

Herald of HOLINESS

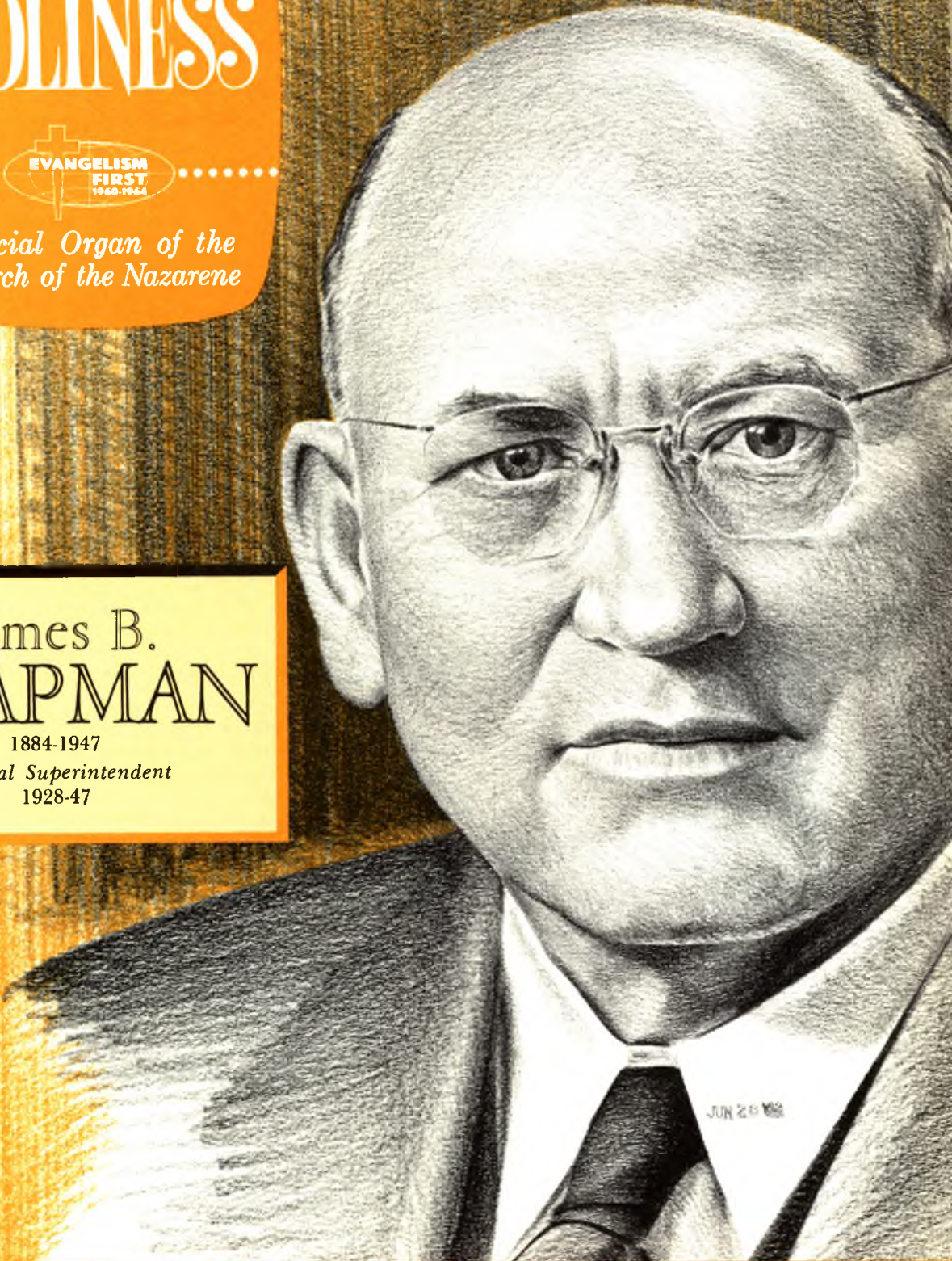


*Official Organ of the
Church of the Nazarene*

James B.
CHAPMAN

1884-1947

General Superintendent
1928-47



June 27, 1962

EDITORIALS

By W. T. PURKISER

VII. The Church with a Lukewarm Heart

The tragedy of Laodicea is twofold: there is a sleepy-headed complacency, a half-hearted lethargy in things religious; and the people do not know it. One British writer has commented: "Perhaps none of the seven letters is more appropriate to the twentieth century than this. It describes vividly the respectable, sentimental, nominal, skin-deep religiosity which is so widespread among us today. Our Christianity is flabby and anaemic."

It is not hard to understand what had happened at Laodicea. The church lived in a prosperous and progressive city, a center of banking and business for Asia Minor, a city which boasted a flourishing wool cloth industry. One of the leading medical schools of the ancient world was located there, specializing in a salve for the prevention of blindness. The spirit of all this had eaten into the heart of the church, and prosperity had corroded its zeal for the Lord.

Even worse was what Dr. Ralph Earle describes as the "self-complacent, self-satisfied, self-sufficient" attitude of the people of the church. "I . . . have need of nothing," was the boast. But in the eyes



The Cover . . .

James B. Chapman was born at Yale, Illinois, August 30, 1884. He was converted early in life,

and began to preach at the age of sixteen, uniting with the Holiness Church of Christ and thus with the Church of the Nazarene at the union at Pilot Point, Texas, in 1908. He served as pastor, college president, and evangelist until elected editor of the Herald of Holiness in 1920. Dr. Chapman was elected general superintendent in 1928, and continued in that office until his death, July 30, 1947. He left the church a rich legacy of holiness literature, and the unforgettable challenge, "All Out for Souls." You will find the story of Dr. Chapman's place in the history of the Church of the Nazarene in the new book Called unto Holiness.

of the Lord of the Church, they were "wretched, and miserable, and poor, and blind, and naked" (Revelation 3:17).

The letter to the church at Laodicea is the most stern of the seven. There is much to blame and little to praise. The church that had once been red-hot had simmered down into a tepid and lukewarm state. Its vision had dimmed. Its enthusiasm had cooled. And it had all happened so gradually that no one was aware of what had taken place.

There is no deception worse than self-deception. There are no eyes so blind as those that will not see. There is no state more pitiful than to be half-dead. Whatever is dead can be taken out and buried. Half-death is sheer misery, to itself and everyone else. It is best to be hot, but it is better to freeze than be lukewarm. So says this startling word to the church at Laodicea (v. 15).

There is a depth of concern, a fervency of spirit, which is an essential part of the experience of holiness. It is neither put on nor worked up. It comes from the abiding fullness of the Holy Spirit. One of the surest signs that the light grows dim is the gathering of shadows of unconcern and spiritual lethargy over the soul.

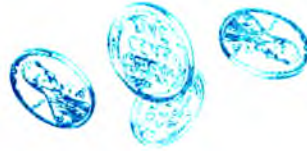
Of course there are to be times of revival and renewal in the sanctified life. No one runs along on dead level all the time. A certain amount of fluctuation, of tension and relaxation, is part of our humanity. But the level never drops so low, or the valley so deep, but that there is a warmth and glow in the spirit. Moffatt's translation of the phrase from Romans 12:11 is an oft-quoted classic "Maintain the spiritual glow"; or as another translation puts the whole verse, "Never flag in zeal, be aglow with the Spirit, serve the Lord."

One of the saddest aspects of lukewarmness is its growing indifference to the spiritual dimension of life. The Laodiceans boasted of their plenty, their twenty-twenty vision, and their fine and expensive clothing. But all this was on the outside. In heart they were poverty-ridden, so shortsighted as to be blind, and threadbare.

Preoccupation with appearances is a deadening thing because it completely misses the real springs of life. It values the incidental more than the essential. It measures the quality of life by indicators which are not really relevant, like trying to tell the temperature with a barometer. It ministers to false pride much more than it does to the sober truth.

(Please turn to page 11)

PENNIES



for Heaven

THE RELIGION that does not touch a man at the depth of his nature and that does not plow deep into his total resources is to that extent superficial. A man must believe in something of infinite worth before he will risk his all for it. The man who sold his all to buy a certain field, in Jesus' story, believed that there was great treasure in that field. When our consecration does not mean much to us it cannot mean much to God. The slogan of imitating Jesus is not enough; we must follow Him. The true price of following Him is the same price He paid, submission to the will of God.

How easy to become legalistic in religion and thereby produce an inferior brand to what Jesus offers! Take the issue of tithing as an example. According to the New Testament view it is probably a minimum standard. But one of its chief lessons is to show us that *everything we have belongs to God.*

When Jesus talked about "treasures in heaven" He did not mean pennies that were trifles. He meant the widow's two mites when she gave all she had. Similarly, Paul talks about certain churches

who gave liberally out of their poverty because it was mixed with joy. Surely the widow that Jesus immortalized by His mention sought no pity or pay. Perhaps it was the glow of her countenance that called His attention to her.

Surely our treasures will follow our hearts. Conversely, could we find our hearts (their true condition) by looking for our treasures? If we love God we will keep His commandments. When that love is genuine we will insist His

General
Superintendent
Young



commandments are not grievous. Pennies for heaven are appropriate when they represent depth giving and not surface spending.

*Were the whole realm of nature mine,
That were a present far too small.
Love so amazing, so divine,
Demands my soul, my life, my all.*

Telegram . . .

Hastings, Nebraska—Every church contacted on tour with Missionary Robert McCroskey. Over \$2,000 cash received for his work in the Philippines; one hundred thousand Prayer and Fasting envelopes given out in all-out campaign for coming year; forty church boards voted unanimously to accept the challenge to be a tithing church, giving "10 per cent" of total raised for all purposes to foreign missions.—Whitcomb Harding, Superintendent of Nebraska District.

Mrs. Emma Irick, evangelist of Lufkin, Texas, underwent surgery in the Memorial Hospital in Lufkin on May 30, and is reported to be convalescing nicely.

Rev. Fred Stockton, pastor of our church in Fort Stockton, Texas, has been elected president of the Ministerial Alliance of Fort Stockton. This is of special interest since our church is the newest church in that city.—JAMES C. HESTER, District Superintendent.

Rev. and Mrs. Ralph Schurman were honored on their thirtieth wedding anniversary with a surprise dinner, given by their children and friends of the Bellows Avenue Church in Columbus, Ohio. During these thirty years they have served churches in New York state, Ohio, Pennsylvania, West Virginia, Tennessee, and Virginia. A special program was planned for them and they were presented with gifts for their home.

Rev. J. Rex Eaton has resigned as pastor of the church in Lee's Summit, Missouri, to accept a call to Grace Church in Kewanee, Illinois.

Pastor A. A. Frederick of Dayton, Kentucky, sends word, "After three years of work with the ministers of the Bellevue and Dayton area, I have been elected president of this ministerial group."

After eight years of ministry with the church in Winchester, Virginia, Rev. David S. Radcliffe has resigned to accept the pastorate of the Roanoke Garden City Church in Roanoke, Virginia.

Rev. Howard Lobb, pastor of First Church in Erlanger, Kentucky, has been unanimously elected president of the Ministerial Association of Erlanger for this year.

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Pattern Petitions:

"Hallowed Be Thy Name"

First in a Series of Seven

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

ONE SUNNY SUMMER AFTERNOON I stood at the top of a high hill. I have never climbed a mountain, but at the top of that hill which did not quite qualify as a mountain I was exhilarated. I had got to the top of something.

Strange, this satisfaction which comes from attaining extremities: the northernmost tip of a land, the deepest depth of a sea, or the highest peak of a mountain.

There is such a place in prayer.

The first petition of the prayer Jesus taught is the petition par excellence. It is a prayer of paramount priority.

What does it mean exactly?

"Hallowed" means consecrated, dedicated, sanctified, set apart for a holy purpose, so when we make this petition we are praying that God's name be so revered.

"What's in a name?" we sometimes ask. Answer: well-nigh everything! It is the very summit of summary, a pinnacle of precision, an abbreviation we could hardly do without. We speak of

a person by name to avoid interminable descriptions of face, form, and character of the one we know and of whom we would make mention. Even so it is with the name of God.

If it is impracticable to refer to the many attributes of a human person every time he is spoken of, how much more so is it with God!

When the Lord proclaimed the name of the Lord to Moses on Mount Sinai, He also gave a restricted amplification of all the name implied: "The Lord, The Lord God, merciful and gracious, longsuffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear the guilty; visiting the iniquity of the fathers upon the children, and upon the children's children, unto the third and to the fourth generation" (Exodus 34:6-7).

When we pray that God's name be hallowed, we pray that God—the idea of God in all possible fullness—be held as sacred in the highest esteem all the world over.

The implications of an answer to this petition are tremendous. Imagine the extent of salvation, the elevation of human ethics, and the satisfaction of the divine travail to which such an answer would lead. Nowhere in the field of intercession have so many prayed for so much so concisely.



By REUBEN R. WELCH

Assistant Professor of Religion
Paradise College, Paradise, California

IT IS the Father's will that each of His children live in the constant, controlling presence of the Holy Spirit. We need, then, an increasing recognition of our real and continuous dependence upon Him.

When we limit the Spirit's work to that gracious outpouring of His presence in the crisis experience of heart cleansing, we greatly limit the fullness of His working in our lives. Thank God, the Holy Spirit *does* come to our hearts in sanctifying power, but if His ministry is tied up with the crisis alone, we are missing the heart of what Jesus said that He could be to us.

In John 14:15-18 the Saviour said: "If ye love me, keep my commandments. And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever; even the Spirit of truth: whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you. I will not leave you comfortless: I will come to you."

Emerging before our wondering eyes from these blessed words is the promise of the intimacy of the Spirit's personal, abiding presence. The essence of our Christian lives is the vital presence of the living Christ, made real in our hearts by the ministry of the Holy Spirit. Jesus said, "He dwelleth with you, and shall be in you." This isn't geographical; it isn't geometrical; it is personal and, thank God, it is real.

It is the Saviour's clear teaching that the Spirit's presence today can be to us all that Jesus' own presence was to His disciples—and more. It would have been wonderful to live in the physical presence of Jesus. Think what it would mean to have that hand on your shoulder; to look into those pure and loving eyes; to talk face to face with that wonderful Man! But He himself said, speak-

ing of the Holy Spirit's ministry, "I will not leave you comfortless: I will come to you."

The Holy Spirit, then, makes real the presence of Jesus in our hearts, a Presence no less actual than that which was known by the disciples so long ago. If this seems overdrawn and impractical, it is because we have too long contented ourselves with doctrines and duties and have missed the Presence—the throbbing heart of Christian experience.

Oh, the Spirit's abiding fellowship is real at the very deeps of our being! And we are never left orphans. Whether driving alone, or living alone, or walking in the loneliness of the crowd—wherever the providence of the Father places us day or night, we can share the intimacy of the presence of Jesus in the fellowship of the Holy Spirit.

Deep within the amazing inner sanctuary of the soul, in that hidden world unknown and unshared with any other person, the gracious companionship of the Spirit can shatter our isolation and minister to us as our best and dearest and closest Friend. We need to explore this great open frontier of the Spirit's personal presence!

He is not an influence. He is not an atmosphere. He is not a vague, hazy feeling. He is not the emotion you feel when you are blessed. He is a divine, holy Person—as much a Person as is the Father, or the Son.

So let us cultivate His presence. Personal relationships always grow and mature by deliberate cultivation. Talk to Him. Pray to Him. When alone or in the crowd, keep bringing your heart back to Him. Keep open the lines of communication. Let nothing come through your mind that is not openly shared with this divine Companion. Let life be lived in continuous, deepening obedience.

The Bible:

"Born in the East and clothed in Oriental form and imagery, the Bible walks the ways of all the world with familiar feet and enters land after land to find its own everywhere. It has learned to speak in hundreds of languages to the heart of men. It comes into the palace to tell the monarch that he is a servant of the Most High, and into the cottage to assure the peasant that he is a son of God. Children listen to its stories with wonder and delight, and wise men ponder them as parables of life. It has a word for time of peril, a word of comfort for time of calamity, a word of light for the hour of darkness . . . It has woven itself into our dearest dreams; so that love, friendship, sympathy, and devotion put on the beautiful garments of its treasured speech . . . No man is poor or desolate who has this treasure for his own."—Henry van Dyke.

HOME AND FAMILY LIFE FEATURE:

GOOD NEWS for Breaking Homes

By CARL BANGS, *Kansas City, Missouri*



IT IS PLEASANT to contemplate happy Christian homes based on Christian love and graced with fidelity. It is realistic, however, to recognize that in our time there are many homes that are torn by infidelity. God loves these homes too, and in the gospel He offers hope for them. Where men are prone to judge and to expect the worst, God still extends mercy.

With an apparent increase in marital infidelity in the midst of an increasingly unchristian society, scores of people caught in the tangle of breaking homes are turning to the secular priests of the popular press for solutions to their basic human problems. The shallowness of such resources is exemplified in a feature column on "Making Marriage Work" in a recent issue of a woman's magazine. A letter to the psychologist who writes the column is allegedly from a wife who is guilt-ridden because of an earlier adulterous relationship with her employer. She had consulted in turn, according to the letter, a minister, a doctor, a social worker, and a psychiatrist—all to no avail.

If the letter is a true index of the help which such people can obtain, their hopes are slight. The minister, the wife reports, "was kind and talked and prayed with me." Here is a picture of a minister who is kind but ineffectual in dealing with a truly serious problem. "My fear and guilt didn't stop," the wife adds. Small wonder, if the minister could neither come to terms with the seriousness of the problem nor point to an effective deliverance.

Of the doctor the wife reports that "he gave me medicine to quiet my nerves and help me sleep." A doctor who does no more than this reveals a spiritual and moral insensitivity which is appalling in one who practices the healing arts.

The social worker and the psychiatrist come out even worse. The former merely refers the woman to the latter, who in turn advises her to "forget it," adding that it is unhealthy for her to go on blaming herself for something that is past. He evidently has no understanding at all of the fact that the passing of time does nothing to relieve guilt.

This leaves the psychologist-columnist himself to prescribe a solution for the problem of guilt. He has four suggestions: First, tell a trusted friend about the adultery. This will "relieve tensions and

enhance insight." The wife is warned, however, against possible dangers in confessing to her own husband. Second, "constructive activity" is suggested, for it "prevents morbid preoccupation with the problem." Perhaps such advice accounts for the feverish triviality with which so many people pass the time of their lives. Third, medical treatment is advised to relieve symptoms such as insomnia, disturbing dreams, or loss of appetite. Finally, if these measures do not solve the problem, consultation with a psychiatrist or clinical psychologist is suggested. Religion of any sort at all is not mentioned.

Now for some people there may be practical wisdom in such counsel. We know that immoral acts often represent deep personality disturbances and that these may require a variety of kinds of therapy. The Christian faith, however, deals with adultery and other immorality with a depth which is lacking in the magazine column.

For one thing, Christianity employs the category of *sin*. Guilt-feelings arising out of misdeeds represent guilt, and the misdeed is not merely anti-social behavior but an offense against a holy God. This means, then, that the solution must lie with God, who in the crucified and risen Christ "was delivered for our offences, and was raised again for our justification" (Romans 4:25). The fact of the Cross drives us to the realism of repentance, and the fact of the Resurrection gives us hope of reconciliation with God and man. The Christian answer brings a depth which the columnist has not recognized—the dimensions of God, sin, repentance, forgiveness, and reconciliation.

This is not to say that there are no spurious guilt feelings. People are often assailed with "morbid guilt feelings" which have no basis in reality, and these feelings should be relieved through the appropriate techniques of mental health. But people also have all-too-valid guilt feelings, and for these there is no ultimate cure short of God's mercy. Current secular attempts to solve the problem of guilt without religious depths are futile.

The Christian answer, then, involves a realistic reconciliation—between man and God and between wife and husband. The adultery can be acknowledged for what it is, because God has laid

on Christ "the iniquity of us all." There is hope for the healing of the home, because "God was in Christ, reconciling the world unto himself." There is no more need for evasion, for feverish activity, for drugs, for haunting anxiety, when sin has been confessed, when the broken hearts have been bound up, and when perfect love has cast out fear. The gospel of reconciliation is good news for breaking homes.

MEETING



COMMUNISM

with
CHRIST

By **JAMES D. TRACY**

Pastor, Oakland Church
Topeka, Kansas

THROUGHOUT our world men are aware of two great militant forces striking out against each other. One of these forces is Christianity, seeking to turn men to God. The other is communism, seeking to destroy the very thought of God.

Viewing the progress of these forces around the world, we must admit that both have made astonishing gains when compared to the task before them. It is evident that in recent years the atheistic force of communism numerically has made far greater gains than Christianity, as millions are dominated by Communistic rule who twenty years ago knew hardly anything about it.

My earnest prayer is that in this brief article we may notice a reason for the great success of communism, and also become aware of the only successful means of fighting it, and in so doing find our place in this battle.

We are all aware of the sinful nature of man that causes him, apart from full salvation, to be self-centered in his actions, motives, and affections.

Christianity has before it the gigantic task of setting man free from this power of sin and giving personal freedom, which is the fountain from which national freedom springs. This involves more than changing an idea or breaking a habit; it involves the transformation of the heart until

actions are no longer aimed at self-satisfaction, but pleasing God. The motives are no longer self-exalting, but for the lifting up of Jesus Christ. The love is not a love for self, but a love for God and man. This is an overcoming of and a destruction of the fallen nature of man. It destroys pride and quickens faith.

The force of communism in contrast is not seeking a transformation of man's heart, but rather to prey upon this proneness to selfish pride and inflame this passion to the destruction of the individual.

Communist propaganda is busy at the job of building personal pride into a national pride through which it seeks to destroy Christianity. This has been done to a great extent in many countries—not in reality destroying Christianity, but hindering its progress very decidedly. The building of national pride has brought with it a contempt for foreigners which has resulted in a contempt for missionaries, with the result that the land has been closed to missionary work, as occurred only a few years ago in China.

Communism is thus better suited for some kinds of progress than is Christianity, because it seeks not to change men but to use their own selfishness to its own ends without regard to truth and moral values.

In light of the task before us as Christians it becomes evident that the only successful means of fighting communism is to fight sin, and to this end to pray for a revival of holy living among the professed Christians in our land. Military power is not the answer of conquest over communism, for the real force of communism is not military. The only means of conquest is by individual response to Christ, and going as He has commissioned to all the world to preach the life-transforming gospel of Christ.

If asked, "Are you a Communist sympathizer?" you would immediately say, "Never!" But in reality the only way to emphasize your "Never" is to seek God with all your heart for full pardon and cleansing, and to wage an aggressive battle against sin by prayer, witnessing, and giving.

"The Gospel is the great protest against the modern view that the really important thing is to be comfortable . . . If we have learnt the Gospel message, we shall at least escape the error of imagining that universal comfort and the Kingdom of God are synonymous."—F. C. Burkitt.

"It is better and safer to pray over the Bible than to brood over self. And the prayer which is stirred by the Cross is holier even than that which arises from the guilt that drives us to the Cross. What really searches us is neither our own introspection, nor God's law, but it is God's Gospel, as it pierces us from the merciless mercy of the Cross and the Son unspared for us."—P. T. Forsyth.

"Exceeding Abundant" Grace

By ERIC E. JORDEN

Professor of Theology and Biblical Literature, Northwest Nazarene College, Nampa, Idaho

And the grace of our Lord was exceeding abundant (I Timothy 1:14).

THE TERM GRACE is used more than forty times in the writings of Paul. Generally it is in the nominative case—quite often used in a greeting with peace: "Grace . . . and peace, from . . . the Lord Jesus Christ." Three times the Apostle uses it in a comparative sense. An example of this is Romans 5:17, where he speaks of the "abundance of grace." Only once does he use the superlative—that in our text—and this in reference to his own experience. In his case, grace was "exceeding abundant."

The Apostle Paul is probably one of the best examples of what grace can do in our lives. After all, according to his testimony in I Corinthians 15:10, he was what he was "by the grace of God."

Let us take a look at Paul before grace reached him and then after grace reached him. This may encourage us to let that grace operate fully and freely in our lives.

Before grace reached Paul he was proud in heart (Philippians 3:4-5). He was proud of his natural heritage. He was proud of his religious heritage. He was proud of his educational heritage.

Before grace reached him, Paul was a perfect moralist—self-righteous to the core. He may easily be compared to the rich young ruler. You couldn't put your finger upon anything wrong in his life (Philippians 3:6).

Paul was also a persecutor. Not only did he persecute the Church, but by doing that he persecuted Christ himself. In I Timothy 1, Paul describes himself as a blasphemer, a persecutor, injurious. One may wonder, Can grace reach a man like that?

But grace did. Let us look at Paul after grace reached him.

Sang the poet, "There's a wideness in God's mercy, like the wideness of the sea." Around the perimeter of a great ocean lie many lands. The lands are filled with different people; different in color, in languages, in backgrounds, and in customs. But alike in one respect, a common need for the food, work, beauty, and transportation afforded by the ocean. And the sea brings its wealth impartially to them all. God's love is like that. "God so loved the world." . . . We cannot fathom the love of God. But we can respond to it, be saved by it, and live in it. —W. E. McCumber.

He was humble. In I Timothy 1:15 he speaks of himself as the "chief" of sinners. You wouldn't have that kind of confession out of him before his conversion. In Galatians 6:14 he declares that he gloried in the Cross. To the Jew the Cross was a stumbling block. In I Corinthians 15:9, Paul classed himself as the "least of the apostles." Grace changed Paul from an arrogant Pharisee to a humble follower of the Nazarene.

Grace brought about a change in perspective for Paul. Whereas he had relied on "these things"—racial heritage, religious heritage, educational heritage—they meant nothing to him now except as they helped to advance the cause of Christ.

Grace changed his perspective as to the meaning of real righteousness. Now he wanted "not mine own righteousness," but the righteousness of God which came through faith in Christ. Paul lived it. He says in I Thessalonians 2:10, Ye know "how holily and justly and unblameably we behaved ourselves among you that believe." Grace showed him that his righteousness was as filthy rags; what he needed was a nature like God's holy nature.

Grace changed Paul's perspective as to the source of power. He said, "I want to know the power of His resurrection." This was the prayer he prayed for the Ephesians too. Christ was raised by the power of the Holy Spirit. Paul wanted—and had—that power in his life. He preached, he said, from Jerusalem to Illyricum by the power of the Holy Ghost (Romans 15:19).

Then grace changed his perspective concerning values here and beyond. In Philippians 3:11 he says, "If by any means I might attain unto the resurrection of the dead." Paul refers obviously to the first resurrection. He knew if he missed that, he had missed all. What he did here was governed by what he wanted there (in the hereafter). Like Moses, he "had respect unto the recompense of the reward."

Not only did grace change Paul from a proud Pharisee to a humble follower of the Nazarene; not only did it give him a change in spiritual perspective; grace also gave him a passion born of such a transformation. In I Corinthians 15:10 he says, "I laboured more abundantly than they all; yet not I, but the grace of God which was with

me." Paul came to see that his salvation was a pattern for all others (I Timothy 1:16). If God could save him, He could save anyone. If His long-suffering could reach out to take in Paul, no one was too far away. If His mercy could reach down and pick up Paul, none was so deep-dyed in sin but that grace could transform him.

Paul was ever grateful that grace reached him. He never got over what happened (I Timothy 1:11-12). He could not fathom how God could trust him with the gospel—he, who had been a blasphemer, a persecutor, injurious—but God did. That is how great God's grace was. No matter where you are—how far from God, how deep in sin, God's grace is sufficient. Paul could sing of the height, the depth, the width, and the all-sufficiency of God's grace. "And the grace of our Lord was [and is] exceeding abundant."

FEARLESS FEAR

By **JOSEPH D. WRIGHT**

Nampa, Idaho

WE ARE LIVING in a crazy, mixed-up, topsyturvy world. Fear presses in on every hand, but it is considered childish to show it. Everyone is talking of fear, but only a few are acting as if they were afraid. A "fearless fear" seems to be stalking the land. It takes a little while to get used to it, but with the help of a few tranquilizers and sleeping pills, even the most fainthearted soon get so accustomed to the presence of this fear that it no longer makes them afraid.

Nations are staggering with fear in the face of advancing communism, but the citizens of these nations refuse to be bothered with all the fuss. Churches are shaking with fear in the face of the impending judgments of God, but church members are desecrating the Sabbath, lying, cheating, and cursing as if the judgments of God were only a myth or a fairy tale.

Life in this world is in the thralls of a dramatic

If our spiritual houses are erected upon the Rock of His salvation because we start at the point of complete obedience to the will of the Father, we shall not escape the worst that the winds and the tempests may do. But our houses shall stand because they are built upon the Rock, Christ Jesus.—Selected.

change. Fear is losing its fear. It is not nearly as bad as it was once thought to be. In fact, life can be quite peaceful in fear's companionship.

This sounds unreasonable, and it is; but this is just exactly what is happening in our world today. Men were once afraid of bombs, but such fear is slowly becoming a thing of the past. Men were once afraid of hell, but today such fear is considered to be old-fashioned and real only to those who are of a simple mind. Men were once afraid of God, but today men drunk with new-found knowledge are gloating over self-achievement.

The thought of nuclear war has become commonplace and accepted as a part of life. Every newspaper carries its story; every radio broadcast gives it a place. It is here to stay—why be afraid? Franklin D. Roosevelt's philosophy of "the only thing a man has to fear is fear" has persuaded the minds of millions. Unconsciously men are saying, "Don't be afraid of fear and it can't hurt you." Consequently, in the face of great fear, men are unafraid. In turn, morally and spiritually, this is fast becoming one of the most shallow-thinking generations ever to live. Fear is losing its fear because men are refusing to think about it.

Nuclear bombs are the most fearful thing known to man, so why should he fear the hell he doesn't know? Old-fashioned conviction and fear of hell have almost become a thing of the past. The fear of hell has become just as much a part of life as has the fear of bombs and war. Hell is something to be talked about, not reckoned with. Don't be afraid of it and it can't hurt you.

Men who once feared God today curse Him to His face. Why fear God when men are today conquering the realms that were once thought to belong only to God? Also, hasn't man figured out a pretty good explanation for his origin without God entering the picture?

"Fearless fear" is fast becoming the major tragedy of our generation. Generations in days gone by have come to this place and God has wiped them out because they were beyond the hope or capability of ever becoming good again. The fires of destruction, physically and spiritually, hang over the heads of men; but as in the days of Noah, men are marrying and giving in marriage, building houses and planting vineyards.

The Bible says, "The fear of the Lord is the beginning of wisdom: a good understanding have all they that do his commandments" (Psalms 111:10). Can a fearless people know God?

PENTECOSTAL DYNAMICS of our Pioneers



By **MORRIS CHALFANT**
Pastor, Central Church, Seattle, Washington

WE who call ourselves Nazarenes have a goodly heritage. Our spiritual fathers believed that the Bible was a living Book, and they have handed down to us a rich tradition. There is a verse they read again and again in their gatherings, and this same verse must be read and reread and preached again and again in the closing days of this age. Here it is: "Ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth" (Acts 1:8).

A great danger facing the holiness movement in these days lies in the strange fear so many have of the Holy Spirit. "Ye shall receive power, after that the Holy Ghost is come upon you," said Christ. The scientific world has produced such

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God's Promise

*I know that there is life unending
Beyond the twilight and the evening star,
For deep within my heart the truth keeps singing,
"There is a home where many mansions are!"*

*I stand by winter's graves. But upward lifted,
My eyes can almost pierce the veil between
The scenes of earthly grief and that fair homeland
Wherein the tree of life stands robed in green.*

*The Christ of Easter morning has proclaimed it
(The Christ whose child I am, and whom I love):
"Because I live, ye too shall live forever!"
And from His promise I shall never move.*

*Oh, I would work each day His plan fulfilling
And keep within my soul this faith aflame.
Then, late or soon, at midday or at twilight,
I shall be ready when He calls my name.*

By **KATHRYN BLACKBURN PECK**

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dazzling spectacles of literal power that at times the Church huddles like a group of frightened school children caught in a thunderstorm. Once the Church spoke and the world heard. Now science speaks and the Church trembles.

With high-sounding words we are told of the destructive power of new bombs; but it seems to me that the Church has a more powerful message than that. The Church has the message of the crucified, resurrected, living Christ. If we spent as much time seeking the Holy Spirit and trying to understand His will for us as we do talking about bombs and worrying and fretting, we would have victory over our fears.

In order to perpetuate Pentecostal revivals we must continually examine some of the basic dynamic principles that produced revival fires in the Early Church. There were certain basic conditions that were necessary from the human standpoint before God could pour out His Spirit as He did in Jerusalem, as recorded in Acts 2. Our fathers practiced these basic dynamic principles and we must keep these principles before us. What were the dynamic principles of Pentecost?

Obedience to Christ's command. Christ gave His followers a threefold command. First, He told them not to depart from Jerusalem. That was an explicit command, and the Scriptures are careful to tell us how carefully they obeyed it. The outstanding characteristic of a life that counts for Jesus Christ is carefulness to obey Him implicitly. Too many are satisfied in doing something similar to His command.

A woman and her daughter were present in a service in which the preacher spoke about how obedience toward God is revealed in the manner in which we attend to the small duties of everyday life. He mentioned the family altar, grace at the table, and others. The little girl listened attentively; then turning to her mother, she whispered, "Mother, is the minister talking about you?" God wants to lead His people, but we cannot have His smile and divine favor unless we implicitly obey the leadings of the Spirit.

Relying on God. In the second place, Christ told His followers to "wait." The word "wait" was characteristic of the Early Church. It has been the characteristic of our beloved Zion from its early days. We need to wait on God. We used to have what we called "waiting" meetings. The whole tenor of worship, at least in the early days, was one of waiting. When the congregation assembled, it was not uncommon to see people waiting at the altar or in a prayer room. During the service there was not the hurried atmosphere that we sometimes find in our services these days. The services for the most part were not programed. Certain items may have been planned (as is still very needful), but it didn't matter too much if

those plans were not carried out. People were there to wait on God.

In this attitude of waiting we have a very important principle set forth, the principle of relying on God. The thing that will make us strong will not be our natural ability, but our conscious need of God and His Spirit, His power, His blessing, and His help. "Wait," the Lord said.

Personal experiences with God. Third, the Master commanded His disciples to wait for the promise of the Father, and they obeyed. "These all continued with one accord in prayer and supplication" until the promised baptism of the Holy Ghost had been fulfilled in them.

There was a time when we heard a great deal about "praying through." The term is not so common now. Perhaps we pray through, but we describe it in some other way. By this term the old-timers said they meant they had taken the matter to the Lord in prayer, and they continued in prayer until they felt that God had answered. Then they could say, "We have prayed through."

Obedience to God and dependence upon God will always lead to an experience with God. That is the thing that has made and will continue to make the holiness movement stand out among all evangelical movements. Others place the emphasis on doctrine, ritual, education, or social life; but we have placed and must place the emphasis upon experience. Our testimony has been distinct, clear, and dynamic, that God does things for us. May it ever be so.

It is said that the backed-up waters of the TVA were advancing to engulf the one-room log cabin of a Tennessee mountaineer. The engineers built

a nice stone house on the hill and told the mountaineer it was his without cost. But the man refused to leave his cabin, and the engineers discovered that his reluctance had to do with the fire upon the hearth.

"My grandpa built that fire a hundred years ago," the man explained, "and he never let it go out, for he had no matches and it was a long trip to the nearest neighbor to borrow fire. When Grandpa died, my pa tended it; and when he died, I tended it. I'm not going to move away and leave the fire which my grandpa built."

The engineers brought a great iron kettle, gathered up the coals in the man's fireplace, carried them up to the new house, poured them out upon the hearth, and kindled the flame again. The mountaineer moved out of his log cabin in the valley into the stone house on the hill, but he took along the fire of his fathers.

We have moved into a new world that our fathers never knew. We have problems they never met, demanding methods they did not use. We cannot duplicate their program, nor would it enable us to survive in this complex age. But if we move into our new environment and carry along their spirit, their singleness of purpose in the search for souls, their total denial of personal comforts in their search, and their unending effort to build men up in holiness, then the record of our achievement would be worthy of comparison with theirs. Their secret, and our secret too, is (1) obedience to Christ's command, (2) relying on God, and (3) personal experience with God.

Have ye received the Holy Ghost since ye believed? (Acts 19:2)

EDITORIALS

Continued from page 2

But we find an amazing thing in Christ's message to Laodicea. In spite of their lukewarmness and complacency, the lethargy and self-sufficiency, Christ loved these men and women of the Laodicean church. We cannot miss this truth in His words, "As many as I love, I rebuke and chasten" (v. 19). We hear it again in the sound of His foot on the doorstep: "Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me" (v. 20).

And the Lord of the Church offers reality in place of appearance. The Laodiceans boast of their wealth, while in spirit they are paupers. But Christ offers "gold tried in the fire, that thou mayest be rich" (v. 18). "Buy of me gold," He says. Exchange your economic prosperity for spiritual wealth. Give that which you cannot keep for that which you cannot lose. This is a bargain any time.

The Laodiceans are proud of their luxurious garments of wool cloth. Christ offers them "white raiment," the fine linen which in the Book of Revelation stands for "the righteousness of the sanctified," "The ornament of a meek and quiet spirit, which is in the sight of God of great price" (I Peter 3:4).

The Laodiceans exalt their famous eyesalve as a remedy for the eye diseases of the Orient that so often lead to blindness. Christ offers them salve for their spiritual vision that they may see the realities hidden from the eyes of others. In each case the temporal is exchanged for the eternal, the apparent for the real.

If the plight of the Laodiceans is most critical, the promise of the Lord is most climactic. To overcomers in a Laodicean age, Jesus promises a place beside Him on His throne. This is royalty indeed, and "worth it all." May God help us, individually and collectively, to make Laodicean conditions in the church world of our day not an excuse but a spur to the fervency and glow so much a part of our Christian heritage.

THE CHURCH AT WORK

HOME MISSIONS

ROY F. SMEE, *Secretary*

Australia

The Australian District Assembly, held in March, was described by District Secretary Erle Spratt as "a very wonderful assembly." He wrote, "We have never known better meetings than we enjoyed under Brother Palmquist. The full-to-overflowing altars and shouts of victory were on a scale we have not witnessed before. We are deeply grateful to God and long for a richer increase this coming year."

Nazarene Bible College

The air was bright with promise on February 20 as some of the choicest young people of Australia and New Zealand enrolled at Nazarene Bible College in Sydney, Australia, for another school year. Rev. E. E. Young, principal of the college, wrote, "Among the new students are two young married couples from Perth, on the west coast of Australia." (*This was just a little over a year after District Superintendent Berg had officially organized the church at Perth—our first church in Western Australia.*) "These students made the journey of over twenty-five hundred miles by car, over some hazardous roads. Australia is not populated between cities, and the cities are far apart . . . that meant days of travel through barren or desert country, at times on dangerous, mountainous roads—much of it unpaved, with hidden dust pockets large enough to

swallow the small cars used here. The first young man to make the journey is a young convert and a new Nazarene. A certified public accountant, he left a lucrative position, one for which he has spent years in training, to follow the Lord's call. . . . His wife remained behind to finish nurse's training, but will soon join him here, to enroll in N.B.C. They come by faith, trusting the Lord to see them through.

"Another young man, a journeyman plumber, getting on well in his chosen field, felt God's call to service. Like Peter and Andrew, he straightway left his former occupation to follow Him. . . . He and his bride spent their honeymoon traveling nearly halfway across Australia to take up their first residence of married life in N.B.C.'s married quarters."

"Brisbane, Adelaide, Perth, and Sydney are represented in the student body, with Melbourne sending one for the staff; New Zealand has contributed four young men.

"The graduates of N.B.C. are serving the Australian and New Zealand churches and the general church. It was a stirring day last fall when news was received that Miss Margaret Robson, one of the first graduates, had been appointed to fill a need in our mission field in New Guinea. She is a graduate nurse with specialization in midwifery. . . . Though not the first Australian missionary, she is the first N.B.C. graduate to be appointed by the Board; therefore we feel justly proud of her." The picture shows Miss Margaret Robson receiving a farewell gift from the

principal of the College, Rev. E. E. Young, during the evening arranged in her honor.

Miss Robson was born of a Protestant family who, seeking for light, associated themselves for a number of years with the Roman Catholic church. Thus Margaret was brought up a devoted Roman Catholic. However later, before Margaret's conversion, the family, disillusioned with Romanism, attended the Anglican church. Margaret in her search for truth came under the influence of Protestant evangelistic circles and was soundly converted. Seeking to add to her usefulness as a Christian, she entered the nursing profession and later became one of the earliest students to enter N.B.C., where she did very well. While at college she felt the call to missionary service abroad, and in the Lord's good time and purpose the call was confirmed as one to the Australian territory of the New Guinea highlands, where she is now laboring for her Lord.

FOREIGN MISSIONS

GEORGE COULTER, *Secretary*

Telegram from John Hall

1,106 THANKS FOR PACKAGES RECEIVED FOR MIAMI CUBAN REFUGEE WORK. STORAGE ROOM FULL. PLEASE DON'T SEND ANY MORE AT PRESENT.—John Hall, Miami, Florida.

Moving Missionaries

Miss Ivis Hopper was scheduled to arrive home from Swaziland on or about June 8. Her address is P.O. Box 166, Midvale, Idaho.

Rev. and Mrs. Paul Say left for Argentina May 21, or thereabouts. Their address for the present will be: Donato Alvarez 884, Buenos Aires, Argentina.

Miss Ina Smith is home on furlough from British Honduras. Her address is Box 772, Palisade, Colorado.

Possibilities in Punta Gorda

By PAUL and CHARLOTTE BEALS
British Honduras

Punta Gorda is in the southern Toledo District of British Honduras. It can be reached only by ship or air, since there are no roads leading into this area from the rest of British Honduras.

We have two Nazarene churches in the area, one at Punta Gorda and one at Columbia, one pastored by a British



Honduran and the other to be pastored by the Bealses. The Methodists have three schools, one church, but no pastor in the district. This is about the full summary of Protestant work in the entire district.

Pastor Onesimo Pot has established a good preaching point at Arena, which is well attended, and we are making plans to work together establishing other preaching points as soon as possible.

Because of its isolation this district is sometimes called the "Forgotten District." This increases the opportunities and the challenge of the work here, and we are grateful to the General Board and the Mission Council for the opportunity of bringing the gospel to the Toledo District. It is a joy to know that we will be reaching souls that seldom or never have heard the gospel before. We would appreciate the prayers of the people as we begin our work here.

We had thirty-three here at the house recently for Bible study, and thirty-seven in Sunday school. Twenty-two children came out for children's choir, and forty-six were in the Sunday evening service. God is helping us.

Report on Our Three African Missionaries

Miss Esther Thomas' arm is responding to physiotherapy and she will apparently soon be well again.

Miss Betty Cummings is still in very delicate health and is not yet able to return to her work. Please continue to pray that God will restore Miss Cummings' health completely.

Rev. James Graham has written that he believes the Lord has touched his body. He plans to continue on with his work in Nyasaland until time for his regular furlough.

New Missionary in Cape Verde

Mark Andrew Gay was welcomed to the home of Rev. and Mrs. Clifford Gay on May 19, 1962. Mrs. Gay and the baby are both doing well.

THE N.Y.P.S.

PAUL SKILES, *Secretary*

HIS in the Space Age

"Five . . . four . . . three . . . two . . . ONE . . . BOOM!!!" A real explosion, the signal to sing, "I'm going higher . . ."

At last we were off, on the beginning of what proved to be the most exciting youth camp in the history of the Trinidad District.

Camp Director Orpha Cook, with her efficient corps of workers, had chosen the theme "HIS in the Space Age." In preparation for the ninety-seven registrants, the tabernacle had

been renamed "Powerhouse" and the dining room was known as the "Refueling Station." Classes were designated to meet in the "Observatory" (upstairs over the dining hall) and in the "Launching Pad" (the district tent). And all "astronauts" were divided among five teams: Orbiteers, Space Shooters, Sputniks, Rocket Riders, and Moon Travelers.

Fun and fellowship ran high in the camp as new discoveries "in space" were made. Ordinary sea sand took on the glamour of star dust, grapefruit was transformed into moon fruit, and painted rocks were said to be meteorites, as one team vied with another for originality in table decorations.

But never was the spiritual side allowed to lag; discoveries in *grace* became the order of the day. Camp Evangelist Wingrove Taylor (a native West Indian from a sister holiness church) and Chaplain Ralph Cook were mightily used of God in the night services and daytime chapels to challenge young people to be "HIS in the Space Age." Conviction grew and increased upon the hearts of the unsaved and unsanctified as they saw their fellow astronauts surrender to the wooings of the Holy Spirit. One girl asked several times to be allowed to return home, but the wise leader, seeing through her mask of pretended unconcern, refused the request.

On Saturday morning, the final day of camp, all astronauts marched double file down the long hill from the Refueling Station to the Powerhouse, singing "There Is a Fountain Filled with Blood." Inside the Powerhouse, Chaplain Cook took charge of the Communion service and farewell ceremony. Knowing that there were some who could not partake of the Lord's Supper, he reminded the young people that it was still not too late to find victory in camp.

After the benediction was pronounced, three girls came to Mrs. Cook and asked for prayer. (One of them was the girl who had begged to go home.) They had all known the Lord before, and as one of them confessed in her prayer, they had been almost sick with conviction during the camp. All three made a clean confession of their sins and began anew with Christ.

Our hearts are still not through praising God for all He did in this our fourth district youth camp. A letter just received from a pastor far out in the country bears this testimony:

"L.— has returned from youth camp with the glory of God upon her life. Already she is testifying to her friends without any urge from us. She is also building a powerful prayer life, for her mother entered her room and found her praying, something that was never done before.

"She attended Sunday morning service and sang in the night service. God is going to richly bless her."

It was God who gave the leaders faith to believe for the best camp ever; it was surely this faith that sent our rocket skyward. And we pray that this may be a part of a great chain reaction that shall touch every church on the district and set it on fire for Him. We covet that the youth of Trinidad and Tobago shall be truly "HIS in the Space Age."

RUTH O. SAXON
Reporter

Results of the district N.Y.P.S. conventions held thus far. New and re-elected district N.Y.P.S. presidents:
Abilene Rev. R. G. Womack
Oregon Pacific Rev. Roy A. Green
Florida Rev. Eugene Williams

"SHOWERS of BLESSING" Program Schedule

July 1—"Join the Inner Circle," by Wilson R. Lanpher
July 8—"The Lure of Mild Religion," by Wilson R. Lanpher
July 15—"The Ruined Places," by Wilson R. Lanpher
July 22—"See It Again," by Wilson R. Lanpher

FOR CHRISTIAN ACTION

One of the most outstanding centers of alcohol studies has been located at Yale University in New Haven, Connecticut. According to *Concern*, however, the Center of Alcohol Studies, located at Yale University since 1921, was transferred to Rutgers, the state university in New Jersey, this spring. It is known as the Rutgers Center of Alcohol Studies and will carry on much the same program as before, with the same "core" personnel.

The transfer and the program for the next six years is being financed largely by the National Institute of Mental Health. The principal functions of the center will include:

1) Research into various problems involving the use of alcohol: physiological, psychological, sociological, and economic.

2) Teaching of groups, with a special interest in problems of alcohol, such as clergymen, public health officers, personnel workers, police, social workers, and nurses. This will be done in a summer program the Yale counterpart of which has been nationally famous for years.

3) Documentation of all forms of study dealing with alcohol.

4) Publication and dissemination of materials dealing with the subject, including the *Quarterly Journal of Studies on Alcohol*.

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

GENERAL INTERESTS

Nazarene Theological Seminary Commencement

A very fine year at Nazarene Theological Seminary, Kansas City, Missouri, was climaxed with the blessings of God upon the activities of the commencement season as thirty-two graduates received the bachelor of divinity degree.

President Lewis T. Corlett brought an inspiring baccalaureate message on Sunday afternoon, May 13, and Rev. Jim Bond preached the Mabes Senior Sermon at Kansas City First Church Sunday evening. Dr. E. W. Martin, superintendent of the Eastern Michigan District, was guest speaker Monday evening at the Seminary banquet; and Dr. Arnold Airhart, president of Canadian Nazarene College, delivered the Commencement address on Tuesday evening.

The consensus was that all these activities, without exception, seemed peculiarly honored of the Lord as His presence made every service a time of blessing and inspiration.

A special occasion of the commencement period was a meeting of the executive committee of the board of trustees to select an architectural firm to plan for the construction of the north wing of the Seminary building. This wing will be the permanent location of the Seminary library. The Associated Architect and Engineers, Ray Bowman, president, of Bethany, Oklahoma, was selected as the architect. The firm of Boyle and Wilson of Kansas City will be associate architects and engineers with the Bethany firm. Preliminary plans are to be ready by January, 1963, but construction of the wing will not start until the money has been raised. It is estimated that \$300,000 will be needed for the project. In this quadrennium the Seminary administration plans to seek for personal gifts for this fund. The senior class of this year made a gift to be applied on purchase of furniture for the new wing. Also \$25,000 received from the estate of Rev. and Mrs. Howard Sweeten has been placed in the library fund for construction of the new wing.

Friends of the Seminary are asked to pray for the continued blessings of God upon the work, and the completion of the north wing of the building, which now challenges our faith and strength. —JAMES MCGRAW, *Reporter*.

District Activities

Kentucky District

It was with much regret that we accepted the resignation of our district superintendent, Rev. D. D. Lewis, who has served our district for the past eight years. He has accepted the work of the church at Monterey Park, California, beginning his work there in June.

Our district advisory board, by unanimous action, requested Mr. Lewis to reconsider his decision and remain with us. The Nazarene Ministerial Association of Louisville was also unanimous

in its action in making the same request; but Brother Lewis felt it was God's will for him to accept the call and make the move to California.

Our district has had one of its finest periods of growth under the able leadership of Brother Lewis. The membership has increased, the Sunday schools have gone forward, new churches have been organized, and many fine new church buildings and parsonages have been erected. In the past three years the Kentucky District has built some of the nicest church buildings and parsonages in our entire denomination. The challenge, inspiration, and encouragement of Brother Lewis were very much responsible for these new buildings.

Brother Lewis and his fine family will be greatly missed here in Louisville, and Kentucky, but our prayers go with them as they take up their work in the new field of labor.—Kentucky District Advisory Board; HADLEY HALL, *Secretary*.

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Planning a trip to the Midwest this summer?



Include Kansas City—and a tour of your Publishing House. We're celebrating our fiftieth year of service to you and the church. Tour hours: 8:00 to 10:30 a.m., and 12:30 to 3:30 p.m.

Nazarene Publishing House, 2923 Troost, Kansas City, Missouri

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THE LOCAL CHURCHES

Rev. Clyde Montgomery, pastor at Conway, Arkansas, writes that he is entering the full-time evangelistic field on September 1. Write him, 515 Center St., Conway, Arkansas.

Evangelist Thomas Hayes writes that he has some open time in September, and will be glad to go anywhere as the Lord may lead. Write him c/o the Publishing House, P.O. Box 527, Kansas City 41, Missouri.

Evangelist Paul Martin reports: "Recently I completed a series of meetings in Alaska, where I found open-heartedness, friendliness, and concern for the Kingdom that were very heartening. We were at Fairbanks First Church, where Pastor Ed. Hurn is leading his people to splendid victories. Through a daily Dial-an-Inspiration, Sunday school routes, Men's Council, visitation program, and good preaching we are making inroads on this northern city. The Totem Park Church, with Pastor Charles Powers, co-operated in a most unusual way. At Ketchikan, God gave several new converts and excellent attendance. Pastor Paul Merki is beginning to reap

good results of four years of hard work there. At Juneau, Pastor Edgar Bibb and his faithful people have a choice location. It has been a difficult pull, but there are some signs of a "spiritual thaw." God is blessing Pastor Hugh Hines and the work at Seward. Here we had many seekers and good attendance. God blessed the work of Rev. and Mrs. Curt Hawkins, of Whitehorse, as the singers. They have some wonderful pastors and people in Alaska, and the district superintendent, Rev. Bert Daniels, is truly God's man in God's place."

Wichita Falls, Texas—First Church recently closed a good revival with Dr. and Mrs. Jarrette Aycock as the special workers. The attendance was good with seekers at the altar—37 for salvation, 18 seeking a closer relationship with Christ, and 8 members received into the church, 5 of these by profession of faith. On last September 5 our congregation moved into the beautiful new building at 1667 Southern Avenue and God has blessed in every way since that time. Finances are good, membership has increased, and Sunday school attendance for the past two months has been 181.—D. M. MUKF, *Pastor*.

Sumter, South Carolina—Calvary Church recently closed a very fine revival with Evangelist A. E. Kelly as the special worker. He preached with the unction and power of God, and a goodly number of people sought God at the altar for salvation and heart holiness. Two were received into church membership. God is blessing and we are moving forward.—E. STANLEY HAMMOND, *Pastor*.

Franklin, Pennsylvania—Recently First Church closed the best revival of its history with the Passmore Evangelistic Party. Their fine musical program is unexcelled, and helps to attract new people to the services. Many visitors attended the services, some who had never been in a Church of the Nazarene before. Three new members were added to the church, and our monthly average in Sunday school climbed from 76 in March to an all-time high in April of 118. Brother Passmore preaches the truth with no uncertain sound, and his ministry is anointed of the Holy Spirit. There were no barren altar services. Mrs. Passmore and their son, Archie, were blessed and used of God with their music and singing; they play a number of instruments. After twelve years of ministry with this church, we have received our third three-year recall, and are now in the process of relocating for expansion.—E. W. MORFORD, *Pastor*

Rev. Aubrey Ponce writes: "After returning from the Yukon Territory, I received a call from our church in Langley, South Carolina, and became pastor of Calvary Church there on May 6. It is located about eight miles from Fort Gordon in Augusta, Georgia. I would be glad to receive the name and address of any serviceman and/or family. Write me at Box 21, Langley, South Carolina."

South Point, Ohio—On April 8, First Church closed a good revival with Rev.

and Mrs. Lorán Strahm as the special workers. Brother Strahm is an excellent preacher and carries a deep burden for souls. He is a pastor's friend and sincerely seeks to build the church in the faith. Attendance was good, God blessed, and there were fifteen or more seekers at the altar. We greatly appreciated the ministry of Brother and Sister Strahm with us. April was a good month for our church. A new record of 170 was set in Sunday school attendance, with a new record of 129 for the month. The Easter offering was \$345.—HARLEY DUNCAN, *Pastor*.

Rev. Ralph Ahlemann writes: "I have resigned as pastor of Central Church in Norfolk, Virginia, to accept the call to First Church in Blytheville, Arkansas. We enjoyed our work with the good people in Norfolk Central, where we spent nearly five years. It was a joy to work with District Superintendent Littrell and the good pastors and laymen there. We feel honored to be called to follow Rev. Boyd C. Hancock here in Blytheville. He is much loved and appreciated, and the people were reluctant to give him up, but are honored he was chosen to serve as the new district superintendent. The church made many improvements under the leadership of Brother Hancock, including the purchase of a new organ, and the building of a pastor's study in the church. Plans are under way for the installation of a central heating and air-conditioning unit. If you have friends stationed at the air base near here, write us, and we'll be glad to minister to them."

Sunday, May 13, marked the twenty-fifth year of gospel ministry of Rev. Floyd L. Hagley, pastor of the church in Jacksonville, Illinois. Friends gathered at the parsonage for a basket dinner at noon, with an afternoon service at the church commemorating the occasion. A "This Is Your Life" theme was carried out, with favorite numbers in music and scripture included. The churches in which Brother Hagley had pastored during these twenty-five years were represented by correspondence or in person. These included Chicago, Kankakee, Virden, and Villa Grove, Illinois. Brother and Sister Hagley began their ministry at Jacksonville in April of this year, coming from a ten-year pastorate at Villa Grove.—*Reporter*.

Huntington, West Virginia—Central Church recently experienced one of the best revivals of its history, under the Spirit-anointed ministry of Evangelist Fred Thomas. More than 70 people sought help from God at the altar, and 4 new members were added to the church by profession of faith. A wonderful spirit prevailed, the church was greatly helped, and new people were reached. Following the revival, the church board voted unanimously to increase the pastor's salary five dollars per week, and also voted unanimously to begin setting aside "10 per cent" of the weekly tithes and offerings for General Budget. Our Easter attendance was 400, and the average for April was

265. Our people responded to the missionary challenge of Brother Thomas by giving and pledging an Easter offering of \$800—a record total for the church. God has richly blessed during our five-year ministry here, and recently the church gave us a fine vote of confidence for another year. We deeply appreciate our wonderful people, and give God the glory for the progressive accomplishments of the past year, including extensive improvements to the church property and the purchase of a parsonage and additional property for future expansion. Spiritually, numerically, and financially, Central Church moves ahead under the leadership of God.—JOHN J. HANCOCK, *Pastor*.

Hutchinson, Kansas—Easter Sunday night marked the closing service of a good revival in Westside Church with Rev. Thomas Hayes as evangelist. He is a man of great prayer and faith and pledged the people to much prayer and fasting during the meeting. Brother Hayes's heart-searching messages, delivered with the unction of the Holy Spirit, brought conviction to hearts and resulted in many seekers at the altar. In the closing service, God's presence was manifest from the beginning, with shouting and praising God, and fourteen souls praying through to victory at the altar. Finances came without a pull, with the evangelist raising a love offering of fifty-two dollars for the pastor. Two new members were received into the church on profession of faith. Unity and harmony prevail in the church, and the pastor recently received a unanimous recall for another year.—W. B. McCOLLON, *Pastor*.

Atlanta, Georgia—The recent revival at First Church with Evangelist Ellis Blythe was one of the most fruitful we have seen. The altars were full and many souls found definite victory. Both Sunday services were outstanding. We appreciate the messages of the evangelist. An outstanding feature of his ministry with the children is "Gospel Johnny"—a dummy he uses to teach the children. His object lessons are very impressive.—*Reporter*.

Monongahela, Pennsylvania—With Rev. George P. Woodward as the chalk artist-evangelist, First Church experienced a remarkable revival recently. There were capacity crowds at almost every service, including Saturday night, with attendance reaching a high of 310 on the closing Sunday. There were more than 135 seekers at the altar during the twelve days, with many first time seekers. Brother Woodward's chalk drawings and illustrated lessons were a great attraction, and his preaching was tremendously anointed of God in every service. This is Brother Woodward's home church, and his seventh evangelistic meeting here. We give God praise for this wonderful revival.—CHARLES M. COLLIER, *Pastor*.

Richmond, Virginia—Seven years ago we came to assume the duties as pastor of First Church here. God has given us a fruitful ministry, and we have

seen many souls saved, sanctified, and added to the church. New property has been purchased in a growing area of the city, and plans have been secured from a local architect for a new sanctuary. The indebtedness on the present church building has been paid in full. We have been a "10 per cent" church in giving to world evangelism for the last three years, and have felt that God has proportionately multiplied His blessings upon us. Under the leadership of the Spirit we have resigned to accept a call to our Central Church in Norfolk. It has been a happy privilege to serve during these seven years under the capable direction of our faithful district superintendent and wife, Dr. and Mrs. V. W. Littrell.—WALTER F. MASTERS.

Pastor Sidney V. Murphy reports: "Since the Lord saved me and called me to His ministry, my one aim has been to serve Him wherever He would have me go. While laboring with some of God's choice people on another district, we were contacted by Dr. L. B. Byron, superintendent of North Carolina District, about a work in Fayetteville. Feeling it was God's will, we came; and in spite of times of discouragement and disappointments, we have been privileged to sow and also to reap some good results. Although ours is a transient group, we appreciate the faithful few. The Sunday school is growing, with the March attendance almost double that of one year ago. One of our greatest ministries here is to the servicemen and their families at Fort Bragg. If you have friends there, write me (1900 Fort Bragg Road), and I shall be glad to contact them personally."

THE BIBLE LESSON

By ARNOLD E. AIRHART

Topic for July 1:

The Reforms of Josiah

SCRIPTURE: II Kings 22-23 (Printed: II Kings 23:2-3, 21-27)

GOLDEN TEXT: *Why call ye me, Lord, Lord, and do not the things which I say?* (Luke 6:46)

On a very old tombstone in England is inscribed a well-known epitaph to a man who built a church in a day "when nearly all things sacred were profaned." It reads in part: "Whose singular praise it is to have done the best things in the worst times, and hoped them in the most calamitous." Such a man was Josiah, whose reign extended to within twenty years of the final judgment of God on Judah as a nation.

The reforms of Josiah began in earnest with the recovery or rediscovery of the Scriptures. Living in an exceedingly corrupt court, son of a wicked father, and of a worse grandfather, and given little personal instruction, Josiah was not a likely prospect for a reformer. But what transforming power the Word of God has, wielded by the Spirit! It wrought in Josiah tenderness of heart, zeal for truth, and concern for his influence.

Revival and reform in our day must likewise begin with a renewed hearing

of the Bible, God's Word. The Book is lost again in our society. Lost in a different way—but lost! Millions of copies, but buried carelessly under the neglect of our lives! The Bible is the most sold and the least read of all books. We are a nation of Bible illiterates. We too will have to get back to the Bible if any sweeping moral reform in our society shall come.

Josiah's reforms continued with the destruction of false worship. It has been thought by some that the reforms were not lasting because they were too negative, or were too much concerned with externals. Admittedly righteousness cannot be legislated, externals cannot substitute for heart religion, and the zealous imposing of righteous forms does not remove the need for thorough teaching and training. But let it be remembered that the negative side of religion—repentance, restitution, the external signs of godliness—usually precede, and often symbolize the transformation of the heart, and the smashing of its inward idols.

Josiah called his people to the Passover. The door of faith and true repentance was opened wide. The tragic lapse which followed his work was due to the hardness of their hearts. The nation was ripe for judgment. The reforms of Josiah had constituted a last call from a merciful God. The end was in sight.

We in our day need a return to the Bible, to the God of the Bible, and to a faith that shelters under the atoning blood of Christ, if we are to avert a similar judgment.

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

RECOMMENDATION

—It gives me pleasure to recommend Song Evangelist George Waterman, 85 Wendell Street, Cambridge, Massachusetts, to our people everywhere. Commissioned by the New England District, Brother Waterman is not only an excellent soloist and song leader, but a man of prayer, and a hard worker in revival campaigns. Any church would be blessed by his ministry in song and his radiant witness.—Fletcher Spruce, Superintendent of New England District.

BORN

—to Comer Ellison Collins and wife (Bernice Reaser) of Oil City, Pennsylvania, a son, Raymond Ellison, on May 22.

—to Vic and Louise Berdecia of Fort Wainwright, Fairbanks, Alaska, a daughter, Virginia Ann, on May 21.

SPECIAL PRAYER IS REQUESTED

—by a Nazarene minister's wife in California, that God may deliver her from an affliction that hinders her from being at her best in the Lord's work—scarcely ever free from pain, with very painful, stiff muscles;

—by a Christian in Wisconsin for an estranged husband to be saved and obey God—he is backslidden, and was once called to preach;

—by a Christian friend for a lady in Kentucky for the healing of her body—she has four children, and husband, all of whom need full salvation.

Deaths

WILEY M. WEST, a faithful and much-loved member of the Pennsylvania Avenue Church of the Nazarene in Oklahoma City, Oklahoma, died March 7, 1962. He was born in Dexter, Texas, December 11, 1885. Converted in his teens, he manifested a great interest in the church and the kingdom. He loved to sing, and was blessed of God with a rich bass voice. On May 1, 1910, he was married to Gussie McAlister. To this union were born two sons and two daughters. His wife died in 1918. In 1922 he was married to Ethel Wise. He was much appreciated as a Christian brother and collaborer.

He is survived by his wife, Ethel, of Bethany; two daughters, Thelma, and Mrs. Mildred Murray; two sons, Dewey and Willard; two stepsons, George and Roy Wise; also one brother and one sister. Funeral service was conducted in Oklahoma City by his pastor, Rev. Marvin E. Powers, assisted by Rev. Bill Draper and Rev. Floyd Rowe. Burial was in Ada, Oklahoma.

WARD T. KIRK, member of Scenic Drive Church of the Nazarene in Springfield, Missouri, died March 10 at the age of seventy-eight. He is survived by his wife, Frieda; two brothers, L. B. and H.; four sisters, Mrs. R. D. Wilcox, Mrs. Frank Kerr, Mrs. Roger Harbard, and Mrs. Lillie Thomas. Although confined to a wheel chair much of the time during the last year of his life, he died in the triumphs of a living faith. Funeral service was conducted by his pastor, Rev. Thomas Gilham.

CLIFFORD STARR NEWCOMB was born July 8, 1899, and died December 26, 1961, in Cincinnati, Ohio. In his later years he began to attend the Church of the Nazarene, learned the doctrines it taught, and accepted them. He joined the Cincinnati East Side Church, and accepted the responsibilities of being Sunday school superintendent, trustee, Sunday school teacher, and superintendent of study in the N.F.M.S. He is survived by his wife, Mildred Woerdenman Newcomb; two daughters, Marian Caskey and Betty Gibson; and two sons, Jack and Danny. Funeral service was conducted by his pastor, Rev. Charles Keel, with interment in the family plot near Milford, Ohio.

MRS. MABEL M. KUSKE was born January 23, 1880, in Wisconsin, and died April 19, 1962, in Oshkosh, Wisconsin. She loved the Lord and her church, and was a devoted Christian wife and friend until her death. She is survived by her husband, George.

MRS. JESSIE RENEY was born November 4, 1883, in Spring Valley, New York, and died in Patchogue, New York, March 17, 1962, after suffering a broken hip. Mrs. Reney was first a member of the Spring Valley Church of the Nazarene, one of the oldest Nazarene churches. Here she married Rev. Charles A. Reney, who pastored churches in New York, Rhode Island, and Maine. Her husband died in 1939, after which she resided in Patchogue. In her younger years Mrs. Reney was a faithful pastor's wife, and in later life she was a wonderful inspiration to her church and pastor. Funeral service was conducted by Rev. Robert Goslaw, district superintendent, assisted by Rev. Stanley Dixon and Rev. Robert A. Rapalje.

MRS. ANNIE CHRISTIE LILLIAS MC QUAY was born May 9, 1879, in Inverness, Quebec, and died in Burbank, California, on April 23, 1962. She became a Christian early in life and, with her husband, had a Christian home. Her son received her into the Church of the Nazarene in 1944, and she had been a faithful member over the years. She is survived by two sons: Rev. Alvin L., superintendent of the Rocky Mountain District; and Clifford D., of Glendale, California; and one daughter, Mrs. Dora M. Bohlke, of Clinton, Iowa. Funeral service was conducted by her pastor, Rev. Harold M. Sorweide, and Dr. Wm. P. Watkins of the Pacific Evangelical United Brethren Home. Interment was in Grandview Memorial Park in Burbank.

R. A. HAM died May 8, 1962, at his home in Lubbock, Texas. He had lived a long and fruitful life, giving most of his time and energy to the support and building of Nazarene churches in the west Texas and New Mexico area. He is survived by his wife, Rev. Mrs. Nora Ham, who has served as pastor of several west Texas churches. In failing health for the last two years, Brother Ham died quietly, but victoriously, leaving a sure testimony of God's abiding presence. Funeral service was conducted in the Calvary Church of the Nazarene by Evangelist Buford Baltin, assisted by Rev. Ivan Kounter.

VIOLA PHILLIPS, a member in good standing in South Side Church of the Nazarene, Frankfort, Indiana, died suddenly in a hospital on April 2. She was afflicted with diabetes and suffered the loss of her limbs, but was always cheerful and pleasant. In the cottage prayer meetings held in her home she gave a ringing testimony to the saving grace and sanctifying power of God. Her body was laid to rest in the family plot in Hoopes-ton, Illinois.

HARRY R. ROBINETT was born November 12, 1889, and died January 31, 1962, in Ottawa, Illinois. He was a member of First Church of the Nazarene a good many years. He was a devoted husband and father and appreciated by all who knew him. He is survived by his wife, five daughters, and two sons. Funeral service was conducted by his pastor, Rev. Ernest Rice, in Ottawa First Church and he was assisted by Rev. Ronald Feather-

ston, a nephew. Interment was in Oakwood Memorial Park.

FRED R. PLOWMAN died April 20 at Bartow, Florida. He was the husband of Mrs. Ione Plowman, for many years secretary of the Michigan District. He left a glowing testimony and was true to God and the church until his death. Funeral service was conducted by his pastor, Rev. James O. Deal, and Rev. Samuel F. Sparks of Lakeland.

THEODORE (Ted) HENRY HAYE, a member of the Church of the Nazarene for forty-five years, most of them on the San Antonio District, died July 4, 1961, at Houston, Texas, at the age of eighty-one. He is survived by his wife, Mrs. Scottie (White) Hays, two daughters, and one son. Burial was in San Antonio, with Rev. Kendall S. White, Rev. Hearne Spruce, and Rev. Paul Marshall in charge.

MRS. W. F. MARTIN of Paris, Tennessee, died April 8 at the home of a daughter, Mrs. Y. H. Farmer, of Corbin, Kentucky. She was ninety-five years old in September of 1961, and had been a Christian since she was nine years of age. She was sanctified in 1916, and joined the Church of the Nazarene in Paris in 1917. She was faithful to her church and to God until she heard the Lord call her home.

MRS. AMANDA HUGHES was born in Adams County, Indiana, September 27, 1898, and died April 8, 1962, at Garden Grove, California. She was well known for her outstanding Sunday school work and especially in new and beginning churches which she had been privileged to help. Her life was spent in work for the Master and His kingdom. She is survived by her husband, Homer; a daughter, Mrs. Karen Cockrill; and a son, Ted. Funeral service was held in Garden Grove with Rev. Byron Conrad and Rev. Blaine L. Strauser, officiating. Entombment was at Melrose Abbey Mausoleum in Orange, California.

Directories

GENERAL SUPERINTENDENTS

Office, 6401 The Paseo

Kansas City 31, Missouri

District Assembly Schedules

HARDY C. POWERS:

Eastern Michigan	July 11 and 12
Central Ohio	July 18 to 20
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:

Canada West	July 5 and 6
Northeastern Indiana	July 11 to 13
Chicago Central	July 18 and 19
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:

Southwestern Ohio	July 4 and 5
Oregon Pacific	July 18 to 20
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. I. VANDERPOOL:

West Virginia	July 5 to 7
Northwestern Ohio	July 11 and 12
Gulf Central	July 13 and 14
Virginia	August 9 and 10
Missouri	August 15 and 16
Northwest Indiana	August 23 and 24

HUGH C. BENNER:

Minnesota	July 13 and 14
Colorado	July 19 and 20
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:

Michigan	July 11 and 12
Pittsburgh	July 18 to 20
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 Superintendents

ABILENE—Raymond W. Hurn, 3515 43rd St., Lubbock, Texas

AKRON—C. D. Taylor, Nazarene District Center, 8063 Columbus Rd. N.E., Louisville, Ohio

ALABAMA—L. S. Oliver, 5401 Tenth Ave. South, Birmingham 6, Alabama

ALASKA—Bert Daniels, 106 W. King Edward Ave., Vancouver 10, B.C., Canada

ALBANY—Renard D. Smith, 5216 South Salina St., Syracuse, New York

ARIZONA—M. L. Mann, 6801 East Coronado, Scottsdale, Arizona

AUSTRALIA—A. A. E. Berg, 89 Grenfell St., Mt. Gravatt, Brisbane, Queensland, Australia

BRITISH ISLES NORTH—George Frame, 126 Glasgow, Garrowhill, Ballieston, Glasgow, Scotland

BRITISH ISLES SOUTH—J. B. MacLagan, 48 Loxley Road, Wandsworth Common, London, S.W. 18, England

CANADA ATLANTIC—Robert F. Woods, 594 St. George Blvd., Apt. 1, Moncton, N.B., Canada

CANADA CENTRAL—Bruce Taylor, 31 Prospect Ave. North, Newmarket, Ontario, Canada

CANADA PACIFIC—Bert Daniels, 106 W. King Edward Ave., Vancouver 10, B.C., Canada

CANADA WEST—Herman L. G. Smith, 2236 Capitol Hill Crescent, Calgary, Alberta, Canada

CENTRAL OHIO—Harvey S. Galloway, 4100 Maize Road, Columbus 24, Ohio

CHICAGO CENTRAL—Mark R. Moore, 1394 Blatt Blvd., Bradley, Illinois

COLORADO—E. L. Cornelison, 1765 Dover Street, Denver 15, Colorado

DALLAS—Paul H. Garrett, 2718 Maple Springs Blvd., Dallas 35, Texas

EAST TENNESSEE—Victor E. Gray, 4000 Sunset Avenue, Chattanooga 11, Tennessee

EASTERN KENTUCKY—D. S. Somerville, 2717 Iroquois Ave., Ashland, Kentucky

EASTERN MICHIGAN—E. W. Martin, 450 Eileen Drive, Pontiac, Michigan

FLORIDA—John L. Knight, 2115 Hawthorne Trail, P.O. Box 464, Lakeland, Florida

GEORGIA—Mack Anderson, 927 S. McDonough St., Decatur, Georgia

GULF CENTRAL—Warren A. Rogers, 7429 Wykes Ave., Detroit 10, Michigan

HAWAII—Melza H. Brown, 4304 Keaka Drive, Honolulu, Hawaii

HOUSTON—W. Raymond McClung, 525 Hohldale, Houston 18, Texas

IDAHO-OREGON—I. F. Younger, Box 89, Nampa, Idaho

ILLINOIS—Harold Daniels, Box 1705, Springfield, Illinois

INDIANAPOLIS—Luther Cantwell, 4930 S. Franklin Rd., Indianapolis, Indiana

IOWA—Gene E. Phillips, 1102 Grand Ave., West Des Moines, Iowa

JOPLIN—Dean Baldwin, 911 S. Garrison, Carthage, Missouri

KANSAS—Ray Hance, 457 Lexington Road, Wichita 18, Kansas

KANSAS CITY—Orville W. Jenkins, 7348 Wayne, Kansas City 31, Missouri

KENTUCKY—Dallas Baggett, 2230 Alta Ave., Louisville, Kentucky

LOS ANGELES—W. Shelburne Brown, 1601 E. Howard St., Pasadena 7, California

LOUISIANA—T. T. McCord, 1611 Henry St., Pineville, Louisiana

MAINE—Joshua C. Wagner, 72 Purinton Avenue, Greenwood Acres, Augusta, Maine

MICHIGAN—Fred J. Hawk, 731 Griswold, S.E., Grand Rapids, Michigan

MINNESOTA—Roy F. Stevens, 6224 Concord Ave., S. Minneapolis 24, Minnesota

MISSISSIPPI—W. Charles Oliver, 2008 Wisteria Drive, Box 8293, Jackson 4, Mississippi

MISSOURI—E. D. Simpson, 12 Ridge Line Drive, St. Louis 22, Missouri

NEBRASKA—Whitcomb Harding, 803 North Briggs (Box 195), Hastings, Nebraska

NEVADA-UTAH—Raymond B. Sherwood, Box 510, Fallon, Nevada

NEW ENGLAND—Fletcher C. Spruce, 19 Keniston Road, Melrose, Massachusetts

NEW MEXICO—R. C. Gunstream, 215 5th Street, N.W., Albuquerque, New Mexico

NEW YORK—Robert Goslaw, 1115 Woodrow Road, Staten Island 12, New York

NORTH ARKANSAS—Boyd C. Hancock, 1922 Jefferson, Box 907, Conway, Arkansas

NORTH CAROLINA—Lloyd B. Byron, 1240 Pinecrest Ave., Charlotte 5, North Carolina

NORTH DAKOTA—Harry F. Taplin, 302 W. Thayer Avenue, Bismarck, North Dakota

NORTHEAST OKLAHOMA—L. C. Mathis, 6502 West 51st, Rt. 9, Box 656 C, Tulsa, Oklahoma

NORTHEASTERN INDIANA—Paul Updike, 840 Kern Road, Box 987, Marion, Indiana

NORTHERN CALIFORNIA—E. E. Zachary, 1177 El Rancho Dr., Santa Cruz, California

NORTHWEST—Raymond C. Kratzer, 4305 Snow Mountain Rd., Yakima, Washington

NORTHWEST INDIANA—Arthur C. Morgan, 60 Northview Drive, P.O. Box 350, Valparaiso, Indiana

NORTHWEST OKLAHOMA—Jonathan T. Gasset, 4505 N. Donald St., Bethany, Oklahoma

NORTHWESTERN ILLINOIS—Lyle E. Eckley, 116 W. Beverly Court, Peoria, Illinois

NORTHWESTERN OHIO—Carl B. Clendenen, Jr., Box 286, St. Mary's, Ohio

OREGON PACIFIC—W. D. McGraw, P.O. Box 5205, Portland 16, Oregon

PHILADELPHIA—Wm. C. Allshouse, 26 Ridge Road, West Chester, Pennsylvania

PITTSBURGH—R. B. Acheson, Castle Heights, Box 367, Butler, Pennsylvania

ROCKY MOUNTAIN—Alvin L. McQuay, 346 Wyoming Ave., Billings, Montana

SAN ANTONIO—James Hester, 200 Gardenview, San Antonio 13, Texas

SOUTH AFRICA (European)—C. H. Strickland, Box 48, Florida, Transvaal, South Africa

SOUTH ARKANSAS—A. Milton Smith, 6902 Briarwood Dr., Little Rock, Arkansas

SOUTH CAROLINA—Otto Stucki, 635 Glenthorpe Road, Columbia, South Carolina

SOUTH DAKOTA—Albert O. Loeber, 715 W. Haven, Mitchell, South Dakota

SOUTHEAST OKLAHOMA—Glen Jones, 1020 East 6th, Ada, Oklahoma

SOUTHERN CALIFORNIA—Nicholas A. Hull, 1235 E. Madison, Orange, California

SOUTHWEST INDIANA—Leo C. Davis, 228 Westwood Drive, Edgewood Addition, Bedford, Indiana

SOUTHWEST OKLAHOMA—W. T. Johnson, 7313 S. Douglas, Oklahoma City, Oklahoma

SOUTHWESTERN OHIO—M. E. Clay, 3295 Glendale-Milford Road, Cincinnati 41, Ohio

TENNESSEE—C. E. Shumake, 1342 Stratford Ave., Nashville 6, Tennessee

VIRGINIA—V. W. Littlell, 710 Prosperity Avenue, Fairfax, Virginia

WASHINGTON—E. E. Grosse, 144 Clearview Road, Hanover, Pennsylvania

WASHINGTON PACIFIC—B. V. Seals, 12515 Marine View Drive, Seattle 66, Washington

WEST VIRGINIA—H. Harvey Hender-shot, 5008 Virginia Ave. S.E., Charleston, West Virginia

WISCONSIN—D. J. Gibson, 5709 Pleasant Hill Rd., Madison, Wisconsin

Foreign Mission Districts

NORTH AMERICAN INDIAN—G. H. Pearson, 4229 North 16th Drive, Phoenix, Arizona

SPANISH EAST, U.S.A.—Harold Hampton, 16-09 Georgia Street, Fairlawn, New Jersey

TEXAS-MEXICAN—Everette Howard, 1007 Alamos Street, San Antonio 1, Texas

WESTERN LATIN-AMERICAN—Ira L. True, 1490 N. Wesley Ave., Pasadena 7, California

District Assembly Information

CANADA WEST, July 4 and 5, at First Church, 126 14th Ave. W., Calgary, Alberta, Canada. Rev. C. J. Muxworthy, pastor. General Superintendent Williamson. (S.S. convention, July 2; N.F.M.S. convention, July 3.)

SOUTHWESTERN OHIO, July 4 and 5, at Springdale Church, 353 Kemper Road, Springdale 46, Ohio. Rev. Luther Watson, pastor. General Superintendent Young. (N.F.M.S. convention, July 2.)

WEST VIRGINIA, July 5 to 7, at the District Center, Route 41, Summersville, West Virginia (no rail terminus; camp is located three miles east of Summersville at State Route 41). Host will be Rev. H. H. Hendershot, district superintendent, 5008 Virginia Ave., Charleston, West Virginia. General Superintendent Vanderpool. (N.F.M.S. convention, July 3; S.S. convention, July 4.)

EASTERN MICHIGAN, July 11 and 12, at First Church, 310 W. Wood St., Flint, Michigan. Rev. Wendell Wellman, pastor. General Superintendent Powers. (N.F.M.S. convention, July 10; N.Y.P.S. convention, July 14.)

NORTHWESTERN OHIO, July 11 and 12, at Nazarene District Center, St. Marys, Ohio (2½ miles west of St. Marys on State Route 29). Rev. O. V. Mewburn, 1001 Edward St., pastor. General Superintendent Vanderpool. (N.F.M.S. convention, July 9.)

MICHIGAN, July 11 and 12, at the Indian Lake Nazarene Campgrounds, Route 2, Vicksburg, Michigan. Mr. Dee O'Brien, Route 2, Vicksburg, camp manager. General Superintendent Lewis. (N.F.M.S. convention, July 9.) To reach the campgrounds: railroad to Vicksburg; bus, air, or rail to Kalumazoo.

NORTHEASTERN INDIANA, July 11 to 13, at the Nazarene Campgrounds, E. 38th Street extended at Roosevelt Road, Marion, Indiana. (Rail service through Huntington, Erie, or Wabash; also through Anderson or Muncie, over New York Central or Pennsylvania, out of Chicago.) Rev. D. K. Ault, 1215 Quarry Road, Marion, pastor. General Superintendent Williamson.

GULF CENTRAL, July 13 and 14, at the Clark Memorial Methodist Church, 1014 14th Ave. No. Nashville, Tennessee. Rev. Roy Lee Fralin, 1800 Whites Creek Pike, Nashville, pastor. General Superintendent Vanderpool. (N.F.M.S. convention,

N.Y.P.S. convention, and S.S. convention, all on July 12.)

MINNESOTA, July 13 and 14, at the Mission Farms Camp, 3401 Medicine Lake Blvd., Minneapolis, Minnesota, % Rev. Roy F. Stevens, district superintendent, 6224 Concord Ave. So., Minneapolis. General Superintendent Benner. (N.F.M.S. convention, July 9; S.S. convention, July 11; N.Y.P.S. convention, July 12.)

Nazarene Camp Meetings

July 5 to 13, West Virginia District Assembly and Camp, Summersville, West Virginia (district campgrounds, three miles east of Summersville on State Route 41). Special workers: Dr. D. I. Vanderpool, Dr. George Coulter, Dr. John Knight, Dr. Mendell Taylor, and Professor Paul McNutt. Dr. H. H. Hendershot, district superintendent. Write Rev. Dayton Lockard, 1108 Gallatin St., Ravenswood, West Virginia.

July 5 to 15, Hendersonville Nazarene Camp, about four miles out on the Upward Rd., Hendersonville, North Carolina. Workers: Rev. B. K. Bealy, Dr. Lloyd B. Byron, district superintendent; and singers and musicians, Dwight and Norma Jean Meredith. Write the camp manager, Rev. W. H. Gentry, P.O. Box 543, Hendersonville, North Carolina.

July 9 to 15, Minnesota District Camp, at Mission Farms, 3401 Medicine Lake Blvd., Minneapolis, Minnesota. Special workers: Dr. Hugh C. Benner, Dr. Edward Lawlor, Miss Evelyn VerHoek, Rev. Aleck C. Umet, Mr. and Mrs. Roger Kennedy. Write Rev. Roy F. Stevens, district superintendent, 6224 Concord Ave. South, Minneapolis 24, Minnesota.

July 13 to 22, Michigan District Camp, Indian Lake, Vicksburg, Michigan. Special workers: Dr. John L. Knight, Rev. D. K. Wachtel, DeVerne H. Mullen, Rev. John H. Nielson, Rev. Russell W. Birchard, Rev. Robert M. Waggoner, Mrs. Kenneth Culver, Dr. Fred J. Hawk, district superintendent, 734 Griswold, S.E., Grand Rapids, Michigan.

July 13 to 22, Pleasant Ridge Nazarene Camp, on Route 75, between Routes 30 and 522, Fulton County, near McConnellsburg, Pennsylvania. Dr. E. E. Grosse, evangelist; Paul Qualls, song evangelist.

July 16 to 22, Colorado District Camp, Nazarene Campgrounds, on Dover Street, two blocks north of West Colfax (U.S. Hi-way 40), Denver. Workers: Dr. T. W. Willingham, Dr. Hugh C. Benner, Dee and Bernadene Rushing. Rev. E. L. Cornelison, district superintendent. Write Rev. A. L. Hipple, 1755 Dover St., Denver 15, Colorado.

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 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 Wannie 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.

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 Bertolo, Marilyn Bickel. Dr. E. E. Grosse and Rev. Wm. C. Allshouse, district superintendents. Write, Rev. Boyd M. Long, 445 Washington Ave., Royersford, Pennsylvania.

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 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 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

the Answer corner

Conducted by W. T. PURKISER, Editor

Titov on God:

SEATTLE, WASH. (EP)—It was something of a contrast to the attitude of America's Colonel John Glenn. Addressing a press conference at the Seattle World's Fair, Russian Cosmonaut Gherman Titov was blunt in declaring that he saw "no God or angels" during his seventeen orbits of the earth.

Asked whether the twenty-five hours he spent in space had changed his philosophy or way of thinking, the twenty-seven-year-old Soviet major replied: "Some people say there is a God out there. But in my travels around the earth all day long I looked around and didn't see Him. I saw no God or angels.

"Up to our first orbital flight by Yuri Gagarin no God helped build our rocket. The rocket was made by our people. I don't believe in God. I believe in man, his strength, his possibilities and his reason."

German Missionary Work Increased

HAMBURG, GERMANY (EP)—Since World War II, German Protestant foreign missionary personnel has increased from 180 to 1,048, according to statistics published by the Evangelical Church in Germany (EKID).

The 1962 *Evangelical Mission Annual* reported that the number—which includes doctors, nurses, and teachers in addition to mission clergy—more than doubled since 1952, when there were 499 German Evangelical missionaries abroad.

HAWAII—Fifty missionaries of the Church of Jesus Christ of Latter-day Saints (Mormon) are building seven chapels simultaneously on Oahu, one of the Hawaiian Islands. The missionaries actually are a skilled construction crew. They are divided into groups of plumbers, carpenters, cabinetmakers, etc., and each group will do its own share of the work on all the chapels. Members of the Mormon church are expected to devote two years in missionary work like this, without pay, whenever they are called.

Baptists Plan Japan-wide Crusade

TOKYO, JAPAN (EP)—Two executives of the Baptist General Convention of Texas arrived here Easter Sunday to begin making plans for the denomination's April, 1963, nationwide evangelistic campaign.

Called "The Baptist New Life Movement," the campaign will include between 100 and 120 city-wide simultaneous crusades extending from Kagoshima in the south to Asahigawa in the north.

Dr. Billy Graham, a member of the

I am being taught that the Lord Jesus Christ was as human as anyone, that He could have sinned, and that He was tempted by all manner of sin—even theft, lying, etc. This I cannot accept. Am I wrong?

It sounds as if you are being taught only part of the truth. The Lord Jesus Christ was perfectly human, but He was more. He was also one in nature with God. He was "in all points tempted like as we are, yet without sin" (Hebrews 4:15), but this does not mean that He experienced exactly the same temptations we do, for His temptations were "apart from sin," while most of ours are the direct results of sin. In fact, Christ alone felt the full weight of temptation, for He alone never broke

—while all of us have yielded under temptation long before its full force was brought to bear upon us.

Personally, I hold to what is called the "impeccability" of Christ; that is, that He was by virtue of His divine nature free not only from the taint and actuality but also from the possibility of sin. Some of our number, I fear, have confused humanity and temptation with liability to sin. But I cannot follow their logic.

Please explain the apparent discrepancy between Acts 20:22 and 21:4. In the former, Paul attributes his proposed trip to Jerusalem as inspired by the Holy Spirit. In the latter, his brethren "through the Spirit" said that he should not go up to Jerusalem. If the term "Spirit" in 20:22 refers to the Holy Spirit, how explain the discrepancy?

The term "Spirit" does refer to the Holy Spirit, as is indicated in verse 23. I don't know that I've ever seen any better explanation than that of John Wesley in his *Explanatory Notes on the New Testament* to the effect that the disciples at Tyre in 21:4 told Paul

"through the Spirit" what dangers awaited him in Jerusalem, as others had already done (20:23). The advice that, in the face of this, he should not continue was their own advice, and not the command of God.

I am a licensed minister of our church, and have completed the course of study, but do not have a church at this time. Am I permitted to perform marriage ceremonies? My pastor says I am not. I insist that I do. Who is right?

Your pastor is correct. Licensed ministers are authorized to administer the sacraments of baptism and the Lord's Supper only when serving as pastors,

and only in their own congregations; and as pastors to officiate at marriages "where the laws of the state do not prohibit" (*Manual*, 1960, Par. 260).

In Genesis 3:16 we read: "I will greatly multiply thy sorrow and thy conception; in sorrow thou shalt bring forth children." Could that imply that Eve had borne children before? How could sorrow be multiplied otherwise?

No. The Hebrew term simply means "to make many, to give more, to increase." The sorrow would then be multiplied over what it would have been had sin not entered human life.

Romans 5:12-21 is to me quite conclusive that all the human race, without exception, are descended from Adam and Eve after the Fall.

Does the Lord's Prayer, "Forgive us our debts, as we forgive our debtors," mean that the Christian sins every day? Are trespasses sin?

I John 2:4 and 3:8-9 make it quite clear that salvation is deliverance not only from the guilt but also from the power of sin. The child of God does not commit sin in its primary New Testament definition as the willful transgression of God's revealed law.

However, the word in Matthew 6:12 translated "debt" means simply "that

which is owed," and "trespass" in verses 14 and 15 is defined as "a false step, a blunder, a deviation from uprightness and truth." It would include sin properly so-called, but also what we might commonly call infirmity, mistake, error of judgment, or fault. Therefore the "disciple's prayer" is one we may all properly pray each day.

Foreign Mission Board, plans to spend thirteen days in Japan during the campaign, bringing the closing message in the area crusades and speaking to var-

ious meetings of pastors, laymen, university and business groups. Other leading world Christians are being invited to share in the undertaking



By **MORRIS A WEIGELT**
Pastor, Danbury, Connecticut

NOT LONG AGO while passing through some unfamiliar territory I failed to see a little sign at the intersection where I made a left turn off the highway. The local constable, who just happened to be in the area, quickly flagged me down and in no uncertain terms reminded me that I had failed to see a little sign that simply read: "Go Right!" The feeble excuse that I had never passed through that intersection before made no impression upon this fellow who was so delightedly fulfilling his duties as a local servant of the people.

"Go Right!" Again and again I am faced with that advice on the signboards along the highway. Each time I have failed to heed that sign I have found myself going the wrong direction on a one-way street. At times I have received kindly warnings; at times no one has said anything; and even sometimes I have not been aware of the mistake at all.

What a wonderful thing it would

be if we could educate the American motoring public to observe these signs and at the same time think of the moral significance of this instruction! At many junctures of our lives our consciences have raised the placard which unmistakably shouted at us, "Go Right!" At times we have heeded the counsel. At other times we have not—"All we like sheep have gone astray." Each of us has found himself going the wrong way on one-way streets.

Everyone who has entered the one-way street of sin has passed the sign which advised us to "Go Right!" The street looked so inviting and the opposing traffic so light; sometimes we were not even aware of that little sign at the head of the boulevard green. But that one-way street always gets narrower and narrower and steeper and steeper until the dilemma of turning about can be escaped only with the help of God. If the Policeman of the skies, the Holy Spirit, flags us down for this violation, we ought to be kind and thank Him for the interest in our spiritual welfare. Remind yourself that the excuse about never having passed this way before will carry no weight with the Judge on that final judgment day.

Those of us who have been rescued from this predicament of the one-way street of sin can now sing praises for this wonderful event in our own lives. Thanks to God and to our friends that shouted the warning before the fatal accident. But there are thousands who are racing down the one-way street of sin ignoring the "Go Right!" signs. Let us not fear to warn them, for we may be able, by the grace of God, to save them from eternal destruction. Add your voice to the silent reminder of the sign, "Go Right, My Brother!"



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