

Herald of HOLINESS



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EDITORIALS

By W. T. PURKISER

"Shall He Find Faith?"

That the Lord Jesus Christ will personally return to this earth is the most certain fact about the future God has given us to know. Many of the details are half-revealed and half-concealed. The day and the hour are marked on God's calendar alone. But of the fact itself there is no question. It will not be long delayed. It may be very soon.

The real question does not concern the certainty of Christ's coming. The real question is one He himself asked at the conclusion of a great parable on prayer: "When the Son of man cometh, shall he find faith on the earth?" (Luke 18:8) It is even more definite in the original: "But when the Son of man comes, will he find *the* faith on the earth?"

It is right to consider what kind of faith is meant by the phrase "the faith." It is not the Christian faith in general, for Jesus clearly promised that He would found His Church on a God-inspired rock of faith in His deity, and that the gates of hell should not prevail against it. The Church, which is His body and bride, will be found on earth until and when He comes.

Some have felt that "the faith" was the unshakable confidence in the certainty of His second coming. But this, too, is assured. "For yourselves

know perfectly that the day of the Lord so cometh as a thief in the night. For when they shall say, Peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape. But ye, brethren, are not in darkness, that that day should overtake you as a thief" (I Thessalonians 5:2-4). When Jesus comes again, He will find a great host who love and wait for His appearing.

In its context, "the faith" may well be the kind of faith that persists in prayer until the answer comes. The Lord was talking about the widow and the unjust judge. If for no other reason than that she troubled him by her frequent coming, the man would give her what she asked. If an unworthy and unscrupulous magistrate would do this, "Shall not God avenge his own elect, which cry day and night unto him, though he bear long with them? I tell you that he will avenge them speedily" (Luke 18:7-8).

Let's be honest and admit that there isn't any too much of that kind of faith around today. In so much of what we pray for, we give up too easily if the answer does not come soon. "Praying it through" and "taking it by the job" are not as common with any of us as they ought to be and as we wish they were.

But when we think how vital faith is in all our relationships with God, we come to see more clearly the reason for our Lord's concern. Faith is an essential part of all personal fellowship. No home, for example, can be happy if the members of the family cannot trust each other. Suspicion and doubt destroy the very basis on which our living and working together must be built.

The faith by which we are delivered from sin and sanctified wholly is a confident dependence on the trustworthiness of God. "If we confess our sins, he is *faithful* and just to forgive us our sins" (I John 1:9). "And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ. *Faithful* is he that calleth you, who also will do it" (I Thessalonians 5:23-24).

And it is by faith that we live from day to day. "The just shall *live* by faith," is a note often sounded in the Word of God. The faith by which we live must be a growing faith. It must face new challenges unafraid. It must tackle new and more difficult tasks in the name of the Lord. It must come to grips with great forces of entrenched evil

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The Cover . . .

The work of the Church of the Nazarene in Peru dates back to 1917 and the work of Rev. and

Mrs. Roger Winans, who even prior to that date had been laboring there as colporteurs for the American Bible Society. The Winanses later opened a pioneer work among the Aguaruna Indians in the Andes Mountains, as well as laying foundations for our future work in the lowlands. Peru is a country with 10 million inhabitants. The Church of the Nazarene has 15 missionaries and 34 national workers on the Peruvian field, serving a total of 115 churches and preaching points. Members and probationers number 2,374, with 5,179 enrolled in Sunday school. Rev. Clyde Gollither is the field superintendent.

THE GLAD HEART

TOO MANY have overworked the idea that Jesus was "a man of sorrows, and acquainted with grief," and make it descriptive of His total life and personality. Actually these words are not an exhaustive description of Him; they indicate the depth of His suffering at Calvary in bringing about our redemption. Even in His darkest hour the Master proclaimed with triumph, "I have overcome the world."

The inspired writer, in the Book of Hebrews, wrote clearly on this when he related Jesus' love of righteousness and hatred of wickedness to gladness of heart rather than to a personal glumness or sadness. He wrote, "Thou hast loved righteousness, and hated iniquity; therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows" (1:9). In similar vein the Psalmist wrote, "Thou hast put gladness in my heart, more than in the time that their corn and their wine increased" (4:7).

The most casual reader of the Gospels is convinced that Jesus' life was radiant and overflowing. He was a conundrum to the legalists and those who followed ceremonial religion. Hear them complain bitterly about Him, "This man receiveth sinners, and eateth with them." But this inner gladness that accompanied Jesus came as a result of spiritual fellowship and was born of obedience to the Father's will. The same irrepressible spiritual overflow is afforded us today through faith, by the power of the indwelling Spirit. His inner presence also speaks of the ultimate triumph of God's truth and righteousness even in a sinful world.

Concerning the ignominy and shame that was His at Calvary, the Word points out that Jesus despised the shame in view of the triumphant joy that was to be His when His assignment was completed. In similar vein, the writer in the Book of Hebrews records that Moses preferred the persecution that comes to God's people rather than the temporary, sinful pleasure that accompanies sin. But he too had a long-range view and was counting on the final reward of obedient service.

Have we been tempted lately to despair because of piled-up circumstances beyond our control? Does dejection overwhelm us at times like the waves of an incoming tide? Are we tempted to feel that these biting distresses may yet separate us from the love of Christ?

*General
Superintendent
Young*



If so, this is a good hour to hold a soliloquy with our own heart and adopt the language of the Psalmist, "Why art thou cast down, O my soul? and why art thou disquieted in me? hope thou in God: for I shall yet praise him for the help of his countenance."

The believing heart is a glad heart today; the sullen heart is guilty of emotional unbelief.

Telegram . . .

Melrose, Massachusetts—*New England District Assembly, held June 20 and 21, at the College Church on campus of Eastern Nazarene College, Wollaston, Massachusetts, with Dr. Samuel Young presiding. Rev. Fletcher Spruce welcomed to hearts of New England people as new district superintendent, receiving 152 votes of 154 cast. His report reflected the excellent work also of Rev. J. C. Albright, who completed more than fifteen years of anointed and successful service on the district last December. Raised for all purposes, \$635,074, with \$54,540 given for world missions; 229 members received on profession of faith, 15 "10 per cent" churches, 6 churches on "Evangelistic Honor Roll," and Wareham, Massachusetts, church, Rev. Tyler Wooster, pastor, honored as "Small Church of the Year." A spirit of faith and optimism characterized the assembly.*—Neale McLain, Reporter.

Joseph Dudley Powers, son of General Superintendent Hardy C. and Mrs. Powers, Dallas, Texas, won the highest honor at the recent convocation of the school of medicine of the University of Texas at Galveston. Senior class members voted Powers as the physician "who will put the welfare of the patient first at all times," and he received the "Gold-headed Cane" award. Powers, age thirty-five, will intern at the Decatur and Macon County Hospital, Decatur, Illinois.

After pastoring the Central Church in Huntington for five years, Rev. John J. Hancock has accepted a call to pastor the church at Dunbar, West Virginia.

Mr. and Mrs. Dick J. Edwards announce that they are returning to Nampa, Idaho, to rejoin the staff of Nampa First Church as associate ministers.

Pattern Petitions:

"Give Us . . . Our Daily Bread"

Fourth article in a series of seven

By **BRIAN L. FARMER**
Pastor, Bristol, England

THIS is the kind of petition some religious people might expect Jesus to exclude. But the more we get to know Jesus the more we realize how natural it is for Him to teach us thus to pray.

Human beings are body as well as spirit, and Jesus is as concerned about

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Herald of HOLINESS

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the one as the other. Indeed, not only do we believe in the *bodily* resurrection of our Lord, but we are also promised similar bodies in our own resurrection!

Jesus Christ is against sin. But this is not to say that He is against the body or the material world or pleasure. Indeed, Jesus came "eating and drinking," and He did it enthusiastically enough to prompt some people—who admittedly were in a critical mood—to call Him a glutton! "The Word was made *flesh*, and *dwelt* among us" (John 1:14).

There are three things to remember: This petition reminds us that it is right for all normal human beings to desire the gratification of their physical needs. God certainly did not create these marvelous bodies of ours with the intention that they should become derelict through lack of proper attention. It is His plan that all of mankind should be adequately nourished, properly clothed, decently housed, and should enjoy the psychological and physical well-being of a properly adjusted sex and family life. Bread is symbological of all our bodily needs.

Another thought is that the sincerity of this prayer is proved by our human industry. There are not many things for which we may legitimately ask God

without working for those same things ourselves. Least of all may we do so with respect to our daily bread. We are required to labor as efficiently as possible with our hands and with our minds.

Furthermore, the Lord's Prayer is essentially a family prayer. It begins, "Our Father . . ." So our efforts must be aimed not solely at meeting our individual needs, but the needs of the world as a whole. The manna which God provided daily for His children in the wilderness could not be hoarded. It perished in one day. We are not intended to hoard that which could meet the need of another. We pray, "Give us *this day* our *daily* bread."

Having said all we may about our own efforts and the need of industry, in the final analysis it is God who provides. One may plant and another water, but it is He who gives the increase. One may render a wound aseptic and another insert the stitches, but it is He who brings the healing.

The very existence of the petition we are considering helps to remind us of these things.

We must pray earnestly for bread, but to keep the balance right, the rest of the prayer reminds us, "Man shall not live by bread alone."

"Let a Man Examine Himself"

By W. D. McGRAW, Superintendent of Oregon Pacific District

When thou prayest, thou shalt not be as the hypocrites are: for they love to . . . be seen of men. Verily I say unto you, They have their reward. But thou, when thou prayest, . . . pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly (Matthew 6:5-6). CHRIST'S WORDS in the passage and, in fact, in the entire Sermon on the Mount, teach us one thing rather forcefully—He is not only interested in *what* we do and *how* we do it, but *why* we do it. Men (looking on the outward appearance) see what we do, but God (looking on the heart) sees why we do it.

Motivation is the rule by which He measures the quality of our lives. It is always in order for us to examine carefully ourselves at this point. Many good deeds have been inspired by questionable and even evil motives.

The story is told of a man who was seen by his neighbor to give a five-dollar bill to a ragged, hungry waif. His neighbor extolled him far and wide for his kindness. The gift, however, was made just outside his house following a heated argument with his wife, who had criticized him for being such a spendthrift. Knowing his wife was watching through the window, he made sure the bill was held in such a way that she could see it. He gave this large amount to the beggar for the sole purpose of irritating his wife. The money bought as much food as it would have had it been given through kindness, but the giver surely received no blessing for his gift because of its evil motive.

Why do we attend church? serve on the church board? teach a Sunday school class? or render any other service through the church's agencies? If it is to be seen of men, receiving their approval and compliments, when we have been thus honored, Jesus teaches us that is the only reward we may expect. And, of course, if we fail to receive men's honor, and should even be criticized unkindly, it is little wonder that we give up and resign in disgust.

Why do we pay tithes and give offerings? Is it because we fear the consequences of robbing God? Or, even better, is it because we appreciate our church and realize money is needed to pay its obligations and maintain respectability in the community? If it is merely to keep our promise to be faithful to the church, and help it pay its

bills, then what would happen if God should so prosper us that our tithes would be many times more than what would be needed to meet these current obligations? Would we not be tempted to withhold part of the tithe? But if our primary motive in tithing is because we love Christ, and recognize our responsibility as His stewards over the earthly possessions He has permitted to come under our control, the amount of the immediate need in the church will have no bearing on our faithfulness in paying our tithe.

Why do we pray? Here, perhaps, one might have his greatest difficulty in keeping his motives unselfish. One woman asked her pastor to pray that her husband would be saved, because his mean disposition in the home made it so difficult for her and the children. We recognize, because of the family ties, a greater responsibility for the members of our own household, but there should be just as much earnestness in praying for the salvation of others, including any who may be unfriendly to us.

This matter of motives, however, is not so easy that we can draw a line and say that everything on one side is high and pure and perfect and what falls on the other side is base, evil, and unbecoming to Christian character. There can be, and usually is, a mixture of secondary motives in what we do. It is even possible to suffer self-deception in basic motives behind certain of our acts. So a continuing examination is to be desired if we would be sure of pleasing Christ in every particular of our lives.

Suppose our examination reveals the presence of elements in our motives which are unlike Christ. Can we take ourselves in hand and force a change, just by the exercise of the will? I think not. This is not something that can be accomplished on a mere human basis. If we would have pure motives, they must grow out of a heart cleansed by the Holy Spirit. That can come about only by a complete dedication to His will, and consecration to His service.

Since no man can truly see our thoughts and be sure of our motives, just so we are incapable of judging another's motives. Speaking of another's deed, a man asked me once if I didn't think he did it to attract attention to himself. My answer was, "That is God's department. We saw only what he did; God saw why he did it." If we, as

Christians, would practice more tolerance at this point, how much misunderstanding and heart-break would be eliminated!

When the service of our brother seems faulty to us, is it expecting too much for us to give him credit for pure motives? How often have you looked back on some deed you have performed and seen how much better it might have been

done! Even though his act caused hurt and real damage, and I may be tempted to criticize him for it, is it unreasonable to suppose that he was motivated by supreme love for Christ and a sincere desire to be helpful to His cause?

Our Father seeth in secret. He will reward us if our service is truly rendered on the basis of proper motives.

He Prayed Up a Storm!

By DELMAR STALTER, Pastor, New Haven, Indiana

*More things are wrought by prayer
Than this world dreams of.*

(Alfred Tennyson, "Morte D'Arthur")

FAITH founds empires, establishes principles, and changes the world's heart. Faith closes the mouths of lions, frees nations, inspires noble actions, and in the heart of Elijah, closed and opened the heavens!

Solemnity reigned as the prophets of Baal were slain. Hearts that had often been inflamed by lust in Baal worship now knew the real God was not Baal; for had not Elijah's Lord answered with fire? This fire smote every witness with deep conviction until even King Ahab was ready to see Baal worship destroyed.

Prayer had loosed God's fiery expression in the licking flames and burning dust. Prayer had three and one-half years prior closed the heavens, and now four harvest seasons were failures. Sin had reigned! Yes—but a "Creator" was working out a "plan" to re-establish true worship. Elijah was the key man that God was moving upon.

Fresh from victory over Baal, Elijah's faith surged anew—for when sin is removed, it looses faith's floods. He saw that now was opportune time further to advance the cause of God.

Therefore, by faith, he testified to Ahab saying, "There is a sound of abundance of rain" (I Kings 18:41). This was *before* he prayed! Surely he testified in faith based on the character of God.

He was sure of the unchangeableness of God, for had not God closed the heavens in answer to his prayer? Had not God cared for him in the wilderness? Had not God answered with fire earlier this day? Surely God would respond *now!* Always our Lord stands ready to love, forgive, and heal.

Elijah was freshly persuaded that God had power to execute the balance of His plan—the restoring of rainfall now that sin was removed. It was power that could bring the floods of blessings.

Elijah's dealings with God had also convinced

him that God stands behind His promises with perfect integrity. This is true even if men fail. For when sin is finally removed, each promise stands true and available as always. Take courage; His character is holy and righteous.

Elijah prayed up a storm! He did it by praying. He assumed a bodily position that invited full concentration. He permitted no wandering thoughts to disrupt his earnest prayer.

He turned to the Lord as his *first* resort, not as his last. Last-resort praying explains many difficult prayer situations! Elijah did not pray as many do—he persevered in prayer.

Elijah knew as he prayed that God's promises, well known to all the people, were still valid. He was assured of an answer when he prayed because of the covenant (promises of God) made with men. This made his prayer effective; theory went out the window and reality moved Heaven!

This bold and courageous prophet dared risk his life for righteousness' sake and received an astounding answer to prayer. When only a small cloud became visible (hardly a witness we could accept as sufficient evidence), Elijah sent the obedient servant to tell Ahab to tie down the flaps on his chariot and start for town, lest he become mired in the mud (see I Kings 18:44).

Ahab did not question the report. He knew that things happened when Elijah spoke for God! Ahab was not disappointed; it rained—hard! Even the great, thirsty earth enjoyed the flood tides which cleansed the filth of Baalism from her riverbanks.

Elijah prayed up a storm. By doing this, he vindicated God's word as forever reliable. He verified, O doubting heart, that God will not fail His promises. He punctuated the vacuum of unbelief with a resounding clap of faith's thunder until the land vibrated again with God-given life.

This, we say, was great for Elijah; he lived twenty-eight hundred years ago! This is also great for us today. With the further revealed promises, especially in the Son, are assurances that Elijah's God would permit men today to pray up a storm!

AS IS . . . SO ARE



By RUTH TEASDALE

Nazarene Elder, Shelby, Ohio

I LOOKED long and hard at the table of fast deteriorating fruit in the market and noted the "Reduced for Quick Sale" sign. The grocer was using good psychology to gain the attention (and in turn, the money) of some bargain hunter who lacked judgment of values. As I walked away, I said to myself, What a big sign for a few half-rotten peaches! If I were he, I would have just put up two words, AS IS!

There was a time when doubtless the fruit had been first quality. But it had been exposed to the elements, the public had come along and pinched it to see if it was firm, plus the fact that it was just plain old. These factors had caused the fruit to deteriorate. Age, pinching, and exposure had caused soft, brown spots to appear here and there—visible signs that decay had set in. Consequently there it lay, unsold, uneaten, unused, and unattractive. Now the grocer was trying to divert my attention from the inferior quality of the fruit to the fact that he was giving me a bargain!

I kept thinking to myself—*as is!* That is not good enough for me. By the time I wasted an hour cutting out the bad spots, disposed of a good share of it because of its poor, inedible condition, what I did have left would be no bargain to me. I am a bargain hunter, but I didn't bite on that bait! The grocer was saying, I would like to salvage a little of my investment, so hurry and buy. The fruit isn't what it once was; it isn't what it ought to be; and it isn't what it will be in the very near future. It will soon be a total loss to me, and you can have it *as is*—a "bargain."

As is! A contraction to be sure, but an inference that deterioration has taken place—it is not what it once was.

A few weeks ago during the night I awoke and those two words—*as is*—almost haunted me. As I lay thinking in the darkness, I remembered that God has an *as is* sign also. But it carries the opposite meaning from the one I would have put above

the decaying fruit. I John 4:17 says, "Herein is our love made perfect, . . . because as he is, so are we in this world." Then in I John 3:7, we read, "He that doeth righteousness is righteous, even as he is righteous." The *as is* of the Word of God is a state of perfect love or righteousness. What He is today—righteous—so we are to be in this present world.

There are many who would like to interpret the verse, "As He acted while on earth, so are we to act." But that interpretation is far too broad for what John meant. He has already stated in the first part of the verse that it is a *state* of perfect love, a condition of moral righteousness that makes it possible for us to *be* in this present world *as He is* now: "Herein is our love made perfect, . . . because as he is, so are we in this world." It is possible for one to have outward actions of righteousness and still not *be* righteous in heart. But it is impossible to *be* righteous in heart and not act righteous. So God's *as is* sign advertises righteousness.

But what startled me in the darkness of that night, as I lay there thinking, was the last part of the verse: "*so are* we in this world." Yes, to be sure, righteousness in this present world. A holy heart while we live! Perfect love right here on earth! This strikes a deathblow to the idea that we cannot be righteous until we get to heaven. The fact of the matter is, we cannot *even* get there unless we are righteous here. "We know that whosoever is born of God sinneth not" (I John 5:18).

God has some peaches on display that can be pinched, felt, exposed to climate, exposed to elements of nature (and there are two kinds: Mother Nature and carnal nature), and even after they have waited over the week end, on Monday morning God can put up His *as is* sign on them. They are still "righteous, even as *he is* righteous." Pinching did not deteriorate them. They did not become soft from continued exposure. Neither God nor the pastor has to put them up for quick sale because of deterioration!

The *as is* condition of moral righteousness or perfect love conditions one to be able to work or live in an entire peach basket and never become contaminated. "We know that we are of God, and the *whole world* lieth in wickedness. . . . *as he is, so are* we in this world." One among many, the righteousness within us, the same kind that *He is*, can help us so to live that we will never have to be put on the counter for quick sale. Whether we are pinched, scrutinized, exposed, eaten, or used, we will *act* righteous because we *are* righteous in heart.

I have been wondering. If my pastor would go through his fruit basket next Monday morning, would he pick me up *gently* (lest he squash me), and place me on the table with the grocer's *as is*

sign? Am I what I should be? Have I shown signs of deterioration? Are there any decay spots on my experience? Would he be glad to make a quick sale of me to some other pastor because my *as is* condition was not first quality? Has my brother peach contaminated me? Have I contaminated him?

But most important of all! When God sorts His fruit for display next week, which *as is* sign will He put over my counter as I lay on display? Will He be able to put up His or the grocer's?

The return of Christ is
**The Christian's
SUNRISE**



By DONALD K. BALLARD
Pastor, First Church, McComb, Mississippi

THE CHRISTIAN'S SUNRISE is close at hand! I refer to the time when Jesus Christ will come again from the East, perhaps during the sunrise of the morning hour, and take His children to the blessed marriage supper of the Lamb.

What a glorious day that will be! Then the blessed hope of every Christian will be fulfilled and we will be ever with the Lord.

The promise concerning the Christian's sunrise is found in Matthew: "For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be" (24:27). Christ said in Revelation, before the Bible was closed, "I Jesus have sent mine angel to testify unto you these things in the churches. I am the root and the offspring of David, and the *bright and morning star*" (22:16).

Christian, are you looking for Jesus, *the bright and morning star*? His return cannot be far off. The morning is almost here. The signs of the times certainly point to this next greatest event this world will know.

It is true that Astronaut John H. Glenn, Jr., soared triumphantly around the world three times using the orbit of the earth as a track. But it is just as true, according to the Word, that sooner than we think every Christian will participate in a mass secret space flight called *the rapture*, and we shall ever be with the Lord. Space flights after that will then be controlled by the Antichrist.

The Christian's sunrise will occur *when Christ returns in the rapture*. We may be sure that, according to the Bible, Jesus is coming again. He

came the first time to redeem the soul; He is coming the second time to redeem the body. He came the first time to redeem the individual; He is coming the second time to redeem society. He came the first time to convert and sanctify; He is coming the second time to control and glorify. He came the first time as a lowly Servant; He is coming the second time as the King of Kings and the Lord of Lords!

The first thing that will happen when Christ comes back *will occur in the cemetery*. The graves will be opened and the dead in Christ will rise (I Thessalonians 4:16). Some have stated that the Lord has already returned, but, beloved, remember that so long as the burial places are intact and undisturbed, the Lord has not returned. On that blessed day, the grave of every believer in Christ will open and the dead will rise to meet Christ in the air.

Abraham will awaken and shake the dust off his shroud and say, "Wake up, Sarah; the Lord has come for us." Job will come forth in that day, and as he rises from the grave and soars through the air to meet Jesus, he may cry out, "Though after my skin worms destroy this body, yet in my flesh shall *I see God*" (Job 19:26).

The Apostle Paul, who spoke much of this "blessed hope," will hear the shout and no doubt as he passes the earth's orbit on the way to heaven he will cry out, "O death, where is thy sting? O grave, where is thy victory? . . . But thanks be to God, which giveth us the victory through our Lord Jesus Christ" (I Corinthians 15:55-57). The greatest open-air meeting the world has ever known will take place when Christ returns in the rapture.

After this, *all living believers* will rise to meet the Lord in the air. Yes, the Scriptures state there will be two groups going up to meet Christ when He returns, the *dead* and the *living* believers. Someone has suggested that they may sing in anthem together. The living could be singing, "O death, where is thy sting?" Remember, this group have never died and were alive at the rapture. The dead could sing, "O grave, where is thy victory?" They died and were buried, but the grave had no power to hold them. No doubt the anthem will be finished with the chorus by all, "Thanks be to God, which giveth us the victory through our Lord Jesus Christ."

Finally, after the sunrise comes the *marriage supper of the Lamb*. What a time that will be! A great crowd will move into heaven. Many of these dear people, while living in this world, lived in bodies racked with pain and suffering; but thank God, they will then be adorned with glorified bodies, and the days of suffering and pain will be over forever. Wheel chairs will be discarded and crutches thrown away.

God has given grace in life and now comes the

glory! All will be in a land where "no burdens are allowed to pass through."

The coming of Jesus is near. We cannot afford to miss the rapture. "And in the morning, *then* ye shall see the glory of the Lord" (Exodus 16:7). Are you ready for the sunrise?

BURIED to Blossom

By **CLAYTON D. BAILEY**

Pastor, Oakland Church, Cedar Rapids, Iowa



SOMETHING MUST BE BURIED if there is to be any blossom. This truth is readily seen in the law of "sowing and reaping." The seed must be buried and die before the stalk can shoot forth the introductory sign of productive progress. The same principle carries over into the realms of the spiritual. We must be buried with Christ in His death in order to be part of the fruit of a spiritual resurrection.

We can carry this thought a step further into the area of achievements and goals reached. Often we must learn to forget some things in order to be more productive. Consider the adjustments that need to be made in the light of disappointments and setbacks. The drive of the soul can be greatly limited if we do not learn to get above the drags which come upon the emotions when the shocks of life strike.

A Biblical example of this principle is to be found in the life of Joseph. His life was a series of trials and negative situations, and yet in the naming of the two sons born to him in Egypt he revealed that he was perfectly adjusted to what he had faced in the past with God's supporting grace and mercy.

"And Joseph called the name of the firstborn Manasseh: For God, said he, hath made me *forget* all my toil, and all my father's house" (Genesis 41:51). The ability to forget is not necessarily the

crasing of unfavorable thoughts, but the removing of their cutting edge. God helped him to bury his disappointments deep in the subconscious by placing over them the productive subsoil of divine favor.

"And the name of the second called he Ephraim: For God hath caused me to be *fruitful* in the land of my affliction" (v. 52). Joseph knew the reality of Romans 8:28 long before it was written. He had to bury disappointments he felt as he looked at the results of his toils. The hardest to forget was the rejection by his own brothers. Futility and bitterness could not be entertained in his heart and mind, and it still be fruitful. Something had to be buried before something else could blossom.

When he was first sold into bondage that word "sold" cut deep, but as Joseph obeyed God a better word described his being in Egypt. When he revealed himself to his brothers he said, "Now therefore be not grieved, nor angry with yourselves, that ye *sold* me hither: for God did *send* me before you to preserve life" (Genesis 45:5). He didn't see this purpose in his plight overnight. He came to this conclusion through a series of divine revelations and converging circumstances. He waited on God, and thus saw purpose unfolding before him.

The fruitfulness of Joseph's life was not produced in a sheltered garden. In the naming of his second son he called him Ephraim, "For God hath caused me to be fruitful in the land of my affliction." God doesn't offer to us "hothouse holiness." In the midst of adversity we can be fruitful, for our fruitfulness is not dependent upon what is around us so much as who indwells us.

Joseph had to rely upon God to take the cutting edge off the poor results from efforts expended, and the lack of love from the ones he loved. At this point in his stay in Egypt he could easily feel the compensation for all he had endured in the past. One dream got him into trouble with his brothers, and another dream helped to reunite the family: "God works in a mysterious way His wonders to perform."

Pharaoh called Joseph "Zaphnath-paaneah," after the interpretation of the dream pertaining to the coming famine. The name means, though variously interpreted, "one to whom secrets are revealed, or one who reveals secrets." This is the secret of being able to forget some things in order to be fruitful. When we live close to God He sees to it that we are not long without some revelation to give us a sense of His sanctioning presence.

Many have lost their drive and enthusiasm because they have not sensed what Joseph realized of God's ability to help men to get above what would get them down. This principle governing our effectiveness for God and His cause still works today—"Something must be buried before something else can blossom."

INVALIDS or BUILDERS?

For ye are yet carnal: . . . ye are God's husbandry, ye are God's building . . . for the temple of God is holy, which temple ye are (I Corinthians 3:3-17).

THERE ARE two classes of Christians whose presence is essential in the fellowship of Christ's Church: the "nursery" group, and the "beef-eating" group. Without the first, the "babes in Christ," the Church has no future; without the second, no strong foundation.

Newborn souls, eager for the milk of God's Word and artlessly learning the language of spiritual experience, are the crowning glory of any fellowship. In the simplicity and beauty of their first love, souls of this quality make the church as attractive as a happy couple and their firstborn are to their family and friends. The "nursery" group are the only final guarantee of the church's future. Lacking these, the church will seek in vain for the teachers and preachers, ministers and missionaries of the unknown tomorrow. As a Sunday school without a flourishing Primary Department is crippled, a church without new converts is bound for the cemetery.

The "beef-eating" group, those who have advanced from the dependent, carefree life of the spiritual nursery to mature manhood and womanhood in Christ, are the church's bulwark and strength. Possessing keen spiritual appetites, ready for any burden of responsibility or service, they are spiritual mothers and fathers to the newborn babes in Christ. Looking back upon their own infant years in grace with genuine gratitude, they look forward with growing anticipation and high endeavor.

Babes and beef eaters are honored and valued by Paul as he writes to the Corinthian church. But with deep sorrow he addresses a third group, the "invalids," those who are yet carnal in the sense

that they have been long enough in grace to show evidence of development and growth, and yet are still restricted to the meager diet and limited activity of the spiritual cradle. As prolonged babyhood is the greatest burden for any parent and the most severe trial for any home, so carnal babes, as distinct from new converts, are the greatest trial for any church. They can be a hindrance to infant believers and mature saints alike.

To remedy this unnecessary stagnation in spiritual experience, and to avoid the tragic waste of precious years following the happy day of conversion, the apostle reminds his readers of the three-fold responsibility of every Christian:

The Importance of Co-operating with God

From one standpoint, it would seem that we have little, if any, responsibility for our salvation or spiritual state. God alone gives the incorruptible seed of His Word by which we are born again. He only can give the increase to that seed. It is not in our power to beget spiritual life or create spiritual harvest. In the light of all God has done and is doing for the saved soul, it would appear that all human effort or contribution is comparatively insignificant and unimportant. The most successful evangelist or pastor must cry with Paul, "Who then is Paul, and who is Apollos, but ministers by whom ye believed, . . . ?" (I Corinthians 3:5) Salvation is indeed all of grace, the human agent playing but a minor part.

Yet glorious as His own saving work is—and it is God which worketh in us to will and to do of His good pleasure—God has entrusted to the Christian a small, but supremely important, task. "We are labourers together with God" (I Corinthians 3:9). It is ours to plant the God-given seed, to water its developing life in our own and other hearts. Without this there can be neither blade

nor ear, full corn nor final harvest. Our co-operation will determine whether the seed will be choked or cultivated, and we can choose, to a large extent, the measure of the harvest—thirty, sixty, or a hundred fold.

We are God's husbandry, His farm or garden, and must ceaselessly co-operate with Him as the farmer does with soil, seed, and season. We are also God's building, and have

The Privilege of Using the Best Materials to attain the goal of mature Christian character. Every man must decide how he will build upon the foundation that God only could lay for redemption and holiness—the perfect life, atonement, and resurrection of Jesus Christ, a sure Cornerstone, elect and precious. The wise Master Builder will have no other. But the wisdom, skill, and industry of every Christian will determine the type of building to be erected upon that divine apostolic foundation which no man could lay or equal.

Foolishly we may seek to build the house of Christian character with wrong materials—wood, hay, and stubble; we may toil with wrong motive and false values, esteeming a preacher above his message and his Master; and we may be guilty of unworthy conduct, walking as men of this world. Or we may choose the gold, silver, and precious stones of faith, hope, and love, the only abiding virtues that will stand the day of testing that will try all men—the day that will break in fire.

From the history of Corinth, Paul recalls the

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Ambition . . .

"It is supposed by some, that to be Christlike, all ambition has first to be destroyed. Nothing could be further from the truth. Ambition is a plant of heavenly origin, and will never be destroyed. Like reason and conscience, it has been perverted by sin, and by grace is restored to its normal relations. In its normal relation, it is an eternal necessity to our highest happiness and usefulness. In its perverted relations, its pathway is marked with disappointment, the wreck of hope and enthronement of despair. Before its restoration, the motives which actuate it are selfish, sordid, of satanical origin, and earthly; after its restoration, they are unselfish, spiritual, God-given and heavenly. In the one case, they seek the promotion of self; in the other, the glory of God. Real humility puts into holy ambition the highest motives, and opens to it the widest fields in time and in eternity."—*M. E. Haney.*

.....

great fire during the governorship of Mummius—the holocaust that swept the city, destroying shoddily built dwellings and hovels. Only the temples survived. Hence, before every class of Christian—for all must face a greater and more searching fire that will try every man's work of what sort it is—the Apostle places

The Honor of Being God's Temple

The supreme argument against remaining a

Intercession for Sanctification

Lord, give him rest—
Fierce hatred of the heart,
Black substance of the soul,
That portion Satan's part,
Thy way is best!

Lord, give him peace—
The bad against the good,
The spirits struggle on,
Yield, Sir, as all men should;
Grant Thy release!

Lord, give him love—
Like whispers of the wind,
Like showers in the spring,
Oh, let Thy Spirit in,
From heav'n above!

Lord, make him whole—
If only he could see,
The Potter's broken art,
Mended, to better be,
In Thy control!

Lord, give him faith—
To take Thee at Thy word,
To lift up soul and voice,
To heed what angels heard,
Lord, give him faith!

Lord, it is done—
The victory is won.
The peace at any price,
'Tis glory just begun,
Lord, it is done!
Lord, it is done!

By KENNETH VOGT

spiritual "invalid," a carnal weakling, is the divine plan for every saved life to be His holy temple, indwelt by His Spirit.

"Tell me," demanded the arrogant atheist of the humble, happy believer, "is your God a big God or a little God?"

"My God is so big that the heaven of heavens cannot contain Him," was the proud, thankful reply, "but He is so little that He lives in my heart!"

That which Solomon could not believe possible for his magnificent Temple—God dwelling in temples made with hands—is the privilege of the believer who will love Him and keep His commandments. I "and my Father will . . . make our abode with him," declared Jesus.

Privilege and peril, however, go hand in hand; for "if any man defile the temple of God, him shall God destroy" (I Corinthians 3:17). This is a solemn warning to all who are carnal in spirit, com-

promising in life, and falling short of the Spirit's cleansing baptism. No one is exempt from the peril, "If any man defile . . ."—and, thank God, none needs fail of the privilege. Building upon Jesus Christ alone, refusing all that is shoddy and unworthy in life and character, and co-operating with God at every point, body, soul, and spirit will be the yielded, sanctified temple of the Father, Son, and Holy Spirit.

The chapter itself is a literary illustration of this divine purpose. Beginning in the nursery it closes in eternity, giving warning of present and future danger to every carnal, childish, world-conforming spiritual "invalid," and encouraging every Christian who is building for eternity with the assurance: "For all things are yours; whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; all are yours; and ye are Christ's; and Christ is God's" (I Corinthians 3:21-23).

EDITORIALS

Continued from page 2

in society and human life, and bid the demons come forth.

Such faith will be faith for personal victories. It took faith to leave the land of Egypt and cross the Red Sea. It took faith to march to the edge of the waters of the Jordan and then across on dry ground. But it also took faith to surround the high fortifications of Jericho and, in simple dependence on the God who had promised, to blow the horns and raise the shout. It took even more faith to attack Ai the second time, after temporary defeat had befallen the army of Israel.

Each of us has his personal "Jericho" or "Ai." It may be physical pain and the depressing, frustrating experience of a personal illness that "lays us on the shelf." It may be inadequate and limited resources with which to do the work to which the Lord has called us. It may be the knotted tangle of personal relationships—an estranged partner, an offended friend, a wayward son or daughter. But in all of this we are called upon to remember that "faith is the victory."

While God always expects us to do our part, He never expects us to do more than our part. In fact, sometimes our anxious strivings only get in the way of His working. "Let go and let God" is more than a clever slogan. It is a profound truth of the spiritual world. A quiet confidence in the infinite resources of our Heavenly Father and in His sovereign control of this world's history will do more to insure our victory and security than all the anxious worry and fretful striving we could do.

How do we come by faith like this? We come by it largely in two ways. One is prayerful medi-

tation on the promises God has given in His Word. "Faith cometh by hearing, and hearing by the word of God" (Romans 10:17). After all, what God has said is much more important than the way we feel or the way things appear.

The other way we come by faith like this is by acting as if what God said had already come about. Mr. T. S. Eliot has said, "The greatest proof of Christianity for others is not how far a man can logically analyze his reasons for believing, but how far in practice he will stake his life on his belief." And Kirsopp Lake put it, "Faith is not belief in spite of evidence, but life in scorn of consequence."

And this is true of both the faith of achievement and the faith of adherence. There is faith that ventures forth, and faith that "holds on." Among the examples of faith in Hebrews 11 are those who "subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens" (vv. 33-34). But we read on: "And others had trial of cruel mockings and scourgings, yea, moreover of bonds and imprisonment: they were stoned, they were sawn asunder, were tempted, were slain with the sword: they wandered about in sheepskins and goatskins; being destitute, afflicted, tormented" (vv. 36-37). Yet both groups were men and women of faith.

Perhaps we ought to reflect a moment on the fact that both "faith" and "faithfulness" come back from the same root. If we are really to put our trust in God, we must be the kind of persons God can trust. If we would have strong faith, we in turn must be faithful. It is both faith and faithfulness for which the Lord looks when He comes to His Church. "When the Son of man cometh, shall he find faith on the earth?"

THE CHURCH AT WORK

EVANGELISM

EDWARD LAWLOR, Secretary

Salvation—in Action

Evangelism is essentially salvation in action. It is God the Father, Son, and Holy Spirit acting through human agencies to reach the lost.

The great need of our day is for soul winners. Pray for God to send workers for this task. Our opportunities are great. Wherever we can get "labourers" the report is "the harvest truly is plenteous."

Evangelistic Honor Roll

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

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

Church	Pastor	Membership at Last Assembly	Gain
New Port Richey	R. Beeman	—	8
Tampa Forest H.	R. Skipper	—	10
Brandon	R. Spear	—	15
Venice	C. Andrews	11	7
S. Miami Hts.	C. Meeks	14	8
Tampa DeSoto Pk.	F. Clem	17	5
Orl. Lockhart	R. Turner	17	13
Palatka	E. Watkins	20	5
Pahokee	M. Jones	29	8
Tampa Drew Pk.	E. Hughes	31	10
Jacksonville Fa.	A. Green	34	10
Avon Park	Wm. Spurlock	35	12
Bartow	J. Steele	36	9
Orlando Lawndale	C. Braley	40	23
Eustis	W. Kilpatrick	50	11
Largo	W. Strange	53	15
Eau Gallie	E. Hyatt	55	8
Cocoa	R. Hale	56	17
Pompano Beach	E. Simpson	62	14
Jack. Southside	J. Seel	89	18
Jack. Panama Pk.	J. Smith	101	13
Lake Worth	C. Moore	114	13
Jacksonville Cen.	I. Justice	123	19
Sanford	P. Bickes	125	14
Kissimmee	F. Toms	126	31
Gainesville 1st	C. Blanchard	144	12
Ft. Lauderdale 1st	W. Blue	226	20
Bradenton First	J. Freese	274	38
Lakeland S.F.H.	S. Sparks	275	31
Miami Central	D. Thaxton	282	18

Every Christian Should Evangelize Today

IDAHO-OREGON			
Baker	E. Vevig	66	15
Jerome	J. Bullock	87	16
La Grande	D. Pyles	90	22
Nyssa	O. Barnhouse	123	12
Meridian	H. Thon	137	15
Nampa Franklin	K. Nelson	166	19
Nampa College	E. Stowe	710	28

"Go Ye"—Seek and Find—Evangelize

NORTHWEST			
Heppner	M. Sober	8	6
Ritzville	P. Kidwell	17	4

Colfax	J. Hansen	34	13
Pendleton	H. Grossman	36	10
Deer Park	R. Stukas	51	15
Spokane Crestline	Q. Caswell	93	12
Wenatchee	R. Griffith	146	23
Yakima First	K. Pearsall	417	25

Try Christ's Way—Win Souls

SAN ANTONIO			
Kerrville	E. Walker	14	20
Kingsville	J. Fechner	15	4
Midland Northside	R. Sanders	15	7
Ballinger	E. Wells	16	6
San Antonio			
Terrell Hills	P. Winslow	21	5
Aransas Pass	P. Marshall	24	4
Odessa Central	E. Jackson	40	10
San Angelo First	J. Rose	115	12
Austin First	C. McCall	115	15
Hartlingen	T. Holcomb	116	16
San Antonio First	R. Korneyag	185	18

"Redeemed—How I Love to Proclaim It!"

Attend

Your College Conferences on Evangelism

NORTHWEST NAZARENE COLLEGE

Nampa, Idaho

Wed., Thurs., and Fri.

September 19, 20, 21, 1962

OLIVET NAZARENE COLLEGE

Kankakee, Illinois

Wed., Thurs., and Fri.

September 26, 27, 28, 1962

BETHANY NAZARENE COLLEGE

Bethany, Oklahoma

Tues., Wed., and Thurs.

November 27, 28, 29, 1962

Write to the presidents for information, and plan now to attend.

FOREIGN MISSIONS

GEORGE COULTER, Secretary

A Miraculous Deliverance

By MRS. ARMAND DOLL
Mozambique

One evening in November, while Armand was hundreds of miles away, I went into our dimly lighted kitchen and in the darkness stepped on a black mamba snake—one of the most deadly snakes in Africa. God most wonderfully protected me, for I had stepped on its head, thus momentarily stunning it. If I had stepped on any other part of its body, or even near it, I would not be writing this letter today, for the bite of the mamba is swift and deadly in its reaction. Few indeed ever live to reach medical help who have been bitten by this snake. How we praise the Lord for His care over us! Perhaps you were praying for me right at that time.

Don't fail to hold your missionaries up in prayer. There are dangers seen and unseen all about them. And there

are definite needs for which we covet your prayers.

1. Pray that God will protect and give wisdom and strength to the nine Nazarene missionaries who work in this vast, needy country.

2. Pray that God will keep the doors open to the gospel message.

3. Pray for entrance visas for two missionary couples to come to replace others who have retired or moved.

4. Pray for our more than 175 faithful African workers and our 6,000 Christians, along with thousands of other Christians in other missions, that God will keep them true to Him in these difficult days.

5. Pray that the famine will end and the rains come, so that the people will have good crops this year. Thousands of natives are suffering from hunger and malnutrition as we enter the third year of drought.

6. Pray that young people will hear and heed the call of God to His service. It is not easy to say, "Yes," to God's call when they can earn much more in the mines and other places. And it is not easy to be a preacher of the gospel in Africa today.

"Evangelism First" Pays!

By CLYDE GOLLIHER, Peru

We are having wonderful results in our evangelistic campaigns. Sunday we closed in Chepen. At first the pastor had thought that two weeks would be too long for meetings. The church had never tried anything like that here before. But Sunday morning he told the people that he wished it could go on for another two weeks. They averaged two hundred fifty to three hundred every night. Many of these were in an evangelical church for the first time. There were more than twenty new converts, besides those who were reclaimed.

The services have gotten off to a good start here in Chiclayo also, with nearly a full house last night. If the crowds continue to increase, it should be packed out. We have had fifteen converts so far and have only begun.

From Trinidad

By THELMA BRUNT, Trinidad

Three weeks of special services have just been completed in Piarco Village with Rev. Howard Sayes as the evangelist. A number of Hindus were converted and the interest was keen in every service. One Moslem woman attended nearly all the services, coming

forward one night to accept Christ as Saviour, and testifying to the great change she felt in her life. God is working in that needy village. We pray that many will find the Lord there.

A gang of very wicked young men from a neighboring village have made life miserable for the lady who allows us to use her land and shed for our chapel. She was a staunch Hindu until about two years ago, and is now on fire for the Lord. She has recently undergone extreme persecution for her faith, but God has answered prayer and has put a stop to the persecution. Her oldest daughter is in the new class of students at our Bible school this year.

FOR CHRISTIAN ACTION

Gambling is big business in America. The Kefauver Committee estimated the annual gambling turnover in the United States alone at \$20,000,000,000. One cannot, however, estimate the damage done to individuals, communities, and the nations that tolerate gambling.

In a leaflet on gambling entitled *Free Aspirin*, Alson J. Smith gives eight reasons why gambling is incompatible with the Christian life. Briefly stated, here are those eight reasons:

1. It is an attempt to get something without paying the price.
2. Gambling is a violation of the principles of Christian stewardship.
3. It makes chance the judge of conduct.
4. Gambling is antisocial because it is a pleasure obtained at the cost of another's loss.
5. It is destructive of personality because it tends toward excess.
6. Gambling misleads youth.
7. The profits from gambling are the principal support of big-time racketeering and gangsterism.
8. Gambling corrupts public officials.

EARL C. WOLF, *Secretary*
Committee on Public Morals

THE N.Y.P.S.

PAUL SKILES, *Secretary*

A record has been broken for the American Bible Society! More local N.Y.P.S. groups have given more money this year than ever before for the distribution of Bibles and Gospel portions—a total of \$26,952.75. Last year's total, an all-time high to that date, amounted to \$23,220.61. Sixty-nine per cent of our churches participated.

Congratulations and thanks are due to the following 100 per cent districts and presidents:

Alaska	<i>Rev. Charles Powers</i>
Dallas	<i>Rev. Eugene Plemons</i>
Nebraska	<i>Rev. Park Burkhart</i>
New York	<i>Rev. George W. Whelstone</i>
Northwest	<i>Rev. Charles Wilkes</i>

N.W. Indiana	<i>Rev. Darrell Luther</i>
N.W. Ohio	<i>Rev. Gene Anspach</i>
Rocky Mountain	<i>Rev. James Bartz</i>
South Dakota	<i>Rev. Harley Cash</i>

The Northwest Zone (Nampa) broke all records with 89 per cent of their churches participating. All but one district reached 80 per cent local participation.

Executive Secretary Paul Skiles and the General N.Y.P.S. Council express appreciation to all districts for their fine participation.

DISTRICTS 90-100%

Illinois	98
Kansas	98
Oregon Pacific	98
S.W. Ohio	92
Washington Pacific	92
Wisconsin	91

DISTRICTS 80-90%

Idaho-Oregon	84
Michigan	83
Nevada-Utah	81
N.E. Indiana	88
Northern California	80
North Dakota	80
Philadelphia	82
Pittsburgh	80
Virginia	87

MINISTERIAL BENEVOLENCE

DEAN WESSELS, *Secretary*

A young minister in a southern state wrote the following letter after receiving emergency assistance from the Department of Ministerial Benevolence:

The old saying is, "A friend in need is a friend indeed." I have always loved and appreciated the Church of the Nazarene. Being raised in a Nazarene parsonage, saved and sanctified at her altars, and laboring in her churches have placed the church before me in such a way that I could never yield to the enemy's lure without first envisioning the church and all that it has done for me. This crisis that we have just passed through served only to draw us closer to God and the church. I wish that I could personally thank you, the Board of General Superintendents and the N.M.B.F., for the generous gift that helped ease the tremendous strain. "Thank you" is such a poor way of expressing our appreciation, but it comes from the depths of our hearts.

"Behold, how they love one another!" was an observation made concerning the Early Church. The care which today's Church has for its ministers can be a potent testimony. The Nazarene Ministers Benevolent Fund has helped to bring comfort and encouragement to many. Your faithfulness in paying the N.M.B.F. apportionment has made this possible.

GENERAL INTERESTS

Bethany Nazarene College

Commencement activities at Bethany Nazarene College were held May 25 to 28. The doctor of divinity degree was conferred upon the commencement speaker, Rev. C. William Fisher, who gave a challenging address.

The Alumni Association honored Rev. Mark R. Moore, '37, Chicago Central District superintendent; Dr. Don Beaver, '46, head of B.N.C.'s Chemistry Department; and Rev. Donald Owens, '51, Nazarene missionary to Korea. Over six hundred votes were cast by alumni in this tenth annual presentation of the Alumni B Award. Formal presentation at the Alumni banquet was witnessed by 350 alumni and senior class members.

Messages by Dr. Roy H. Cantrell, president, in the baccalaureate service, by Rev. Mark Moore in the alumni chapel, by Rev. Barrett Kirby as emcee at the banquet, and by Dr. Mel-Thomas Rothwell in the final chapel for the senior class, all emphasized the urgent need for young people with trained minds and dedicated hearts to carry forward in holiness evangelism.

President Cantrell reported that in the campaign for funds for the new classroom building to house the department of religion on our campus, Nazarenes from eleven of our fifteen districts have already pledged \$225,000. Through June 1, \$75,000 of this amount had been paid in cash. A construction start is anticipated in the fall, with completion for the opening of school in September, 1963. Rev. Curtis Smith, assistant to the president, has directed the campaign, assisted by 30 men of the faculty from various departments in holding services in 533 churches across the zone since September, 1961. Arrangements are pending to hold services on our four remaining districts in September and October.—GORDON WICKERSHAM, *Reporter*.

DISTRICT ACTIVITIES

Idaho-Oregon District Assembly

A Golden Anniversary service in Nampa's College Church marked the opening of the annual assembly of the Idaho-Oregon District on Wednesday, May 9. Rev. I. F. Younger, district superintendent, presided, with Dr. Hardy C. Powers, presiding general superintendent, bringing the special message.

Brother Younger presented a group of 57 persons who had been affiliated with the church for 50 years and who, he said, represented 2,809 years of Christian service, including the organization of 66 churches.

A feature of the service was the presentation of the district's fiftieth anniversary yearbook by Rev. Eugene Stowe, editor. Copies of the book were presented to Dr. John E. Riley, Dr. T. E. Mangum, Rev. Earl C. Pounds, and Miss

Helen Wilson, assistant editor. The book is dedicated to Rev. E. C. Pounds, pioneer Idaho churchman and former Idaho-Oregon District superintendent.

In assembly business, Brother Younger was re-elected district superintendent, and given a love offering to enable him and Mrs. Younger to take a trip to South Africa, Europe, and the Holy Land. They will visit Nazarene mission stations around the world.

The district superintendent's report showed that membership now totals 5,098, with 257 persons received on profession of faith this year. (He also noted that in 1912 there were 6 churches on the district, with 198 members.) Giving on the district amounted to \$712,673 with \$75,092 for world evangelism and foreign missions. He reported the building of new church edifices in Ontario, Nampa First, and Baker, with Burley and Rupert planning to dedicate new buildings this year.

Delegates to the assembly passed a resolution in which they expressed strong opposition to the attempt being made by the "Tourists for Idaho Unlimited" group to bring organized gambling into the state of Idaho.

Officers elected included Rev. E. B. Hartley and W. W. Moore, secretary and treasurer, respectively; and for the advisory board—Rev. Earl Lee, Rev. Eugene Stowe, Dr. J. R. Mangum, and Walter Howard.

Dr. Kenneth Rice represented the Nazarene Publishing House, and journalism students from Northwest Nazarene College, under the direction of their professor, Miss Helen Wilson, took turns manning a press table during the assembly.—Reporter.

Canada Pacific District Assembly

The seventh annual assembly of the Canada Pacific District convened May 24 and 25 in First Church, Vancouver, B.C., with Rev. D. G. MacDonald as host pastor.

Dr. G. B. Williamson, presiding general superintendent, did a wonderful job in keeping the business sessions moving smoothly. His messages were forceful, thought-provoking, and heart-searching with the presence of the Holy Spirit manifested throughout. We appreciated so much his leadership and guidance.

Dr. Edward Lawlor, for some years our capable district superintendent, now secretary of the Department of Evangelism, was a most welcome visitor. His heart-searching messages, delivered in the demonstration and power of the Holy Spirit, resulted in the altar being lined in each service.

The report of District Superintendent Bert Daniels indicated progress, with several new churches and parsonages being built or completed. He reported we are a "10 per cent" district again this year. No vote was necessary, since Brother Daniels is serving on an extended call, and Dr. Williamson raised a nice love offering for him. Superintendent Daniels is held in high esteem by preachers and laymen alike, and our

district is on the move under his capable and dedicated leadership.

At the district N.F.M.S. convention, held on Wednesday, Mrs. Bert Daniels was re-elected with a nearly unanimous vote as the president, and reports showed a "star" district again this year.

Dr. Arnold E. Airhart, president, spoke in the interest of Canadian Nazarene College. As proof of our district's appreciation of his wonderful leadership, we paid the educational budget in full. Mr. Elvin Hicks represented the Nazarene Publishing House and also gave a fine address in the Sunday school convention.

In an impressive service conducted by Dr. Williamson on Friday evening, Russell Hart, pastor of the Chilliwack,



"SHOWERS of BLESSING" Program Schedule

July 22—"See It Again," by Wilson R. Lanpher (featuring Olivet Nazarene College Ladies' Trio)

July 29—"Gilt-edged Securities," by Dallas Baggett (featuring Bethany Nazarene College Collegiate Quartet)

August 5—"The Call and Claim of Christ," by Dallas Baggett



B.C. church was ordained as elder.

On Sunday afternoon Dr. Williamson dedicated the beautiful new church in Richmond, B.C., where Pastor G. J. Ferris and his people have done a magnificent job. A fine crowd was in attendance, and the choir from Vancouver First Church was present to assist in the singing.

A touching note was added during the assembly when Rev. and Mrs. J. R. Spittal of Vancouver Grandview Church spoke words of farewell from the active ministry. Both are ordained elders and have labored for fifty years in the Lord's service, thirty-eight of these in the Church of the Nazarene. A fine, spontaneous love offering was given as a token of our love and esteem for these two servants of God and the church, and we pray God to bless them in their retirement.—ARTHUR DEADMAN, Reporter.

Los Angeles District N.Y.P.S. Convention

A memorable banquet, attended by five hundred young people, climaxed the finest N.Y.P.S. convention this district has seen. Rev. Bill Prince, re-elected to the district presidency by a unanimous ballot, ably guided the convention, which was held in Los Angeles First Church.

The president's report showed that the past year was one of significant growth in every department. The year was highlighted by over seven hundred young people attending the summer camps, which were visited by mighty movings of God's Spirit. All year long, great spiritual impact was evident on both the district and local levels.

Rev. Reuben Welch, a favorite with the youth, brought a stirring banquet address, challenging our district N.Y.P.S. to greater devotion to Christ.—C. S. COWLES, Reporter.

Southern California District Assembly

The fifty-sixth annual assembly of the Southern California District was held May 23 through 25 in the Municipal Auditorium at Riverside, California. Rev. Arnold Carlson and Rev. Bill Burch were the entertaining pastors.

Dr. D. I. Vanderpool was the gracious presiding general superintendent. We appreciated his unusual grasp of the great truths of God's Word plus his God-given ability to paint word pictures so as to make the great heroes of faith and prayer stand up for our encouragement. The warmth of the Spirit and the blessing of God were evident from the first service to the close.

Dr. Nicholas A. Hull, district superintendent, gave his sixth report to the largest delegation ever assembled on the district. When it became evident that another year of tremendous gains was recorded, there were shouts of joy and victory. Two new churches were organized—at West Torrance with Rev. Neal Kamp, pastor; and at El Segundo with Rev. Earnest Askins, pastor.

General Budget giving was \$127,359, an increase of \$14,485 over last year; to general interests a total of \$185,672, or an increase of \$26,228; with a grand total of \$2,138,368, or an increase of \$129,658 over last year. A net gain of 466 members brings the district membership to 11,305. There were 1,020 members received by profession of faith. Sunday school enrollment stands at 23,825 with average attendance of 14,207. Easter attendance was 21,172.

The district paid out a total of \$33,561, supplementing home mission pastors' salaries, payment of properties, and emergency sick relief. A total of \$127,296 is in the Revolving Fund to assist in the building and strengthening of new churches on the district. Superintendent Hull reported that there was \$109,452 more in bills receivable than bills payable in this fund. One of the recommendations which Dr. Hull laid before the assembly was that the original goal of \$200,000 for this fund be fully reached this coming year.

Dr. Hull is serving on an extended call; his report was enthusiastically received, and a splendid love offering was given to the Halls.

Rev. B. Edgar Johnson was re-elected as district secretary, and Mr. Clarence Hill re-elected as district treasurer.

Ordained by Dr. Vanderpool in a very impressive service were Harry Eng, Charles Ashley, and Holland London, Jr.; and the elder's orders of Rev. Fred Lester and Rev. C. D. Smith of a sister denomination were recognized.

The presence of every pastor on the district giving enthusiastic reports of victories won made the assembly conscious that the eyes of the world are upon us as Nazarenes.—CLYDE W. RATHER, Reporter.

New England District Preachers' Wives' Retreat

A spirit of rich fellowship and a deep sense of God's presence pervaded the second annual New England District Preachers' Wives' Retreat. We again met at the beautiful Congregational Conference Center in Framingham, Massachusetts, this year, April 9 to 11.

The book *Far Above Rubies*, by Mrs. G. B. Williamson, was used as the basis of the papers presented by several of the ladies, and we all shared insights into the responsibilities and privileges of the minister's wife.

It was truly a time of relaxation as we enjoyed the excellent accommodations and varied activities. Our fellowship was enriched by periods of devotion and prayer and joyous singing. On the closing evening we met by the fire-side, and a sharing of personal testimonies to the grace of God in each of our lives drew us closer together and to Him. The high light of our retreat was the inspiring Communion service led by Mrs. Fletcher Spruce.

We are grateful to Mrs. Al Stiefel of Norwood, Massachusetts, for her labor of love in carefully planning and capably directing this endeavor.—BETTY C. WINGET, *Reporter*.

THE LOCAL CHURCHES

A Unique Service for Those Joining the Church

One of the significant opportunities a pastor has in building his total church program deals with the matter of church membership. A unique method was employed recently by Pastor C. Wm. Ellwanger of First Church in Kansas City, Missouri, when a fine group of people joined our fellowship. The entire Sunday evening service was planned for this event. Under the direction of Ray Moore, a lively song service was conducted centering around the thought of the church. Then our pastor preached a short but effective message from the words of Jesus in Matthew 16:18, "I will build my church; . . ." Immediately following the message, the filmstrip "This Is Your Church" was shown. This is a 94-frame, color filmstrip with recording. The story is a powerful one showing how through the vacation Bible school a boy was reached, then grew up in the church, and was now ready to enter one of our colleges. In telling that story, a visit to Kansas City brings out the world-wide scope of the Church of the Nazarene and how it is carried on by each local church. This twenty-minute filmstrip gave powerful indoctrination, not only to new members being received into the church, but it was a reminder to all of us of our responsibility of Christian service to God through the church. New members were then received. The climax came when we were singing the last song before the benediction. The pastor gave opportunity for anyone who wished to make a full surrender to Christ to come forward for prayer.

Several came to the altar, and the service concluded in gracious victory.—*Reporter*.

("This Is Your Church" may be ordered from the Nazarene Publishing House and used in local churches in connection with pastor's classes on church membership.—*Editor*.)

Quitman, Georgia—Recently the Lord very graciously visited us with a genuine, old-fashioned revival. Some twenty people sought God at the altar, with several saved, and some gloriously sanctified. Evangelists Laston and Ruth Dennis were the special workers, and we appreciated their fine ministry in preaching and singing the gospel. The work of the church is going well, and Mrs. Gray and I are thankful for a place to preach holiness and build the Kingdom. Recently the church gave us an extended four-year call. All budgets and financial obligations are paid to date.—RALPH C. GRAY, *Pastor*.

Ogden, Utah—Recently our church had a good revival with Evangelist and Mrs. C. W. Brockmueller being used of God. Mr. Stanley Deware, our minister of music, was in charge of the song services. Mrs. Brockmueller sang specials as her husband used the Scene-o-felt pictures. We appreciated the gospel preaching of Brother Brockmueller, with the anointing of the Holy Spirit, and his burden for souls. The attendance was good, and more than fifty souls sought and found help from the Lord. The church board gave the Brockmuellers an invitation to return in the fall of '63. We have a good people here. Recently they gave us a call to serve for the fifth year, with only two negative votes.—LAWRENCE ASPEN, *Pastor*.

Evangelist George Bramon writes: "Because of a cancellation I have an open date, August 29 to September 9. Since I will be in Indiana for the two following dates, if possible I would like to slate this open time in that area. Write me, 4105 N. Wheeler, Bethany, Oklahoma."

Alton, Illinois—Recently the Hillcrest Church had a wonderful revival with Evangelist and Mrs. W. C. Raker. God blessed their ministry with us and a number of souls prayed through to victory. We appreciated the old-time preaching and good gospel singing of Brother and Sister Raker.—Mrs. LESTER SCHULTZ, *Secretary*.

Evangelist R. E. Hodgson reports: "We are nearing the close of our first year in the field of evangelism, and we are grateful to God for His wonderful blessings. We have conducted nineteen meetings, in eleven states, traveling seventeen thousand miles, and God has given victory in revival in many churches. We still have some open time for the fall and into the spring of '63. We are starting our fall slate in Camas, Washington, and have an open date, September 19 to 30, we would like to schedule between Colorado and Washington. Write me, P.O. Box 555, Bethany, Oklahoma."

Meade, Kansas—Our congregation dedicated our new brick church building on last March 4, with Dr. G. B. Williamson bringing the dedicatory message in the afternoon service. An overflow crowd was in attendance, with music furnished by the local church choir. District Superintendent Ray Hance and wife were with us for the day. Pastor Harold McKellips gave a very fitting message in the evening service, with victories at the altar. Each Sunday night since moving into the new building, the service has been signally blessed of the Lord. Prior to the dedication service, a history of the local church was printed in our county paper, which has a wide circulation. Much of the work on the church was done by donated labor by members and the pastor. The pastor's wife also, besides caring for four small children, carried her share in visiting and church activities. The church also has a fine brick parsonage in a good location; a one-half interest in it was donated by one of the members. The church is advancing in all departments, and the pastor has accepted the call for another year. On April 1 a baptismal service was held in our own baptistry with thirteen persons baptized. Our N.F.M.S. is a "star" society. We thank God for the progress of the church through the years.—Mrs. GEORGE F. HARPER, *Reporter*.

Dr. and Mrs. A. S. London report: "We spent a happy week with Pastor O. A. ShROUT and his people of Maywood Church in Hammond, Indiana. The people were co-operative and kind. Six thousand dollars was pledged for a new location of the church. It was a pleasure to be associated with Professor and Mrs. Deter, church assistants. We had a blessed convention with Pastor B. G. Robison and church at Neosho, Missouri. The Mother's Day service will be long remembered, with nearly twice in attendance for the unified service as were present the previous week. It was a privilege to speak to the teen-agers from over the district in a dinner meeting on Friday night."

Rev. Clinton Lamar writes: "After pastoring our church at Wapello, Iowa, for three years, I have resigned to accept a call to our church in Washington, Indiana. While we were at Wapello, God gave us a new 60 x 40-foot church, with only \$6,000 indebtedness on it; it is valued at near \$20,000. We give God all the praise."

THE BIBLE LESSON

By ARNOLD E. AIRHART

Topic for July 22:

Jeremiah Discourages False Patriotism

SCRIPTURE: Jeremiah 27—28; 37: 38:1-6
(Printed: Jeremiah 27:12-17; 37:6-10)

GOLDEN TEXT: *Render therefore unto Caesar the things which are Caesar's; and unto God the things that are God's* (Matthew 22:21).

The Sorrowing Patriot:

Jeremiah's sorrowful task, throughout the reign of Zedekiah, Judah's last king, was that of a patriot who was forced in good conscience to prophesy the doom of his own nation. Worse than that, he felt honestly compelled to advise its submission to a foreign power, in the face of false hopes for deliverance.

The situation had become morally hopeless. City and temple had been sacked in 597 B.C. The princes, the wealthy, and the skilled, Ezekiel among them, had been deported to Babylon. Zedekiah was a weak, vacillating man ruling over an inexperienced, rabble court. He seemed to respect Jeremiah but weakly yielded to his ignorant and time-serving advisers. He relied on intrigue with Egypt rather than on spiritual reform. Jerusalem was finally besieged by Nebuchadnezzar in 588 B.C. With this, the heartbroken Jeremiah advised surrender in order to save lives and the city. But the wavering king could not decide.

The incident of the slaves illustrates the total moral decadence of the citizenry. These Hebrew slaves, held in violation of the law, were freed during the siege in an attempt to bribe Jehovah. When the appearance of an Egyptian army caused the siege to be temporarily lifted, the people were wild with joy, but at once re-enslaved the bondsmen. To Jeremiah it was the seal of their irrevocable doom.

Charged with treason, imprisoned, reviled, always in physical danger, Jeremiah's story is one of inspired courage. *Church and State:*

In truth, the thing which really separated Jeremiah from the rulers and religious leaders of his time was a doctrinal matter. It was his concept of God.

The priests superstitiously believed in the protection of Jerusalem because it sheltered the Temple of the Lord. The professional prophets preached a shallow optimism based on a belief in the absolute safety of Jehovah's city. The god of the soothsayers was a local deity, who must, they believed, deliver his city in order to protect his so-called honor.

Jeremiah's God was the Holy One who inhabits eternity. He rules the nations in righteousness, punishes sin, rewards faith. Jeremiah's faith was founded, not on traditions and institutions, but upon revealed moral truth. His God was no far-off theory, but real, ethical, and personal.

In modern times true patriots have suffered isolation for their faith in the God of the Bible. In the light of the world situation let every Christian examine the quality of his patriotism. Let the man of God speak fearlessly for God; and let the Church, in and yet not of the world, be the Church!

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

WEDDING BELLS

Barbara Nance and Ronald W. Benson were united in marriage on June 1 at First Church of the Nazarene, Hawthorne, California, with the father of the

groom, Rev. E. G. Benson, and the local pastor, Rev. L. I. Weaver, officiating.

Miss Virginia Lee and Mr. Mark Frame, both of Richmond, Indiana, were united in marriage on May 26 at First Church of the Nazarene in Richmond with Rev. C. R. Lee, father of the bride, and local pastor, officiating, assisted by Rev. Luther Cantwell, superintendent of the Indianapolis District.

BORN

— to Rev. and Mrs. J. D. Ulrich of Holt, Michigan, a son, Brent Alan, on June 13.

— to Robert and Carolyn (Helms) Gard of Winchester, Indiana, a son, Jay Allen, on June 8.

— to Duane and Sharon (Baker) Kaufman of Galesburg, Illinois, a daughter, Cindy Lou, on June 1.

— to Rev. and Mrs. Thomas Barr of Staples, Minnesota, a son, Timothy Desmond, on May 11.

SPECIAL PRAYER IS REQUESTED

— by a reader in Ohio "that God give us the special needs that are at hand for the present time—very needy requests";

— by a Christian reader in Idaho that her husband may be completely healed of a skin cancer, for the salvation of their son in the services, a backslider, for the salvation of other children, and for her own physical healing of a condition which could be very serious, but she is trusting the Lord;

— by a Christian brother in Ohio that he may be sanctified wholly, and that a problem in connection with his ministry be solved;

— by a Nazarene lady in California for a friend much mixed up as to her belief in the church, and needs God very much, and her two teen-agers, for the salvation of her husband, also for the son of the writer, greatly in need of God, and the salvation of a niece.

Directories

GENERAL SUPERINTENDENTS

Office, 6401 The Paseo
Kansas City 31, Missouri
District Assembly Schedules

HARDY C. POWERS:

East Tennessee July 26 and 27
Akron August 1 and 2
Dallas August 8 and 9
Kansas City August 29 and 30
South Arkansas September 19 and 20

G. B. WILLIAMSON:

Kentucky August 8 and 9
Houston August 22 and 23
South Carolina September 12 and 13
Southwest Oklahoma September 19 and 20
New York September 28 and 29

SAMUEL YOUNG:

Northwest Oklahoma July 25 and 26
Iowa August 8 and 9
Indianapolis August 22 and 23
Louisiana August 29 and 30
North Carolina September 19 and 20

D. T. VANDERPOOL:

Virginia August 9 and 10
Missouri August 16 and 17
Northwest Indiana August 23 and 24

HUGH C. BENNER:

Eastern Kentucky July 25 and 26
Wisconsin August 9 and 10
Northwestern Illinois August 16 and 17
Tennessee August 22 and 23
Southeast Oklahoma September 5 and 6
North Arkansas September 26 and 27

V. H. LEWIS:

Illinois July 25 to 27
Kansas August 1 to 3
Southwest Indiana August 9 and 10
Georgia September 12 and 13
Joplin September 20 and 21

District Assembly Information

EASTERN KENTUCKY, July 25 and 26, at First Church, 22nd and Bath Aves., Ashland, Kentucky. Rev. James Bell, pastor. General Superintendent Benner. (N.F.M.S. convention, July 24.)

NORTHWEST OKLAHOMA, July 25 and 26, at First Church, 67-19 N.W. Expressway, Bethany, Oklahoma. Dr. E. S. Phillips, pastor. General Superintendent Young. (N.F.M.S. convention, July 23; N.Y.P.S. convention, July 24; S.S. convention, July 24.)

ILLINOIS, July 25 to 27, at the Nazarene Acres Campground, Mechanicsburg, Illinois. Rev. E. L. Latham, pastor; Route 1, Mechanicsburg, Illinois. General Superintendent Lewis. (N.F.M.S. convention, July 23; N.Y.P.S. convention, July 28; S.S. convention, July 25.)

AKRON, August 1 and 2, at the District Center, 2063 Columbus Road, Louisville, Ohio (ten miles

northeast of Canton at intersection of state routes 44 and 62). Write to the District Center, % Rev. C. D. Taylor, General Superintendent Powers. (N.F.M.S. convention, July 30.)

KANSAS, August 1 to 3, at First Church, 1400 E. Kellogg, Wichita, Kansas. Dr. G. A. Gough, pastor. General Superintendent Lewis. (N.F.M.S. convention, July 30; N.Y.P.S. convention, August 4; S.S. convention, July 31.)

Nazarene Camp Meetings

July 20 to 29, Central Ohio District Camp, at the campgrounds, 2708 Morse Road, Columbus, Ohio. Workers: Dr. Hardy C. Powers, Rev. Charles Hastings Smith, Dr. Mel-Thomas Rothwell, Professor Wornie Tippitt, Dr. John Cotner, Olivetian Quartet, Rev. W. E. Zimmerman, Mrs. H. C. Little. Dr. H. S. Galloway, district superintendent. Write Rev. W. R. Moore, secretary, 4247 Cedar St., New Boston, Ohio.

July 22 to 29, Oregon Pacific District Camp, Portland, Oregon. Workers: Dr. Edward Lawlor, Dr. Nicholas A. Hull, and Professor Ray Moore. Dr. W. D. McGraw, district superintendent. Write District Camp Meeting, Route 2, Box 500, Clackamas, Oregon.

July 23 to 29, Florida District Camp Meeting, at Suwannee Camp, three miles north of White Springs, Florida, U.S. Hi-way 41. Workers: Rev. J. C. Crabtree, Rev. Fred Thomas; Ralph and Joann Dunmore, singers-musicians; Dr. John L. Knight, district superintendent. Write, Rev. Don L. Newell, 232 Avenue "F" S.W., Winter Haven, Florida.

July 23 to 29, Illinois District Camp, Nazarene Acres, Springfield, Illinois. (The campground is twelve miles east of Springfield.) Workers: Dr. Mendell Taylor, Dr. V. H. Lewis, Professor Ron Lush, Mrs. Louise Chapman; Mrs. Pat Burlend, children's worker. Rev. Harold Daniels, district superintendent. Write Rev. E. L. Latham, Route 1, Mechanicsburg, Illinois.

July 31 to August 5, Kansas District Camp, at Beulah Park Campgrounds, 2301 South Water Street, Wichita, Kansas. Workers: Dr. V. H. Lewis, Rev. J. C. Crabtree, Dr. E. S. Phillips, Rev. Harry Rich, and Song Evangelist Curtis Brown. Dr. Ray Hance, district superintendent.

July 31 through August 5, Northwest Indiana District Camp, at the District Center, 3 miles north, one mile east, and one mile north of San Pierre, Indiana, just off Highway 421. Workers: Rev. Paul Stewart, evangelist, and the Jantzes as singers and musicians. Write the district superintendent, Rev. Arthur C. Morgan, Box 350, Valparaiso, Indiana.

August 3 to 12, Akron District Camp, at the Nazarene District Center, Routes 44 and 62, Louisville, Ohio. Workers: Dr. Otto Stucki, Dr. Wm. Greathouse, Paul Qualls, and Leland Davis. Rev. C. D. Taylor, district superintendent. For information write the District Center Office, 8063 Columbus Road, N.E., Louisville, Ohio.

August 3 to 12, Eighteenth Annual Arizona District Camp, at the Nazarene District Center, Prescott, Arizona (1½ miles west of town off Copper Basin Road). Workers: Rev. Ponder W. Gilliland, Rev. George A. Gaines, Professor Ronald Lush. Dr. M. L. Mann, district superintendent. Write Rev. James F. Cullumber, 71 W. Smoot, Tucson, Arizona.

August 3 to 12, Washington and Philadelphia Districts Camp Meeting, at North East, Maryland (½ mile north of Route 40). Workers: Dr. T. W. Willingham, Rev. Sammy Sparks, Professor Paul McNutt, Mrs. Wm. Snyder, Rev. Everette Howard, Mrs. Grace Bertolet, Marilyn Bickel. Dr. E. E. Grosse and Rev. Wm. C. Allshouse, district superintendents. Write Rev. Boyd M. Long, 445 Washington Ave., Royersford, Pennsylvania.

August 5 to 12, Northeastern Indiana Nazarene District Camp, East 38th Street Extension, Marion, Indiana. Workers: Dr. W. T. Purkiser, Rev. George Hayse, Rev. Morris Wilson, Rev. Robert Condon. For information write the district superintendent, Dr. Paul Updike, Box 987, Marion, Indiana.

August 6 to 12, Iowa District Camp, District Center, West Des Moines, Iowa. Workers: Rev. James Crabtree, evangelist, and the Speer Family, singers. Dr. Gene E. Phillips, district superintendent.

August 10 to 19, Mt. Hope Nazarene Camp (on State Road 156, between Route Nos. 11 and 32 in Fleming County, about 7 miles south of Flemingsburg); sponsored by Eastern Kentucky Nazarene District. Workers: Dr. George Coulter, Rev. Wilbur Brannon, and Song Evangelist Curtis R. Brown. For information write the district superintendent, Dr. D. S. Somerville, 2717 Iroquois Ave., Ashland, Kentucky.



Anti-Protestants Accused of Killing Mexican Pastor

(MINNEAPOLIS) (EP)—A Mexican Lutheran pastor, who mysteriously disappeared from the streets of his nation's capital over eight months ago, was assassinated because of his religious activity, an American co-worker charged here.

Writing in the *Lutheran Standard*, official biweekly of the American Lutheran church, Rev. William E. Nehrenz linked the presumed violent death of Pastor Roman Reyes Cardenas to a wave of anti-Protestant persecution that he said has risen in Mexico in recent years.

Asks for More Missionaries to Papua

BRISBANE, AUSTRALIA (EP)—An Anglican bishop here has pleaded for more missionaries to Papua, New Guinea, where, he said, "great numbers of people still live in fear of sorcery, witchcraft and evil spirits."

Dr. George Ambo, assistant Anglican bishop of New Guinea and the first Papuan to be raised to the episcopate in the Anglican communion, said it was "very hard for many people to imagine that in this modern world children are growing up with fear of evil spirits and without knowing the love of God."

Christian Witness in Century 21

In the first four weeks of the Seattle World's Fair, the Christian Pavilion and Children's Center has drawn more than 105,000 persons, both adults and children, it was revealed by Dr. Luvern V. Rieke, president (American Lutheran), and Dr. Lemuel Petersen (American Baptist), executive vice-president of Christian Witness in Century 21, and resident manager of the Pavilion.

Court Rules Against Jehovah's Witnesses in Transfusion Case

TRENTON, N.J. (EP)—The Supreme Court of New Jersey has ruled that the state may order a blood transfusion for a child over the protests of its parents.

The ruling, said to be the first by a state appellate court affecting the issue of transfusions for children of Jehovah's Witnesses, cited a U.S. Supreme Court decision: "Parents may be free to become martyrs themselves. But it does not follow that they are free, in identical circumstances, to make martyrs of their children . . ."

The death of a three-year-old boy in Elizabeth, New Jersey, in April spurred the court action. The boy's parents, members of Jehovah's Witnesses, had refused because of religious convictions to allow the boy to be given a transfusion when doctors said he was dying of a heart defect.

the Answer corner

Conducted by W. T. PURKISER, Editor

Our minister dedicated some babies, but he used water. Isn't this rather confusing?

Actually it is. Water should never be used in the act of dedication. When water is used, it is baptism. Our church provides rituals for both infant baptism and dedication. If the parents prefer

dedication, the ritual for dedication should be used, and no water employed. If the children are being baptized, it should be called what it is.

What started original sin?

According to Romans 5:12-19, it was the sin of Adam. The term "sin" as Paul uses it in this passage, in the original, reads "the sin." There is little doubt but that the apostle is speaking of the sin principle, original sin, or depravity.

However, remember that there is no guilt attached to the sin nature with which we were born. Guilt enters when we individually transgress the law of God.

Can a saved and sanctified person chaperone a high school dance?

Since you do not say anything about the circumstances, I would conclude that the person in question is a teacher in the high school. I could not see how the problem would arise otherwise.

Perhaps I could make a positive suggestion. A friend of mine some years ago went into high school teaching where he realized that he would be confronted with this problem as part of what would be expected of a teacher in the school. He did not wait until it slipped up on him, but confronted it directly. He went to the principal

and explained his position as an evangelical Christian on the subject of ballroom dancing. He said he realized that all teachers were expected to carry responsibility for sponsorship of school activities, and asked if he could be assigned to one or more organizations which would not involve the dancing. The principal was only too glad to turn over to him a scout troop nobody else wanted. He took it, kept it for some years, and gave it the advantage of Christian principles in his leadership.

Wouldn't it be in the best interests of the holiness movement if there were just one holiness church, including the Church of the Nazarene, the Free Methodists, the Wesleyan Methodists, the Pilgrim Holiness, and perhaps others? I should think that this would bring more unity, greater national voice, etc. One seminary and one publishing house would conserve valuable dollars.

Really, I'm not sure that it would. I know this goes directly across the grain of the tendencies toward church union so pronounced in our day. Reading the early editorials in the *Herald of Holiness* written by Dr. J. B. Chapman, I have also been impressed by the strong pleas he made for a union of all the holiness churches. Certainly there would be some advantages to be gained in such a move. It may be that the providence of God will lead in that direction. The door should never be closed. Just last month the Pilgrim Holiness church voted to approve merger plans with the Wesleyan Methodist church. The Wesleyans will consider the proposal in their general conference of 1963. We wish them the best of success.

On the other hand, I have never been one to feel that what Dr. Bresee called "a healthy denominationalism" is altogether a bad thing. I have never thought of the prayer of Jesus for the

unity of His sanctified people (John 17:17-21) in terms of a unity of organization. It seems to me to point to a unity of spirit that goes far beyond membership in the same church organization. I have known members of different denominations who were much more one in heart and spirit than some who were members of the same denomination.

Also, the cause of holiness is not served by the impression that holiness is the exclusive possession of a single church organization. I believe thoroughly in organized holiness churches, but just as thoroughly that holiness is not a splinter off the plank of New Testament Christianity, but the plank itself. The closer all Bible-believing Christians draw to the fountainhead of truth in the Word of God, the nearer they come to "peace with all men, and holiness, without which no man shall see the Lord" (Hebrews 12:14).



Summer Symphony

MY THROAT ACHES, my heart hurts with song as I pause under the sapphire sky of summer morning and witness the majestic beauty of my world. The mischievous breeze trips by, her silvery green garments caressing each flower, each weed, each tree; the transparent brook is hushed by the advent of the golden dawn so that the fragrant air holds no sounds of her ripples, her dances, her music. The saucy robin hops about in sheer delight, filled with a happy flame, and the lilac-laden air intoxicates my being. In the blue tide of a dawning summer morning I feel that I can touch infinity as I listen to nature's symphony to God!

My soul is aflame, my thoughts thrill in gratitude as I stand in the summer noontime in the midst of a berry patch and lend my inner eyes to the view of the multicolored tapestry of my world. The cottontail hiding here in sequestered thickets, alarmed at the tinkle of our pails, bounds away in a flurry of dust and fur; the cocky jay sits in the oak tree protesting our presence and scolding our awkward movements; the pheasant in the thicket waves his brilliant plumage like a glorious scarf of wind. The gaily singing brook looks up through tall, leaning grass and reflects the majesty of heaven in its claret cup. In the hot enchantment of summer, I sail blithely outward to sunlit ports as I listen to nature's symphony to God!

My spirit is at peace, my yearnings find fulfillment as the plum-colored dusk drowns the pumpkin-yellow sun and gay, capricious breezes fill the air with gentleness and rest. I stand with my back to a persimmon tree in summer twilight, resting my head in the leaf shadow's soft depth of sapphire and listen to a wood thrush twirling music like a band of gold in which to rest my spirit. The little brook pulls up blankets of shadowed light and sings a medley of soft lullabies to the newborn bluebirds in the tall oak trees. The deep-blue darkness flows into the night and here, in the crispness of summer evening, I am sandaled with love and with rest; my being is caressed with wind and with moon glow, and I thrill to the sounds of the combined musicians about me rendering in unparalleled splendor the majesty of nature's symphony to God!

By RUTH VAUGHN

THIS IS YOUR CHURCH

AN INSPIRING FILMSTRIP in beautiful color acquainting you with the total program of the Church of the Nazarene:

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- . . . its outreach
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