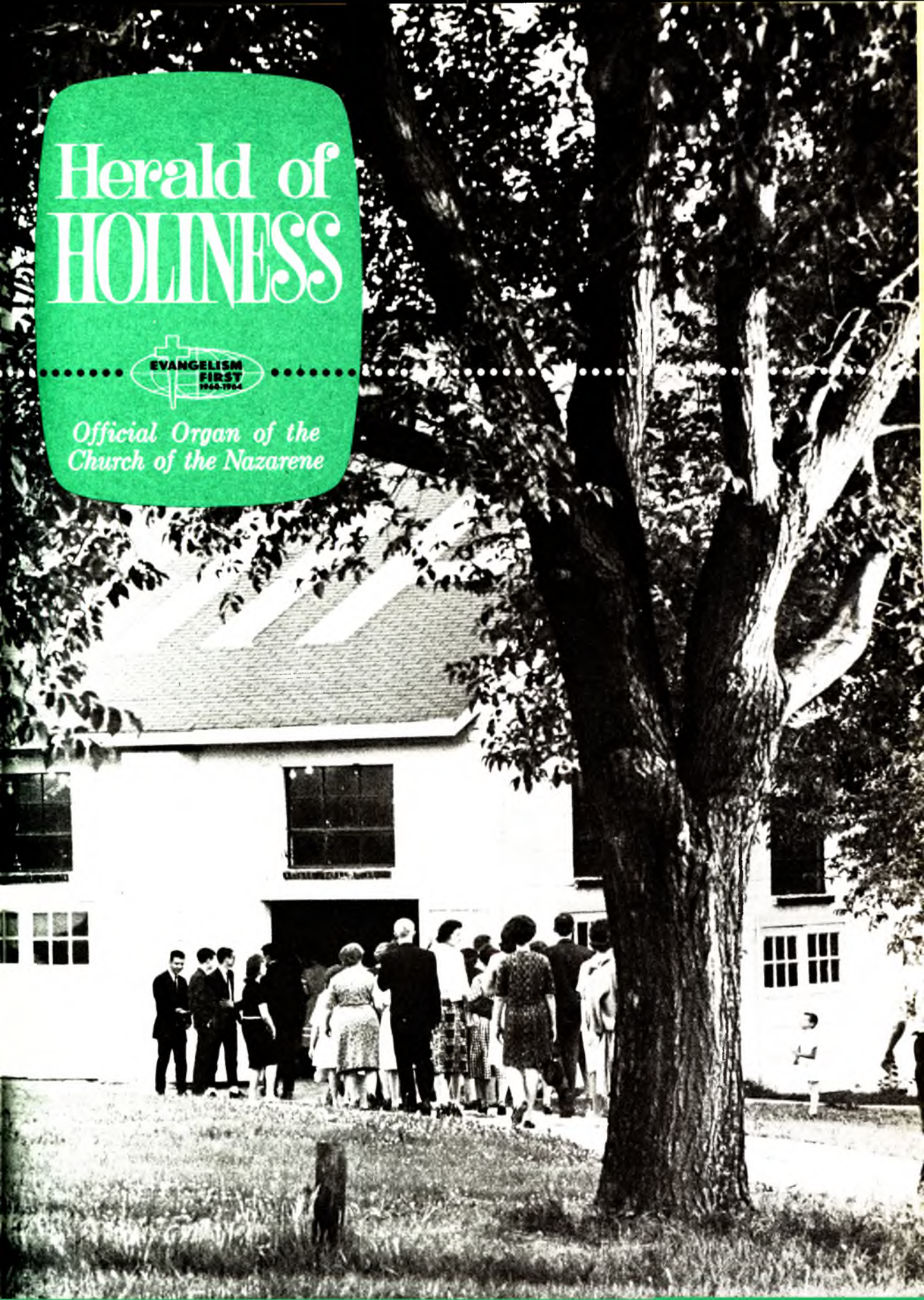


# Herald of HOLINESS



*Official Organ of the  
Church of the Nazarene*



*July 11, 1962*

# EDITORIALS

By W. T. PURKISER

## Camp Meeting

Camp meeting time is here again!

The American camp meeting is unique among religious gatherings. It had its beginnings in pioneer days, in the great revival which swept over the country at the beginning of the nineteenth century. Peter Cartwright, a rugged pioneer preacher, tells in his *Autobiography* of the first camp meetings:

"From 1801 for years a blessed revival of religion spread through almost the entire inhabited parts of the West, Kentucky, Tennessee, the Carolinas, and many other parts . . .

"The Presbyterians and Methodists in a great measure united in this work, met together, prayed together, and preached together. In this revival originated our camp meetings, and in both these denominations they were held every year, and indeed have been ever since . . .

"They would erect their camps with logs or frame them, and cover them with clapboards or shingles. They would also erect a shed, sufficiently large to protect 5,000 people from the wind and rain, and cover it with boards or shingles; build a large stand, seat the shed, and here they would collect together from forty to fifty miles around, sometimes further than that.

"Ten, twenty, and sometimes thirty ministers, of different denominations, would come together and preach night and day, four or five days to-

gether; and, indeed, I have known these camp meetings to last three or four weeks, and great good resulted from them. I have seen more than a hundred sinners fall like dead men under one powerful sermon, and I have seen and heard more than five hundred Christians all shouting aloud the high praises of God at once; and I will venture to assert that many happy thousands were awakened and converted to God at these camp meetings.

"Some sinners mocked, some of the old dry professors opposed, some of the old starched Presbyterian preachers preached against these exercises, but still the work went on and spread almost in every direction, gathering additional force, till our country seemed all coming home to God."

Peter Cartwright has been dead for many years, and the optimism expressed in the statement "our country seemed all coming home to God" has not been justified. But the camp meeting still survives and continues to make its contribution to the spiritual life of the people.

In the passing of the years, many of the old-line churches abandoned the camp, or turned it into a chautauqua or summer conference. With the coming of the holiness movement, however, camp meetings became an important instrument of holiness evangelism. The National Holiness Association promoted camp meetings with great success, and many of the outstanding holiness preachers of the last generation became known first as camp meeting speakers.

Today the camp meeting, like all else in modern life, has changed externally. Youth camps and institutes have cut into its attendance except in those areas where the leaders have deliberately set about to get children and teen-agers to the regular camp meeting as well as to their own age-group camps.

Facilities have greatly improved; the brush arbor has given way to the well-built tabernacle, and tents and wagons are replaced with cottages and trailers.

The general acceleration of life has resulted in shortening many camp meetings, from ten days to seven days or even to five days. In some cases camp meeting has been combined with district assemblies and conventions. There aren't too many who come to camp meeting for the entire time now, and preaching in camp meeting has become a little like preaching to a parade with a constantly changing audience.

(Please turn to page 12)



## The Cover . . .

*There is a reminder in camp meeting of the Old Testament Feast of Tabernacles: "The fif-*

*teenth day of this seventh month shall be the feast of tabernacles for seven days unto the Lord. . . on the first day shall be a sabbath, and on the eighth day shall be a sabbath. And ye shall take you on the first day the boughs of goodly trees, branches of palm trees, and the boughs of thick trees, and willows of the brook; and ye shall rejoice before the Lord your God seven days" (Leviticus 23:34, 39-40).*



# WANTED:

## Harvest Hands

WHEN JESUS SAW the scattered, fainting, sin-blighted multitudes, His great heart of compassion caused Him to say to His disciples: "The harvest truly is plenteous, but the labourers are few; pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest" (Matthew 9:37-38).

Today the nations of the earth form the great fields of golden grain ready for the harvest.

Today the Master's appeal is as it was almost twenty centuries ago. He labors today with only a token harvest crew. He calls for harvest hands whose gaze is high enough to see above the advantages, comforts, and ease of self, and whose vision is clear enough to discern spiritual values above material things. His call, "*Wanted: harvest hands,*" is loud and clear—harvest hands with a compassion that drives one to the field at break of dawn, and holds him there until the stars appear at night; harvest hands who can sense the urgency of the task; who understand that the ravages of time alone can destroy the crop and leave it to rot in the field; harvest hands who know that approaching storms can break any time and destroy the ungarnered grain before another day—these are the need of the hour!

White fields are in the far places of the earth and there is the call for harvest hands to leave all and labor there before the night comes and no one can work.

White fields are in the cities where new subdivisions are being filled with unchurched millions. In these new areas the spiritual eye can see the sign, "Wanted: harvest hands." The spiritual ear can hear the voice in the night calling, "Who will go for us?"

Within our block, or even at our door, are those who are frustrated and sin-blighted, upon whom Jesus has compassion today as He did upon those in the cities and villages of Palestine long ago. He is saying, "The harvest truly is plenteous, but the labourers are few."

There is a Sunday school class (small field—yes, but the grain is ripe and can prove to be a spiritual gold mine for value). Who will harvest the little field? Where is the harvest hand dedicated to such a task?

There are the elderly, the sick, and the Home Department members who will quickly respond to sympathy, kindness,

*General  
Superintendent  
Vanderpool*



and prayers. The call goes out for someone to invest a few hours each week in this neglected field.

A few years ago, as the result of one kind deed, one invitation, and one sermon, an entire family was harvested for the Kingdom, and became efficient harvesters for the church. Attention: professional man, schoolteacher, businessman, factory worker, young person—you see the Saviour's sign: "Wanted: harvest hands." What are you doing about it?

Rev. Claude Galloway, pastor of First Church, was elected president of the Clarksville, Tennessee, Ministerial Association at its regular meeting on May 25.

Rev. Harold Tingle writes that after pastoring the Acipco Church in Birmingham, Alabama, for three and one-half years, he has moved to Knoxville, Tennessee, to pastor First Church there.

Evangelist William Deal, member of the Eastern Kentucky District, died June 13, 1962. His home was in Indianapolis, Indiana.

After serving the North Side Church in Evansville for nearly two years, Rev. Donal Donohoe has resigned to accept a call to pastor the Union Chapel Church at Clay City, Indiana.

After pastoring the church in Oak Hill, West Virginia, for almost eight years, Rev. Edwin E. Hale has accepted the pastorate of the church in West Covina, California.

In honor of the fiftieth wedding anniversary of Rev. and Mrs. J. Erben Moore, their sons and daughters gave a reception on Sunday, June 17, at First Church of the Nazarene in Los Angeles, California. Josiah Erben Moore and Altha Lina Westmoreland were united in marriage on May 29, 1912, at Peniel, Texas. The ceremony took place after the commencement exercises on the campus of Peniel Holiness College. Dr. J. B. Chapman, the only graduate of the class, and the commencement speaker, performed the ceremony at the 4:00 p.m. banquet. Guests included Bud Robinson, J. B. McBride, C. A. McConnell, and others. They joined the Pentecostal Church of the Nazarene in November, 1908, and he was ordained by Dr. P. F. Bresee in 1914. Among the churches he pastored were Houston First and Dallas First, Texas; Wichita First and Topeka First in Kansas. There are six children: J. E., Jr., of Tucson, Arizona; Mark R., of Kankakee, Illinois; Mrs. Adona Bugh and George Moore, of Woodland Hills, California; Mrs. Roxie Wessels, of Kansas City, Missouri; and Bill Moore, of Dallas, Texas.

**Pray often; for prayer is a shield for the soul, a sacrifice to God, and a scourge for Satan.—John Bunyan.**

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# Herald of HOLINESS

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### Pattern Petitions:

## "Thy Will Be Done"

Third article in a series of seven

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

HERE IS a petition people often make—even without the framework of the Lord's Prayer—but seldom mean. Comparatively seldom, anyway. And often the people who pray it most allow its fulfillment least.

I had better explain.

To those who are out of harmony with God the most difficult thing in the world is to really *desire* that God's will be done. The reason is that before we are entirely consecrated to God and have finally settled our allegiance, on many issues God's will lies in one direction and our own in another. It is a difficult matter continually to surrender the will until one has surrendered the heart, which is indicative of the whole person. And we know that there are many who say the Lord's Prayer who are anything but wholly consecrated.

Furthermore, a person who is not consecrated to God, and knows it, often prays that God's will should be done as

a sort of argument in divine presence against the rebellion of his own heart. But inwardly he is certain that he will not be heard for his much speaking and is glad!

When God's name is hallowed, spiritual and mental and physical blessings descend on humanity with the all-inclusiveness of a snowfall. As God's kingdom is extended, so is all that is highest in human living. But this is not the reason for God's name being hallowed and His kingdom extended. The reason is that *this* is His good and perfect will.

When our religions become man-centered rather than God-centered it loses its true worth. A man's chief end is to *glorify God*, and then to enjoy Him forever.

So long as a person is consecrated to God, praying that God's will be done becomes more and more natural. It is difficult and irksome only to one who is inexperienced in the art of surrender.

Listen to the prayer of the Man Christ Jesus in Gethsemane: "O my Father, if it be possible, let this cup pass from me: . . ." This is a truly human wish. But He continued, "Nevertheless not as I will, but as thou wilt" (Matthew 26:39). This is the prayer of a man in true harmony with his God.

**And he is the head of the body, the church: . . . that in all things he might have the preeminence (Colossians 1:18).**

# Your Allegiance

**By MILTON POOLE**  
Pastor, First Church, Lubbock, Texas

RECENTLY I read what Walter Lippman wrote about Dag Hammarskjöld. He said he came to symbolize "the noblest Western tradition—that laws can be administered by judges and civil servants, who have their first allegiance to the laws and not to their personal, their class or even their national achievements."

After reading that statement, I paused for a moment and reflected. To whom have I given my highest allegiance? What about my motives, my dedication?

Then I remembered years ago. We called him "Father Nease," saintly, joyful, radiant. He spoke so clearly that Sunday in class about the work of grace, subsequent to regeneration, wrought by the Holy Spirit, known as entire sanctification.

I remember well that night when he dealt with a seeker at the altar. I knelt close by. I wanted to hear what he had to say, this pioneer preacher of holiness.

"Satan will tempt you to cast away your confidence. He will place doubt in your mind, but hold firm and do not let him cause you to waver." That instruction was just what I needed—I thought. Little did I then know that the Lord could also place a rightful doubt in my mind. And He did. There was reason, for I had never definitely sought the answer to my heart cry. I could not say that I was sanctified wholly.

Then came the moment when I knelt beside my bed. In simple surrender and faith I asked the Holy Spirit to come in His fullness. Now His Spirit did bear witness with my spirit that He sanctified me wholly. I did not understand, but I believed, and I received, and I knew.

That night at church, after the seekers had prayed through about the altar, we stood to sing.

Then, like liquid glory, His blessing came. Waves of joy and abundant peace possessed me. The shouts and praises flowed forth.

What had happened in my life? There had come a moment when, through importunate prayer and specific faith, the Holy Spirit brought inward purity, peace, and power. That day my loyalties were lifted above my self. Now my first allegiance was to more than a creedal statement; it was to a conquering Saviour.

In many lives, and it may be yours, there is found that divided loyalty, both to yourself and to your Lord. You see this in evidence in your daily actions. Personal interests and plans take precedence over souls and faithfulness to duty and service.

There is the further evidence of unpredictable zeal for Kingdom work. Then the conflict is acute. The way out is the way of withdrawal. But divided loyalties and erratic zeal only impede the work of Christ. To the unsanctified there come inner defeat and discouragement. This condition ought not to exist. In fact, it *need* not exist. There is an answer.

If you would render your greatest service to mankind, rise above allegiance to your personal achievements, and make your greatest contribution to Christ and His kingdom, something must take place. There must be that positive change from self-centeredness to God-centeredness. Secret and personal ambition must go. The disposition to spiritual discouragement must be cleansed. The subtle tentacles of spiritual pride must be severed from your deepest self.

Paul gives the answer: "But now being made free from sin, and become servants to God, . . ." (Romans 6:22). There it is. A present deliverance, a holy dedication. That is holiness, for it is separation *from* sin and separation *unto* service. Your only allegiance now is to the holy law of the Kingdom, the kingdom of love and your Heavenly Father.

## HOLINESS

### ***Is Life Harmonized to Heaven***

**It is life tuned to perfect pitch.**

**It is a rediscovery of the lost chord.**

**It is heartstrings responding to the skill of the Saviour's touch.**

**It is a production of purity.**

**It is the symphony of the skies.**

**It is a concert whose Conductor is Christ.**

**It is a composition of eternal excellence.**

**It is the soul in spiritual song.**

**It is the music of the Master.**

**It is the beauty of God's best blend.**

**It is religion's dynamic refrain.**

**By JACK M. SCHARN**

Pastor, Lone Pine, California

When

# I BELIEVE IN THE CHURCH

ON SUNDAY NIGHT, last December 31, our local church had "church night." We received Communion and repeated our vows to God and the church. The Nazarene *Manual* states: "The privileges and blessings which we have in association together in the Church of Jesus Christ are very sacred and precious" (par. 572). How true! Thank God for the church—for the Church of the Nazarene!

It saddens my heart when I see Nazarenes treat the Church, His body, lightly, taking it for granted and taking advantage without giving in return. I believe in the church for many reasons. I list a few:

*The Church won me to Christ.* His love was first realized by me due to the concern and appeal presented by Nazarenes of First Church in Lubbock, Texas. It was the divine influence, prompted by the prayers of the church, that bombarded my soul in conviction as I saw my life dwarfed by His stalwarts!

It was this divine instrument, the body of Christ, that helped me at an altar of prayer when

.....  
**"While we fervently hope that the holiness people will ever stress the crisis of instantaneous cleansing as a second work of grace, we pray that they will emphasize also the vital need of a day-by-day abiding in the Spirit, through private prayer and Bible reading, and through constant obedience and personal witness. There is an initial baptism of the Holy Ghost. It must be followed by continual 'fillings' of the same blessed Spirit. Hence the command: 'Be filled with the Spirit' (Ephesians 5:18)."**—Maynard G. James.

.....  
the agony of my soul broke out in tears of repentance. It was the church that stood by me in those beginning hours. It was the church that supplied a place of training and higher education for me, and that helped me prepare for His work. I believe in the church!

*The church made a place for me.* It was the church that helped guide me in the decisions which determined my future. It was the church that held me up when I was not sure of myself, that had confidence in my ability when I struggled

with my first attempts to preach, and encouraged me when I was discouraged. It was the church that gave me a place to fill, a place to serve.

The church makes allowances now for my inabilities, and prays for me that I will become stronger in knowledge and wisdom. It urges me on in the seed sowing by its readiness, co-operation, and faith. It stands by with outstretched arms to receive the harvest. It is God's means to give inspiration and strength when it seems that I am failing. I believe in the church!

*The church strengthens my faith.* I see His church as a great Stone that fills the earth! I see it in its past conflicts and present attacks, but ever standing firm and true! Its past victories strengthen me and its future challenges me. In times of "low ebb" the church brings "swells of grace" that give stimulation and expansion, and I see with clearer vision. The vision of faith! The church seems to energize the "mustard seed." I believe in the church!

*The church makes firm demands of me.* The church has a standard! It does not leave me as it found me. It is interested in me and summons me to a higher plane. It takes me into its fold with the expectation that I adopt its eternal principles. It gives me something to reach for.

When I run in paths of indifference, mediocrity, or less than my best, I run in conflict with its purposes, standards, and expectations. It keeps ever before me the whiteness of the harvest field and our universal responsibility. It urges me ever onward in this quest. I believe in the church!

*The church represents the real to me.* It stands for things spiritual! When all around me I see the temporal valued above all else, the church reminds me of and gives me faith in things that are eternal! It helps me to keep my eyes off this world and to look for a city "not made with hands." It urges me to go forward in things of value and keeps me from slipping back into the meaningless and worthless. When choices are being made, I am reminded that the Church is everlasting and "things" are unimportant. I believe in the church!

*The church helps me to attain the higher life Christ desires of me.* It expects me to consecrate myself to its cause! It shows me a way to power for service. It expects me to live in a heroic spirit.

It helps me to become a devoted servant of the institution for which He died. It helps me to become more like the Master, to "grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ" (II Peter 3:18). I believe in the church!

Let us be reminded of the words of Solomon: "When thou vowest a vow unto God, defer not to pay it; for he hath no pleasure in fools: pay that which thou hast vowed" (Ecclesiastes 5:4). I believe in the church! I made vows to her. I want to live in her spirit. I need the church's inspiration. I depend on its activities to help me keep my spiritual equilibrium! I believe in the church!



# GOD'S HANDWRITING

By **DAVID J. TARRANT**

Painter, Port Glasgow, Scotland

DID YOU KNOW that Jesus Christ wrote a letter? And did you know that the Apostle Paul was a mailman? Both of these interesting facts are brought out by the *New English Bible* version of II Corinthians 3:3: "And as for you, it is plain that you are a letter that has come from Christ, given to us to deliver: a letter written not with ink but with the Spirit of the living God, written not on stone tablets but on the pages of the human heart."\*

The subjects of God's handwriting are always most interesting. We see it on the wall of an Eastern ballroom, striking terror into the hearts of a wicked king and his dissipated nobles. We see it in the sand of the Temple courtyard, striking con-

viction into the hearts of a bunch of hypocritical scribes and Pharisees. And we see it cut deep into the surface of two stone tablets which an old man carries down a mountainside goat-track. It, too, would have struck conviction into the hearts of a reveling mob in the valley below, cavorting around a golden calf, had not the old man's emotion at such a sight prompted him to shatter the stone tables upon the rocks below him. The Almighty graciously consented to provide a duplicate copy of that peerless code of moral law which old Moses had smashed; but the handwriting which was "ordained to life" was soon found to be exclusively an administrator of death.

But now God has written again. In the person of His Son He has written a letter—not on tables of stone, but on the pages of the human heart; not written with ink, but with the Holy Spirit. God's handwriting on stone had brought about no appreciable reformation of human character; but this writing is different, for it is inscribed in letters of fire upon the heart, the very nucleus of human personality.

Christ writes His burning words of love upon the understanding, the affections, the emotions, even upon the will itself. So obedience is not now a matter of outward compulsion, but of inner compunction. So with Paul, the man upon whose heart the finger of Christ moves cries out, "The love of Christ overmasters us" (II Corinthians 5:14, *Weymouth*).

The writing of God upon tables of stone was accompanied by a notable exhibition of divine splendor. The glory descended upon Mount Sinai; the earth trembled, the thunders rolled, the lightnings flashed, so that even Moses declared, "I exceedingly fear and quake" (see Hebrews 12:18-21). As Moses descended from the mountain, the glory radiated from his face, and the people were so frightened that he had to put a veil on.

Now, says Paul, this was a fading glory, and is insignificant by comparison with "the glory that excelleth"—the glory of the risen Christ, the glory of the descending Holy Ghost, the glory of the wondrous gospel tidings, the glory that radiates from the sanctified life upon which God has written His law of love. The Christian may not realize it, but when God has touched the heart with His finger, he glows with a radiance seen all the way from heaven to hell!

A truly Spirit-filled Christian is a letter "known and read of all men." The Holy Spirit cannot be hid, and the Christian is *meant* to be read by all—for this is the whole point of the letter being written. Thousands around us today will not take the trouble to read the letters of Peter, James, and Paul; but they will read the epistle of the Holy Ghost according to you! Can they read God's handwriting in *your* life today?

\*© The Delegates of the Oxford University Press and the Syndics of the Cambridge University Press, 1961.

## HOME AND FAMILY LIFE FEATURE:

# Does Your Home Have H-APPEAL?

By REX OLSON



*Each man's chimney is his golden milestone,  
Is the central point from which he measures  
Every distance  
Through the gateways of the world around him:  
In his farthest wanderings still he sees it,  
Hears the talking flame, the answering night-wind,  
As he heard them  
When he sat with those who were, but are not.*

—LONGFELLOW

We respect that which we love. If any home expects a continued love from those associated with it, it must also deserve their lasting respect.

Does your home have *H-appeal*? Check it carefully against the following points:

*Heart Appeal* comes first.

*How dear to my heart*

*Are the scenes of my childhood!*

Love for his home has kept many a hard-pressed traveler true to his convictions and standards in the time of stress and strain. He has often emerged victorious from a moral battle because fond memory has brought back the "talking flame" and the "answering night-wind" and the vision of those who once sat with him but who now are not.

*Hearth Appeal* is a close runner-up. Around the chimney of every home should meet kindred spirits who contribute to each other in character, in stimulus, in spiritual edification. Here wit should be sharpened, understanding deepened, and love strengthened. The hearth should have the cheerfulness of a well-balanced life, the wholesomeness of a well-informed life, and the proper sense of values of a God-centered life.

The Christian home (more so in our present-day general breakdown of standards than ever) should have *Honor Appeal*. Honor is more than something manifest in battle or in a major crisis or on the grandiose, magnificent scale. Honor shows itself in little things—in the keeping of a promise, in attitudes, in being true in the things that can be lumped together under the term of Christian courtesy.

*Honor Appeal* is, paradoxically, closely followed by *Humility Appeal*. That is, if the home is humble—as the majority of our homes are—then to the young people reared within its walls the life of the humble, the unprepossessing, the unassuming should be made attractive and appealing and its fundamental aspects of simplicity and soundness

and wholesomeness be emphasized for what they truly are—the very heart of our national life. This is essential in the development of the sound character needed to meet the rigorous testings of the coming years.

The home must not only tug at the heart. In this age of practical, common-sense emphasis, we must recognize the responsibility of the home to provide *Head Appeal*. It is the function of culture to cultivate the whole man. It is the duty of Christianity to round out a full man. It must provide a challenge for the best thinking. It must stimulate with highest inspiration. It must create high, outreaching, forward-looking aspirations in the field of thought and logic and reason. Who can deny that one of the major and crying needs of the day is Scripture-paralleled and God-inspired knowledge?

There should be *Health Appeal* in the home. Perhaps the cult of physical perfection is too prominent today. But surely the common-sense standard of "a sound mind in a sound body" complies with the Christian concept of responsibility in this matter.

Then, too, the home should have *Holiday Appeal*. Do the young people of our family circle who once lived under the old roof tree find holidays elsewhere than at home more appealing? If so, we are falling short in an important area.

Above all, the Christian home should have a *Heavenward Appeal*—that mark which sets it off from the worldly home.

The day after a certain great preacher was married his father came to inspect his new home. Looking around, he commented, "Suppose a stranger comes in. Can he tell by its decorations and pictures that Christ lives here?" The young minister took the rebuke aright and decorated his home with pictures consistent with his beliefs.

A young artist asked a master how to improve his art. The master replied: "Tear down those inferior drawings from your walls, replace them with the best you can afford, and your art will improve." In the obvious major things we of course expect a Christian home to show that the Saviour has visited it. But in numerous subtle, indefinable, subconscious ways as well, the Christian home must have a *Heavenward Appeal*.

It was once said of a noble character that he



"saw life steadily and saw it whole." This should be the aim of everyone who has the responsibility of guiding a home. The home must create a wholeness. It must help create a wholeness of character, a wholeness of spirit, a holiness of soul that will be a rebuke and challenge to a world that has let the *H-appeal* of its home so sadly degenerate.



# Evangelism on the FIRST Sunday Night!

By **ROBERT L. LEFFEL**  
Pastor, First Church, Huntsville, Alabama

"O GOD, give us at least one 'brand-new' family in this revival," the pastor prayed in the pre-service prayer meeting. His earnest petition was contagious, for the next evening in a similar service I heard his laymen voicing the same desire. "Send us out, Lord, and send some new family in," they continued with one accord.

When I heard pastor and people praying *that way*, I knew something was bound to happen, for God's Word promises: "Again I say unto you, That if two of you shall agree on earth as touching any thing that they shall ask, it shall be done for them of my Father which is in heaven" (Matthew 18: 19). Thus were the scriptural foundations laid for a dramatic incident of evangelism on the first Sunday night.

It was a fall revival in a small church. When I arrived for the opening service I was captivated by the outdoor "Shining Lights on Sunday Nights" poster carefully and conspicuously displayed. Inside the foyer I noticed the bright yellow "Fourteen Sunday Nights of Evangelism" poster prepared by the Department of Evangelism. It was neatly tacked to the bulletin board, and was being used!

I was further intrigued by an attractive home-made poster with the caption, "Watt Light Will

You Shed?" Below the colorful poster were three matching lamps, each bulb denoting 25-, 40-, and 75-watt levels that could be attained through prayer, regular attendance, and bringing visitors. The accent was on active, lay participation. A beautiful lighted picture of Christ was to be awarded to the individual accumulating the most watts (points).

These were new and novel ideas, but they were designed to help break up the fallow ground and prepare the hearts of needy people for the reception of the gospel message. Each idea and tool had been saturated with sincerity and prayer and hard work. It was a means to a worthy end! From the opening service with its stimulating theme chorus, "Your Light Is Needed, Let It Shine," somehow I got the impression that this little crowd really meant business. No effort or expense had been spared. They had planned, promoted, visited, and prayed; now they were asking God to give them "at least one 'brand-new' family."

When the church works, God works! The people invited their friends, the crowds increased, the church was strengthened, and seekers began to come. The tide was rising with each service, but still I heard them—at the church and in their homes—as they prayed, "O God, at least one 'brand-new' family." It had become their battle cry, and it was obvious that they were not about to take NO for an answer. They were asking for loaves—specific praying—the kind that gets results.

I'll never forget that closing Sunday! My brother, the pastor, arose before dawn and left the parsonage. He had told me late Saturday night that he might not be present for breakfast—and I knew why! He had sought out that week a lovely family who had just visited their Sunday school a few weeks before. It took some effort to find where they lived, but he found them and had invited them to come to church that last Sunday. It was true that the church had to be in readiness that morning, the heat adjusted, the lights on, the hymnbooks in place—but I knew also that he was in his church early that morning weeping "between the porch and the altar." He was desperate. He wanted that family for God. He was learning the lesson that the price of "new blood" in our churches is never cheap!

Sunday night it happened! They came, this family of four, their first Sunday night in the Church of the Nazarene. And, as the lights were shining brightly in that home mission chapel that Sunday night, God came too. It was an old-fashioned Nazarene service—spirited singing, a few spontaneous testimonies, anointed preaching, climaxed with an altar service. It was the type of service that justifies a claim of distinction for "Shining Lights on Sunday Nights."

Opening the invitation, I stepped toward the

son, who was near the altar. Without any reluctance he came, sobbing, to the altar. And when he did, that fine father and mother and older sister came too, all of them, kneeling by his side. They were first-timers, but how they prayed! Within a few minutes all four of them arose and gave glowing testimonies of God's pardoning grace.

What a wholesome effect evangelism has upon the church! The people rejoiced amid testimonies; the pastor wept and thanked God; the evangelist remembered their fervent prayer, "O God, give us at least one 'brand-new' family in this revival." This was evangelism—*evangelism* on the first Sunday night!

# The Eyes of Love

By M. V. SCUTT, Pastor, Auburn Road Church, Rochester, Michigan

I BECAME FASCINATED during a service last week as I watched a man and his wife—both blind. I noticed that they each seemed to sense every movement of the other. I began to wonder how they could have possibly fallen in love; they could not have been attracted to each other by physical beauty, polished charm, or graceful movements. Since neither had normal sight organs, I felt justified in assuming that they had never physically viewed each other. I watched as she slowly, but with evident confidence, lifted her hand from her lap and precisely closed it into his waiting palm. Not a word was spoken. The simplicity of this single action was touching!

I soon found myself comparing this scene with the simplicity of our contact with God through the Holy Spirit. Yet I remembered the recent comment of one church member who explained his fearful vexation in his attempt to learn God's will for his life. Why?

The Apostle Paul wrote, "The natural man receiveth not the things of the Spirit of God: for

they are foolishness unto him: neither can he know them, because they are spiritually discerned" (I Corinthians 2:14). "If any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new" (II Corinthians 5:17).

Without Christ, therefore, I must assume that I am not a new creature, but the same old being; that is, the "natural man." Jesus once told the natural man, Nicodemus, to "marvel not that I said unto thee, Ye must be born again."

My "natural" reaction to all new knowledge is "reason." It is, "naturally," unreasonable that I should ever be made a new creature. All mortal intellect, wisdom, and rationality fails me as I try to visualize a "new birth." What shall I conclude then—that since this thing is unreasonable, I shall disclaim its reality? that since I cannot at this time formulate a suitable conclusion, I shall seek the knowledge of others and become one who is "ever learning, and never able to come to the knowledge of the truth"? that since it is beyond my comprehension, I shall forget about the whole thing lest I should become frustrated? or that since I cannot understand these matters, I shall become an intellectual agnostic who accepts only such knowledge as is revealed by or witnessed to by the Holy Spirit?

The scripture says, "In the wisdom of God the world by wisdom knew not God," so I must then say, "I cannot know God or the things of the Spirit of God with human intellect. I must, then, by faith, accept Christ, become a new creature, and learn to have spiritual discernment."

Even as that blind couple, I cannot really know either love for Christ or His love for me until He becomes the Object of my attention. I can realize no certain contact with God until I learn to know Him personally through the Holy Spirit. Then, as I grow in grace through spiritual contact, I may, with utmost simplicity, know His guidance in my life as I, with practiced skill, instinctively place my hand in His!

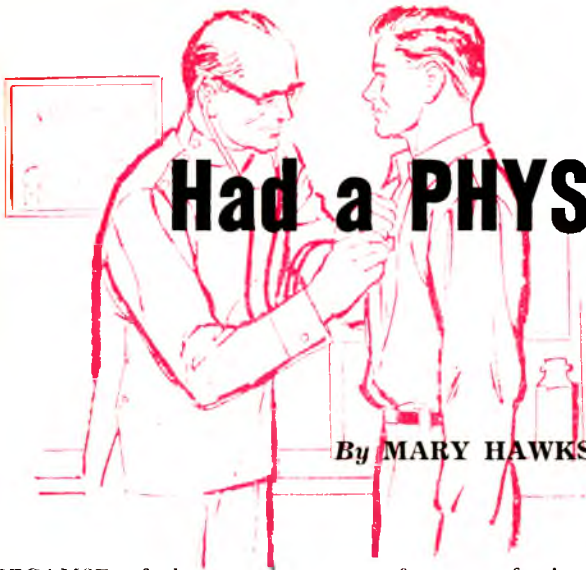
## Down on My Knees

*Down on my knees in a moment of calm,  
My heart running over with praise and with psalm,  
There in response to my anguished plea,  
Jesus reached down and He comforted me.*

*Down on my knees bringing Him adoration,  
My Saviour and Lord, the God of creation,  
There in response to my love-filled prayer,  
Jesus tenderly told me, "I care!"*

*Down on my knees alone with the Lord,  
Salvation only this bliss could afford—  
There in communion I knelt at His feet,  
All glory to God! What a fellowship sweet!*

By MARIAN L. KNORR



# Had a **PHYSICAL** Lately?

By **MARY HAWKS**

BECAUSE of the requirements of my profession, I must have a physical examination yearly. My body must be healthy and functioning properly in order for me to do my work well. It was that last physical that set me thinking about the spiritual condition of my body and self.

As I lay in bed that night, I began to recall what my doctor had said. "Let's see your tongue," he said. "Certainly not anemic," he continued. A nurse stood nearby, writing what he said.

I wondered about my tongue. Does it reveal the real me? Does what I say reveal as much to others as my tongue did to that doctor? Do I use it wisely? Do I confess my Saviour enough? Am I soft-spoken? Am I kind?

I thought of the power of the tongue and the mouth: "A fool's mouth is his destruction" (Proverbs 18:7). "I will keep my mouth with a bridle" (Psalms 39:1). "He that keepeth his mouth keepeth his life" (Proverbs 13:3). "How forcible are right words!" (Job 6:25) Other quotations came to my mind, but the one that seemed to stand out was the one, "Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O Lord, my strength, and my redeemer" (Psalms 19:14).

Then I thought of my hands. "Look like busy hands," the doctor had said. I took that as a compliment, for my hands are always busy. But I reflected on the matter. Busy for what? Are they busy enough for God? How many useless things do I do when the time could be spent for Christ? How many things do I have at home to keep me from going out to invite people to church? Can't some of it be left? Does it matter whether or not I keep up with the Joneses? Could a few dishes be left? a floor remain just a little dirty? a few toys be left on the floor? What am I so busy for?

I began thinking of the story of Mary and

Martha: "But Martha was cumbered about much serving, and came to him, and said, Lord, dost thou not care that my sister hath left me to serve alone? bid her therefore that she help me. And Jesus answered and said unto her, Martha, Martha, thou art careful and troubled about many things: but one thing is needful: and Mary hath chosen that good part, which shall not be taken away from her" (Luke 10:40-42).

As I reflected on the teachings of Christ, I realized that I had been misnamed, for in reality I am a Martha. O Martha, Martha, why can't you leave a few things undone and care for the most important? God spoke to me that night!

I began a thorough examination of my life. I looked at my feet, calloused and sore. Why? They had become worn from hurrying to do my work, hurrying to get to work, and running errands for the family—errands that they could have done as easily for themselves. Why couldn't I say they were weary from hurrying to invite someone to church, from hurrying to tell someone about

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**Though I am always in haste, I am never in a hurry.—John Wesley.**

.....

Christ? Am I using them for my own benefit or for God? I decided right then to use my feet for His service, not my own.

My eyes, the doctor said, were normal and healthy. My eyes! How am I using them? I thought. Do I use them to read and study? Do I waste them on television and other things when I could be using them for God? Do I see and meditate on the great, wonderful world that He has created for my use? Do I keep my eyes on Jesus? I thought of Peter as he walked toward the Master. I thought of how he was walking on the water as the Lord had commanded him to do; but when he took his eyes off Jesus, he began to sink. To me this was another sermon. Lord, help me to keep my eyes on the Master, or I shall perish.

As the doctor held the stethoscope to my heart and lungs, I was apprehensive, for I had not been feeling up to par. "Heart and lungs, healthy and normal," he remarked. The nurse wrote it down. I breathed a sigh of relief.

But that night as I lay thinking about it all, I wondered more about my heart than all the other things. I wasn't thinking about the physical organ then. Was my heart pure? Was it clean? I began to recall the scriptures:

"He that hath clean hands, and a pure heart; . . ." (Psalms 24:4)—"Blessed are the pure in heart: for they shall see God" (Matthew 5:8)—"Where your treasure is, there will your heart be also" (Matthew 6:21)—"Man looketh on the outward appearance, but the Lord looketh on the heart" (I Samuel 16:7)—"Thy word have I hid in mine heart, . . ." (Psalms 119:11)—"Search me, O God, and know my heart" (Psalms 139:23)—"Let not your heart be troubled: . . ." (John 14:1)—"The end of the commandment is charity [love] out of a pure heart, . . ." (I Timothy 1:5).

I realized that the heart was the most vital organ that I have, that I cannot serve God without being sure that my heart has the most care. It is as vital to the spiritual life as it is to the physical, for without a heart dedicated to God, I cannot live. I cannot serve, I cannot teach, my efforts are vain without a pure heart. I cannot hear my Master say, "Well done, good and faithful servant," unless I take care of my spiritual nature better than I do my physical body.

My prayer today is that of the Psalmist, "Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O Lord, my strength, and my redeemer" (Psalms 19:14).

*Have YOU had your physical lately?*

## MY HEART Has Found Its Rest

My heart has come to rest in God!

Now fierce the battle rages near,  
Far more intense than all I feared

Would e'er beset my sojourn here;  
But I have rest!

My heart has found its rest in God!

My fragile bark is tempest-tossed  
With storms that I have never known.

The tempter whispers, "All is lost!"  
But I have rest!

My heart finds perfect rest in God!

Let death unleash his billows rough!  
One stands by me who hath all power!

Oh, blest assurance—'tis enough—  
In Him I rest!

**By KATHRYN BLACKBURN PECK**

## EDITORIALS

*Continued from page 2*

Yet we need the camp meeting and what it stands for as much as it was needed in the "Great Awakening" of the nineteenth century. There are those who cannot be brought into a local church revival who will attend a camp meeting service. A camp meeting crowd can generate an atmosphere which the Holy Spirit can use to bring genuine conviction and repentance.

The same is true with regard to the call to holiness. To many today, sanctification has become a doctrine without experience, an emotion without devotion, intention without performance, and sincerity without standards. There are many to whom holiness means no more than a second trip to the altar, with no death to self, no separation from the world, no deep, undying devotion to God. For such, camp meeting can be a real Peniel, a place of transforming meeting with the Spirit of God in His fullness. It may not be an "upper room" or a temple chamber, but the experience of Pentecost becomes real.

No less do those established in Christian experience need the strengthening and encouragement of camp meeting. There is more to living the Christian life, as there is more to running a race, than getting a good start. Camp meeting preaching may "pace" the Christian runner.

A growing interest in providing for Bible exposition, particularly in the day services of the camp, is all to the good. Many devout people are surprisingly ignorant of the Word of God. They have been fed a diet of topical preaching wherein the text acts only as the starter until the engine of the preacher's own thought takes over. As a result, all the Bible many people know is a collection of isolated texts, many quite out of context, which are the favorite sermon-starters of the preachers they have heard.

Camp meeting can help meet the problem of the "famine in the land, not a famine of bread, nor a thirst for water, but of hearing the words of the Lord" (Amos 8:11). Then it will not be said as when the prophet voiced the word of God: "I have written to him the great things of my law, but they were counted as a strange thing" (Hosea 8:12).

# THE CHURCH AT WORK

## HOME MISSIONS

ROY F. SMEE, *Secretary*

### Advances in Our Negro Work

At the 1961 Preachers' Meeting on the Chicago Central District, Rev. Rufus Sanders, pastor of the Chicago Friendly Church, gave a report on the progress of the work and stressed the need for a church building. District Superintendent Mark R. Moore presented plans for securing adequate property for our colored work in Chicago. Interest was shown and pledges were started spontaneously. Within a few weeks it appeared that the Lord was answering prayer, for the way opened to purchase, from a sister denomination, an excellent property, including church and parsonage (see pictures), located at Ingleside and 72 Street. The church, which will accommodate 135 to 150, has a full basement and is in very good condition.

Upon moving to the new church the congregation became known as Chicago Ingleside Avenue Church of the Nazarene. The blessings and spiritual advances that have been experienced since that time seem evidence of the Lord's approval on the move and a forerunner of future growth.

In December the first adult convert prayed through. God seemed to be especially near in the morning service that Sunday. On the last Sunday of the year, this convert was sanctified wholly, and a former member of the church, a young lady, was reclaimed for the Lord and a few weeks later was sanctified.

In telling of their spring revival, Brother Sanders says: "There were nine seekers at the altar with at least five of them receiving real victory. The spirituality of the church is on the upgrade . . . Prayer and fasting and calling seem to be the answer here."

\* \* \* \* \*

On May 11, during the closing service of the Southern California Young People's Convention, the 1962-63 young people's home missions project was announced and enthusiastically received. In a thrilling and spontaneous service thirty-eight different N.Y.P. Societies pledged over \$2,000 to be given to the new Southeast San Diego Church of the Nazarene. This will be our first colored church on the Southern California District.

As the "sponsoring church," San Diego First Church, under the leadership of Rev. Joseph F. Morgan, has unanimously voted, through the official church board, to pledge \$6,000 to the new work. They are also giving of their membership. Two families (five adults and five children), all active members of First Church, will become charter members of the Southeast San Diego Church of the Nazarene.

A Samoan Congregational Church building has been purchased for \$30,000, and services commenced June 17. Rev. and Mrs. Roger Bowman have assumed the leadership of this new church. They recently moved to San Diego from Meridian, Mississippi, where Brother Bowman pastored our Fitkin Memorial Church on the Gulf Central District. The Bowmans are a wonderful young

couple with a real vision for the work.

\* \* \* \* \*

The Department of Home Missions is assisting in a limited way in the development of these Negro churches, through its budget, but its help is small compared to the financial needs in launching a new home mission work in a Negro community. Major support has been given by the sponsoring districts and local churches, making it possible to begin with adequate property in these cities where costs are exceedingly high. The pastors of these churches are fine Nazarene ministers, trained for their tasks. Let us pray that God will help us in many other areas where the doors are open wide to genuine holiness evangelism among our Negro populations in this great, modern home missionary opportunity.

## FOREIGN MISSIONS

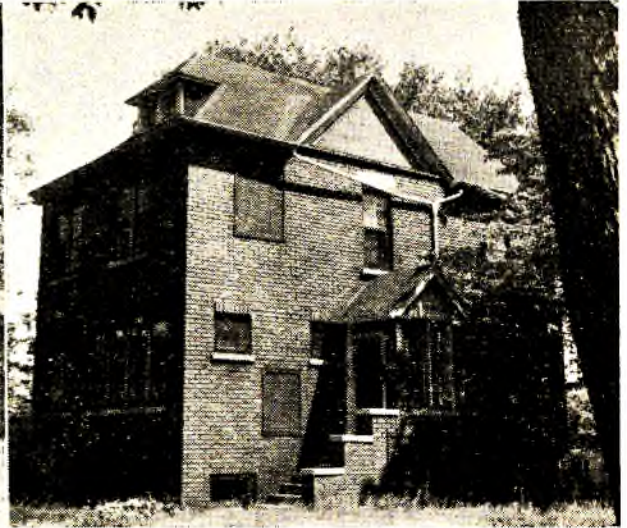
GEORGE COULTER, *Secretary*

### Indians Are Seeking Christ

By WILLIAM SEDAT, *Guatemala*

There is a growing response among the Indians on our district as they press into the Kingdom. Numerically they are the strongest element on our Guatemala field. Although the majority do not speak the national language, Spanish, and though they are not educated, and are at the lowest rung of the economic and social ladder, they seem to see a real hope in the gospel message and respond to it eagerly.

They have been familiar with the name of the gospel traditionally, but



Chicago Ingleside Ave. Church and parsonage

they are finding a new power through the truth of salvation in Christ that breaks the curse of drink and witchcraft, which have held them captive for ages.

Recently I dedicated the new chapel the Indian brethren built in Se'k'anqu'im. At the end of the road we had to leave the car and take a mule for four hours over very rocky mountain trails. Fifty Indians greeted us in the clearing where they had built a beautiful chapel. (The mission gave the money for the roof and the boarding.) The building inside and out was decorated; pine needles were spread on the floor; there was a kitchen building nearby, and a small parsonage hut for their pastor. They killed a pig and made a great feast to celebrate this wonderful day.

But when the service began we noticed the dead seriousness of these newly won converts. Some had made a good start in learning to read. They proudly displayed their hymnbooks and their Kekchi New Testaments. Some were so eager to get to read that they had bought hymnbooks and were singing from them by memory, even though they could not read a word. Best of all were their testimonies. One after another stood saying, "I drank and fought with my machete. I was very bad, but Jesus saved me," or words very similar.

An experience like this makes one feel it is worthwhile no matter what the hardships that may be encountered as we try to preach the gospel "to every creature."

### Continue to Pray for Rudeens

Mrs. Rudeen still suffers from severe headaches as a result of their recent auto accident. LoAnn, who injured her arm, is having to have therapy treatments to restore muscles and nerves that were damaged when the car fell on her arm. Both of these good folk are making progress but we know they would appreciate your prayers that God will restore their health.

### Prayer Request for Peru

Please remember the wife of our pastor, Salomon Malca. She has been seriously ill and the doctors where they live have not been able to effect a cure. Pray that God will step in where doctors have failed.

### Note from Betty Cummings Swaziland

I am happy that I am at last able to be back home again, after being away fifteen weeks. I am still required to rest most of the time in bed, but it is so good to be back with the people I have learned to love and appreciate these past two years.

The doctors say I should be able to resume teaching August 1, when our second school term begins.

The Lord has been wonderfully

precious during this long illness. I want to do my best to serve Him and the church faithfully. I appreciate the prayers of our people everywhere.—  
BETTY CUMMINGS, *Swaziland*.

### Revival at Kudjip

By WALLACE WHITE, *New Guinea*

The revival for which we requested prayer a few months ago was really blessed of God. The fire continues to burn in the hearts of twenty-four new Christians. God's presence was manifest in every service. Eleven of these new Christians were our schoolboys here on the station. Thank you, everyone who prayed for us during this special effort to win souls here in New Guinea.

## GENERAL INTERESTS

### Bethany Nazarene College

Bethany Nazarene College, Bethany, Oklahoma, has been accredited nationally for teacher education by the National Council for the Accreditation of Teacher Education. Together with North Central Association accreditation of the college in 1936, this NCATE recognition is an important step in the development of the college, and for students seeking teaching certification in various states.

This accreditation covers programs for both elementary and secondary schoolteacher preparation. Oklahoma accreditation of B.N.C.'s teacher education has been granted since 1933.

Dr. C. Harold Ripper, dean, and Dr. Wesley Moon, head of the education department, directed the faculty in preparing a detailed study for presentation of the school to the examining committee from NCATE last November. They recommended the accreditation which was voted by the Council in Washington, D.C., in its May meeting.—  
ROY H. CANTRELL, *President*.

### Eastern Nazarene Church Musicians' Institute Success

Over seven hundred people were present on June 8 for the Friday night Music Festival in the Wollaston (Mass.) church that climaxed the two-and-one-half-day Nazarene Church Musicians' Institute, jointly sponsored by the Nazarene Publishing House, the Nazarene Music Commission, and Eastern Nazarene College.

Rev. Roy F. Stevens, chairman of the Music Commission of the Church of the Nazarene, did a superb job planning for and directing the Institute. He gathered a talented staff that covered the following areas of musical interest: Floyd W. Hawkins in "Hymn Writing"; Joy Latham in "Children's Music in the Church"; Ray H. Moore in "Voice Culture" and "Gospel Song Interpretation"; Paul Orjala in "Evangelistic Piano"; Paul Skiles in "Youth Music" and "Orchestral Instruments"; Alline M. Swann in "Organ"; R. T. Williams in "Pastor and Music"; and Paul I. Willwerth in "Choral Directing." Be-

sides planning and directing the Institute, Mr. Stevens conducted the class in "Congregational Song Leading."

Participants from twelve states included Nazarene pastors, singers, choir directors, organists, pianists, song writers, youth leaders, and choir members. President Edward S. Mann and his staff were thoughtful and accommodating hosts.

This is the first Church Musicians' Institute to be held in the East. The first Institute was held under the direction of Al Ramquist at Oklahoma City First Church in 1956. Subsequent Institutes have been held in Kansas City, Missouri; Pasadena, California; and at Indian Lake in Vicksburg, Michigan. As the chairman of the Music Commission, Roy Stevens is carrying on a noble tradition that was started by the late Al Ramquist of the Nazarene Publishing House.

The next Nazarene Church Musicians' Institute will be held on the campus of Seattle Pacific College, jointly sponsored by the Nazarene Publishing House, the Nazarene Music Commission, and Northwest Nazarene College, August 29 to 31.—*Reporter*.

## DISTRICT ACTIVITIES

### Southern California N.Y.P.S. Convention

The thirty-fourth annual convention of the Southern California District N.Y.P.S. was held May 10 and 11 at First Church in San Diego.

Eleven hundred were in attendance at the banquet on Thursday evening, which was the tip-off of the convention. The banquet featured the wit, humor, and warm sincerity of the executive secretary, Mr. Paul Skiles, who also was the featured speaker of the convention.

Dr. Nicholas A. Hull, district superintendent, was present to lend the support of the district.

Mr. Robert Foster was re-elected as district N.Y.P.S. president with a tremendous vote. Convention business was expertly conducted in one day's session—a new record for Southern California.

Who can explain with mere words the moving of the Holy Spirit upon the convention in the great Friday night rally! Thank God for the challenge and opportunity of this age! The Nazarene youth of Southern California are completely HIS!—W. M. McGUIRE, *Reporter*.

### Maine District N.Y.P.S. Convention

The second annual Maine District N.Y.P.S. convention convened on Monday afternoon, April 30, at the Bath church. Pastor James Kelly and his people wonderfully provided for our needs, and a splendid spirit of harmony prevailed throughout the convention.

Rev. Fletcher Spruce, new superintendent of the New England District, was the special speaker. His messages, spiced with practical illustrations from his own experience, were especially

adapted to aid our youth.

Some of the high lights of the convention were: the altar service on Monday night; the unanimous re-election of Rev. George Teague as president, followed by a love offering of more than one hundred dollars; a spontaneous testimony service at the beginning of the Tuesday afternoon session while four of our fine teen-agers were in charge. We were manifestly in the presence of God.

Other officers elected were: Rev. Donald Arey, vice-president; Rev. Deane Hardy, secretary; Rev. John Evans, treasurer; Mrs. Elizabeth McIntyre, Junior Fellowship director; Rev. Paul Rines, Teen Fellowship director; Rev. Clifford Patnode, Young Adult Fellowship director; Judy Knox and Wayne Yerxa, Teen Fellowship representatives; and Margaret Emery and Francis Davis, Young Adult Fellowship representatives.—*Reporter*.

### Central Ohio District N.Y.P.S. Convention

The Central Ohio District N.Y.P.S. met at the Warren Avenue Church in Columbus for their eighteenth annual convention on May 4. In two sessions a total of nearly six hundred delegates, pastors, and visitors were registered.

Rev. James Bell brought two fine messages during the day, and the Treble Clef Choir of Olivet Nazarene College, under the direction of Ervin Kranich, presented a portion of their repertoire.

District President Jay H. Keiser was re-elected by an outstanding vote to lead the youth work another year. Other officers elected were: Ronald Justice, vice-president; John Dennis, secretary; Howard Doerle, treasurer; Robert Styers, director of N.J.F.; Paul McMillan, director of N.T.F.; Clare St. John, director of N.Y.A.F.; Jean St. John and Paul Glen Flannery, teen-age representatives.

An Olivet College scholarship was presented to Miss Barbara Brown for her top performance in the district Bible quiz program for this year. Throughout the zone, district, and interdistrict contests, she compiled the best individual scores for answers to questions on the Book of Luke.

Central Ohio Nazarene young people are looking forward to new pursuits and goals in Christian service in the year that is ahead.—*JOHN W. DENNIS, Reporter*.

### San Antonio District N.Y.P.S. Convention

The San Antonio District N.Y.P.S. convention was held just prior to the district assembly on May 1, at Trinity Church in Corpus Christi, Texas, and ran concurrently with the N.F.M.S. convention convening at First Church.

Rev. Howard R. Borgeson presided characteristically with grace and efficiency, and presented a splendid report, which was heartily received, except for the part that disclosed his departure from office by way of the age-limit route. For six years Brother Borgeson has given excellent leadership in this department, and in appreciation of his fine work the

convention presented him with a love gift of golfing equipment.

Rev. B. J. Garber, pastor of Waco Trinity Church and district N.Y.P.S. secretary, was elected by a good vote as the new district president. Other officers elected were: Rev. Don Sanders, vice-president; Rev. Charles McCall, secretary; Rev. Harold G. Carlisle, treasurer; Rev. Paul Marshall, director of Teen Fellowship; Rev. Charles McCall, director of Junior Fellowship; Rev. Wendell Russell, director of Young Adult Fellowship; Rev. Wayman Davis, institute director; Shirley Porter and Robert Meyer, young adult representatives; Elaine Hester and Ronnie Jensen, teen-age representatives.

This united team of district youth workers, under the militant leadership of our new president, marches forward under God for greater achievements.—*HAROLD G. CARLISLE, Reporter*.

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### "SHOWERS of BLESSING" Program Schedule

- July 15—"The Ruined Places," by *Wilson R. Lanpher*
- July 22—"See It Again," by *Wilson R. Lanpher* (featuring *Olivet Nazarene College Ladies' Trio*)
- July 29—"Gilt-edged Securities," by *Dallas Baggett* (featuring *Bethany Nazarene College Collegiate Quartet*)

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### THE LOCAL CHURCHES

Rev. Carl Prentice, Sr., writes: "In September of 1957 we resigned as pastor of our wonderful church in El Reno, Oklahoma, planning to go into evangelistic work. However, upon receiving a call to pastor our First Church in El Dorado, Arkansas, we felt they needed us, so returned for our third pastorate, having gone there first in 1937. In October of 1960, feeling it was God's will, we accepted a call to our First Church in Sulphur, Louisiana, where we found a people who loved God and the church. We have enjoyed working with them and our good district superintendent and wife, Rev. and Mrs. T. T. McCord. Although enjoying the work of the pastorate, we have always had a burning desire to be in the field, for God called us to be an evangelist when we were first saved and sanctified in 1925. We plan to give full time to winning souls now, as we return to the evangelistic field at assembly time, August 30. Mrs. Prentice will give flannelgraph stories to the children, where desired; but her real heart desire is for the work of intercession. We are making up our slate now; write us, until August 15, at 610 E. Lincoln St., Sulphur, Louisiana."

Frank, West Virginia—We thank God for His blessings upon our church, as our people have spent much time in prayer and fasting. A new family of four moved into our community one

year ago, and have united with our church. In January, Rev. Norman Laughman came as pastor. In March we had a good revival with the pastor doing the preaching, and forty-four souls sought God at the altar, for forgiveness, entire sanctification, or healing. Four new members have been added to the church on profession of faith, and four by letters of transfer. Please pray for the work here.—*Reporter*.

Cynthiana, Kentucky—The pre-Easter revival services with Evangelist Nettie A. Miller were beyond doubt the most far-reaching this city has had for many years. From the very first night our spacious new auditorium (with a seating capacity of three hundred) was filled, and many evenings it became necessary to bring in extra chairs. Night after night the long altar was filled with seekers weeping and praying their way through to God. Mr. and Mrs. Joe Crouse did an outstanding job with the music and special singing each evening, and waves of glory came upon the people. Miss Miller spoke each morning on our radio broadcast of morning meditation. A fine class of adult members was added to the church. We are grateful to God for sending these Spirit-filled workers our way.—*U. J. HERREN, Pastor*.

Kansas City, Kansas—Highland Crest Church recently had a wonderful revival with Rev. and Mrs. H. F. Crews as evangelist and singers. The Lord greatly used the practical messages of Brother Crews, and the music and special singing of both of them. The attendance was very good, and many new people sought and found the Lord. On the closing Sunday we received six people into church membership on profession of faith, and have added four more since the close of the meeting; these also were a result of the revival. God is blessing Highland Crest Church, and the revival spirit lingers with us; this past Sunday night three new people found victory in God at the altar. A new couple attended the church on Sunday morning for the first time, returned to the evening service, and sought the Lord. We have a wonderful group of people here.—*C. C. FULTON, Pastor*.

Fowler, Colorado—In May we had a very good revival under the ministry of Evangelist Thomas Hayes. We give thanks to God for souls saved, reclaimed, sanctified, and the manifestation of the healing power of the Lord. We enjoyed the uplifting, heart-searching messages of Brother Hayes. God blesses and uses his ministry to the salvation of souls.—*DONALD A. HOBBS, Pastor*.

Pastor M. L. Turbyfill reports: "I went to our First Church in Peoria, Illinois, in November of 1960, and found a fine group of Nazarenes who love God and souls. I had a fine service of nineteen months with those wonderful people; the church showed a good increase in every department. This has been a '10 per cent' church for a number of

years. We received 41 members into the church, all but 10 by profession of faith, and saw the Sunday school increase from an average of 217 to 271. We also made a number of improvements on the building, including remodeling the balcony, painting the entire church basement, and buying two pieces of property next door to the church for parking space. God gave us some good revivals. Feeling it was the will of the Lord, we left Peoria on May 27 to pastor again our Southside Church in Oklahoma City, Oklahoma."

Pefferlaw, Ontario, Canada—On Sunday afternoon, May 20, our new church building was dedicated by District Superintendent Bruce T. Taylor. The building, constructed to seat 125 comfortably, was filled to overflowing with about 175 people present. Many came in from other churches on the Canada Central District, also some of the members of the local council and residents of the area. We thank God for the sacrificial labors of the pastor and members which enabled \$10,000 to do the work of a conservative \$17,500; thanks, too, to the general loan fund. The sanctuary is situated across the road from the Cedardale district campgrounds, which will minister to the spiritual needs of visitors there during the vacation months. Superintendent Taylor brought a challenging message to the church. The beautiful floral arrangements and special music added to our joy. Truly the glory of the Lord filled the house.—LILY S. THOMAS, Reporter.

## THE BIBLE LESSON

By ARNOLD E. AIRHART

Topic for July 15:

### Why Does God Let It Happen?

SCRIPTURE: Habakkuk (Printed: Habakkuk 1:1-6; 2:2-4)

GOLDEN TEXT: *His soul which is lifted up is not upright in him: but the just shall live by his faith* (Habakkuk 2:4).

Here is a man who reverently challenges God to defend His ways with men. He dares to lift his face to God and ask for meanings.

Habakkuk lived in the twilight days of his nation, Judah. Deeply moved by the apostasy of his people, he asks: Why does God allow violence? If God is all-powerful, why is evil unchecked? The answer is: The Chaldeans are coming as God's avengers. But this gives rise to a second and greater problem: Why should the wicked be permitted to punish those who, although evil, are yet more upright than they?

*The problems of faith:* To believe in God brings problems. If there is no God, then the moral problems of life do not really matter; we have given over to meaninglessness anyway. Indeed, the more pure and lofty the concept of God, the more keen are the problems. It is this and also Habakkuk's zeal for righteousness which accent his difficulties in understanding God's ways.

In the face of the silence of God and the seeming inactivity of God, the prophet is required to wait, to be patient. It is a salutary thing to confess that God has not made known some things, that many questions may not be logically resolved. Faith is, after all, a choice, a moral choice. The evidence for faith is never overwhelming, but it is sufficient. Just so, the arguments against faith are never compelling, but almost always present. These lessons Habakkuk learned.

*The perspective of faith:* Waiting in God's presence, we gain faith's perspective; we are given eyes for invisibles. The man of faith does not live by his own understanding. Living in God's presence, he breathes the atmosphere of the eternal.

Today the fig tree does not blossom. Today there is no herd in the stall. Today the wicked spreads himself like the green bay tree. But we do not live for today only. And "we look not at the things which are seen, but at the things which are not seen" (II Corinthians 4:18). Without such perspective one can only wail, "Why?" With faith's perspective the prophet confidently affirms, "Yet I will rejoice in the Lord" (3:18).

The self-centered life of human reason is conditioned by circumstances. The God-centered life of faith is conditioned by the divine enabling. Are we not blessed when our problems drive us to cast ourselves wholly upon God?

The righteous man lives, not by strivings and human ideas, but by his faith.

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## Deaths

REV. HUGH R. JORDAN

Hugh R. Jordan was born February 3, 1897, at Baker City, Oregon, and died in a hospital in Tulare, California, on May 7, 1962. He had been pastor of the Church of the Nazarene in Tulare for the past two years until becoming too ill to carry on, resigning the work on February 14 of this year. He had served pastorates in Washington, Oregon, Idaho, California, Oklahoma, New Mexico, and Arizona; also spent twelve years in the evangelistic field. He was ordained in 1934 by Dr. R. T. Williams, and spent thirty-five years in the service of the Church of the Nazarene, which he loved so much. He is survived by his wife, Mayme M. Jordan; two sons, Kenneth R. and Jack J., of West Covina; two daughters: Mrs. Wanda Gulley, of Rupert, Idaho; and Mrs. Charlotte Little, of Colville, Washington; also a brother, Harve; and a sister, Mrs. Mae Moton. Funeral service was held in Tulare with Dr. E. E. Zachary, district superintendent, officiating, assisted by Dr. Otis Priddy. Graveside services were conducted by Rev. E. B. Hartley in Boise, Idaho, with interment in Morris Hill Cemetery.

REV. EARL F. SINGHURSE

E. F. Singhurse, retired elder of the Southwest Indiana District, died May 10, 1962, after a long illness. He retired in 1957 after having served churches in Terre Haute (First), Mitchell, Morris-towa, Greencastle, Beech Grove Indianapolis, St. Bernice, and Union Chapel, all but two on his home district. He was the father of Mrs. LaVere Whelan, president of the N.F.M.S. of the Southwest Indiana District. He is survived by his wife of Terre Haute, and daughter. Funeral service was conducted by his district superintendent, Dr. Leo C. Davis, with a number of his fellow ministers assisting, from Terre Haute First Church.

REV. ELSIE (BAUER) CORY

Elsie Bauer Cory was born September 10, 1889, and died suddenly of a heart attack on January 10, 1962, at her home in Colorado Springs, Colorado. Converted as a young woman, she married George Bauer. They moved to Colorado in 1920, united with the Church of the Nazarene at La Junta, and she answered the call to preach. She easily ranks as a Nazarene pioneer, helping to organize several

churches in Colorado, including Grand Junction First and Lamar. She was ordained in 1928, and pastored in Rocky Ford, Las Animas, and Sterling. Mr. Bauer died in 1956, and in 1957 she was married to Bruce C. Cory. The happy years they spent together in loving companionship and constant effective prayer for the church and souls were the climax of her life and ministry in Colorado Springs. Funeral service was conducted by her pastor, Rev. W. N. Vanderpool, and the district superintendent, Rev. E. L. Cornelison, with burial in Evergreen Cemetery.

REV. RALPH L. HOBZA

Ralph L. Hobza, elder of the Idaho-Oregon District, died suddenly at Nampa, Idaho, March 28, 1962. He was born December 14, 1889, in Lidgerwood, North Dakota. Brother Hobza and his wife served as pastors in the Church of the Nazarene for many years in North Dakota and Minnesota, prior to their coming to Nampa in 1938. He was a member of Nampa First Church, a constant booster for the work of holiness, always encouraging others by his life, his attitude toward the church, and consistent Christian living among the people of the city. Funeral service was held in Nampa First Church, where he had been a member for many years. Officiating was his pastor, Rev. Earl G. Lee, assisted by Rev. Herbert E. Lilly, and the district superintendent, Rev. I. F. Younger.

REV. EDGAR M. WEST

Edgar M. West, retired elder of the Southeast Oklahoma District, died March 3, 1962, in a Poteau hospital. He was born July 16, 1872, in Alabama. He had lived in and around Holdenville, Oklahoma, for fifty years. He is survived by two sons, Carl M. and Harold W.; and a daughter, Mrs. Irene Baldwin; also three brothers, Marlin, T. A., and Claude; and two sisters, Mrs. Ida Cain and Mrs. Ella Wilkerson. Funeral service was held at the church with the district superintendent, Rev. Glen Jones, officiating, assisted by Rev. Elton Costin and Rev. Clarence Parker. Burial was in the Holdenville cemetery.

## Directories

GENERAL SUPERINTENDENTS

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

HARDY C. POWERS:

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:

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:

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:

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

HUGH C. BENNER:

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:

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 Assembly Information

CHICAGO CENTRAL, July 18 and 19, at First Church, 1000 N. Entrance St., Kankakee, Illinois. Rev. J. R. Locke, pastor. General Superintendent Williamson. (First District Camp to be held in conjunction with the assembly; each evening, July 16 to 22, Nazarene District Center, Aroma Park, Illinois. N.F.M.S. convention, July 17; N.Y.P.S. convention, July 16.)

CENTRAL OHIO, July 18 to 20, at the Nazarene Campgrounds, 2708 Morse Road, Columbus, Ohio. Write Mr. Delbert Quillen, grounds caretaker. General Superintendent Powers. (N.F.M.S. convention July 16.)



**OREGON PACIFIC**, July 13 to 20, at the District Center, S.E. Lake Road, near 82 Ave., Clackamas, Oregon. General Superintendent Williamson. Write District Center, Route 2, Box 500, Clackamas, Oregon. (N.F.M.S. convention, July 20.)

**PITTSBURGH**, July 18 to 20, at the Alameda Park Camp, W. Penn St. Extension, Butler, Pennsylvania. Rev. Gordon Hall, 201½ Fifth Ave., Butler, pastor. General Superintendent Lewis. (N.F.M.S. convention, July 17.)

**COLORADO**, July 19 and 20, at the District Center, 1755 Dover, Denver, Colorado. Rev. M. A. Palmquist, pastor. General Superintendent Benner. (N.F.M.S. convention, July 18; N.Y.P.S. convention, July 17.) To reach the Center—8500 block West on Colfax from heart of Denver, then two blocks north on Dover.

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

**NORTHWEST OKLAHOMA**, July 25 and 26, at First Church, 6749 N.W. Expressway, Bethany, Oklahoma. Dr. E. S. Phillips, pastor. General Superintendent Young. (N.F.M.S. convention, July 23; N.Y.P.S. convention, July 24; S.S. convention, July 24.)

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

## Announcements

### RECOMMENDATION

—After three years' service as pastor of our Montavilla Church in Portland, Oregon, Rev. L. R. Sturtevant has resigned to enter the evangelistic field. I heartily recommend him to our churches as an able and devoted minister. His address is Box 535, Connell, Washington.—W. D. McGraw, Superintendent of Oregon Pacific District.

### WEDDING BELLS

Miss Marie L. Latham of Fairbanks, Alaska, and Edward D. Blakeley of Rushville, New York, were united in marriage on June 4 at First Church of the Nazarene in Fairbanks with Rev. Charles C. Powers officiating, assisted by Rev. Edward Hurn.

Miss Barbara Sue Ellis of New Castle, and Ernest L. Draper of Anderson, Indiana, were united in marriage on June 1 at First Church of the Nazarene in New Castle with the father of the bride, Rev. Robert L. Ellis, officiating, assisted by the district superintendent, Rev. Luther Cantwell.

### BORN

—To Roy and Lenore (Sloan) Simpson of Kansas City, Missouri, twin daughters, Linda Dawn and Glenda Joy, on June 9.

—To Chester and Elaine (Roth) McCann of Overland, Missouri, a son, Mark Thomas, on May 5.

—To Harvey and Lillian (Henningsen) Carpenter of Chicago, Illinois, a daughter, Lark Ann, on June 6.

—To Wallin and Elaine (Newton) Slonaker of Paiouze, Washington, a son, David Wayne, on June 5.

—To Bill and Sherry Goodman of Kansas City, Missouri, a daughter, Michele Rene, on May 30.

—To Thomas and Peggy Blystone of East Gary, Indiana, a son, Jonathan Wayne, on May 29.

—To Frank and Suzanne (Harris) Carroll of Kansas City, Kansas, a son, Frank William, Jr., on May 5.

### SPECIAL PRAYER IS REQUESTED

—for a pastor and wife in Ohio that God may undertake as to financial difficulties, and help them to be able to keep the church doors open;

—by a mother in Kentucky for a son who drinks, that the Lord may undertake for his salvation and healing;

—by a mother in Washington that God may help her son—for his health, his mental condition, and that he may quit "the sin business."

## Nazarene Camp Meetings

July 9 to 15, Maine District Camp, at Richmond, Maine. Workers: Dr. R. V. DeLong, James and Rosemary Green; Rev. Joshua C. Wagner, district superintendent; Rev. Deane Hardy, institute director; Mrs. Betty McIntyre, V.B.S. director. Write Rev. Robert Sampson, Farmington Falls, Maine.

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 76, between Routes 30 and 522, Fulton County, near McConnellsburg, Pennsylvania. Dr. E. E. Grosse, evangelist; Paul Qualls, song evangelist.

July 15 to 22, Nazarene Camp Meeting, sponsored by Chicago Central District, at the District Center, Aroma Park, Illinois. Workers: Dr. G. B. Williamson, Dr. Edward Lawlor, Singer Jack Bierce. Rev. Mark Moore, district superintendent.

July 16 to 22, Missouri District Camp Meeting, at Pinecrest Camp, Fredericktown, Missouri (7 miles south of Hiway 67, County Road C). Workers: Dr. Mendell Taylor, Rev. Fred Thomas, Don and Jane Zimmerlee, Calvin, Marjorie, and Carolyn Jantz. For information, write Dr. E. D. Simpson, district superintendent, 12 Ridge Line Dr., St. Louis 22, Missouri.

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 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, Olivation Quartet, Rev. W. E. Zimmerman, Mrs. H. C. Little. Dr. H. S. Galloway, district superintendent. Write Rev. W. R. Moore, secretary, 4247 Cedar St., New Boston, Ohio.

July 20 to 29, Georgia District Camp, District Center, Adrian, Georgia (U.S. Highway 80). Workers: Dr. Jarrette Aycock, Rev. Maridel Harding, Professor Ramon R. Unruh. Dr. Mack Anderson, district superintendent. Write Rev. H. J. Eason, 5001 Jasmine Ave., Savannah, Georgia.

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

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

August 3 to 12, Eighteenth Annual Arizona District Camp, at the Nazarene District Center, Prescott, Arizona (½ mile west of town off Copper Basin Road). Workers: Rev. Ponder W. Gilliland, Rev. George A. Gaines, Professor Ronald Lush. Dr. M. L. Mann, district superintendent. Write Rev. James F. Cullumber, 71 W. Smoot, Tucson, Arizona.

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

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

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

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

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



## Pilgrims Hold General Conference

The General Conference of the Pilgrim Holiness church voted to approve a merger with the Wesleyan Methodist church and elected Dr. Paul W. Thomas, editor of the *Pilgrim Holiness Advocate*, general superintendent to serve with Drs. Melvin Snyder and William H. Neff, who were re-elected. The merger proposal will be considered at the Wesleyan general conference in 1963. If approved the merged denominations would have a total membership at home and abroad of almost 100,000. Present Pilgrim Holiness membership is 33,709 in the homeland, and an overseas membership of 20,000. (P.H. News Release).

## Did Carpenter Pray?

NEW YORK (EP)—Astronaut Scott Carpenter was busy up there.

Preoccupied with his work, awestruck with the beauty of the heavens, he recalls that "it was a tight situation and I was very alert."

But once safely down out of space and aboard a raft in the Atlantic, he switched on a radio beacon which would guide aircraft to him, and then leaned back to say:

"Thank You, Lord."

## Report 192 Turkish Muslims Become Christians

ISTANBUL (EP)—Since the beginning of this year, 192 Turkish Muslims in Istanbul and the surrounding area have been converted to Christianity, according to a report in the Turkish daily, *Yeni Sabah* ("New Morning").

The total included seventy-six women, seventy-five men, and forty-one children. *Yeni Sabah* noted that thousands of Greek and Armenian Christians in Asia Minor became Muslims to avoid persecution in the nineteenth and twentieth centuries. Now, it said, children of many of those converted to Mohammedanism have returned to Christianity.

## P.O.A.U. Charges U.S. Seeks Subsidy for Anti-Protestant Broadcast in Colombia

WASHINGTON, D.C. (EP)—Dr. C. Stanley Lowell, associate director of Protestant and Other Americans United for Separation of Church and State (P.O.A.U.), has charged that American aid officials in Colombia are seeking to give a subsidy to a Roman Catholic priest who conducts a radio "literacy program" in that country.

In a letter to Fowler Hamilton, administrator of the Agency for International Development, Dr. Lowell claimed that the program of Father

Joaquin Salendo is "known for its bitter anti-Protestantism."

"It is known that there have been repeated anti-Protestant broadcasts from this station," Dr. Lowell said, "and it does seem that the Protestant taxpayers in the United States have been subjected to sufficient indignities in connection with the Colombian aid program without being compelled to pay for radio broadcasts which slur their religion."

The P.O.A.U. leader said that two American aid officials in Colombia, John W. Johnston and Charles F. Fosema, are "actively pushing a program" to give Father Salendo's radio station a \$300,000 grant.

"According to our information, it is true that Father Salendo's operations are deeply in debt," Dr. Lowell said, "but it seems to us that a sectarian program of this nature ought to be paid for by the sectarians who support its point of view."

### **OCKENGA: End of White Mastery in World Is Beginning of White Ministry**

BOSTON (EP)—Dr. Harold J. Ockenga, pastor of Boston's famed Park Street Church, told the closing session of the twenty-third annual Missionary Conference in the 153-year-old church that "the end of white mastery in the world is the beginning of white ministry in the world."

"The white race has a great debt to pay," he stated. "You and I did not incur it, but we can help to discharge it. We are debtors to Christ for what He has done for us and, like the Apostle Paul, we can only pay our debt to Him by discharging it to mankind."

In the annual one-day campaign for the support of the church's missionary program, a total of \$273,713 was collected.

Park Street Church conducts one of the most extensive missionary programs of any congregation in the nation, with 113 missionaries working in 50 countries. Since the program was initiated by Dr. Ockenga in 1940, the church has raised over \$3.8 million for missionary work.

### **Methodist Leader Urges Realistic Appraisal of Communism Menace**

WASHINGTON, D.C. (CNS)—The kind of world in which we live depends on the accuracy of our appraisal of communism and our reaction to it. So says Bishop Fred Pierce Corson, president of the World Methodist Conference, in a recent issue of *Christianity Today*, a leading conservative Protestant journal.

Bishop Corson warned that we must see the difference between the current words and acts of Khrushchev and the atheistic philosophy to which he is committed. "Remember when Khrushchev turns on the charm that he also heads a police state. When you think of your future and that of your children, remember Marx's concept of man as a producing animal."

# the **A**nswer corner

Conducted by W. T. PURKISER, Editor

### **What of the cross on Nazarene churches?**

Personally, in this day of mixed-up architectural forms, I like it as an identification of the character and purpose of the building. I know there are those

who strongly disagree, but I think they should give me the right to be wrong—at least at this point.

### **Should people who are not saved and not members hold office in the church?**

No. In the first place, no person not a member of the church can serve as an officer of the church. In the second place, the *Manual* states, "We direct our

local churches in selecting their church officers to elect only such as are clearly in the experience of entire sanctification" (Par. 39, 1960, *Manual*).

### **In voting for the renewal of pastoral call, does a ballot have to bear either "yes" or "no"? Are blanks counted?**

Blank ballots are not counted. Any ballot to be counted must bear either

"yes" or "no."

### **For the past two or three years our annual church business (election of officers and reports read) is being conducted on Sunday morning between Sunday school and church over a period of about four Sundays. Also the church board has its monthly board meeting after church on Sunday nights. Would you please give your opinion on this?**

There may be something in the local situation which would justify this, but I can't think of what it might be. There are occasional items of the Lord's

work which might need to be taken care of in connection with a Sunday service, but to make this a regular practice does not seem right to me.

### **Where does the Bible say the soul never dies, or is called immortal? It seems to me, according to Ezekiel 18:4 and Isaiah 53:10-12, our Adventist friends are correct and really following the Bible. Am I wrong?**

I believe you (and they) are wrong. Ezekiel 18:4 reads, "The soul that sinneth, it shall die." But "death" in the Bible does not mean "to cease to be." Death, fundamentally, means separation. For example, God said to Adam, "In the day that thou eatest thereof [the tree of the knowledge of good and evil] thou shalt surely die" (Genesis 2:17). Adam ate, and Adam died—not physically, but in that he cut himself off from the source of spiritual life. Paul says, "And you hath he quickened [made alive], who were dead in trespasses and sins" (Ephesians 2:1). Here again, to be dead means to be cut off from God and the life which is in His Son (John 17:3; I John 5:11-12).

Ezekiel refers to what the New Testament calls "the second death." "And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night for ever and ever. . . . And death and hell were cast into the lake of fire. This is the second death. But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death"

(Revelation 20:10-14 and 21:8). The "second death" is not annihilation; it is the lake of fire, cut off forever from God, the Source of light and life (Revelation 20:10). "He who is born once dies twice; he who is born twice dies but once."

As to the Isaiah passage, it proves just exactly the opposite from what you seem to suppose. "He hath poured out his soul unto death" is the prophet's description of Christ's atoning death on the Cross, at which time He said, "Father, into thy hand I commend my spirit." But the soul of Christ did not cease to be. Even as His body lay in the tomb, He was in paradise (Luke 23:43; I Peter 3:18-19). His soul was not even "asleep," any more than Paul expected his to be when he died (II Corinthians 5:1-4; Philippians 1:21-23).

For a sampling of scripture references on the endless existence of both righteous and evil, try Matthew 18:8; 25:31-46; Mark 3:29; 9:43-48; John 5:28-29; Hebrews 6:2; 9:27; II Peter 2:17; Jude 7, 13; Revelation 14:11; 20:10. Especially ponder the words of Jesus in the Gospels. It does not glorify the Saviour to minimize the danger from which He died to save us all.

# FORM Expresses EXPERIENCE

ALL OF US appreciate form in music. We want the right pitch, harmonies of tone, blending of voices and instrumental sounds.

But when it comes to a church service, we are not quite so sure. We want form, and we do not want it. We want things done “decently and in order,” as Paul admonished, but we do not want them to be done in a formalistic way.

One thing to remember is that “no rain-making devices, however clever, can guarantee showers of blessing” (Clarice Bowman). God “giveth not the Spirit by measure” (John 3:34). We do not press certain buttons, with guaranteed blessings from heaven. It might be that when John was called upon to pray and Mary to sing, the glory fell. But it might not work the same way the next time. The same ones might pray and sing, with different results. This can be due to numerous reasons, such as a different need at the different time, or a presuming that the glory is bound to fall.

The main thing to remember, surely, is that the various forms we use in our worship services should express our experience. If they do not express our ex-

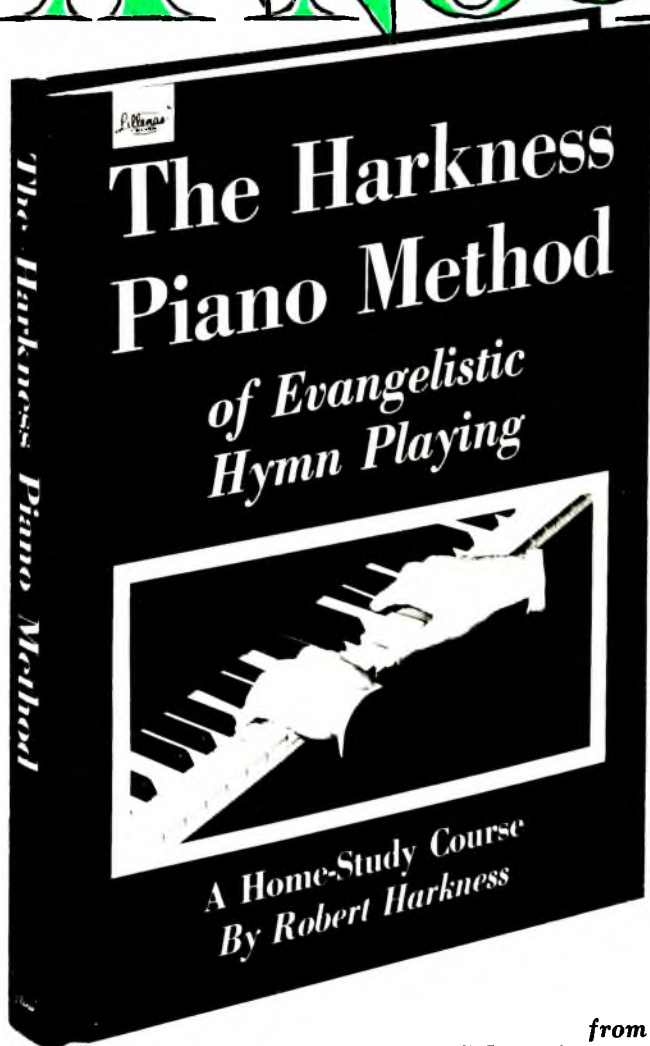
perience, they are empty forms. Then it is that we have a formalism which denies the power of God.

When the form we use expresses our experience of Christ, it is going to be much more meaningful than the clack of a Tibetan prayer-mill. It is going to be much more meaningful than is the parrotlike reading of creeds and prayers, said in the same way Sunday after Sunday.

Form, in a Nazarene service, expresses the experience of the preacher, the choir, the soloist, the congregation. Their experience *might* be expressed by doing things just about the same way from time to time. But the likelihood is that the rivers of holiness experience will flood out of their banks now and again and take new channels of expression. Some sanctified soul might have to stand once in a while and testify when testimonies have not been the planned order of service. Another, filled with the Spirit, might stand and express his experience and that of the congregation in an unplanned stanza of song or verse of scripture. In such ways we “worship God in the spirit, and rejoice in Christ Jesus” (Philippians 3:3).

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