

Herald of HOLINESS



*Official Organ of the
Church of the Nazarene*

RAINMAKER MOUNTAIN AMERICAN SAMOA

*Let them give glory unto the Lord,
and declare his praise in the islands*
Isaiah 42:12

September 13, 1961

EDITORIALS

By W. T. PURKISER

Meaningless Religion

A writer in a religious journal told of a visit to a certain part of the United States in connection with which, he said, he had never seen so much religion that meant so little. The name of the state is not important, because meaningless religion is not a matter of geography. There is meaningless religion in every state in the Union, and all over Christendom.

Religion in the past tense is meaningless religion. Such was the case with the church at Ephesus, about which we read in Revelation 2. Many good things are said about this group. Christ speaks of their works, their orthodoxy, their hatred of evil, their endurance. Yet in verses 4 and 5, He says, "Nevertheless I have somewhat against thee, because thou hast left thy first love. Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent."

It is a great thing to have a wonderful conversion experience, and an outstanding experience of entire sanctification. But one cannot live on the grace of

yesterday, any more than he can live on the food, air, and sunshine of childhood. There are deluded souls by the hundreds across this world who are basing their hope of final salvation on a childhood conversion, a bygone grace, while conscious that they are now living in rebellion against God's will. The judgment will be a terrible awakening for such.

It is not what you *were*, but what you *are*, that counts. Dr. Daniel Steele years ago pointed out that the conditions of final salvation throughout the Bible are expressed in the present tense. Vital Christianity is an up-to-date reality. The momentum of yesterday will never substitute for the progress which must be made today.

Religion of form without substance is meaningless religion. Paul told Timothy that one great sign of the last days would be a "form of godliness, but denying the power thereof" (II Timothy 3:5). Weymouth's translation of these words is unforgettable: "A make-believe of piety" without its reality.

Perhaps it needs to be said that there is nothing wrong with form as such. It is *empty* form which is meaningless. Concrete poured out all over the ground serves no useful purpose. But neither does the best-constructed form which has not been filled. There is great value in sound and wholesome habits of religious devotion, Biblical standards of conduct, the consistent performance of religious duties. But still we do not enter the kingdom of Heaven until our righteousness exceeds the righteousness of the scribes and Pharisees (Matthew 5:20).

Religion of sentiment without standards is meaningless religion. This is the other extreme. Some who would reject religion as outward conformity seem to take the position that all which matters is to believe in one's heart, be sincere in motive and purpose, and beyond that it makes no difference how one lives and acts. But it is still and always true that "by their fruits ye shall know them" (Matthew 7:20).

The credential of Christianity has always been transformed lives. God does make a difference in all of life. Religion which does not lead to separation from the world is a sham and a fraud. It is meaningless religion.

A passionless religion, without a burning desire to share its faith, is a meaningless religion. The self-centered devotion of the cloister is a far cry from the outgoing dynamic of Pentecost.

(Please turn to page 12)



The Cover . . .

This is the bay at Pago Pago, American Samoa, with Rainmaker Mountain in the background.

The coconut palms line the grounds back of the Department of Education buildings. The Church of the Nazarene in Pago Pago is less than two years old. Rev. and Mrs. Jarrell W. Garsee are the missionaries working under overseas assignment with the Department of Home Missions. The Garsees hold four services per week, including a Friday night and Sunday morning service in a little, open-sided "falea" (church building) in Nu'uuli. Dr. and Mrs. Samuel Young recently spent five days in Samoa planning the future of the work, and Rev. and Mrs. C. William Fisher have just concluded revival meetings.

SELF-PAMPERING OR SELF-GIVING?

A RADIANCE beyond mere cheerfulness is the mark of the true follower of our Lord Jesus Christ. In one of the most sweeping statements of all His ministry He himself declared, "I am come that they might have life, and that they might have it more abundantly." To be sure, He died to save us from the guilt and wounds of sin, but He also offers the life of God in the soul as the source of our new-found strength. Our chief inner malady that remains even after conversion is a certain unwillingness or conflict with the will of God. But He has promised cleansing and deliverance from this perversion, too, through the incoming, indwelling Holy Spirit.

Jesus' way is fundamentally a repudiation of self-pampering and self-willing. It denies the clamor and fickleness of the multitude, for He knows what is in man. He faced the terrible ordeal of His own cross to deliver us from the power and dominion of sin—all in obedience to the Father's will. The open triumph of the empty tomb that followed makes those awful hours now seem glorious.

He scorned the pettiness of His own followers when they sought preferment and status for their service, but He rebuked with both gentleness and finality as He took the basin and the towel to wash the disciples' feet himself.

His own life was centered in the will of God, and His poise and power were

undismayed when He faced the final clash with evil at Calvary. His self-giving, despite His limited years, stands as the classic example for all the centuries that follow. In that dark hour, when outside help was at a new low, He had peace and joy to give away to His astonished disciples without knowing the pinch of impoverishment in His own spirit. Only through His eyes can we view the main issues of life clearly and steadily. He would save us from any superficial optimism in religion and from the defeating pessimism that afflicts us when life hits us hard with reverses.

His call comes to all of us to sell our lives dearly for His kingdom's sake and He gives us confidence that the investment is worthwhile. His way is narrow and carries its own well-defined restrictions, but its goal is life and its end triumph with no regrets. Who dares to follow Him today? Those who have the courage and faith, and the obedience born of love.

*General
Superintendent
Young*



Telegram . . .

Roanoke, Virginia—Virginia District recently closed most gracious assembly. Ministry of Dr. V. H. Lewis greatly appreciated. Under the leadership of Dr. V. W. Littrell, superintendent, Virginia District continues to make outstanding gains. Two new churches organized during past year; 242 members received by profession of faith; 268 net gain in average Sunday school attendance. General Budget overpaid by substantial margin; \$387,104 raised for all purposes. We move forward with faith and assurance.—Reporter.

Dr. H. Orton Wiley, retired Nazarene elder, dean of Nazarene theologians, beloved by Nazarenes everywhere, died at noon on Tuesday, August 22, in a hospital in Pasadena, California, at the age of eighty-three.

After pastoring First Church in Pueblo, Colorado, for six years, Rev. Thomas M. Hermon has resigned to accept the pastorate of First Church in Little Rock, Arkansas.

After pastoring Grace Church in Columbia, South Carolina, for nearly seven years, Rev. H. G. Clayton has resigned to accept a call to pastor First Church in Kings Mountain, North Carolina.

Rev. Kendall S. White, pastor of the Church of the Nazarene in Wellington, Texas, has been elected president of the Wellington Ministerial Association for the coming year.

Rev. R. Wayne Sharpes has resigned as pastor of the church in La Crosse, Wisconsin, to work with Rev. C. Wm. Ellwanger as minister of Christian education at First Church in Ashland, Kentucky.

Rev. and Mrs. Richard R. Richey will celebrate their golden wedding anniversary, September 21, at their home, 616 "R" Street, Bakersfield, California. Brother Richey is a retired Nazarene elder, member of the Northern California District. He assumed his first pastorate in 1911, and subsequently served churches in Kansas, Nebraska, Missouri, Oklahoma, and more recently served as pastor of several California churches. He and his lovely wife are now members of Bakersfield First Church, and much loved and appreciated. Open house will be held at their home on the evening of their anniversary.

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Music Memoettes

By OVELLA SATRE SHAFER

Charles Wesley

"Christ, the Lord, Is Risen Today."

This favorite and famous Easter hymn by Charles Wesley was written in 1739, when this hymn writer was thirty-two years of age. Of the 6,500 hymns from the pen of this princely singer of early Methodism, not one exceeds the poetic, glowing lyric of "Christ, the Lord, Is Risen Today." This popular Easter hymn recalls a custom of the Early Church when on Easter Sunday morning Christians would greet one another with the words: "Alleluia! The Lord is risen!" and others would answer, "He is risen, indeed!"

Both Charles and his brother John were horseback travelers all over England as they journeyed hundreds of miles in the great evangelical revival of the eighteenth century. As Charles jogged along on his horse, lines of hymns kept forming in his thinking. These lines of inspiration later became song-poems that he would write down upon reaching his destination. Charles Wes-

ley was organist of St. George's Church in Hanover Square, London, for years, and this afforded him the opportunity of familiarizing himself with other hymnists' lyrics and compositions.

Another of Charles Wesley's famous hymns on perfect love is "Love Divine." Rev. Charles S. Robinson, a famous hymnologist of his day, declared this hymn "one of the noblest of all compositions by Rev. Charles Wesley." Regarding the phrase, "Let us find that second rest," John Fletcher stated: "Mr. Wesley says second rest, because an imperfect believer enjoys a first inferior rest; if he did not, he would be no believer. There are two rests in the Christian experience that arrive at different times; the second one is never attained until the first one has preceded it. Repent of all your sins and put your simple trust in Him—the first rest will come. Then submit to Christ's will and the second rest and clean heart will follow as a second definite work of grace."

Other famous hymns credited to Charles Wesley are, "Hark! The Herald Angels Sing" and "Jesus, Lover of My Soul."

ARE YOU AFRAID OF GOD?

By **VERNON L. WILCOX**, Pastor, Moreland Church, Portland, Oregon

THIS rather startling question requires a double answer in the well-known phrase, "Yes and No," and such an answer is scriptural.

Psalms 111:10 tells us that "the fear of the Lord is the beginning of wisdom," while we read in I John 4:18 that "perfect love casteth out fear: because fear hath torment." These texts may seem mutually exclusive but they are not, for there are two kinds of fear—one that terrorizes and paralyzes, and one which enriches and uplifts life.

I. First, Let Us Answer, "NO, WE ARE NOT AFRAID OF GOD"

We do not fear God as we fear a tornado or lightning in a storm—unpredictable, irresponsible, wanton in destruction. God is not thoughtless or unmindful of His creatures. In other words, we will not fear that we might unwittingly fall afoul of God's will and be punished, not knowing why. Such a theory is unworthy of man, let alone of God.

We do not fear God as we might fear a phantom—imaginary, spectral, superstitious fear. This is a weird, unintelligent fear based, not on reason, but on the vagaries of a nervous temperament. To have this concept of God as changeable and irrational is damaging to true faith.

We do not fear God in the way we fear a wild beast—merciless and bloodthirsty. This kind of fear may recognize God's power, but it fails to understand His good will toward men; it has no confidence in Him as a Person: it believes He is big but not good, powerful but not ethical.

We do not fear God as we might fear an evil taskmaster who enjoys punishing his slaves and looks for an opportunity to inflict a sore penalty on them. This kind of terrorizing fear thinks of God as a tyrant waiting only for justification to punish His unfortunate creatures. This idea is a million miles from the picture of God as revealed in His Son, Jesus Christ. As the little boy said when asked who Jesus was: "Jesus is the best picture God ever had took."

These are all paralyzing fears, discouraging right doing; they are terrorizing fears, making it impossible to be good.

II. But Let Us Answer Again, "YES, WE ARE AFRAID OF GOD"

We fear Him as we feared our fathers in our youth—who could and would punish wrongdoing for our own good, yet who loved us and whom we loved. A reasonable discipline binds parents and children closer together, rather than driving them apart. And when our Heavenly Father chastens us, we know it is for our own good, and because He loves us; therefore we fear Him and accept His chastening, which "for the present seemeth to be . . . grievous: nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby" (Hebrews 12:11).

We fear God as we fear the sun, whose activity is predictable. A severe sunburn, even a sunstroke, is possible; yet the sun's warm rays keep us alive. So we know that God is consistent, that He will not punish another and let me by, or vice versa. There is a standard that must be met—a basic requirement of obedience and faith—and to think that God will make an exception in our individual case is foolish and tragic.

We fear God as we fear the law, which we respect and try to keep. Candidly, I'm afraid of the law—of its penalty, to be sure, but also of the guilt attaching to its violation, and of the result of its violation. But this is a healthy fear—it helps me to get along with other people, to live and find a place in the society in which I live. To expect to violate law and have no result of our disobedience is to think that the universe is run by a cosmic anarchist. You can't love a person you can't respect—not even a God. Ultimately you don't break the law of God—it breaks you. You must come to terms with it, or else!

Finally, we fear God as we fear a loved one

whom we would not hurt for the world. Our very devotion makes us fear to injure one whom we deeply love; so we do all we can to avoid disappointing or hurting that beloved one.

No other motive is so great in building noble lives as the unselfish love of a person. And this must somehow enter into our coming to God, and our serving Him, if our religion is to be an intelligent and permanent thing. We fear Him because we love Him and do not want to disappoint Him. This is the deep motivation of our lives. While other fears—of punishment, of God's consistency, of His law, enter into the matter of our commitment and service to Him, yet this fear based on love must take over and dominate our decisions if there is to be any lasting conversion of life and regeneration of soul.

Yes, the love of God casts out the paralyzing, terrorizing fear, but the fear of God is based primarily on His love for us and our love for Him.



in prayer

By **CLAYTON BONAR**

Pastor, Canyon Hill Church, Caldwell, Idaho

"THE AMERICANS have many virtues, but they have not faith . . ." These words spoken by Ralph Waldo Emerson years ago still have meaning in this day of the materialistic mind. But the Christian who has no faith is poverty-stricken. Our spiritual wealth is determined by this one jewel, faith, which is a gift of God. Living, then, in material plenty we may yet be destitute spiritually.

Faith has a bearing on our prayer life. Praying faithfully, full of faith, is the Christian's lifeline.

The disciples asked Christ to teach them to pray. He prayed the Lord's Prayer. Today it is too often repeated and not prayed. One cannot parrot words to God, and even the Lord's Prayer will become brittle and shatter unless filled with meaning. Prayer becomes meaningful as one believes in God, and that He is able to work in and through the Christian to keep him victorious in this life, and prepared for the next.

Christ realized the folly of empty prayer. He brought this out in His teaching. The Tuesday after His triumphal entry into Jerusalem, the disciples came past the withered tree which had been cursed the day before. Amazed, they asked about the miracle. Using this as a graphic illustration, the Lord left with them the potential of prayer: "For verily I say unto you, That whosoever shall say unto this mountain, Be thou removed, and be thou cast into the sea; and shall not doubt in his heart, but shall believe that those things which he saith shall come to pass; he shall have what-

soever he saith. Therefore I say unto you, What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them" (Mark 11:23-24).

When you pray, believe! What a daring thought! This is the launching pad of the Christian experience. Think on the first portion of that statement. Jesus did not say *if*, but *when*. This is the *affirmation of the fact*. No child of God, frail or fruitful, can get out from under its demand. Prayer is the artery that links the soul and God, by which anyone can feel his own spiritual pulse beat. The prayer life is the most basic approach to living with God.

The disciples knew this. That vital contact with God had raised them from the din of daily living these past three years. Christ taught them the way to peace, joy, and comfort through prayer. And who could better teach us? He is the Captain of our salvation (Hebrews 2:10), our Example (I Peter 2:21), our High Priest (Hebrews 4:14), the "Leader and Source of our faith" (A.N.T., Hebrews 12:2). This God-Man was not lacking in holy communion. To look at the record of His life is to see He prayed much.

What power must have been released from His prayers! He prayed in the mountains, in the valley, for himself, for others, in the morning, in the evening, all night, in the blood-stained Garden of Gethsemane. He even used His last earthly breath in prayer. The child of God cannot escape the impact of prayer in the life of Christ. To live "in Christ," then, is to do likewise.

Second, we notice the *application of our faith*. The disciples believed in God, but Christ wanted them to believe that "what he had promised, he was able also to perform" (Romans 4:21). The Christian who receives powerful answers to his prayers believes all spiritual things are possible with God. But too often holy communion becomes hollow communion. God cannot keep one from sin who does not believe He is able. "Whosoever shall say unto this mountain, Be thou removed, . . . and shall not doubt . . . shall have whatsoever he saith" (Mark 11:23).

Carlyle said, "It is by faith that man removes mountains: while he had faith, his limbs might be wearied with toiling, his back galled with bearing; but the heart within him was peaceable and resolved. In the thickest gloom there burned a lamp to guide him."

The measure of this faith gives richness to the Christian. The Lord brought it out in Mark 11:22, "Have faith in God"; that is, "Have strong faith, or the strongest faith." To have the faith of God is to let God reign in our lives. Whatever may then come up in the mountains or valleys of life, God's will rules in it. To pray would be to pray in the will of the Father, and what is asked for in His will shall be done. *When you pray, believe!*



How Far Is It to My Child?

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

NO TWO generations of people were ever so far apart as are the generation now being born and the generation which is giving it birth. The world is changing more in the span of a generation now than it formerly changed in five hundred years. This change creates a situation of distance which is difficult for parent and child to bridge. The gap has been widening more rapidly with each generation for the past hundred years, and the rate of acceleration will increase rapidly from here on.

No parent can entirely free himself from his childhood. The way he lived as a child will seem more than he realizes to be the way a childhood should be. It is not easy for a person of one generation adequately to aid a child in another generation when the situation differs too much from his own.

The gain in our rate of juvenile failure has accelerated proportionately to the widening of the gap between the world of parent and child. Obviously the ability of the parent to understand the child is vital to the maintenance of a close rapport and parental effectiveness.

The chief burden of maintaining a large area of contact falls upon the parent rather than the child. Each parent needs to use every wholesome means for keeping a vital tie with the child. It will be impossible, even undesirable, to try to fit the child's life into the frame of a past generation; but there must be a discovery of unchanging values which form a basis for rapport.

Our children may worship well in a different religious expression from that of their parents, but they must never worship a less splendid God. They may drive a different vehicle to church, but they must never have a less demanding moral ideal in their religious culture. They may have a different educational background, but they must always have the fixed value of an unchanging faith in the eternal Creator. They may wear differing

garbs, but they must never be content with spot or wrinkle in their robes of righteousness.

There is no finer meeting place for parent and child than in the place of prayer, devotion, and worship. Differing educations, customs, and terminologies are all bridged when we surround the cross of our Christ, who died for us all. If experienced adult and eager child wait reverently here, they find themselves brought intimately together in spite of changing customs, costumes, and conveyances.

The parent who can maintain a vital, mutual, religious exposure with his child will be in a good position to transfer the mature parental influence to the child in other areas of life. When religious communication between the two generations is lost, most other areas of fellowship are lessened. Efforts to bridge the gap by religious or moral compromise will be disappointing. Efforts to merely be a child with the child will be outgrown shortly. An intelligent child wants a ma-

Cause for Defeat

By WALTER S. ISENHOUR

*The thing that spells a man's defeat
Is not so much what he may meet,
Like words that cut and burn and sting
That jealous men and critics fling;
Or stumbling stones that foes may lay
To cast him down along life's way;
Or oppositions to his plans
He never fully understands.*

*Defeat more often dwells within
When men decide to live in sin;
When they possess a jealous soul,
Or fail to practice self-control;
Or yield to unbelief and doubt
By shutting Heaven's blessings out;
When they are out of God's good will,
Then drift in spirit down the hill.*

ture parent with a solid, sharable faith which is realistic, radiant, and reliable.

Our unchanging faith offers a sparkling hope to parents who cherish personal proximity with their children in the face of a rapidly widening gap between generations. So long as human need and divine grace are unchanging, there is a firm meeting ground for all generations regardless of the accelerated revolution in material things.



NAZARENES

who are known in the streets



By RALPH A. MICKEL, Pastor, Frostburg, Md.

IN Lamentations 4:7-8 there is an interesting observation, "Her Nazarites . . . are not known in the streets." Since the words "Nazarite" and "Nazarene" are similar in origin and meaning (Matthew 2:23), it is instructive to substitute the word Nazarenes and think about our people being known in the communities where they live.

A lady walked up to a minister and asked, "Aren't you a holiness preacher?" He replied in the affirmative, asking if she had attended his church in another city twenty miles away. She answered, "No, but I thought you looked like a holiness man." Do we look like holiness people?

Many professed Christians are so conformed to the world that "they are not known in the streets"; one cannot tell them from the people of the world.

However, real Nazarenes are known first of all by their *purity*. The prophet Jeremiah declared that the Nazarites had been known because they were "purer than snow, whiter than milk." In praying for heart purity, the Psalmist cried "Wash me, and I shall be whiter than snow" (Psalms 51:7).

Holiness is not just a doctrine to be believed, but also an experience to be received, and a life to be lived. It is not a "legalistic purity" that is harsh, but a Christlikeness that is kind. It is not a strictness that makes one look as though his religion hurts him, but a holy liberty that manifests itself in such a way as to show that his religion blesses him.

True Nazarenes, moreover, are known by their *adornment*. The prophet states that there was

something about the Nazarites that was like rubies and sapphires. A holy person has the rubies of soul health and the sapphires of radiant personality. The glow of Christlike glory does not wear off as the evening wears on. You cannot wash it off. It is not "make-believe" nor "make-up." It is not "that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel: but . . . the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price" (1 Peter 3:3-4). If made up and adorned like the world, how can one be known as different from the world?

Furthermore, Nazarenes are known by *their faces being radiant with heavenly light*, not, as the prophet declared of the Nazarites, "blacker than coal." "For sinews and blood are a thin veil of face—what you wear in your heart, you wear in your face." An alcoholic said to a Christian policeman, "For Jesus' sake, come and pray with me! This morning I saw something in your face that told me you could help me. I had decided to end my life. I am a wretched failure." That man was saved from his sin because a policeman had enough of the Lord that it showed in his face.

In addition, genuine Nazarenes are known by their *spiritual vitality*. The prophet implied that the Nazarites appear to be almost dead. But there is nothing dried up or dead about true holiness. This is not a withered-up religion. We are not "old dead sticks." A heathen Chinese lady came to a missionary saying, "I have not heard the words of your religion, but I have heard its music, as I listened to my neighbors. I want to experience this same joy in my life." These Christian neighbors were known for their vibrant joy.

A Nazarene family, having moved to a new neighborhood, after some weeks asked a neighbor to go with them to church. The neighbor replied, "I had been opposed to religion, for all I had seen was joyless and dull. But as I watched you people, I see that it is fun to be a Christian." As a result she went to church and was saved, won to the Lord by the joyous vitality of her neighbors.

God help us to be Nazarenes who "are known in the streets" for our soul purity, spiritual adornment, radiant personalities, and vibrant joy.

.....

No man is an island, entire of itself; every man is a piece of the continent, a part of the main. If a clod be washed away by the sea, Europe is the less, as well as if a promontory were, as well as if a manor of thy friend's or of thine own were; any man's death diminishes me, because I am involved in mankind; and therefore never send to know for whom the bell tolls; it tolls for thee.—John Donne.

.....

Something Calling to You . . . "GO!"

By H. M. VON STEIN

MOUNTAINS are mighty impressive things. Aside from the physical grandeur, which is fascinating to most people, no one, near or far in the earth, is beyond the influence of mountains, either geographically, meteorologically, or hydrographically, as under the sea.

I do not know how much of the surface of the earth is mountain. The information is there, in the encyclopedias on the shelf. It would be just another statistic which, like most such items, would have significance only for a statistician. Because if a man is in the mountains much, he absorbs the feeling there is no other environment of consequence. Statisticians are all iconoclasts anyhow.

There is a portion of the vision of Daniel which must have been a terrible experience even as a dream, enough to alter the very currents of a man's thought and personality: of a "stone . . . cut out without hands, . . . became a great mountain, and filled the whole earth" (Daniel 2:34-35). That is, men came to view all the problems of universal life in respect to this mountain, whether they wanted to or not.

The calendar on the wall above the encyclopedias declares this event to have taken place 1,961 years ago. But the way things are nowadays, more than likely if it were called to his attention the man who made the calendar, who must be a sort of statistician, would look out and say, "I don't see any such mountain!"—and go back to his calendar making.

To the men and women, boys and girls of the covered-wagon days coming across the plains, mountains must have been a tremendous sight. For days and weeks, even months, mountain ranges stood across their horizons, seeming to retreat as the wagons advanced. How those blue granite barriers must have loomed in the minds of youngsters watching them waver in the heat waves, between the horses' ears, day after day! How indelibly the constant mystery, grandeur, and promise of those mighty billows of stone set against their sky must have been stamped in their little persons!

You can see a hundred miles across the plain and tell largely what is there, but who could tell what mighty thing was beyond those mountains?

Of one thing only could a man be certain as he looked for the first time upon the western mountain ranges—his destiny lay beyond them, whatever it turned out to be. Many a man has felt this call. Though there was no telling what might wait for him beyond the ranges; he must go

there and live it out. It is no uncertain thing. A man *knows*.

It is exactly the same with the call to the mountain of God. Once you have seen it, there can be no doubt what you must do. And the moment you lift the reins of your will to follow the call, the doors of death close behind you forever, and the portals of life lie wide ahead.

The chief difficulty nowadays is that the mountain of God is hard to see for the smog of ex-

Who Go and Give

By GRACE V. WATKINS

*In a time when their hearts were singing-glad
The wise men followed the sky-hung gem,
Bearing the loveliest gifts they had
To give to the Child of Bethlehem.*

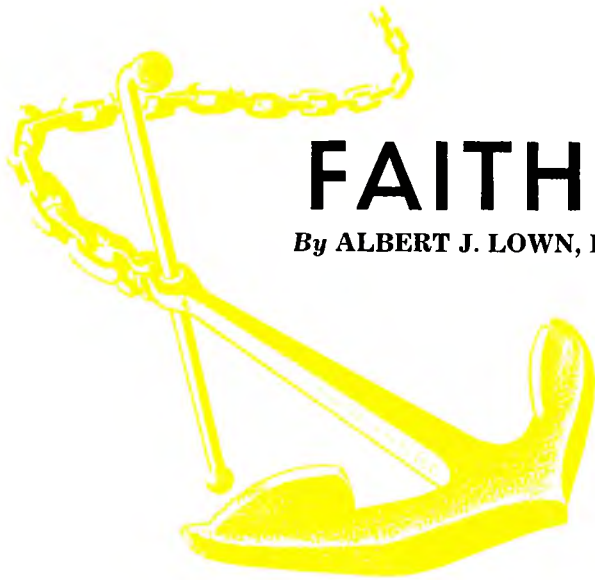
*In a time of desolate sorrowing
The women rose in the pre-dawn gloom,
And climbed up a rocky hill to bring
Their fragrant gifts to the Saviour's tomb.*

*Any season of joy, of grief, can lead
Into shining glory for those who love
Our Lord with a selfless love, and heed
The holy calling to go and give!*

citement created by men who have lost their sense of destiny. Eager to lay hold upon that which they are by no means prepared to receive, men have slide-ruled the mountain of God out of their universe. With a pattern and plans, with all provisions for carrying them out, plainly offered them in the Word of God, men have cast this aside like children impatient for adult rewards, and now seek vainly for that sense of destiny which once carried them forth.

The mountain ranges of promise are not on their horizons any more. They are among them. They have read the Word of God as far as the promise, "It is appointed unto man once to die," and have stopped there.

The mountain of God is here. You need only to get out the Guidebook and read; then you can see it. And when you do, there will be no doubt of your destiny, if you will accept it.



FAITH'S ANCHOR

By ALBERT J. LOWN, Pastor, Paisley, Scotland

AGAINST the dark background of Gethsemane's midnight hours the Saviour's assuring words to Peter shine out as a beacon of comfort and hope. By all human reckoning, the situation before Jesus and His disciples was one of unrelieved gloom: the Last Supper farewell between the Master and His men was concluded; the betrayal bargain between Judas and the Jewish leaders was sealed; and the disciples would shortly fail their Lord and flee for their lives.

Against this backdrop of tears, treachery, and trial, Jesus promises to pray for Peter, to restrain the power of Satan, to take the bitter experience of denial and failure, and overrule it to make Peter a better disciple than he has been hitherto—to restore him so completely that he will become a tower of strength to his brethren.

That compassionate, comforting assurance from the lips of Jesus offers the same transformation to every disappointed, needy life, to all who are beset with weakness and heavy-laden with trial—if we realize that

The Wisest Prays for the Most Foolish

In Peter's sincere, lovable, but foolish boast that he would never fail his beloved Master, we have an illustration of the blindness and frailty common to all men, even the best-intentioned, our ignorance of coming events, and our reaction to them. That night, though everyone else should fail, Peter was confident he would be the exception. If the road should lead to prison, judgment, and death, he would not weaken or flinch. So he felt; and vowed—completely blind to his own weakness, to

the subtle nature of the trials about to assail him, and assuming the future could bring nothing he could not overcome.

But for his Lord's perfect knowledge and pitying prayer Peter would have utterly and finally failed. Knowing Peter's nature better than he knew himself and knowing too the root cause and real issue in the temptations and testings that so sorely try our hearts—Satan's desire to sift us until we feel the wheat of faith is gone, and only the chaff of broken self-confidence is left—and having perfect awareness of the moment when the trial will reach its peak, "the time of cockcrow," when manifold temptations combine to make flesh and blood feel it can bear no more, the Saviour warned the boasting, uncrowned leader of the twelve. Unerring, loving wisdom discerned the weakness of the flesh that would make mockery of the willing spirit.

As the pressure and peril increase, so does the intensity of Christ's concern for His own. Perfect knowledge leads to protecting prayer. Our weaknesses are not despised, but shared and supported. "Touched with the feeling of our infirmities; but was in all points tempted like as we are" (Hebrews 4:16). His knowledge of inward and outward weakness moves Him to pray for us as no one else can. Praying for us personally, by name, with one supreme purpose, that our faith fail not!

There is wonderful power in a mother's burdened, protecting prayers, as witness the preservation of Samuel amidst priestly immorality. And every missionary will testify to a miracle of deliverance that can be traced only to a prayer-partner's remembrance at a particular time of need. How much more do the prayers of One who ever liveth for this ministry avail for those who need to obtain mercy, and find grace to help in time of greatest spiritual need! As the high priest of old carried the names of the tribes of Israel upon his breastplate, a greater and heavenly High Priest

bears our names upon His heart, our needs in His prayers, knowing that

The Strongest Can Become the Weakest

The last place Peter felt he could fail was in the realm of faith. His fellows, too, would have banished the thought as folly; for had that faith not come to him by the Spirit's revelation to his heart that Jesus was the Christ, the Son of the living God? Had it not been proved by his feat of walking upon the raging waters? And were they not at that moment drinking in inspiration from his boundless confidence in his ability to take all that was coming—and, with the same vehemence, echoing his avowal and testimony?

The unthinkable happened! With masterly cunning, Satan attacked at Peter's strongest point, the faith that had linked life and destiny with his Lord. Pardonably, in the afterglow of the Passover communion, Peter had confused the warm flush of feeling with the real strength of faith—the spirit was, oh, so willing! As the night grew darker, and circumstances too, sleep overcame vigilance—then the shock of Christ's arrest, the mystery of His nonresistance, the inviting palace courtyard fire, and the threefold test of Peter's loyalty to the noble Prisoner pressed home with suspicion, sarcasm, and open hostility.

Satan's design was accomplished: the strongest had become the weakest. And the peril that Jesus had foreseen, warned against, was literally and tragically fulfilled as Peter denied his Lord, with hysterical oaths. The desire and design of Satan have not changed, particularly toward those who are nearest to Christ and who take the lead in devotion and covenant. By feelings, circumstances, life's mysteries, loneliness, unhelpful company, repeated testing, and stifled testimony he would wear out and break down until we feel as weak and worthless as chaff.

But, blessed be God; the purpose and power of Jesus have not changed. He purposes the very opposite, that

The Weakest Shall Become the Strongest

Looking into the future, beyond the denial, tears, and remorse, Jesus saw a restored, remolded believer, chastened, comforted, and consecrated. The trial Satan had designed to ruin Peter would be used for the refining of faith, and the revelation of the Saviour's love—to burn away the chaff of fancied superiority and vain boasting. That Peter could ever rise, as the phoenix, from the ashes of his own failure, restored and a restorer of others, seemed unlikely. But the impossible happened! for the Saviour had promised, prayed, and performed His word. The full story of that restoration is veiled from us: it is conveyed in two words, from the angel: "Go . . . tell his disciples *and Peter*" (Mark 16:7). But the shepherd ministry of the restored one in strengthening his brethren is written large in the history of the Early Church.

The courtyard fires of that night of disaster never ceased to burn in Peter's memory. "Be sober, be vigilant"; he wrote, "because your adversary the devil, as a roaring lion, walketh about seeking whom he may devour: whom resist steadfast in the faith" (1 Peter 5:8-9). Almost devoured, he was saved by the prayers of One who is Satan's conqueror, the merciful defender of His own in all their frailty and trial, the Lion of the Tribe of Judah.

There is hope, and immediate help, for all who are stricken and shamed because of broken vows and inconsistent witness, conscious of a perplexing and torturing contradiction between the willingness of the spirit and the weakness of the flesh. Peter is only a sample case of a life transformed, saved to the uttermost because Jesus "is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them" (Hebrews 7:25).

The secret is simple: come, come boldly, come now!

The Christian's DEVOTIONAL LIFE

By KATHERINE BEVIS

Someone has said:

*There is a time, there is a way
To walk with God, day by day.*

We live in an "up-to-date" world; and we need to have an "up-to-date" devotional life. The main emphasis concerning our devotional life is not how much time we spend in prayer and meditation, but have we had real communion with God?

The most important thing a Christian can do is to talk with God at the beginning of the day. This may be a few minutes before getting out of bed, an hour on one's knees before the children awake, or family devotions around the breakfast table. But if we wait until the day is half gone before we talk with God, we have neglected to give all our hours to Him for His blessing and guidance.

Throughout the day, no matter how busy, there are moments when we can continue our prayer time—while doing the dishes or ironing, while waiting for the bus, or while standing in line at the supermarket. It just takes a disciplining of our thoughts to use these minutes for prayer and meditation instead of woolgathering.

An ancient sage once said: "The annals of a nation are brief whose songs are few." It is likewise true of individual prayer life. Spiritual truth seems to wing its way into human hearts best on wings of prayer and meditation.

Events today seem far beyond our control, and any effort to better them seems useless. "How can one person do anything about the mess the world is in?" you ask. This is true. You are just one person. But you are an individual with a mind that you can keep calm and clear by regular communication with God. You can keep an "up-to-date" experience, one that is "shatterproof."

The Psalmist tells us in Psalms 46:10, "Be still, and know that I am God." If you will study the lives of great people you will find every one of them drew apart from the hurry of life for rest and reflection. Great poems are not written on crowded streets; lovely songs are not written in the midst of clamoring multitudes. Our visions of God come when we stop.

But to "stop," to "be still" is probably the most difficult thing for us to do.

In Sandberg's novel *Remembrance Rock*, retired Supreme Court Justice Windom had constructed

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It is a signal mark of decadence when people are more troubled by pain than by sin, by suffering than by moral evil.—William Temple.

.....

what he called a "Remembrance Rock" in the garden of his home. There he had reverently placed containers of earth from the principal battlefields of the nation. Justice Windom was wont to retire to Remembrance Rock for a renewal of his faith. When he passed away, his grandson noticed these words written on the Rock, "The terrific obstacles that faced our people in the beginnings of our nation when the Republic seemed to hang in the balance—these must be remembered. To lose them is to lose the Republic. Nations go down when they forget where they came from and when they become satisfied with themselves."

There is a great lesson to be learned from this story.

Today we need to retire to our Remembrance Rock for meditation, faith, and prayer. Elijah's Remembrance Rock was the "still small voice"; Moses' was the "burning bush"; while Saul of Tarsus' Remembrance Rock was on the lonely, quiet road to Damascus.

In Washington there is an unusual copy of the Constitution of the United States. It seems to be just irregular lines and different types of lettering. But stepping away from it, one can see the face of George Washington. The lines are so spaced and the letters so shaded as to produce a good likeness of him. Just as Washington's face shines through all our country's early history, so does the face of the Lord, our Saviour, look upon us from our Remembrance Rock—our place of meditation and prayer.

Elton Trueblood, the Quaker philosopher, tells of a man who went into an old-fashioned Friends meeting where the people sat in quiet meditation and prayer, waiting until someone was moved to speak. After a while the stranger leaned over to one sitting nearby and whispered, "When does the service begin?" The answer was, "The service begins when the meeting ends."

So it ought to be. May God save us from a dry-eyed holiness. Hearts which never bleed cannot bless. If religion is just a matter of going to church, singing a few songs, listening to a sermon, and then going out to do nothing about it, the very best one can say for it is that it is meaningless religion.

Describing the Early Church at Pentecost, someone said, "All were filled with the Spirit, all went out to witness, and one man stood up to preach." About all that remains of that pattern today is that one man still stands up to preach.

There is something better than meaningless religion. In fact, the term *religion* itself is used only five times in the New Testament, and four of those times as describing something undesirable. Only once, in James 1:27, with the reference to "pure religion and undefiled," does it describe a worthwhile relationship to God. "Religion," as I recall, comes from Latin roots which mean "to bind," "to restrain," "to hold back." It is most closely akin to "taboo."

The Bible has a better word for our relation to God than *religion*. It is the term *salvation*. At its very best, religion is man's search for God's favor. Salvation is God's redemptive deliverance of the human soul from bondage to sin. Free salvation is deliverance from the guilt and bondage of sins committed. Full salvation is deliverance from the presence and pollution of inner sin. Final salvation will be deliverance from the physical results of sin in our mortal bodies.

— Salvation has a history, a time and a place; but it is also a present-tense, up-to-date relationship with God. Salvation transforms the life while it renews the heart. And salvation keeps the heart hot with pure love for God and for man.

For the grace of God that bringeth salvation hath appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world; looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ; who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works (Titus 2:11-14).

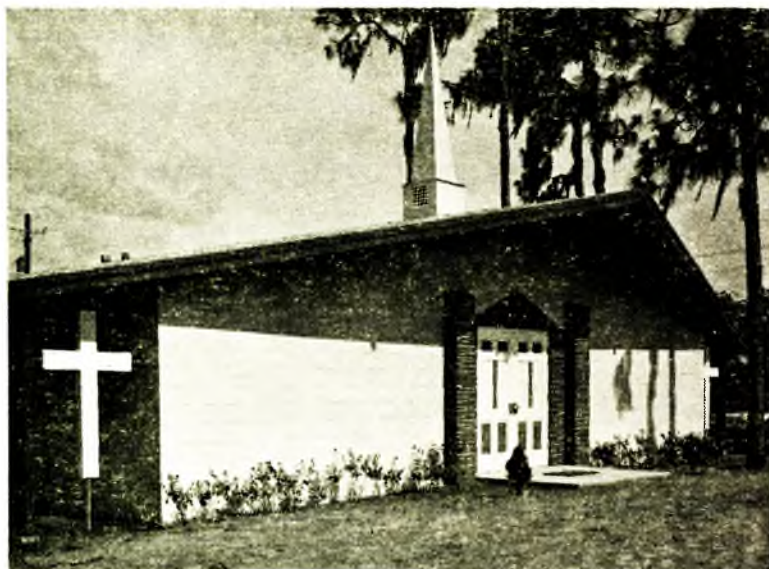
THE CHURCH AT WORK

HOME MISSIONS

ROY F. SMEE, Secretary

Gulf Central Church Dedication

On Sunday afternoon, June 18, the Gorman Memorial Church of the Nazarene in Orlando, Florida, was dedicated.



The newest church building on the Gulf Central District, Gorman Memorial Church of the Nazarene in Orlando, Florida, was dedicated on June 18.



Presenting deed to property—(from l. to r.) a trustee of local church; Rev. Archie Williams, pastor; another trustee; Dr. John L. Knight, Florida, D.S.; Rev. Warren A. Rogers, Gulf Central D.S.; Rev. Alpin P. Bowes, of the Department of Home Missions.

This church was started in 1958 after a major revival campaign sponsored by the Orlando churches. Rev. Archie Williams was called as pastor. The congregation has had a steady growth in spite of the handicap of inadequate, rented quarters. Land prices are high in Florida, and it seemed that the Gulf Central District, trying to get needed buildings for our churches as rapidly as

possible, could not finance the high costs in Orlando.

A Nazarene layman became interested. A larger piece of land was purchased with the assistance of Alabaster funds and a call on the Gulf Central Church Builders' Club. Houses were built and sold on part of this property. A fine church building was erected on a prominent corner lot. On a nearby lot, a nice parsonage has been constructed. There is no indebtedness on the church, valued at \$25,000, and only \$8,500 on the parsonage. The local church is making monthly payments on this mortgage. In appreciation for this assistance, the church has been renamed the Gorman Memorial Church of the Nazarene.

The church was filled on the Sunday afternoon of the dedication. There were special songs by various groups. The dedicatory message was brought by Rev. Alpin P. Bowes of the Department of Home Missions. Dr. John L. Knight, superintendent of the Florida District, received a wonderful offering to help with some remaining items in the completion of the building.

This church is home-missionary-minded. It has sent several students to Nazarene Bible Institute. When it moved to its new location, services were continued in the old property with the Sunday school superintendent, Eddie Burnett, acting as pastor. At the recent Gulf Central District Assembly, Brother Burnett received his district minister's license. In spite of this the Gorman Memorial Church reported a membership of fifty-four this year, an increase of fifteen for the assembly year, which was eighteen months in length.

We praise God for the splendid progress this church has already made.

FOREIGN MISSIONS

GEORGE COULTER, Secretary

Missionaries on the Move

Rev. and Mrs. Paul Orjala are home from Haiti on furlough. They will be moving to the eastern U.S. in September: 55 Elizabeth Street, Hartford 5, Connecticut, where Mr. Orjala will continue his graduate study in the field of missions.

Miss Ruth Dech arrived in the States for her third furlough from British Honduras on June 14, 1961. Her address is 912 No. San Dimas Ave., San Dimas, California.

Rev. and Mrs. Elmer Schmelzenbach

have returned to Africa. Their address is P.O. Box 15, Acornhoek, Transvaal, Republic of South Africa.

Dr. and Mrs. Paul Sutherland are now at P.O. Box 2, Acornhoek, Transvaal, Republic of South Africa.

Miss Elizabeth Cole has returned to her work at the leper colony in Swaziland. Her address is P.O. Box 44, Mbabane, Swaziland, South Africa.

Miss Irma Koffel has returned to Africa also. Her address is P.O. Box 199, Carolina, Transvaal, Republic of South Africa.

Rev. and Mrs. Louis Ragains are home from Nicaragua. Their address is 1371 Elizabeth Street, Pasadena, California.

Rev. and Mrs. Samuel Heap are home from Peru. Their present address is 53 Wheler Street, Higher Openshaw, Manchester 11, England.

Rev. and Mrs. Robert Wellmon arrived in Houston, Texas, the latter part of May. Their address is 4415 Dickson Street, Houston, Texas. Latest report is that Mrs. Wellmon is much improved.

Urgent Prayer Requested for Cape Verde

Our new missionaries to Cape Verde Islands, Rev. and Mrs. Raymond Thorpe, have not been able to secure visas to enter the islands. Hostility toward our work in the islands is growing. Much prayer is needed NOW to keep these islands open to the gospel message, and to our missionaries. Pray DAILY for our Cape Verdian missionaries and the Christians of these islands. We must have God's help to prevent the enemy of men's souls gaining the victory in this situation.

New Arrival in Taiwan

Rev. and Mrs. John Holstead are delighted with the arrival of baby Kathleen Alice on July 28, 1961. She was a little ahead of schedule, but mother and daughter are getting along well. Kathleen is the Holstead's first child.

Prayer Request for One of our Mexican Teachers

The night that we arrived in Guatemala City for revival services, Brother Garces became seriously sick and we had to take him to the American hospital. The top specialist examined him and was fearful that he might have a tumor on the right side of the brain. They urged him to go to Mexico City for further examination and possible surgery.

When I was able to return to Mexico City we found Brother Garces still in bad shape. He is continuing the treatments and examinations that were begun in Guatemala City, but may have to come to the States for the final checkup, which is very serious. Brother

Garces is seriously ill. Please pray for him that God will touch his body and restore him to service in His kingdom.—W. C. VAUGHTERS, *Spanish Bible Institute*.

You Won't Want to Miss These

Nine Cross-country Missionary Conventions to be held in October: Nampa, Idaho; Calgary, Alberta; Olivet College Church, Illinois; St. Paul, Minnesota; Columbus, Ohio; Washington, D.C.; South Portland, Maine; Charlotte, North Carolina; Nashville, Tennessee. See the



"SHOWERS of BLESSING"

Program Schedule

September 17—"The Price of Discipleship" (VI), by T. W. Willingham

September 24—"Faith's Forgiveness," by Orville W. Jenkins

October 1—"The Plus Factor of the Cross," by Mendell Taylor

October 8—"The Mystery of Christ's Death," by J. E. Williams



September *Other Sheep* and page 19 of this *Herald* for full details. Plan to attend the one nearest you. Take a crowd. Two full days of wonderful speaking, singing, inspiration, and challenge.

FOR CHRISTIAN ACTION

A leaflet prepared by the Council of Alcohol Problems, a temperance organization in the state of California, states that each year America could build a city capable of housing one million people with the money that Americans spend on alcoholic beverages.

This is a shocking statement. Here, however, is the summary of what could be provided by the more than \$10,500,000,000 that Americans spend each year for alcoholic beverages:

I. Public facilities	\$ 360,250,000
II. Places of business	247,500,000
III. Churches	64,000,000
IV. Housing	3,785,000,000
V. Public works and utilities	4,142,000,000
VI. Operating funds	1,195,350,000
VII. Automobiles	705,900,000

TOTAL \$10,500,000,000

The leaflet concludes with the following statement:

In the face of . . .

—a continuing shortage of classrooms

—a lack of adequate recreational facilities

—much substandard housing . . .

Does it make sense for our nation to spend enough money for drinking in a single year to build a luxurious city capable of housing one million people? Really, does it make sense to you?

Earl C. Wolf, Secretary
Committee on Public Morals

DISTRICT ACTIVITIES

Oregon Pacific District Camp

The Oregon Pacific District recently concluded its annual camp meeting at the District Center in Portland, Oregon.

Dr. George Coulter and Rev. C. B. Cox were the evangelists, who were effectively used of God to minister to the needs of capacity crowds in service after service. Dr. Leslie Parrott led the congregation in the best tradition of camp meeting singing. Brother Lowell Bassett directed a youth choir, numbering at times nearly 150, furnishing inspiration and blessing each time they sang. Rev. and Mrs. Roy Green conducted children's meetings with gratifying results.

The camp was characterized by the marked presence of God on the people, by excellent preaching, many seekers, and capacity crowds.

Dr. W. D. McGraw, superintendent, presided easily and effectively, and it was the unanimous expression that "this was the best ever."

Oregon Pacific District moves on with God's help, blazing new trails, setting higher goals, striving for increased effectiveness in Kingdom building.—Reporter.

Michigan District N.Y.P.S. Convention

The Michigan District N.Y.P.S. conducted its annual convention in Ionia, Michigan, at the First Methodist Church on June 17.

Rev. C. F. Champion was re-elected to his second term as president following a successful year in office that saw splendid advances in the district work. He presided with efficiency over the largest convention to be held on the Michigan District, with 342 registered.

The day's activities featured the presentation of a plaque to Rev. Paul Moore, past president, for the outstanding contribution he made to the district youth work. Devotional periods were conducted by Bob Mitchell, Michigan District student at Olivet College; and Jim Monck, representing the teen-agers. Special music featured Wayne Musatics and his cornet, and Vocalist Fred Mund. Both are Olivet College students. A total of 1,010 *Conquest* subscriptions were reported, with several societies vet to report. Scholarships of \$100 to Olivet Nazarene College were presented to Jim Monck and Richard Sheppard.

One of the high lights of the convention was the first Scripturama run-off, which was won by Kay Shur from Saginaw Central Church. This carried with it a \$100 scholarship to Olivet. Professor R. L. Lunsford also presented her with a copy of this year's college annual, the *Aurora*.

Special guests in the convention were Rev. Walter Graeflin and Rev. Carl Greek, president and vice-president respectively of the Northeastern Indiana District N.Y.P.S.

A high spiritual tide and enthusiasm was carried away by all who attended the convention.—ROBERT M. WAGGONER, Reporter.

Akron District Assembly

The nineteenth annual assembly of the Akron District was held at the District Center, near Canton, Ohio, August 2 and 3, with Dr. Hugh C. Benner as the presiding general superintendent. His messages were timely and challenging, and his leadership vigorous.

The high light of the assembly came with the report of District Superintendent C. D. Taylor, whose leadership has brought substantial growth to the district for nine years. Beginning his second year of a three-year recall, Brother Taylor reported a grand total giving of more than one and one-half million dollars, of which \$178,042 was paid for general interests. There are now 101 churches on the Akron District, with membership just under the 10,000 mark; the Sunday school enrollment stands at 22,966.

Elected to elder's orders and ordained in an impressive service by Dr. Benner were Charles Ray Taylor, son of the district superintendent, and Ralph M. Parry.

Advisory Board members elected were Rev. Fletcher Spruce (secretary), Rev. James Hunton, and Rev. Milton Bunker; and Harold T. Jackson, Lawrence W. Durkee, and William Young, laymen.

In the missionary convention, preceding the assembly, Mrs. Lawrence W. Durkee was elected to her second term as district N.E.M.S. president. Other district department heads are Rev. Clyde Dawson, chairman of church school board; and Rev. Edward Eichenberger, N.Y.P.S. president. Rev. C. B. Wood was re-elected as district secretary, and Rev. C. J. Haas as district treasurer.

Immediately following the assembly was the annual Akron District camp meeting, with Dr. R. V. DeLong, Rev. George Cole, and Professor Curtis Brown as the special workers. God's blessings were evident as hundreds came forward for spiritual help. Attendance reached the 3,000 mark, filling more than once the large tabernacle.

A spirit of love and aggressiveness prevails on the Akron District, with good prospects for even greater achievements in holiness evangelism.—FLETCHER SPRUCE, *Reporter*.

Idaho-Oregon District Youth Camps

Along the eastern shore of Pavette Lakes, two miles out of McCall, Idaho, lies Idaho-Oregon's "Victory Cove" camp. Each year hundreds of boys and girls from all over the district make their way up the mountain to play and pray together. It is agreed that this year's camping season was the greatest the district has known.

Boys' camp, July 10 to 14, was an outstanding success, with a record attendance of 188 boys registered, between the ages of nine and fourteen. Again this year the camp was divided into two groups: junior boys, ages nine to eleven, under the direction of Rev. Ray James; and junior high, ages twelve to fourteen, under the direction of Rev. Omar Barnhouse. The speaker, Rev. Herbert Lilly, wonderfully presented God's Word, and night after night God gloriously anointed and blessed. The camp closed on

Friday noon, with 28 receiving Christian baptism.

Girls' camp, July 17 to 21, was packed to capacity with 216 girls enrolled. It too was divided into two groups, with Mrs. Harold Walker directing the junior girls, and Mrs. Omar Barnhouse directing the junior high group. The theme of the camp was "Sailing with Christ." Mrs. Velda Hartley again thrilled the hearts of campers and workers alike with her glowing and powerful messages. All present considered it to be the best girls' camp they had ever attended. Thirty-two were baptized at its conclusion.

N.Y.P.S. camp and institute, July 24 to 28, was directed by Rev. Volney Johnson. This year the camp was divided into six competitive groups under the names—Orbiters, Sputniks, Rocket Riders, Moon Travelers, Space Shooters, and Astronauts. Much enthusiasm was shown and competition was keen. The camp speaker, Dr. Norman Oke, used such vivid imagery in his messages that it held the teens spellbound. The results were outstanding as nearly every youth found Christ in saving or sanctifying power. It was almost a "clean sweep" in every cabin and dorm. The high light of the camp came on Friday morning when two choice teen-agers, possessing grace, poise, ability, and spirituality, were selected as king and queen. They were Eddie Howard of Emmett, and Christine Hills of Jerome, Idaho. Seven received Christian baptism.

Everyone is agreed that this has been a tremendous camping season for the Idaho-Oregon District.—OMAR BARNHOUSE, *Reporter*.

South Arkansas District N.Y.P.S. Convention

The ninth annual district convention of the South Arkansas N.Y.P.S. was held on June 2 in First Church, Texarkana, with the district president, Rev. Bill Jetton, being re-elected by a nearly unanimous vote.

Other officers elected were: Rev. George Petry, vice-president; Charles F. Wilson, secretary; Rev. Jack Wright, treasurer; Mrs. Joan Hardecastle and Charles Phillips, young adult representatives; and Miss Frances Tucker and Gordon Gibson, teen-age representatives.

The director of the young adult work will be Rev. Joe Holladay; of the teen work, Rev. Kenneth Coker; and of the junior, Mrs. Movolene Harper.

Rev. Robert Nielson, pastor of our First Church in Dallas, Texas, delivered challenging and inspirational messages which will be long remembered by our youth.

South Arkansas youth are on the march in the work of spreading scriptural holiness until Jesus comes.—CHARLES F. WILSON, *Secretary*.

Albany District Assembly

The twenty-fourth annual assembly of the Albany District convened at Brooktondale, New York, June 28 and 29, with Dr. V. H. Lewis as the presiding general superintendent.

The encouraging reports of the pastors showed that the district is moving ahead spiritually, numerically, and financially.

One of the high lights of the assembly

Did You Know?

The Nazarene Publishing House is YOUR institution. It belongs to every man, woman, and child who is a member of the church.

was a surprise "This Is Your Life" program given in honor of Rev. and Mrs. Renard D. Smith's twenty-fifth wedding anniversary. As Rev. Homer Smith served as master of ceremonies, different relatives of the Smiths appeared and were introduced. At the close of the program the entire congregation marched to the front of the tabernacle to give a love offering of over \$650 (with \$310 of it in silver dollars) to the Smiths.

Rev. Renard D. Smith has served as superintendent of the Albany District for fifteen years; his good wife is our district N.E.M.S. president. Superintendent Smith's annual report showed a grand total of \$165,596 raised on the district this year. A home mission revolving fund was begun this year, with \$30,000 on hand at present. The report showed gains in every department. It is through Brother Smith's untiring efforts and the co-operation of the district pastors and laymen that the Albany District is going forward for God and holiness.—CLOYCE C. CUNNINGHAM, *Reporter*.

THE LOCAL CHURCHES

Washington, Pennsylvania—First Church recently closed one of the most successful years of its history. Eight months have passed since the dedication of our newly located church and educational facilities. In the morning service, following the close of our vacation Bible school, we were thrilled to welcome some forty-one parents and children of the immediate community in which the new church is located. Thank God that, as a church, we have proved again it pays to be a missionary-minded church, a "10 per cent" church for missions. Our total receipts jumped some \$5,000 to a new high of approximately \$29,000, and our giving to general interests was \$3,300. The whole church senses our new responsibility, with new homes being erected all around us, and plans are being made to reach those unsaved through Sunday night evangelism.—WILLIAM G. ARDRY, *Pastor*.

Florissant (St. Louis), Missouri—The Florissant Church was dedicated last November 27, with Dr. Samuel Young bringing the special message. The first unit of the new church is 32 x 60 feet, with full basement, air-conditioned upstairs and down. Best of all, God is honoring our good people with His presence in the regular services. Fifty people have sought God at our altars during the past six weeks, and sixteen new members have been received into our fellowship.—J. W. ROACH, *Pastor*.

Tuscaloosa, Alabama—The Alberta Church recently enjoyed one of the best revivals of its history with Evangelist G. Stuart McWhirter. This young preacher has poise and ability far beyond his years, and his Bible-centered messages are logical and deeply spiritual. In the closing Sunday morning service, God was especially present, and shouts of praise were heard during the message. Local talent furnished the vocal music. Many new people attended the services, some of whom found victory in God at the altar of prayer. We have a fine group of talented young people who really know God. Under the leadership of Pastor Guy M. Glendenning, plans are made for a new church edifice to be erected soon. We give God thanks and praise for what He wrought through aggressive and united efforts and obedience on the part of the people.—*Reporter*.

Fillmore, Oklahoma—During this assembly year we have been privileged to have Rev. Andy Green as our supply pastor, and the work has moved forward under his leadership. We have seen twenty-two seekers at the altar, with backsliders reclaimed, Christians sanctified, and several adults and young people gloriously converted. We have appreciated Brother Green's plain and powerful presentation of the gospel message. God has helped and blessed. The indebtedness has been paid on our beautiful, new, two-bedroom parsonage, and we have paid both district and general budgets. Our average Sunday school attendance is now sixty-nine. We owe much to the sacrificial service of Brother Green. A unanimous call was given to Rev. and Mrs. Junior Sullivan and daughters, and we are happy to have this devoted family now with us as pastors.—*JUANITA CALLEN, Secretary*.

Evangelist Thomas Hayes writes: "I will be in a meeting in Kingman, Kansas, closing on October 15; then have an open date, October 18 through 29. Will be glad to slate this time as the Lord may lead. Write me c/o our publishing house, P.O. Box 527, Kansas City 41, Missouri."

Evangelist Bob Palmer writes: "Due to conditions beyond my control I have two open dates for this fall, October 4 to 15 and November 1 to 12. We have recently moved to Portsmouth, Ohio, and united with our First Church. We are enjoying the fellowship of Pastor Bernard Knox and his fine people. God has given us two wonderful years in the field of evangelism, and we are glad to slate meetings as the doors may open. Write me, 2118 Mahert Road, Portsmouth, Ohio."

Alexandria, Virginia—First Church has experienced a successful revival under the ministry of Rev. Stewart P. Fox as the special worker. The attendance was good throughout the campaign, and there were seekers in most of the services with many spiritual victories won. Three new members have been added to the church. We greatly appreciated the preaching and spirit of Brother Fox.—*A. V. MOUNTFORD, Pastor*.

Rev. Daniel E. Woodward writes: "After pastoring for sixteen years, I felt it to be the leadings of the Lord to re-enter the evangelistic field. During our chaplaincy of our district boys' camp last year, the Lord gave us 144 boys seeking Him for pardon and heart purity. God has given us 18 revivals this year, with many souls, for which we give Him praise. We thank the pastors and churches where we have worked. I use gospel messages in science demonstrations, singing and music with an electric accordion; this helps to interest all ages. I have one fall date open, October 8 to 15; also a Youth Week date, February 4 to 11 (1962). I shall be happy to slate as the Lord may lead. Write me, P.O. Box 853, Portsmouth, Ohio."

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Shafter, California—In June our church had a good revival with Rev. Thomas Hayes as the evangelist. God blessed and gave several seekers at the altar throughout the meeting, with forty-nine seekers on the closing day.—*R. F. LINDLEY, Pastor*.

Macedonia, Ohio—This church, organized on January 17, 1960, recently closed its first vacation Bible school. Evangelist Mrs. Harold J. Willis organized and conducted the school, which averaged sixty in daily attendance. An outstanding achievement was the junior high class of twenty-five enrollment, which averaged twenty in daily attendance. A wonderful spirit prevailed and many boys and girls found the Lord at the altar of prayer. As a result we have good prospects of reaching new people for the church. This is the eighth vacation Bible school that Mrs. Willis has successfully conducted for us during our pastorates.—*J. L. McCLEUNG, Pastor*.

Wilkinson, Indiana—Coming to the Warrington Church in August of 1958, my first pastorate, I found a small group of Nazarenes wanting to do God's will. With much prayer, we set out to lead the people to a deeper walk with the Lord. With only 27 present in Sunday school on the first Sunday, we have set an all time record of 137, with our average for the year 89, as of this date. During the past year, many times God would take over and, without any preaching, souls would come and pray through at the altar. On July 16, this year, our beloved district superintendent, Rev. Luther Cantwell, dedicated our new, three-bedroom, brick, ranch-

type parsonage to the Lord. It is valued at \$20,000 with an indebtedness of only about one-fourth of that amount. We are now in the process of building new Sunday school classrooms in the basement of the church, and adding rest rooms. We thank the Lord for His blessings upon the work in this rural community.—*RUSSELL E. ROBERTS, Pastor*.

THE BIBLE LESSON

By J. W. ELLIS

Topic for September 17:

Titus: Serving in Hard Places

SCRIPTURE: II Corinthians 2:12-13; 7:6, 13-14; 8:6, 16, 23; 12:18; Galatians 2:1-3; II Timothy 4:10; Titus (Printed: II Corinthians 8:6, 23a; Titus 1:1a, 4-11; 2:7-8)

GOLDEN TEXT: *In all things shewing thyself a pattern of good works* (Titus 2:7).

The history of the Early Church is not all wrapped up in the name of Paul, even though he stood a giant in the land. Gathered around him were men like Barnabas, Timothy, Luke, Silas, Titus.

Their work, done often "behind the scenes," reflected not only their devotion to Jesus Christ but extended the Kingdom and enabled Paul to enlarge the scope of his effectiveness. All of them did together what none could do alone.

Among those around Paul none filled a more difficult assignment than Titus. Corinth was no picnic, but Titus went forth with relish. Courage was his cloak. He asked not for an easy assignment, but simply, Where can I serve?

Needing a good man for a tough assignment, Paul chose Titus. To create he went with specific instructions to "set in order the things that are wanting." This related to the appointment of elders, church administration, and particularly the discipline of believers.

Any of the three would demand the best of him. And, in addition, there was the constant care of the church, the outreach for new converts, and the maintenance of his own preaching program. Less than total effort would be unproductive. Less than full commitment would send a man spinning.

Titus gave the hard place his all. And in so doing made himself a place in the Pastoral Hall of Honor. His name shall forever mingle with the great. But more than that—he set an example for all Christians by demonstrating that heavy burdens can be carried with dignity and difficult assignments can be completed through courage.

To pastors and all Christian workers he would say: Stand up to your task. Look it squarely in the face. See it clearly in its relationships. Measure its mountains. Level its molehills. Determine your goals. Develop your methods. Steady your nerves. Brace your mind. Strengthen your heart. Seek God's help. Start to work—keep at it—get it done. That's all.

To demonstrate: Look squarely at your present assignment. See a problem with no solution? A problem with

no known solution? A problem another can solve, but not you? Look again and again, not only at your problem, but at yourself and at God. *You* can solve it!

The power of God transmitted through a thinking, diligent, and courageous soul can move mountains.

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.

Announcements

RECOMMENDATIONS

Rev. Arthur Allen, pastor at Yarmouth, Maine, has now entered the full-time evangelistic field, and is making up his slate. He can carry the whole program as song leader, singer, and preacher. He is true to our church and will hold good meetings. Address him, East Main Street, Yarmouth, Maine.—Joshua C. Wagner, Superintendent of Maine District.

It will be good news for many of our pastors to hear that Rev. L. J. Dunham is returning to the field of evangelism. About ten years ago Brother Dunham was employed by our district to help in its program of organizing new churches. Later he was called to pastor at Johnstown, and has had fruitful pastorates in Terrace and Coraopolis also. Prior to coming to Pittsburgh, Brother Dunham pastored some of our finest churches, among them Pekin, Illinois. He has also spent a number of very fruitful years in the field of evangelism. He has a wealth of experience that will do any church good, and we heartily recommend him to our churches everywhere.—R. E. Acheson, Superintendent of Pittsburgh District.

After fourteen years of successful pastoring in Rochester, Minnesota, Rev. G. Preston Bishop is re-entering the evangelistic field. Fourteen years ago Brother Bishop purchased property and built a church building which is appraised at \$80,000. The church has had a consistent numeral growth in both Sunday school attendance and church membership. Brother Bishop presents the Biblical truth in a unique manner filled with scripture. I commend him to our churches as an evangelist, Bible teacher, and soul winner.—Roy F. Stevens, Superintendent of Minnesota District.

WEDDING BELLS

Miss Carol Aslinger of Jennings, Missouri, and Mr. Oren Nelson of Streator, Illinois, were united in marriage on August 5 at First Church of the Nazarene in St. Louis with Rev. A. O. Shearrer officiating, assisted by Rev. Melton Johnson of Peru, Illinois, an uncle of the groom.

Sharon LaVonne Baker and Duane B. Kaufman, both of Sioux City, Iowa, were united in marriage on July 1 at First Church of the Nazarene in Sioux City with Rev. Oren L. Baker, father of the bride, officiating, assisted by Dr. Gene E. Phillips.

Miss Elizabeth (Betty) F. Toombs of Anderson, Indiana, and Denny L. Ellett of Grandtower, Illinois, were united in marriage on June 30 at First Church of the Nazarene in Barstow, California, with Rev. E. Fleming Parmer, officiating.

Miss Rita Williams of Hammond, and Mr. Don Light of Dyer, Indiana, were united in marriage on June 17 at the Church of the Nazarene in Highland with Rev. Maurice B. Light, father of the groom, officiating, assisted by Rev. Edmund Dickson, an uncle of the groom.

BORN

—to Dr. and Mrs. Robert Dean Thoman of Colorado Springs, Colorado, a son, Ronald Dean, on August 14.

—to Mr. and Mrs. Byron J. Johnston, Jr., of Colorado Springs, Colorado, a son, Timothy Eugene, on August 12.

—to Mr. and Mrs. Jack Eigst of Freeport, Illinois, a son, John Mark, on August 11.

—to Mr. and Mrs. Roswell LaPierre of Colorado Springs, Colorado, a son, Roswell Wayne II, on August 5.

—to Mr. and Mrs. Joe J. Keen of Boulder, Colorado, a daughter, Molly Dee, on August 5.

—to Rev. John and Mary Price of Tucson, Arizona, a daughter, Carol Jane, on August 4.

—to Rev. and Mrs. Larry Dale Smith of Jacksonville, North Carolina, a son, Mark Dale, on August 4.

—to Charles and Lavonna (West) Kidd of Bradley, Illinois, a daughter, Taryn Michelle, on July 31.

FOURTH ANNUAL Nazarene Servicemen's Retreat

November 13-17, 1961

General Walker Hotel, Berchtesgaden, Germany

Guest Speaker:

Dr. Hardy C. Powers
General Superintendent



Chaplains Attending:

- Chaplain Lyle W. Robinson
- Chaplain Claude L. Chilton
- Chaplain Curtis R. Bowers

Civilian Representative:

Rev. Jerald Johnson, Frankfurt, Germany

Memo to Pastors, Relatives, and Friends:

Please write all servicemen and families from your church soon and urge them to attend the retreat. It will be a source of great blessing and encouragement to them.

These retreats have proved to be mountain peaks of spiritual experience.

Husbands, wives, and children are all welcome.

Information will go to them on the matter of costs and arrangements, but a special word from you may make the difference in their attendance.

For Further Information Write:

Nazarene Servicemen's Commission

6401 The Paseo, Box 6076, Kansas City 10, Missouri

—to Professor Irving and Wanda (Fullmer) Kranich of Olivet Nazarene College, Bourbonnais, Illinois, a daughter, Lois Eileen, on July 30.

—to Rev. Lynn and Kathleen (Pope) Caseday of Chattanooga, Tennessee, a daughter, Pamela Joy, on July 27.

—to Rev. and Mrs. Russell F. Metcalfe, Jr., of Atwater, Ohio, a son, Russell III, on July 22.

—to Mr. and Mrs. Rex Roby, Jr., of Colorado Springs, Colorado, a son, Mark Randall, on July 20.

—to Arless and Zella (Glidden) Wilson of Corpus Christi, Texas, a son, Douglas Brian, on June 26.

—to Jack and Nadine Robinson of Mission, Kansas, a daughter, Patricia Ellen, on June 23.

ADOPTED

—by Albert and Imogene (Tracy) Morton of Rock Springs, Wyoming, a baby girl, Charmon Joy; she was born June 19.

SPECIAL PRAYER IS REQUESTED

for an evangelistic worker for meetings now in progress in Ontario, Canada, and one to follow in Pennsylvania, that they may have a time of real salvation;

by a Christian brother in Ohio for the conversion of his son and wife, that he may have a closer walk with the Lord, and for divine guidance in a special problem;

by a reader in Illinois that his wife may get to God and settle down and make a Christian home.

Directories

GENERAL SUPERINTENDENTS

Office, 6401 The Paseo, Box 6076

Kansas City 10, Missouri

District Assembly Schedules

HARDY C. POWERS:

G. B. WILLIAMSON:

SAMUEL YOUNG:

Joplin September 21 and 22
North Arkansas September 27 and 28

D. I. VANDERPOOL:

Southwest Oklahoma September 20 and 21

HUGH C. BENNER:

South Arkansas September 20 and 21

V. H. LEWIS:

North Carolina September 20 and 21

New York September 29 and 30

District Assembly Information

NORTH CAROLINA, September 20 and 21, at First Church, First Avenue West, Hendersonville, North Carolina. Rev. W. H. Gentry, pastor, P.O. Box 1143. General Superintendent Lewis. (N.F.M.S. convention, September 19.)

SOUTH ARKANSAS, September 20 and 21, at First Church, Maryland Avenue and Battery, Little Rock, Arkansas. General Superintendent Benner. (S.S. convention, September 18; N.F.M.S. convention, September 19.)

SOUTHWEST OKLAHOMA, September 20 and 21, at First Baptist Church, Elk City, Oklahoma. Send mail to Nazarene pastor, Rev. Charles Tryon, 816 W. Sixth, Elk City. General Superintendent Vanderpool.

JOPLIN, September 21 and 22, at First Church, Broadway and Division, Springfield, Missouri. Rev. Loy Watson, pastor. General Superintendent Young. (S.S. convention, September 18-19; N.F.M.S. convention, September 20.)

NORTH ARKANSAS, September 27 and 28, at the church, Faulkner and Scott Sts., Conway, Arkansas. Rev. Clyde Montgomery, pastor. General Superintendent Young. (N.F.M.S. convention, September 25-26.)

NEW YORK, September 29 and 30, at First Church, Elmendorf St. at Wiltwyck Ave.; Kingston, New York. Rev. Willis Scott, pastor. General Superintendent Lewis. (N.Y.P.S. convention, September 8-9; N.F.M.S. convention, September 15-16.)

Modern Nursery Rhyme

The *Congressional Record* recently carried a parody on an old nursery rhyme, as reported in the *Canton Nazarene* for August 11:

*Sing a song of TV
For the little ones,
Four and twenty jailbirds
Packing Tommy-guns.
When the scene is finished
The blood is ankle-deep.
Wasn't that a pretty dish
To send the kids to sleep?*

Columnist Reports on Guest House

Columnist Jim Bishop recently reported on the work of Guest House on the shore of Lake Orion in Michigan. This is a sanitarium for alcoholic priests, and is reported to have been established under the direction of Edward Cardinal Mooney of Chicago in the recognition that alcoholism among priests cannot be cured by lectures. Guest House employs the services of good physicians and good psychiatrists, and reports that alcoholism is arrested in more than 80 per cent of its patients.

Methodist Church Membership Tops 10 Million

NASHVILLE, TENN. (EP)—Membership in the Methodist Church in the United States now exceeds ten million.

Dr. Harry Denman, general secretary of the Methodist General Board of Evangelism, has reported that as of June 26 membership in the church had reached 10,010,671.

Southern Baptists Reject Violence in Race Crisis

ST. LOUIS, MISSOURI—(EFS) The Southern Baptist Convention has rejected "mob violence" and "unwarranted provocation" as solutions to the southern racial crisis, which flared up with the recent wave of "Freedom Riders" seeking integrated transportation.

Such actions were unanimously condemned by the 12,000 "messengers" (delegates) attending the annual meeting of the 10,000,000-member denomination here. The church has traditionally maintained a conservative view on racial matters.

"Because Southern Baptists are the largest Christian group in the area where racial tensions between whites and Negroes are most acute, we feel an especially keen sense of Christian responsibility," the resolution declared.

Southern Baptists, it added, "cannot afford to let pride or prejudice undermine either our Christian witness at home, or the years of consecrated, sacrificial missionary service among all the peoples of the world."

the **A**nswer corner

Conducted by W. T. FURKISER, Editor

Why do most of the churches spend so much time taking up offerings and soliciting for funds in the worship services?

The best reason I know is because so many of the people either do not tithe or divert a substantial part of the tenth to other channels. Even so, offerings may be necessary. But if a spirit of liberality prevails, the offering will be an enhancement rather than a detriment to the worship service.

Is it true that sentences in parentheses in the King James Version were inserted by the translators, and are not part of the inspired Word of God?

It is not. The sentences in parentheses, such as, for example, John 4:2; 7:39; Romans 4:17, etc., are all found in the Greek text. They are placed in parentheses in the translation because they seemed to the translators momentarily to interrupt the train of thought. The King James Version uses *italics* to indicate words or phrases which have no direct equivalent in the original, but which are thought to be necessary to make good sense in English.

I would like to know what is your opinion of Dr. Albert Schweitzer, that great humanitarian and missionary to Africa.

Estimates of Dr. Schweitzer differ widely, from the wildest adulation to a very dim view of the religious (and even the medical) quality of his work. I think there is no doubt but that Dr. Schweitzer is a thoroughgoing liberal theologically. So far as I know, he has never repudiated the positions he took in *The Quest of the Historical Jesus*. There are those who feel that his philosophy of religion is closer to Hinduism than it is to normative Christianity.

However, he has become a symbol of

self-renunciation and dedication to the lowly and humble tasks of self-giving in the service of suffering and dying humanity. Of this there is too little in this self-seeking, status-grasping age. To the extent to which his example may have challenged others to do the same, and to the degree to which he has given cups of cold water in the Name above all names, it is to the good. Probably we would best leave final judgment in the hands of God.

We are conducting a C.S.T. course in which the textbook says: "In this first work of grace God not only removes the condemnation caused by man's guilty past, but He also gives to him the Holy Spirit . . . New Life is brought into being in the soul of man by the coming of the Spirit into his heart . . . The Spirit not only regenerates and takes up His abode in the heart, but He also bears witness to the individual to the fact that he has entered into fellowship with the Divine and become a member of the family of God." How is it possible for the Holy Spirit to enter into the heart while yet there remains inbred sin or carnality? If you say the Holy Spirit comes in part, how can you divide the Holy Spirit?

Your textbook is correct. The difference between regeneration and entire sanctification is not the absence or the presence of the Holy Spirit, but what He does in the heart. Paul states, "Now if any man have not the Spirit of Christ, he is none of his" (Romans 8:9), and the context makes it quite clear that it is the Holy Spirit of whom he speaks. The new birth is a birth "of the Spirit" (John 3:5), and the Holy Spirit bears witness to sonship to God (Romans 8:14-17). *Everything* in the spiritual life of the believer from the first touch of conviction for sin (John 16:7-11) to the final resurrection of the body (Romans 8:11) is the work of the Holy Spirit. Whatever God does in the human heart, the Holy Spirit does.

Nor is there any question of "whole"

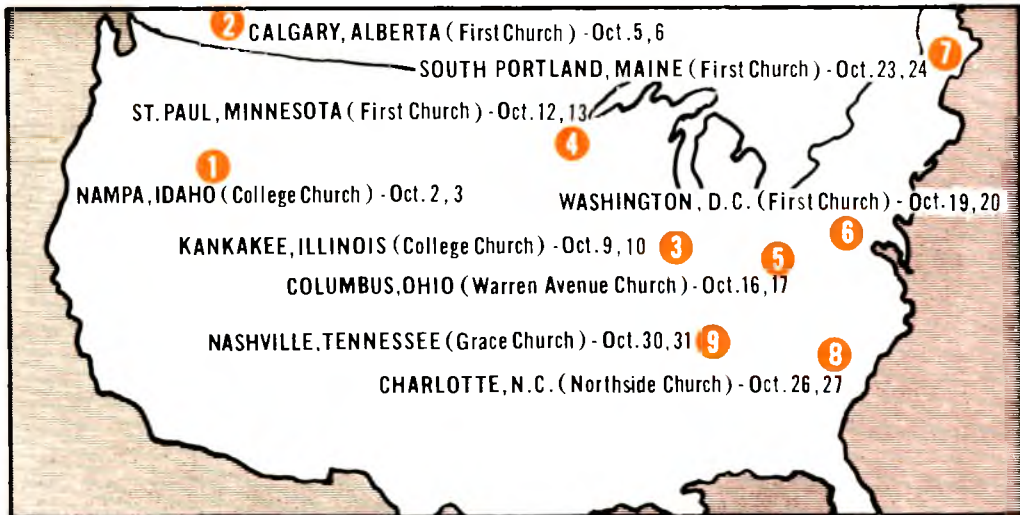
or "part" or "dividing" the Spirit. When He comes in the new birth, He comes to regenerate the soul and bring assurance of the forgiveness of sins. When He comes in entire sanctification, He comes to purge the soul of every trace of inner sin. That the New Testament frequently speaks of being "filled with the Spirit" does not mean that only "part" of the Spirit was present before. It rather means that other moral elements were present before, as in Galatians 5:17 in comparison with 5:24.

A friend of mine came back from a trip to Palestine with a small bottle filled with water from the Jordan River. This did not mean that all of the Jordan was in the bottle; it meant just that all that was in the bottle was the Jordan.

The faith of the fathers is always in danger of degenerating into the foolishness of their sons.

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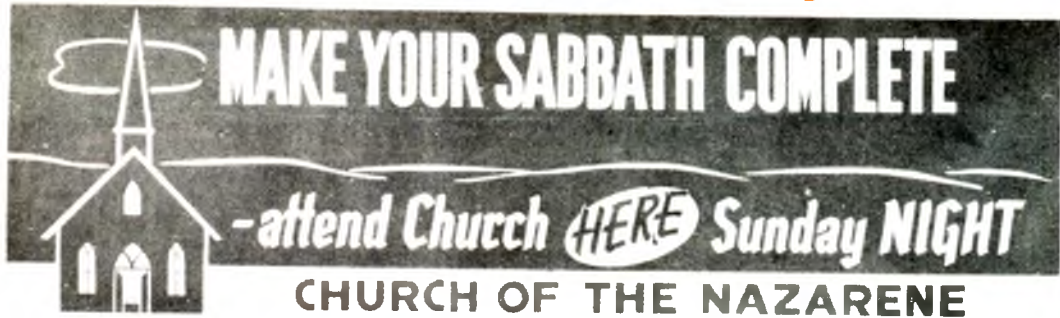
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