27 at Phoenix Eastside Church.

Giving reached \$842,755.00, which is \$71,000.00 more than in 1965. Per capita giving rose to \$202.49. The district gave more than 9 percent for world evangelism.

Thirteen churches qualified for the evangelistic honor roll, and 535 members were received.

## Note Sunday School Gains In Nicaragua, Costa Rica

The Nicaraguan-Costa Rican district assembly, held April 21-23 at San Jorge, Rivas, took notice of progress in Sunday school enrollment, welcomed General Superintendent Samuel Young for the last day of the assembly, and observed eight pastors being ordained.

District Superintendent C. Dean Galloway reported an increase of 389 in Sunday school enrollment, and a 266 increase in average attendance. Other reports showed some gains.

The Friday evening evangelistic service saw sixty persons seek spiritual help. A praise and testimony service lasted until midnight.

Accompanying Dr. Young for Saturday's business session and Sunday services was Dr. Honorato T. Reza, executive director of the Spanish Department. Dr. Young ordained the eight new elders.

## Young to Michigan

Dr. Donald L. Young, son of General Superintendent and Mrs. Samuel Young, Kansas City, Missouri, has been appointed a Michigan scholar in higher education. The grant he will receive will enable him to spend a year studying college administration at the University of Michigan, Ann Arbor, Michigan.

Dr. Donald Young has been elected dean of Eastern Nazarene College, Wollaston, Massachusetts, and will assume that post in September, 1967. Dr. Harvey Blaney, professor of religion, will continue as interim dean. Dr. Young has been on the faculty of Pasadena College since 1963.—N.I.S.



**OREGONIANS PLAN TREK TO MIAMI**—Planning has already begun in Salem, Ore., for what will be for these five couples a 6,000-mile round trip to Miami for the first International Laymen's Conference on Evangelism. Some room space still remains unassigned for the August event. Standing left to right are Leo Qualls, Wilbur Eichenberger, Mrs. Eichenberger, John Williams, Lyman Larabee, and Gordon Olsen. Seated, left to right, are Mrs. Qualls, Mrs. Williams, Mrs. Larabee, and Mrs. Olsen.

## "Showers of Blessing" Program Schedule

July 3—"Our Goal Is Excellence," by C. William Fisher  
July 10—"This Way Up, Please," by C. William Fisher  
July 17—"Jesus Is Coming Soon," by Fletcher C. Spruce

NEW "SHOWERS OF BLESSING" STATIONS  
WLEF Greenwood, Miss. 1540 kc. 11:30 a.m. Sunday  
WKBR Manchester, N.H. 1250 kc. 6:45 a.m. Sunday  
WKBR-FM Manchester, N.H. 95.5 meg. 6:45 a.m. Sunday  
WAWR-FM Bowling Green, Ohio 93.5 meg. 1:15 p.m. Sunday  
KAPY Port Angeles, Wash. 1290 kc. 8:30 a.m. Sunday

NEW "LA HORA NAZARENA" OUTLETS:  
R. Rio Negro, LU 16 Villa Regina, Rio Negro Argentina 1080 8:30 a.m. Sunday  
R. Panamericana CB135 Santiago, Chile 1350 8:00 a.m. Sunday  
YSQJ San Salvador, El Salvador 910 6:30 a.m. Sunday  
YNTJ Jinotega, Nicaragua 1460 12:15 p.m. Mon., Wed., Fri.

## Judd Cited

Dr. Walter H. Judd, former congressman who has been named one of the featured speakers at the August International Laymen's Conference on Evangelism, was named to the Layman of the Year Award from the Religious Heritage of America organization.

## Florida District Nears 10,000

Marked by the addition of 2 Spanish-speaking and 5 Negro churches, plus 3 newly organized projects, the Florida District grew to 116 congregations during the past assembly year, and now is nearing 10,000 members, according to the twenty-first report of Dr. John L. Knight, superintendent.

Dr. Knight's report was given to the fifty-second assembly, which was held May 23-24 in Miami. General Superintendent Samuel Young presided.

The Spanish-speaking churches were transferred from the supervision of the World Missions Department to the district.

The district superintendent challenged the pastors and lay delegates to a net gain in membership during the coming year of 465. This would boost the Florida membership to the 10,000 mark. Net gain this year was 558.

Sunday school enrollment during the last year increased 6.4 percent, a total of 1,245 new pupils.

The elders orders of Rev. Eudley Clark McPherson, Sr., who is transferring from another denomination, were recognized.

## Nazarenes Send 2,000 Food Parcels to India

About 2,000 parcels of food sent by Nazarenes have been received for distribution to sections of drought-ridden India, according to Missionary Evelyn Witthoff.

"We have a wonderful church and people," said Miss Witthoff, who, with one other missionary, is responsible for receiving the parcels, replying to the sender, and distributing the food.

"I have been utterly awed and amazed by the generosity, love, and concern of Nazarenes everywhere for the need here."

India is recovering from a severe food shortage.

In the early part of the relief program, duty was charged on incoming packages. Charges amounted to about \$2,000, according to Miss Witthoff. After appeals to the government in which the mission station assured the food would be circulated without discrimination, the remaining parcels were allowed to enter duty-free.

The big job is distribution since the oxcart is still the major means of transportation. To speed up the process, missionaries used a car and trailer to take beans and dried milk to needy areas.

While the family is signing for the food (according to government regulations), "we are witnessing as much as possible as we give this precious gift to the people," Miss Witthoff said.

The Department of World Missions reported recently that an ample supply of foodstuffs has now been received. Unless further drought threatens, the country should recover during the fall harvest.

## C. S. Jenkinses Feted

Rev. and Mrs. C. S. Jenkins celebrated recently their fiftieth wedding anniversary in an open house with more than 150 friends at the Casa Robles, Calif., missionary home.

The Jenkinses, who served forty-four years as missionaries in Africa, were wed April 19, 1916, in Barri, Vt. Mr. Jenkins pastored before accepting the call to Africa. The couple served in Swaziland, Mozambique, and near Johannesburg.

They have been at Casa Robles, a community for retired Nazarene missionaries, since 1964.

## Snow Speaks to Young Adults

Rev. James Snow, Oklahoma City pastor, spoke May 6-7 in Sherman, Tex., to the Dallas District young adult retreat. Forty-one persons attended the retreat in the Holiday Inn there.

Take time on your vacation trip to visit the NAZARENE PUBLISHING HOUSE in Kansas City . . .



. . . everyone you meet is so

# FRIENDLY!

## Philadelphia Gives 10.8% to Missions

Philadelphia District Nazarenes gave 10.8 percent of the \$909,000 in total contributions to world evangelism during 1965, according to Rev. James E. Hunton in his second report as superintendent.

The announcement came during the ninth assembly held May 10-12 in the Philadelphia Berachah Church. Dr. George Coulter was the presiding general superintendent.

Mr. Hunton challenged the district to a membership of 5,000. Churches now report a total of 4,680, ten more than in 1965. He also pointed to \$21,000 for a home missions revolving fund.

Rev. Harold A. Parry was newly elected to the district advisory board.

Rev. Carl T. Cochran, Jr., Rev. David F. Hall, Rev. Archie Passmore, and Rev. Branson C. Roberts, Sr., were ordained into the ministry by Dr. Coulter.

## Californians Welcome 989 New Nazarenes

Southern California Nazarenes welcomed 989 new members by profession of faith during 1965, and contributed almost \$2.6 million, which is \$225,000 more than last year.

These were among highlights in the report given by Dr. Nicholas Hull, as district superintendent. His report was read at the Southern California District assembly held May 25-27 in Riverside.

Dr. V. H. Lewis was the presiding general superintendent.

Among other actions the assembly elected Dr. Hull to a four-year term as superintendent.

The net increase in membership of 239 raised the district total to 12,437. Sunday school average attendance is 14,461. General Budget giving increased 12.5 percent over 1965 to \$239,000.

Newly elected to the district advisory board was Howard Dunn, a layman.

Dr. Lewis ordained into the ministry Rev. Paul W. Alexander, Rev. Roger E. Bowman, Rev. Byron C. Ford, Rev. Ridgley Ireland, and Rev. Holland T. Lewis, as well as recognizing the credentials of Rev. Richard S. Miller from another denomination.

## Deaths

**HARRY RUSSELL WEBB**, sixty-six, died May 4 in Roseburg, Ore. Funeral services were conducted by Rev. E. J. Gallup and Rev. A. F. Harris. He is survived by his wife, Pearl; four daughters, Louise Skow, Lovell Fuller, Edith Story, and Helen Nelson; one son, Staff Sgt. Leon P. Webb; and twelve grandchildren.

**MARGARET LIVINGSTON**, eighty-six, died May 2 in Paradise, Calif. Funeral services were conducted by Rev. Richard Frank. She is survived by a sister, a brother, and a niece.

**J. R. SMITH**, sixty-eight, died May 15 in Columbia, Miss., following a lingering illness. Rev. Jewell Honea conducted funeral services. He is survived by his wife, Zella, three sons, a daughter, eight grandchildren, and one great-grandchild.

**WILLIAM MADISON CAMPBELL**, seventy-three, died April 13 in Anacortes, Wash., from leukemia and complications brought on by influenza. Funeral services were conducted by Rev. Ramon Vanderpool. Survivors include his wife, Cora Alice; one daughter, Olive Jean Schnell; and two grandchildren.

## Announcements

### EVANGELISTS' OPEN DATES

Joe Bishop, 1515 S. Jensen Street, El Reno, Oklahoma: Open time in September and October.

### RECOMMENDATIONS

Mike Grimshaw, Nazarene pastor's son, present pastor of American congregation in Frankfurt, Germany, plans to enter evangelistic field this fall. He is a fine, spiritual young man who will conduct a good campaign. He carries the entire program of music and preaching. His address: Nazarene Publishing House.—Jerald D. Johnson, Superintendent of Middle European District.

### MARRIAGES

Miss Charlene Adell Miller and Mr. Garey Robert Muse, on May 14, at Dayton, Ohio.

### BORN

—to George and Gayle (Roberts) Berg of Golden-dale, Washington, a daughter, Kari Jodehl, on April 5.

### SPECIAL PRAYER IS REQUESTED

—by a Christian man in Texas past eighty years

of age for God's grace and strength both physically and spiritually.

—by a lady in Indiana that she may have the witness that she is really saved.

—by a Christian lady in a rest home in California that God will give grace and encouragement in trying days.

—by a lady in Illinois that God will provide employment. Also for the salvation of a friend.

## Nazarene Camps

June 30 to July 10, Hendersonville Nazarene Camp, Upward and Orchard Road, Hendersonville, North Carolina. Workers: Dr. T. W. Willingham, Rev. Ralph Sexton, Singer Paul Qualls. Dr. Lloyd B. Byron, district superintendent.

July 1 to 10, New England District, at Nazarene Campgrounds on Route 28 (fifteen miles north of Boston), North Reading, Massachusetts. Workers: Dr. T. E. Martin, Rev. C. Neal Hutchinson, Rev. James E. Baker, Singer Paul W. McNutt. Rev. Fletcher Spruce, district superintendent.

July 2 to 10, Albany District, at District Center, Brooktondale, New York (eight miles north of Ithaca, Route 79, then Rt. 330 to White Church Road). Workers: Rev. James Hunton, Rev. Fred Thomas, Singer Jack Bierce, Missionary David Browning. Rev. Kenneth Pearsall, district superintendent.

July 3 to 10, Chicago Central District, at Chalfant Hall on campus of Olivet Nazarene College. Workers: Rev. George Gardner, Singer DeVerne Mullen. Dr. Mark R. Moore, district superintendent.

July 4 to 10, Louisiana District Camp, at the District Center, Route 71, Pineville, Louisiana. Workers: Dr. L. T. Corlett, Rev. Paul Stewart, Mr. Wannie Tippitt. Rev. T. T. McCord, district superintendent.

July 4 to 10, South Carolina District, at Nazarene Campground, Batesburg, South Carolina, on State Route 391. Workers: Dr. Russell V. DeLong, Rev. Paul McGrady, and Singers Ralph and Joann Dunmire. Dr. Otto Stucki, district superintendent.

July 4 to 10, Southern California District Camp, at Idyllwild Pines Campground, Idyllwild, California. Workers: Dr. Nicholas A. Hull, Rev. W. H. Burton. Dr. Hull, district superintendent.

July 5 to 10, Kentucky District, at Wilmore, Kentucky. Workers: Dr. and Mrs. Mendell Taylor, Dr. T. M. Anderson, Speer Family as singers. Rev. Dallas Baggett, district superintendent.

July 7 to 15, West Virginia District Camp, at district campground, three miles east of Summersville, West Virginia, on State Route 41. Workers: Dr. Hardy C. Powers, Dr. Charles Hastings Smith, Rev. Harmon Schmelzenbach, Dr. Wm. Greathouse, Rev. Allen Killen. Dr. H. Harvey Hendershot, district superintendent.

July 11 to 17, Maine District, Richmond Camp, Route 24, Richmond, Maine. Workers: Rev. Morris E. Wilson, Professor and Mrs. Jack Bierce. Rev. Joshua C. Wagner, district superintendent.

July 18 to 24, Missouri District, at Pincrest Camp, Fredericktown, Missouri. Workers: Dr. E. W. Martin, Rev. Stuart McWhirter, Singer Wannie Tippitt. Dr. E. D. Simpson, district superintendent.

July 31 to August 7, Canada West District, at Harmattan, Alberta (fifteen miles west of Olds). Workers: Rev. James McGraw, Dr. Arnold E. Airhart, Mr. David Halverson. Rev. Herman L. G. Smith, district superintendent.

August 4 to 14, Tri-District Camp, at Beulah Park, 1200 El Rancho Drive, Santa Cruz, California. Workers: Dr. W. T. Purkiser, Dr. Orville Jenkins, Dr. Elwood Sanner, Rev. Gilbert Rushford, Rev. Marilyn W. Anderson, Rev. Walter Hubbard, Dr. E. E. Zachary, Rev. Kenneth Vogt, and Rev. W. H. Deitz, district superintendents.

August 5 to 15, Washington and Philadelphia districts, at North East, Maryland (one-half mile north of Route 40). Workers: Dr. Otto Stucki, Rev. Reuben Welch, Professor Ramon Unruh, Rev. Elward Green. Rev. Gloria Files and Dorothy Adams, Mrs. Grace Bertolet. Rev. James E. Hunton and Dr. E. E. Grosse, district superintendents.

August 7 to 14, Northeastern Indiana District, at Nazarene District Campground, East 38th Street (Extended), Marion, Indiana. Workers: Dr. L. B. Hicks, Dr. L. J. DuBois, Rev. Harmon Schmelzenbach, James and Rosemary Green. Dr. Paul C. Urdike, district superintendent.

## District Assembly Information

CHICAGO CENTRAL, July 7 and 8, at College Church of the Nazarene, Olivet and Bresee, Bourbonnais, Illinois. Pastor Forrest Nash. General Superintendent Lewis. (N.W.M.S. convention, July 5.)

WEST VIRGINIA, July 7 to 9, at Nazarene Campground, Summersville, West Virginia. Pastor William Dawson. General Superintendent Powers. (N.W.M.S. convention, July 5; S.S. convention, July 6.)

## Directories

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# JULY

# Hymn of the Month

## Saviour, Like a Shepherd Lead Us

DOROTHY ANN THRUPP

WILLIAM B. BRADBURY

1. Sav-our, like a Shep-herd lead us. Much we need Thy ten-der care.  
2. We are Thine, do Thou be- friend us. Be the Guardian of our way.  
3. Thou hast promised to re- ceive us. Poor and sin-ful tho' we be.  
4. Ear-ly let us seek Thy fa- vor. Ear-ly let us do Thy will.

In Thy pleas-ant pas-tures feed us. For our use Thy folds pre- pare.  
Keep Thy flock from sin de- fend us. Seek us when we go a- stray.  
Thou hast mer- cy to re- lieve us. Grace to cleanse, and pow'r to free.  
Bless- ed Lord and on- ly Sav- our, With Thy love our bos-oms fill.

Bless- ed Je- sus, Bless- ed Je- sus, Thou hast bought us, Thine we are.  
Bless- ed Je- sus, Bless- ed Je- sus, Hear Thy chil- dren when they pray.  
Bless- ed Je- sus, Bless- ed Je- sus, Ear- ly let us turn to Thee.  
Bless- ed Je- sus, Bless- ed Je- sus, Thou hast loved us, love us still.

Bless- ed Je- sus, Bless- ed Je- sus, Thou hast bought us, Thine we are.  
Bless- ed Je- sus, Bless- ed Je- sus, Hear Thy chil- dren when they pray.  
Bless- ed Je- sus, Bless- ed Je- sus, Ear- ly let us turn to Thee.  
Bless- ed Je- sus, Bless- ed Je- sus, Thou hast loved us, love us still.

SAVIOUR, LIKE A SHEPHERD LEAD US . . . children's hymn, acclaimed "among the loveliest ever written," is attributed to Miss Dorothy Ann Thrupp (1779-1847), English author in whose book, "Hymns for the Young" (edition of 1836), this hymn first appeared. The hymn tune, "Bradbury," is named for the famous American church musician and composer William B. Bradbury (1816-68), who prepared this musical setting especially for this text.

Floyd W. Hawkins, Music Editor





# EVANGELISTS' SLATES

Compiled by  
Visual Art  
Department

Notice—Send your slate direct to the Nazarene Publishing House (Visual Art Dept.), Box 527, Kansas City, Mo. 64141.

The summer season of the year often finds many commissioned evangelists unable to slate meetings. The policy of the *Herald of Holiness* is to print only the names of those evangelists who have meetings slated for the period covered by a given printing. Those interested in contacting any evangelists whose names do not appear below should refer to the official directory issued by the Department of Evangelism and mailed to each pastor, or write to the Visual Art Department, Nazarene Publishing House, Box 527, Kansas City, Mo. 64141.

- Bailey, Clarence and Thelma. Song Evangelists, 1197 W. Arch St., Portland, Ind. 47371: Spencerville, Ohio (Camp), June 29—July 10
- Barton, Grant M. 301 Lincoln Ave., Bedford, Ind. 47421: Troup, Tex. (Martin's Chapel), July 13-24
- Battin, Buford. 3015 47th St., Lubbock, Tex. 79413: Ft. Sumner, N.M., June 26—July 3; Mound City, Mo., July 8-17; Jacksonville, Tex. (Mt. Hope), July 22-31
- Bender Evangelistic Party, James U. P.O. Box 8635, Tampa 4, Fla.: Carthage, Tenn., June 23—July 3; Tullahoma, Tenn. (Mt. Vernon), July 7-17; Athens, Mich. (Indian Camp), July 28—Aug. 7
- Bettcher, Roy A. 3212 Fourth Ave., Chattanooga, Tenn.: Terry, Miss. (Sanc. Ch. of Christ Camp), June 30—July 7; Dale, Ind. (Ottwell Camp), July 7-17
- Bierce, Jack. Song Evangelist, c/o NPH\*: Albany Dist. Camp, July 2-10; Maine Dist. Camp, July 11-17
- Bohi, James. Singer, 1002 Hillcrest, R. 2, Bloomfield, Iowa 52537: Midway City, Calif., June 27—July 3; Montrose, Calif., July 6-10; Ventura, Calif., July 18-24; Oregon Pacific Camp, July 24-31
- Bolling, C. Glenn.† c/o NPH\*: Florida Dist. Sr. Hi Youth Camp, June 27—July 1; Hanover, Pa. (Hol. Christian Camp), July 8-17; Pound, Va., July 20-24; Charleston, W.Va. (Capitol View), July 30-31
- Bradley, Ernest R. 20 17th St., Lowell, Mass. 01850: Deputation Tour for Bible Study League of America, Inc., Month of July
- Brown, W. Lawson. Box 785, Bethany, Okla.: Mineral Wells, Tex. (1st), July 5-10; Iowa Falls, Iowa (1st), July 15-25
- Burnem, Eddie and Ann. Box 1007, Ashland, Ky. 41101: Barnesville, Ga., July 13-24; Gordonsville, Tenn., July 27—Aug. 7
- Chalfant, Morris. 1420 Oak Ave., Danville, Ill.: Ft. Wayne, Ind. (City-wide Tent Crusade), July 7-17; Muncie, Ind. (City-wide Tent Crusade), July 21-31
- Clark, Gene. 104 Waddell St., Findlay, Ohio: Warren, Ohio (Champion), July 3-10; Terre Haute, Ind. (Northside), July 13-20
- Cliff, Norvie O.† c/o NPH\*: Oregon Pacific Dist. Camp, July 24-31
- Condon, Robert. Evangelist and Singer, c/o NPH\*: Cannon Beach, Ore., July 10-17; Nevada-Utah Dist. Camp Meeting, July 31—Aug. 7
- Cook, James V.† 88 Orchard Lane, Columbus, Ohio 43214; Western Ohio Dist. Camp, July 22-31
- Cook, Leon G. and Marie. Evangelist and Singers, Box 64, Newport, Ky.: Chattanooga, Tenn. (Lookout Valley), July 5-10; Birmingham, Ala. (Acipco), July 12-17
- Cox, C. B. and Jewel. 216 W. Los Angeles Dr., Vista, Calif. 92083: Odon, Ind., July 2-10; Bainbridge, Ohio (Nippen Camp), July 20-31
- Crabtree, J. C. 1506 Amherst Rd., Springfield, Ohio: Spencerville, Ohio (Camp), June 29—July 10; Florida Dist. Camp, July 25-31
- Cravens, Rupert.† 823 N. Kramer Ave., Lawrenceburg, Tenn.: Spencer, W.Va. (Spencer Temple), July 19-23
- Crider, Marcellus and Mary. Evangelist and Singers, Route 3, Shelbyville, Ind.: Tell City, Ind., June 23—July 3; Bloomingsdale, Ind. (Annapolis), July 6-17; Poland, Ind., July 18-24
- Darnell, H. E. P.O. Box 929, Vivian, La.: Belsano,

- Pa. (Camp), June 30—July 10; Palestine, Ill., July 11-17; Madison, Ind., July 20-31
- DeLong, Russell V. 121 Siobhan, Tampa, Fla. 33162: South Carolina Dist. Camp, July 4-10; E. Michigan Assembly, July 13-14; Washington, D.C. (International Platform Assn.), July 19-23
- Dennis, Darrell and Betty. Song Evangelists and Musicians, c/o NPH\*: Milton, Ky. (Bryantsburg Camp), June 29—July 10; Knightstown, Ind. (Cleveland Camp), July 15-24; Wren, Ohio (Camp), July 27—Aug. 7
- Dennis, Garnald D. c/o NPH\*: Bellville, Pa. (Interden. Camp), June 30—July 10; Fayetteville, Tenn. (1st), July 14-24; Wren, Ohio (Camp), July 27—Aug. 7
- Dixon, George and Charlotte. Evangelists and Singers, 33 Clark St., Patchogue, N.Y.: West Baldwin, Me., July 1-10
- Duncan, W. Ray. Waverly, Ohio 45690: Russell, Ky., July 10-17; Pontiac, Mich. (N.H.A. Camp), July 21-31
- Dunmire, Ralph and Joann. Singers and Musicians, 202 Garwood Dr., Nashville 11, Tenn.: Florence, S.C., June 28—July 3; South Carolina Dist. Camp, July 4-10; Nashville, Tenn. (Northside), July 14-24; Florida Dist. Camp, July 25-31
- Eastman, H. T. and Verla May. Preacher and Singers, 2005 East 11th, Pueblo, Colo.: Colorado Dist. Assm. and Camp, July 17-24; Kansas Dist. Assm. and Camp, July 30—Aug. 7
- Emsley, Robert. Bible Expositor, 432 Eden St., Buffalo, N.Y. 14220: In England, July and August

- Esterline, John W. P.O. Box 668, Reedley, Calif.: Shaver Lake, Calif. (Camp Tamarack), July 6—Aug. 20
- Files, Gloria; and Adams, Dorothy. Evangelist and Singers, 2031 Freeman Ave., Bellmore, N.Y.: Racine, Wis., June 27—July 8; Amherst, Wis. (Riverside Bible Camp), July 11-15; Eureka, Ill., July 18-29
- Fisher, C. Wm. c/o NPH\*: Moncton, N.B., July 3-10; July and August, in Europe, with meetings in London, Copenhagen, Stockholm, Berlin, and Kaiserslautern.
- Fleshman, C. E. 139 S. Park Ave., Cape Girardeau, Mo. 63701: Moete, Ill. (Wade Camp), July 29—Aug. 7
- Fowler Family Evangelistic Party, The Thomas. Preacher and Musicians, c/o NPH\*: Paonia, Colo., June 24—July 3; Griffin, Ga. (Fellowship Baptist Hol.), July 23-31
- Fugett, C. B. 4311 Blackburn Ave., Ashland, Ky. 41101: Auburn, Pa. (Church of God Camp), June 24—July 5
- Geeding, Wilma. Fletcher, Mo. 63030: Springfield, Ill. (Girls' Camp), July 11-15
- GlorylanderS Quartet. c/o Frank A. Cox, Route 2, Box 187C, Wilmington, Ohio: Pomeroy, Ohio, July 1-3; Milford, Ohio (Stonelick Baptist), July 9; Winchester, Ohio (Church of Christ in Christian Union), July 20-24; Blountsville, Ind., July 29-31
- Green, James and Rosemary. Singers and Musicians, P.O. Box 227, Canton, Ill. 61520: Allentown, Pa., June 26—July 5; Canada Central

Let this meaningful hymn enrich the music program of your church during the month of JULY



## Hymn of the month

# SAVIOR, LIKE A SHEPHERD LEAD US

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- Dist. Camp, July 8-17; Central Ohio Camp, July 22-31
- Greenbaum, David L.† Evangelist, Artist, and Puppeteer, 716 W. Chillicothe, Bellefontaine, Ohio 43311: Greenville, Mich., June 24—July 3
- Haden, Charles E., P.O. Box 245, Sacramento, Ky.: Brandenburg, Ky., July 3-10; Madisonville, Ky., July 17-31
- Harrod, John W. 409 14th St., Rochelle, Ill.: Sarasota, Fla., June 30—July 10
- Higgins, Charles A. 1402 Boutz Rd., Las Cruces, N.M. 88001: Eldorado, Okla., July 10-17
- Hoot, W. W. Rt. 9, Box 27, Morgantown, W.Va.: Middlebury, Ind. (Wayside), June 24—July 3
- Hoots, Bob. c/o NPH\*: Estill Springs, Tenn., June 28—July 3; Lexington, Ala. (Mary's Chapel), July 4-10; Pennville, Ind. (1st Friends), July 11-17; Columbia, Ky. (1st), July 21-31
- Hutchinson, C. Neal. 2335 Stonehenge Rd., Bethlehem, Pa. 18018: New England Dist. Camp, July 1-10
- Irick, Mrs. Emma. P.O. Box 906, Lufkin, Tex. 75902: Kirbyville, Tex., July 24-31
- Jantz, Calvin and Marjorie, and Carolyn. Evangelist, Singers, and Musicians, c/o NPH\*: N.W. Ill. Dist. (Manville Camp), July 1-10; Tilden, Ill. Camp, July 14-24; Akron Dist. Camp, July 29—Aug. 7
- Jones, Claude W. R.F.D. 3, Box 42, Bel Air, Md.: Norfolk, Va. Wakefield Camp (Friends), July 1-10
- Kelly, Arthur E. 511 Dogwood St., Columbia, S.C.: Crowley, La. (Arcadia Camp), June 24—July 3; Jacksonville, Fla. (Panama Park), July 15-24
- Killen, Allen R.† 407 Campbells Creek Dr., Charleston, W.Va.: West Virginia Camp, July 7-13
- Kruse, Carl H., and Wife. Evangelist and Singer, 4503 N. Redmond, Bethany, Okla. 73008: N.W. Okla. Dist. Assembly, July 18-22
- Langford, J. V. 701 N. First, Henryetta, Okla.: Horatio, Ark., July 27—Aug. 7
- Law, Dick and Lucille. Preachers and Singers, c/o NPH\*: Wellington, Kans., June 27—July 3; Erick, Okla., July 11-17; Ropesville, Tex., July 20-31
- Lush, Ron. c/o NPH\*: Alabama Dist. Camp, June 27—July 3; Washington Pacific Camp, July 3-10; Colorado Dist. Camp, July 18-24
- MacAllen, L. J. and Mary. Artist-Evangelist, 119 Rambler Ave., Elyria, Ohio: S.W. Indiana Dist. (Boys' and Girls' Camp), July 4-8; Indianapolis Dist., July 11-22
- Martin, Paul. c/o NPH\*: Santa Clara, Calif., June 27—July 3; Barbados, July 12-17; Brazil, July 20-31
- Mayfield, Paul and Helen. c/o NPH\*: Clare, Mich., June 22—July 3
- Mayo, Clifford. 516 Madison, Lubbock, Tex. 79403: Dallas, Tex. (Pleasant Grove Area-wide), July 10-24; Spur, Tex. (Area-wide), July 28—Aug. 7
- McCullough, Forrest. c/o NPH\*: N.W. Ill. Dist. Camp, July 1-10; N. Ark. Dist. Camp, July 18-22; Forrest City, Ark., July 23-24; Louisville, Ky., July 29-31
- McDowell, Doris M. 948 Fifth St., Apt. J, Santa Monica, Calif. 90403: England and Wales, Month of July
- McGrady, Paul R.† 7900 N.W. 18th, Oklahoma City, Okla.: Midway City, Calif., June 27—July 3; S.C. Dist. Camp, July 4-10; New Albany, Ind. (1st), July 12-17; Georgia Dist. Camp, July 18-22
- McIntosh, John P. Knobel, Ark. 72435: Alix, Ark., July 12-17
- McNutt, Paul. 215 West 68th Terr., Kansas City, Mo. 64113: New England Dist. Camp, July 1-10; Mich. Dist. Camp, July 15-24; Ill. Dist. Camp, July 25-31
- McWhirter, G. Stuart. c/o NPH\*: Washington Pacific Camp, July 1-10; Missouri Dist. Camp, July 18-24; Oregon Pacific Dist. Camp, July 25-31
- Meredith, Dwight and Norma Jean. Song Evangelists and Musicians, c/o NPH\*: Cayuga, Ind., July 11-17; Georgia Dist. Camp, July 22-29
- Mickey, Bob and Ida Mae. Evangelist and Singer, 309 Cimarron Ave., La Junta, Colo.: Truth or Consequences, N.M., June 23—July 3; Jamestown, N.D. (1st), July 6-10; Sawyer, N.D. (Boys' and Girls' Camp), July 11-15; Minot, N.D. (Sawyer), July 16-17
- Miller, W. F. 521 Victoria Ave., Williamstown, W.Va.: Marietta, Ohio, June 26—July 3; Montgomery City, Mo., July 11-31
- Milhuff, Charles. c/o NPH\*: Montrose, Calif., July 6-10; Riverside, Calif. (Arlington Ave.), July 11-17; Arlington, Tex. (East Park), July 19-24; Cameron, Mo. (Tent Meeting), July 25-31
- Monck, Jim and Sharon. Evangelist, Singers, Musician, c/o NPH\*: N.W. Ill. Dist. (Manville Camp), July 1-10; Albia, Iowa, July 11-17; Central Ohio Dist. Camp, July 22-31
- Moore, Franklin M. Box 302, Castle Rock, Colo. 80104: Greenfield, Ind. (1st), June 23—July 3; West Terre Haute, Ind. (Vigo Co. Camp), July 7-17; Hicksville, Ohio (Tent Meeting), July 21-31
- Moulton, M. Kimber, c/o NPH\*: Sacramento, Calif. (Akron), July 20-31
- Mullen, DeVerne. 67 Winstead, Newmarket, Ont., Can.: Chicago Cent. Camp, July 3-10; Canada Central Dist. Camp, July 22-31
- Nesbeth-Hopson Party. c/o NPH\*: Fairgrove, Mich. (Caro Camp), July 1-10; Flint, Mich. (Hol. Miss. Camp), July 29—Aug. 7
- Norton, Joe. Box 143, Hamlin, Tex. 79520: Lubbock, Tex., July 22-31
- Oakley, Jesse and Mrs. Box 488, St. Cloud, Fla.: Jackson, Ohio (Jackson Rd.), July 3-10; Hitchens, Ky. (Tent Meeting), July 12-24; West Union, Ill., July 31—Aug. 7
- Oyler, Calvin B. c/o NPH\*: McComb, Miss., July 11-17; Nederland, Tex., July 21-31
- Passmore, Evangelistic Party, The A. A. Evangelist and Singers, c/o NPH\*: Gowanda, N.Y., July 1-10; Uxbridge, Mass. (Douglas Camp), July 15-24; Carthage, Ky. (Camp), July 29—Aug. 7
- Paul, Charles L. Song Evangelist, c/o NPH\*: Paris, Tenn., June 28—July 3; Ft. Wayne, Ind. (Hol. Crusade), July 7-17
- Pierce, Boyce and Catherine. Evangelist and Singers, 505 W. Columbia Ave., Danville, Ill.: Hughson, Calif., July 1-10; Kingsburg, Calif., July 11-17
- Pittenger, Twyla. Shelby, Ohio: Columbus, Ohio (Boys' Indus. School), July 1-3
- Plummer, Chester D. 515 N. Chester Ave., Indianapolis, Ind. 46201: Columbus, Ind. (Tri-Co. Camp), July 7-17
- Prentice, Carl and Ethel. Evangelist and Children's Worker, 7608 N.W. 27th St., Bethany, Okla. 73008: Prague, Okla., June 27—July 3; San Antonio, Tex. (Dellview), July 8-17; Belle Chase, La., July 22-31
- Qualls, Paul M. Song Evangelist, 5441 Lake Jessamine Dr., Orlando, Fla.: Hendersonville, N.C. (Camp), June 30—July 10; Pleasant Ridge, Pa. (Camp), July 11-17
- Raker, W. C. and Mary. Evangelist and Singers, Box 106, Lewistown, Ill.: Illinois District Tent Meetings, June 22—July 10; St. Louis, Mo. (Tent Meeting), July 17-31
- Rodgers, Clyde B.† 505 Lester Ave., Nashville, Tenn. 37210: Corry, Pa. (Sal. Army), June 27—July 3; Jeannette, Pa. (Sal. Army), July 5-10; Greensburg, Pa. (Sal. Army), July 11-17; Warren, Pa. (Sal. Army), July 18-24; Freeport, N.Y. (Long Island Hol. Camp), July 27—Aug. 7
- Roedel, Bernice L. 423 E. Maple St., Boonville, Ind. 47601: Indianapolis, Ind. (V.B.S.), June 20—July 3
- Rose, W. W. 200 Phifer St., Monroe, N.C. 28110: Albemarle, N.C., July 13-17
- Rothwell, Mel-Thomas.† 2108 Alexander, Bethany, Okla.: Abbeville, Ala. (Beulah Camp), June 23—July 3; Mountaintop, Pa. (Bethany Camp), July 8-17; Central Ohio Dist. Camp, July 22-31
- Sears, L. Wayne. c/o NPH\*: Letona, Ark. (Pickens Chapel), July 27—Aug. 7
- Showalter, Keith and Pat. Box 1160, O.N.C., Kankakee, Ill.: Ft. Wayne, Ind. (City-wide Crusade), July 7-17; Muncie, Ind. (City-wide Crusade), July 22-31
- Slack, D. F. Song Evangelist, Route 2, Veavay, Ind.: Odon, Ind., July 2-10; New Albany, Ind., July 12-17; Orleans, Ind. (Pil. Hol. Camp), July 29—Aug. 7
- Smith, Charles Hastings. P.O. Box 1463, Bartlesville, Okla. 74003: Paris, Tenn., June 28—July 3; West Virginia Dist. Camp, July 7-15; Central Ohio Dist. Camp, July 22-31
- Smith, Otis E., Jr. P.O. Box 1, Edinburg, Pa.: Edinburg, Pa. (Stony Lonesome), Month of July
- Sparks, Asa. 68 Lester Ave., Nashville 10, Tenn.: Milford, Ohio, July 6-17; Alderson, W.Va., July 19-24
- Sprovis, Earl L. 1317 Lakeview Ave., Battle Creek, Mich.: Rockwood, Pa., July 1-10
- Stafford, Daniel. Box 11, Bethany, Okla.: Lewisville, Ind., June 27—July 3; Bartlesville, Okla. (Eastside), July 7-17
- Stewart, Paul J. P.O. Box 850, Jasper, Ala.: Louisiana Dist., July 4-10; Dothan, Ala. (1st), July 12-17; Georgia Dist. Camp, July 22-29
- Taylor, Emmett E. c/o NPH\*: Beech Grove, Ark., June 28—July 3; Heavener, Okla., July 5-10; Ashdown, Ark., July 12-17; Grand Saine, Tex., July 22-31
- Thomas, Fred. 177 Marshall Blvd., Elkhart, Ind.: Albany Dist. Camp, July 2-10; Florida Dist. Camp, July 25-31
- Thomas, Henry C. Box 104, Dimmitt, Tex.: Brownwood, Tex., July 20-31
- Tripp, Howard M. c/o NPH\*: Hiwassee, Ark., July 1-10; West Memphis, Ark., July 15-24; Salem, Mo., July 25-31
- Trissel, Paul D., and Family. Evangelist and Singers, Box 1201, Leesburg, Fla.: Cadillac, Mich. (Cherry Grove), June 28—July 3; Kaleva, Mich. (Wes. Meth.), July 5-10
- Wachtel, David K. 1025 Berwick Trail, Madison, Tenn.: Waynesboro, Miss. (Frost Bridge Camp), July 29—Aug. 7
- Watson, H. T. 4003 Lightfoot Mill Rd., Chattanooga, Tenn.: Wickes, Ark. (Cove), June 22—July 3
- Wilkinson Trio.† 1104 Pennsylvania St., Columbus, Ind. 47201. Westport, Ind. (Letts Camp), July 8-17
- Willison, Otto R. 2910 N. College, Bethany, Okla.: Ironton, Mo., June 22—July 3
- Winegarden, Robert. c/o NPH\*: Cache, Okla. (Indian Camp Meeting), July 4-11
- Wyss, Leon. c/o NPH\*: Springfield, Mo. (Grace), June 27—July 3; Olton, Tex., July 10-17; Shamrock, Tex., July 22-31
- Zimmerlee, Don and Jane. Preacher and Singer, 2060 S. Florissant Rd., Florissant, Mo. 63031: Valley Park, Mo., June 29—July 10; Florence, Ala. (1st), July 24-31

## PRAY TODAY!



International Institute, July 5-10



Dr. Howard Hamlin giving dedicatory address, and Mrs. Hamlin.

## Food Center Located At Nazarene School

A Nazarene elementary school in Swaziland was selected as the site of a kitchen out of which food will be served to African children in a fight against hunger and malnutrition.

The kitchen was built at Stegi as a memorial to an Englishwoman, Mrs. June Stevens, by her husband, an obstetrician. He was serving a short term of medical service at the government hospital in Mbabane. Mrs. Stevens was killed in an auto accident during their stay in Swaziland.

The kitchen, which will be operated by the "Save the Children" fund, an organization which feeds undernourished children, was dedicated by Dr. Howard H. Hamlin, superintendent of the Raleigh Fitkin Memorial Nazarene Hospital. The Hamlins and Stevens had been close friends.

"It is eminently fitting that her name [Mrs. Stevens] will be engraved on the heart of many a grateful Swazi child as he pursues his education without the distracting gnawing of a hungry stomach," Dr. Hamlin said.

Sir Francis Loyd, Her Majesty's high commissioner for Swaziland, also spoke at the dedication ceremonies.

A charge of one cent is made by the "Save the Children" group, which makes the program one of aid rather than charity. Kitchens are established in institutions which are making a contribution to the Swazi people.

## Dr. Harding Fair

Dr. Whitcomb Harding, Nebraska District superintendent, remained in the intensive-care unit in fair condition following a heart attack May 27 while attending the Zone B junior college board of trustees' meeting. He is in Trinity Lutheran Hospital in Kansas City.

## Pioneer Critically Hurt

Mrs. Gertrude Tracy, who with her husband served as pioneer missionaries to India, was critically injured May 28 in an auto accident while returning from a Pentecostal Collegiate Institute alumni meeting at Eastern Nazarene College, Wollaston, Mass.

The oldest alumnus present at the meeting, Mrs. Tracy, eighty-six, suffered a fractured right leg, fractured left arm, and multiple lacerations of her head and face. She is hospitalized at Emerson Hospital at Concord, Mass.

Driving the car was her daughter, Mrs. Martha Eliades, who suffered lesser injuries. The accident occurred on a straight rural road when an oncoming car swerved in front of the Eliades auto. Prayer is requested for Mrs. Tracy.

## Students to Europe

Olivet Nazarene College students, under the tutorship of Dr. J. Otis Sayes, left in mid-June for a six weeks' tour of Europe and the Middle East. Along with the trip, the students will receive a maximum academic credit of six hours. Enrollment cost was \$1,500. Dr. Sayes is professor of religious education.

## Estate to Olivet

Mrs. Ella Gully, Indianapolis, Ind., has left a large portion of her estate to Olivet Nazarene College, according to a statement recently by the college. The property includes a thirty-nine-acre farm and other assets. The total value of the estate is valued at approximately \$50,000. During her lifetime Mrs. Gully had taken a keen interest in helping young people secure a Christian education.

## Ridall to Near East

Dr. R. Clyde Ridall, Olivet Nazarene College religion professor, will serve as a visiting professor at the Near East School of Archaeological and Biblical Studies. The school site overlooks Jerusalem from the Mount of Olives. Dr. Ridall leaves July 7.

## New Alabama Manse

Dedication was held recently for a new Alabama District parsonage and headquarters near Birmingham. The parsonage, built in the southern colonial tradition, cost \$30,000, and provides district office and conference rooms.

## Young Ph.D. to Olivet

Dwayne Little, twenty-six, who receives his Ph.D. from the University of Cincinnati in August, has accepted a position in the history department at Olivet Nazarene College. He was an honor student at Trevecca Nazarene College, as well as through his graduate program.

## New Chinese Paper

Rev. John Holstead, superintendent of missionary work in Taiwan, recently released the first issue of a new district paper. The English-oriented reader will recognize only the name, *Nazarene Trumpet*, which appears in English as well as in Chinese, and a few question marks, which look the same in either language.

## RELIGION IN THE NEWS C. & M.A. Joins N.A.E.

VANCOUVER, B.C. (MNS)—The Christian and Missionary Alliance, in session at its annual General Council here May 11-16, voted to apply for membership in the National Association of Evangelicals.

The Foreign Department of the C. & M.A. has for a number of years been a very active member of the Evangelical Foreign Missions Association, an affiliate of the N.A.E.

The Christian and Missionary Alliance has 1,250 congregations in North America and a constituency of approximately 350,000 persons in its churches in 24 countries around the world.

## Graham Decries LSD

NEW YORK (EP)—En route to London to hold the "most massive" evangelistic crusade of his career, Billy Graham told newsmen here he has known "all the good and thrilling experiences of LSD through his faith in God.

"But," he said, "I have experienced none of the hangovers and nightmares."

The spread of such drugs as LSD is "one of the most terrifying and dangerous situations facing us in America today—and in Great Britain as well," the evangelist declared.

## Arkansas Bans "Monkey Law"

LITTLE ROCK, ARK. (EP)—The thirty-eight-year-old anti-evolution Arkansas law adopted in 1928 was struck down here by Chancery Court Judge Murray Reed as being an unconstitutional restriction on knowledge.

The ruling was in favor of a twenty-year-old biology teacher, Mrs. Susan Epperson, who filed suit earlier this year, challenging the constitutionality of the law.

Tennessee and Mississippi are the only other states with the so-called "monkey law."

# Key Words

in  
Next Sunday's Lesson

By RALPH EARLE

## GOD'S RIGHT TO COMMAND

Exodus 20:1-2; Leviticus 18:1-5; Hosea 11:1, 3-4a; John 14:10, 15 (July 3)

● **Statutes** (Leviticus 18:5)—The Hebrew word is *chuqqoth*. The rabbis interpreted this as referring to laws which "depended only on the pleasure of God" and were binding only on His special people. Such were the rules about clean and unclean meats, leprosy, etc.

● **Judgments**—The Hebrew word *mishpatim* was taken as indicating "such natural laws as all mankind are found to observe, though there were no written commands for them, such as those against idolatry . . . and murder."

● **Of**—In the King James Version of the New Testament the little preposition "of" is greatly overused. It is employed to translate more than a dozen different Greek prepositions which have distinct meanings that should be brought out in English.

For instance, the phrase "spoken of the Lord by the prophet" (Matthew 1:22; 2:15) is in the Greek "spoken by [*hypo*] the Lord through the prophet." The former would naturally be taken as indicating what the prophet said *about* the Lord. But this is not at all what the passage says. Rather it is what the Lord said through His prophet. There are scores of examples in the KJV New Testament where "of" should be "by."

But here in John 14:10—"I speak not of myself"—the preposition is *apo*. The English rendering would naturally be interpreted, "I am not talking *about* myself." But *apo* means "from." What Jesus is saying is that the ultimate authority for what He declared was from God the Father. It was *His* word that Christ was speaking.

● **Love**—There are two words for "love" in the Greek New Testament. *Phileo* means to love with affection, with a friendship love. It is sometimes translated "kiss."

But the word here (John 14:15) is *agapao*. This indicates a higher kind of love. It means to love with the intellect and will, as well as the emotions. It describes a love which is unselfish, self-giving, outgoing. It is a love which is loyal, constant, steady. It is that kind of true love which is expressed in obedience.

# The Answer Corner

Conducted by W. T. Purkiser, Editor

**According to an article we have, the American flag should be at the speaker's right if in front of him, and the Christian flag to his left. If at the back of the speaker, the other way around. We have noticed most churches have them with the American flag at the speaker's left no matter where they are in the auditorium. I think it would be well to give us the correct answer so all of us would know.**

General Secretary B. Edgar Johnson tells me that the Federal Flag Code states: "When displayed on a staff in a church chancel, or on a speaker's platform, the U.S. flag should be on the right of the clergyman or speaker as he faces the congregation or audience. Any other flag should be on his left. If the staffed U.S. flag is displayed else-

where than in the chancel or on the platform, it should be placed at the right front and on the lower floor level with the congregation or audience as they face the chancel or platform. Any other flag should be at the left front."

This is a little different interpretation from the one you have, but it seems to be authentic.

**I would like your opinion on what Jesus meant in Matthew 12:43-45.**

This is the statement that, when the unclean spirit is cast out of a man, it returns with seven others more wicked if the heart is left empty.

I take this to mean that negative religion is not enough. It is not enough to have the heart emptied of sin. It must be filled with divine love.

Dr. Ralph Earle in the *Beacon Bible Commentary* explains it well. "Jesus was warning against the danger of having only a partial conversion—a refor-

mation without regeneration. It is not enough to get rid of the bad habits of sin. That will only leave the life empty, swept, and garnished (44). The last term is the verb *kosmeo*; its basic meaning is 'put in order.'

"If one has only a moral reformation without a spiritual transformation, the result may well be that the last state of that man is worse than the first (45). Christ must fill the cleansed life to keep it safe" (Vol. VI, p. 128).

**Since our church provides for baptism by sprinkling, pouring, or immersion, why do some of our pastors insist on immersion?**

If they do, it is probably a matter of conscience with them. I would respect their scruples at this point. But I would also point out that the candidate has a right to his conscientious scruples also. Therefore the pastor should make arrangements for another minister to perform the sacrament if sprinkling or pouring is desired.

I can always get a rash of letters by

saying anything about baptism. Without encouraging any more, I would just say that many years ago I came to the conclusion that it is the baptism which is important. The mode is secondary. If it were not secondary, there would be no room in the Scriptures for the endless debate over the specific way baptism is to be administered.

**What do you think is the meaning of Isaiah 11:6, "And a little child shall lead them"? I believe it is misapplied when used to describe the influence of children over adults. This seems to refer to the millennium.**

The whole verse reads: "The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them."

Technically, you are probably right. The verse is part of a passage which describes the messianic age, and if understood literally this particular verse would refer to a millennial state of affairs.

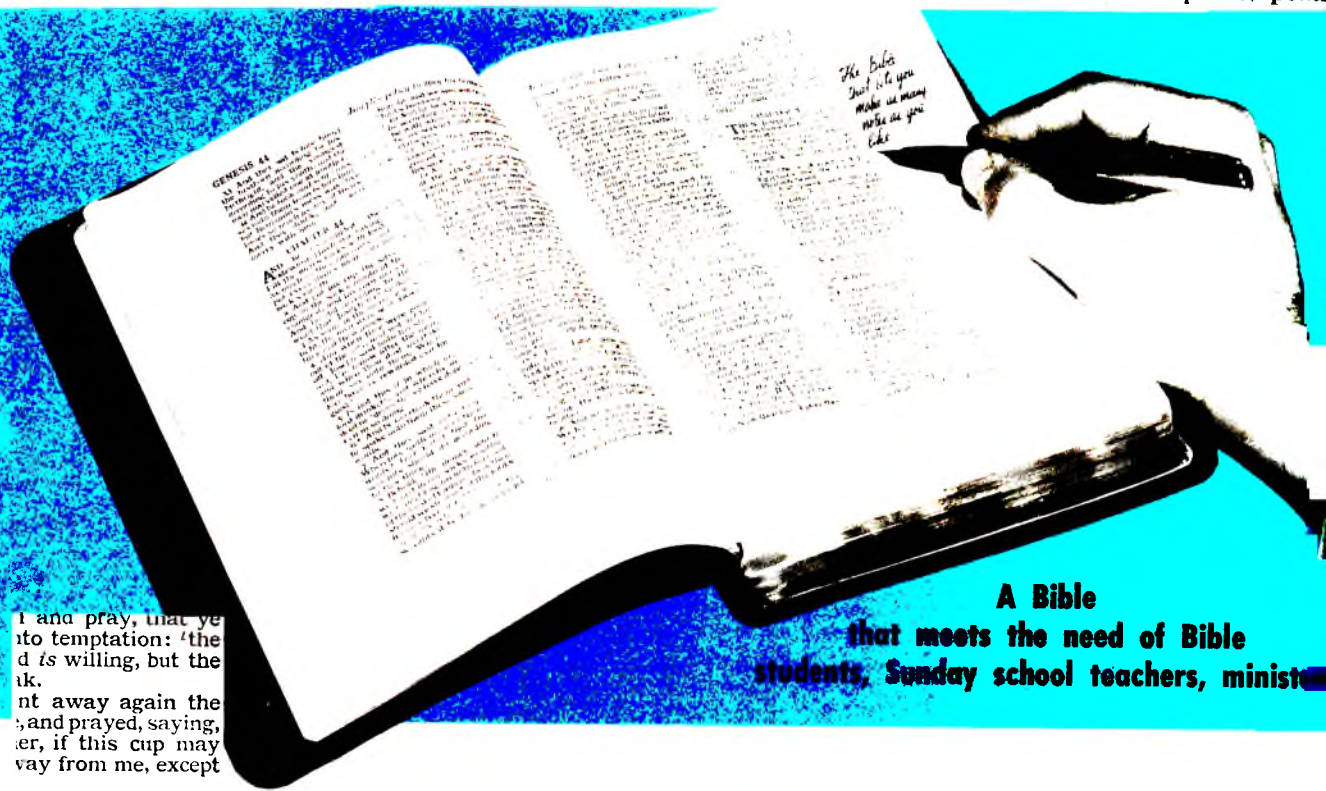
The justification for our common use of the statement would be as an illus-

trative comment rather than a scriptural proof. If you will examine the way the New Testament writers quote the Old Testament, you will find that many times they do it by way of illustration and not as a matter of proof.

Some of my ministerial brethren may disagree with me, but I believe it is permissible to use biblical allusions and references to clarify a point, even though we might not be able in good conscience to use the same allusion or reference to prove the point.

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