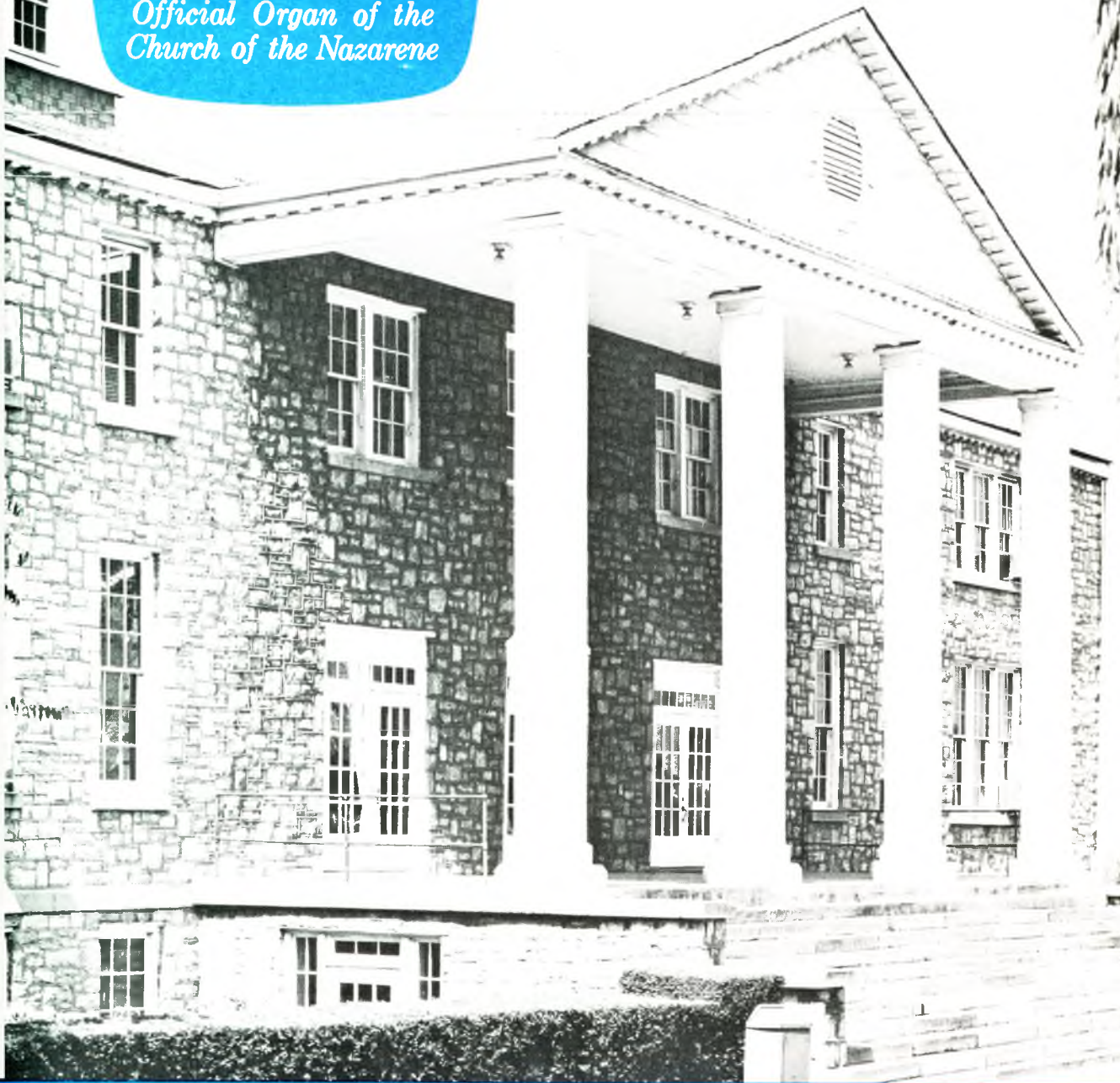


Herald of HOLINESS



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TREVECCA
NAZARENE COLLEGE
"Dedicated to Christian Education"



August 16, 1961

EDITORIALS

By W. T. PURKISER

A Divided Heart

From a little-known part of the Old Testament comes an ancient description of a modern malady. People were then much as they are now. In Israel there were many asking as there are today, "Why are we torn between these conflicting loyalties, pulled apart by opposing motives, made weak and unhappy by inner tensions? Why, when life offers so much, do we find so little? When God's promises are so great, why are we so helpless and afraid?"

The answer is found in Hosea's thumbnail sketch of his people's deep spiritual problem. The trouble was not with circumstances or surroundings. It was not the threat of Assyrian conquest, like a vast red cloud over the northeastern horizon. The trouble was all within: "Their heart is divided" (Hosea 10:2).

Have you ever thought how many human miseries come from a divided heart? Homes are disrupted by divorce because some man or woman failed to learn that love means loyalty and singleness of devotion. Countries have been betrayed by citizens with divided hearts who for love of money or mistaken "idealism" sell their own people into the power of an enemy.

It happens in the Church and in the area of the spiritual. There are those who have a genuine

respect for the things of God who are yet grasping for the world. They love God, but not with all the heart. They try to please the Lord, yet serve idols. They are not at all like those of whom the Bible speaks whose hearts are "fully set in them to do evil" (Ecclesiastes 8:11). Not many come to that place without a deep struggle, although when they do they may seem to find a sort of fierce satisfaction in wholehearted abandon to evil. But these people suffer from mixed emotions, the ever-present threat of halfheartedness.

There is real torment in the unhappy state of a divided heart, torn between two pulls, suffering the misery of indecision. It may be the heart of one who has grown up in church and Sunday school, who may even have made a religious profession, but who never has become a new creature in Christ.

This was Paul's experience as he describes it in Romans 7: "My own behavior baffles me. For I find myself not doing what I really want to do but doing what I really loathe. . . . I often find that I have the will to do good, but not the power. That is, I don't accomplish the good I set out to do, and the evil I don't really want to do I find I am always doing. . . . My conscious mind wholeheartedly endorses the Law, yet I observe an entirely different principle at work in my nature. . . . In my mind I am God's willing servant, but in my own nature I am bound fast, as I say, to the law of sin and death. It is an agonizing situation, and who on earth can set me free from the clutches of my own sinful nature? I thank God there is a way out through Jesus Christ our Lord" (verses 18-25, Phillips*).

Again, the divided heart may be the heart of an unsanctified believer. In the person who has never really been born again, the tension is between conscience, moral judgment, and a measure of light on the one hand and a sinful nature and habits on the other. In the unsanctified, the division is between the new nature imparted by the life-giving Spirit and the old carnal self which is subjected and brought under control but not yet destroyed.

There can be no deep inner peace until "the old man" dies, crucified with Christ, that the body of sin might be destroyed (Romans 6:6). Francis Bacon quaintly said the heat of an external war is

(Please turn to page 12)

*From the NEW TESTAMENT IN MODERN ENGLISH, © J. B. Phillips, 1958. Used by permission of The Macmillan Company.



The Cover . . .

Trevecca Nazarene College is beginning its sixtieth year of operation, having developed out of

a Bible school established in 1901 by Rev. J. O. McClurkan in the city of Nashville, Tennessee. In 1932 the present location on the southeast edge of Nashville was chosen, where a fifty-acre campus has been developed. Dr. A. B. Mackey has served as president since 1937.

THE WORLD is now in a new kind of global war. It is a gigantic struggle for the possession of men's minds. The front-line weapon of this conflict is ideology of one kind or another. By it, whole nations are altered to fit a certain culture pattern. False ideologies depend on impressive displays of force like heathen warriors going out to battle with grimaced, painted faces and bloodcurdling cries which encourage them to frenzy and tend to frighten their enemies with stifling fear.

The end result of building on deception is that the struggle is deified and men are taught that their glory is to add violence to the conflict and lose themselves in an unknown cause. That means that the individual becomes of little worth in himself. Consequently he is to be educated and trained only as a slave to the mass blasphemy and irreverence of an impious society. Then, when personality is discounted, God is cast aside, and man learns to destroy the good and love the evil.

The Christian philosophy of education challenges this hypocrisy in every detail. For us, education is charged with the recognition of truth, the potential of individual personality, and both discipline and development of man, whose highest glory is to give himself to God and God's eternal purposes. This recruits all of his resources and brings them into line with the service and duty of perfect love and devotion.

True Philosophy Dependent on Theology

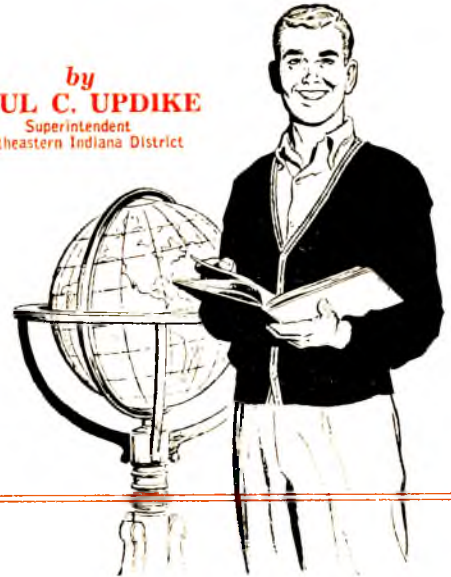
Philosophy with a shifting focus leads astray and wrecks the souls of men on the shoals of shadow-boxing and endless expediencies. There is such a definite distinction between the subject of the thought and the object of the action that we must find an abiding factor upon which to predicate truth and mediate the different areas of meaning. While many shy away from the absolutes these days, we are aware it is the absolute or constant speed of light that made the formula of the atom bomb a possibility.

In educating the child, the youth, the man, we must have that unchanging factor. To draw out the personality, we must act with a focus, a central truth, a major objective that is both related and at the same time eternal. It is here that the Christian concept offers the only true guide to what things should be to bring the bright tomorrows man hopes for in his world society. If eternity is refused, then what value does tomorrow hold?

The One who abides, constant forever, is Jesus Christ the Lord. Only He is the revelation of God. Science and its methods can reveal the nature of the universe and how to use its atoms; but science is powerless to change an Eichmann to save either him or the generation he would destroy from the awful guilt of a wicked and misspent life. Where is there any nation that has been redeemed from the closed mind behind the iron curtain? Truth

OPEN DOOR to KNOWLEDGE

by
PAUL C. UPDIKE
Superintendent
Northeastern Indiana District



has value that comes only from the revelation of a personal God. This and this alone makes it safe to live by.

The Trinity Reveals the Character of God

God is high and lofty, the mighty One. As such, He is holy and rules in sovereignty and power. But in Christ we see God condescending to our pathways and necessities, our weakness and sin. Through His humbling himself we see His intense desire to serve in even the deepest need and worst circumstance. His nearness brings into focus two basic principles of truth that safeguard the soul from utter confusion and following the wrong "voice."

One of these basic principles is *order*. The other is *accent*. Order keeps the sequence right and we can see that first things must be first; not for rank's sake, but for harmony in arrangement. Without order there would be no melody or chord to bless the musical ear. The second principle, accent, could be called emphasis. By it we reach symmetrical and proportioned quality and character.

In regard to the former, Christ always recognized the Father as first (John 14:28). To find our way around in truth we must be guided by that truth. Primary things become primary not only because of their intrinsic worth but because of their lending to proper modes of procedure. It is the goal that directs the "go" in human welfare. Cause or issue always precedes outcome and offspring to

reach happy rewards of labor. Value becomes the framework of beauty when God's will to reveal himself becomes the end of man.

The proper communication of personality is dependent on the second principle, accent or emphasis. This is borne out in music, art, language, dress, etc. The emphasis we give to things adds meaning to the transfer of thought. The way we say what we mean often is the guiding factor in the meaning of what we say. Truth depends upon highlighting and modulation.

Learning is a spiritual exercise. Programs, proj-

ects, and people are involved; but the intellect, affections, and will are spiritual in nature. Christ's Spirit, the Spirit of God, becomes the guide through the labyrinthian halls of the mysteries of truth. "When he, the Spirit of truth, is come, he will guide you into all truth" (John 16:13). Order and accent are God's safeguards to keep us from getting lost in the maze of stresses about us. The door to knowledge is open, but the ways are rugged and straight. Man cannot change God's laws to fit pride nor fancy; both must yield to the obedience of truth.



There's a College in Your Future

I AM NOT a prophet nor the son of a prophet, but in these days when men run to and fro and knowledge is being increased, a serious look into your future demands a college education. If you would be more than merely another man or woman in the mass of humanity, then *there is a college in your future.*

Now that college may be near the Canadian River in the heart of Oklahoma, or in the British Islands near the famous city of Manchester, or it may be located on one of the prairie provinces of western Canada, or it may be hard by the old Atlantic near the cultural center of Boston, or it may be in the fertile Boise valley in full view of two snow-capped ranges, or along the Kankakee River just south of Lake Michigan, or "nestled 'neath the high Sierras" at the foot of Mount Wilson on a campus graced by palm and pine, or close by the Cumberland River near the capital of Tennessee; but whoever you are, young friend, and wherever you are, there is a college in your future.

"Be prepared" is more than a Boy Scout motto; it is the slogan of any serious Christian youth who feels the hand of God upon his life. The Church of the Nazarene has never placed a premium on ignorance. Her pioneers founded at the very outset institutions of higher learning where the youth of the church might train. And please remember that it is less painful to study when you are young than to be ignorant when you are old. And, as the old German said, "Ve get so soon old, and yet so late schmart."

And you want more than a pagan edu-

By ROSS E. PRICE

Professor of Theology, President Oliver, Friends University

cation. Seek a college that is sponsored and supported by your own church specifically for the training which you need to serve God, and country, and the church. State, tax-supported colleges and universities do not major on the production of graduates noted for godliness.

Empty your purse into your head, for there it cannot be stolen. It is during your college years that you will make life's three greatest choices: that of a spiritual master, that of a lifework, and that of a life partner. Where is a better place to do this than in a holiness college? And if you have some "sanctifigumtion" in the gable end of your personality you can even work your way through college. Others have done so, and so can you.

One of the greater benefits of the smaller, church-related college is the opportunity for close contact and counseling with your professors. Men of learning as personal friends are better able to bring out the best in us. Nor are you fully educated unless you've lived in a college dormitory with other young people near your own age who have a way of teaching you things you could not learn in the classroom nor from books.

If you are to serve this age well, you must give to your God the sharpest and keenest instrument your heart and mind can become. "Give of your best to the Master," and to the Kingdom. *There's a college in your future.* Not just any college, but a holiness college—a vine of God's own planting for the preparation of earnest Christian young people. Meet us on campus this fall!

The best way always is to—

Trust and Obey!

By NINA M. JOHNSON

It was during the depression, while I was in prayer, that I felt the Lord wanted me to go to the holiness meeting at Hopkins Camp near Hopkins, Michigan. This seemed to be an impossibility to me, since I had seven children to clothe and feed, and there wasn't any income. However, I told the Lord if He provided my needs I would begin then to prepare for the trip. This was in the spring of the year, and the meeting wasn't to be until August.

My son and I went to a neighboring farm, where the farmer had an apple orchard. We asked him if we could pick up the apples that had already fallen. He replied that we could have all the fallen apples we desired.

After gathering the apples, we sold as many as we could, then traded the remainder for bakery goods and other foods. As we were selling the apples from door to door, a housewife asked me if I would be offended if she gave me a box of clothing for which she did not have any use. I assured her I wouldn't be, and she gave me a large box of clothes.

With the material from the clothes I made each of my children a suit. The Lord had certainly been providing thus far.

Along came August, and we packed up for the sixty-mile trip to Hopkins Camp. When we arrived there, all we could find to live in was an old army tent.

Shortly after arriving, I went to the tabernacle for the morning service. In front of me sat an elderly woman with a very precarious-looking hat on. It was probably originally black in color, but was now a dusty brown from age. It had a very large plume rising from it, and every time she moved her head, it would obstruct my vision. I felt slightly exasperated, for I had spent so much time and trouble getting to the camp, and now I couldn't see the speaker. Discouraging and irritating as it was, I managed to sit through the remainder of the service.

Immediately following the service, I stood conversing with one of my old friends, when this same woman came over and stood beside me. Her unconventional clothes gave her the appearance of being a foreigner. Deciding to "break the ice," I asked her if she had just arrived in camp. She said yes, she had arrived there that morning. I

then invited her over to my tent for a cup of coffee. She said, "Vel, wait till I get me man." I thought, Oh, oh; I've really put my foot in it this time; barely enough provisions for the children and myself, and now she and her husband both are coming. I resigned myself to my fate, and the three of us had lunch together at my tent. I missed the afternoon meeting because her husband had to tell me all about his coming over from the old country.

They went home that night because they lived only ten miles from the camp. The following morning I saw them coming up the road in an old beat-up truck, heading for my tent. I didn't know what to think. I was completely taken by surprise, for in the rear of the truck was every kind of fruit and vegetable imaginable—also several chickens were thrown in for good measure. We surely had a feast! This continued each day of the meeting. People passing our tent would say, "Doesn't look like a depression going on over here!" I replied, "The Lord doesn't have depressions!"

After the meeting was over we returned home, but, lo and behold, the immigrant and his wife

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It is very dangerous to go into eternity with possibilities which one has oneself prevented from becoming realities. A possibility is a hint from God. One must follow it.—Soren Kierkegaard.
.....

came over quite regularly and kept us well stocked with fruits, vegetables, chickens, and even an occasional quarter of beef!

In the succeeding years the farmer and his wife took up membership in our church. I remember one occasion when the church was raising funds for Olivet College and the farmer gave fifty dollars. Later that night he stopped at our house and told us that when he reached home he found one of his finest horses dead. Then he exclaimed:

"When I was in church tonight, I felt the Lord wanted we to give one hundred dollars to the school, but I only gave fifty. Now one of my prize horses is dead. What shall I do?"

I advised him to go back to the church and do what the Lord would have him do. He then left and returned to the church and gave the minister an additional hundred dollars!

Through that entire winter during the depression I was amply provided for. Why? Because I obeyed the still, quiet voice of the Lord even though it seemed I couldn't do what He asked.

In order for the Lord to use us, we must obey His commands. If I hadn't *trusted and obeyed*, we would not have gone to camp and we would not have been provided for.

THAT WONDERFUL SERMON



By **SPURGEON LYNN**

Pastor, South Irvington Church, Indianapolis, Indiana

ANY PASTOR'S HEART is made glad when he hears a layman say, "Reverend, that was a wonderful sermon." He rejoices that at least one soul has found something of real value in his ministry. He lives for his people, and cannot accept full credit for a good response among the laity. When a sermon is well received and blesses the heart, it is well known to him that the layman had a vital part in it.

The layman *helps* his pastor preach that "wonderful sermon." Although he may not realize it, the sermon is good only if he *does* contribute to it. True, the pastor probably has spent many hours in prayer and study beforehand. He has waited in God's presence until the message and Spirit entered his own heart, and his entire personality was set aflame with the truth. During the delivery he may have been especially conscious of divine endowment in unusual measure. But his anointing and excellent delivery could never make the sermon wonderful to another.

It is wonderful to the layman partially because of his own part in the entire service. When laymen attend church with immediate blessing upon them, they have laid the groundwork for the minister to preach well. Their free participation in the singing brings the special blessing nearer to their own hearts. When the congregation prays, they join wholeheartedly and in one accord. Their participation in bringing their tithes and offerings liberally to God makes for greater blessing.

Although the minister is not seeing all these things take place, he is aware of the presence of God and the unity of the people. Consequently when he stands to minister to them, there is a spirit of liberty and freedom. The laymen's pre-service prayer time and participation throughout the service all work together to make it easy to

preach and worship. So as the minister speaks, all are blessed by the consciousness of the presence of God; and the sermon, being the climax, seems like a wonderful one.

A "wonderful sermon" is the work of both minister and people. Unity prevails in the service. God's presence is gloriously real. Truth blesses the sincere heart. Burdens are lifted. Vision is created or broadened. Faith is inspired.

But it takes the whole church to make this what it ought to be. Sometimes the preacher has difficulty in preaching, and feels he has failed. But some good saint will remark how much the message blessed his heart. Surely that person was "prayed up" and expecting God's blessing. Others may not have received any blessing from the pastor's stumblings, but one did—one who made proper preparations for receiving whatever God would give him. And to him, that was a wonderful sermon. The pastor knows, however, why it seemed wonderful. It was a unity of effort and faith between the two of them.

In this day of hurrying, it is difficult to find time for the needed prayer and meditation before going to church. But as pastor and people both discipline themselves to *make* time, there will be more "wonderful sermons." Church worship will mean more to everyone. Christians will love each other until sinners will exclaim, "Behold how they love one another!" Church members will love their church, and pastor and people will be more solidly united. And with such closeness between God's people, His kingdom will be greatly enlarged.

Come, Holy Ghost!

*Come, Holy Ghost, my heart inspire,
And set my waiting heart on fire.
Burn out the dross; my faith renew;
Teach me Thy holy will to do.*

*Come, Holy Ghost, endue with power;
Take full control this very hour.
Fill me with love, till men can see
Thy pure design revealed in me.*

*Come, Holy Ghost, I welcome Thee;
Reveal, unfold, the Godhead three.
Spirit divine, Thy witness give,
That henceforth I for Christ may live!*

By **J. R. SPITTAL**

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When God Comes . . .

*The silence of contented summer day
When sunlight's hand lies warm on brook and
hill,
When pink tree petals slowly falling, seem
Too loud a sound, breaking the fragrant still . . .*

By **ILA R. MONDAY**

*The silence of long waiting for a voice
Or footfall that long since should have been near;
When each familiar sound is far too strong
With senses sharpened by a hope or fear . . .
God's near—in silences His presence seems
So close that even unsaved ones can sense
The majesty, the holiness of One
Whose love for them has known no recom-
pense . . .
But joy! When our hearts are serving Him,
He stays—in silence, or in greatest din!*

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We are weaving on . . .

THE LOOM OF LIFE

By **WILBUR T. DODSON, Pastor, Fessenden, North Dakota**

IT HAS BEEN suggested many times that we are weaving a tapestry as we live this life. God furnishes the warp while each individual operates the shuttle controlling the woof. The different colors in the shuttle and the speed of the loom are not altogether controlled by circumstances, but are controlled by the acceptance of our responsibilities in life and the choices which we make. Man may need to stop to tie some loose ends together, or God may want man to slow down and think about the tapestry he is weaving.

I remember visiting an aunt when I was a small lad. In an old building near her home was an old loom. This machine was operated by hand, and the shuttle was passed through a path made by the warp in the frame. It looked like no picture could be made by the movement of the loom and the threads as the shuttle was pushed back and forth through the tightly pulled threads on the warp. I can still remember the finished product on one of the tapestries of a beautiful landscape! Its beauty was in the combination of colors which was used, each in its own time.

In this fast-moving age the looms are operated at a much greater speed. Looms now move thousands of times per minute while formerly they moved only a few turns per minute. The increased rate of speed is tremendous; likewise our patterns for living have been accelerated in almost as great proportion as the speed of machinery.

It is needful to keep pace with the times. Today we move faster in our business than ever before. Farming practices have been improved remarkably. The oxen pulling the sod-buster have been replaced by the seven-bottom moldboard pulling a packer and seeder behind one Diesel tractor. While it once required most of the morning to cook a pot

of beans over an open fire in the fireplace or on the back of a wood range, it requires only a few minutes to prepare an entire meal in the modern pressure cooker. The family washing was an all-day job, heating water in the back yard and carrying it to the washtub, then rubbing the clothes on the old washboard. Now with the push of a button the automatic washer and dryer take over while numerous other tasks can be accomplished.

This speed-up in living is good if we do not fail also to speed up our spiritual life. We cannot live spiritually in the oxcart days while physically we try to keep pace with the atomic age. If we do, then all of these conveniences are used by a selfish motive. God gives us these helps so we might increase our devotion to Him and our witnessing to our fellow men.

If this tapestry of life would show the increase of activity in all areas except the spiritual, the picture would be out of proportion, blurred, and indistinguishable. The picture of Christ we are weaving on the loom of life would not be clear. Our lives should be Christ-centered, and our witnessing be definite. Then our tapestry would reveal to all that Christ is our Pattern.

We must keep Bible reading, prayer, and witnessing for God in proportion to the rest of our activities. In this busy life Satan will attempt to get us to increase our activities to meet the needs of a busy world, and let the shuttle of spiritual life run empty or at a very slow speed. God would have us to enjoy and take advantage of all the conveniences of the day in order that we might increase our work for the Kingdom. If we do this, our day will prove to be a blessing instead of a curse.



By J. OTTIS SAYES

Chairman, Department of Religious Education
Olivet Nazarene College, Kankakee, Illinois

Are We Building for Obsolescence?

HOW OFTEN have you heard the expression, "If we only had a new location for our church," or, "If we only had a new building or more adequate facilities . . . we could really do something for the Lord"? This is true in many situations, but we face some dangers if we become victims of modern advertising propaganda.

Some writers, such as Vance Packard, have exposed the modern propaganda used to "whet our appetites" for modern gadgets, but these same gadgets have "starved our purposes." They have geared us to "planned obsolescence."

The concern of this writer is not to discourage new buildings in nice locations, but it is to dis-

courage any propaganda that a church can succeed only if it has a new building in an ideal location. Such an emphasis on environment may make us "status-seekers" and "social climbers" in the church world as we succumb to the modern "suburbia craze."

There are some indications that location is not as important as we think. In a recent survey made by a class in church school administration, we discovered that 44 per cent of our largest churches are still located in older residential neighborhoods. Twenty-five per cent are in downtown or business locations. Only 11 per cent are in new residential areas. Some of these churches have continued and will continue to stick it out in these places in order to serve the people. Why should they run away and leave them?

What is meant by "an ideal location"? This would vary according to individual tastes. The only significant factor which we have found is the nearness of the public school. Program and personality are more important than location. Certainly the presence of the Holy Spirit is most attractive.

Going out of town into a cornfield may become wild speculation in real estate. Is this Christian stewardship or gambling with God's money? If we move away from the people, then we will have to bring the people to us. This is a difficult task!

We may have to stay where the people are or go where they are! In some of our cities, people are again moving downtown. Those who are left in the so-called "slum" areas are still in need of the gospel. A recent study of an "inner city" revealed several alarming conditions. Fifty-nine per cent of the families were two-member families (mother-daughter, father-son combinations rather than husband and wife), and another revealed that less than 20 per cent had fathers and that these people were more interested in protection than in the gospel. Such people must be served!

**"O Lord our Lord, how excellent
is thy name in all the earth!" (Psalms 8:1)**

God's Signature

*Did you ever look for lovely things
Where God has signed His name?*

Like violets in a meadow,

And ripples in a stream?

A bluebird in a treetop,

A meadow lark's song at dawn,

Or the glory of a sunset?

God's name on every one!

How He must love all beauty,

He's made the world so fair!

And so He planned redemption

That fallen man should share

The universal beauty

With heart made clean and pure—

An offering to his Saviour,

Whose name is written there.

By VIOLA E. HODGE

Millions are "going to hell" in the summertime and on the week ends. They are not in our new church buildings. They may never come to our "adequate facilities" (even with air conditioning, cushioned pews, and carpets) in an "ideal location" unless we first reach them. How will this be accomplished? Luke 15 might give a clue to the answer.

We could solve some of our building problems by multiple use of our present facilities. Double sessions of Sunday school might become necessary: a 3:00 or 6:00 p.m. Sunday school could be held. Could we be building some large modern "monstrosities" to be used by a few people for only two hours per week? Thirty-seven per cent of those who have completed new buildings in the past ten years feel that their building is now inadequate. Is this our concept of Christian stewardship?

Golgotha was not a very pleasant location. In fact, it was named "the skull." It may not be best to return to the first-century Upper Room, or to the field preaching of John Wesley, or the brush arbor of yesteryear; but we could devise means, methods, hours, and space arrangements to utilize and work with what we have and where we find people. This is our task.

Anyone can suggest a new building as a solution. The commercial firms want our money. They would encourage us to "tear down," "relocate." It may sound trite, but Jesus used boats, hills, valleys,

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People need a lot of addition, multiplication, and subtraction in life. Addition to their good traits and principles; multiplication of their good deeds and characteristics, and subtraction from all that is displeasing to God.—Howard W. Sweeten.

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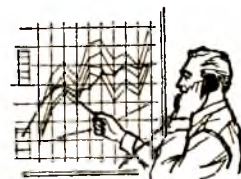
gardens, weddings and suppers in homes, wells in the country as the places to emphasize "worship . . . in Spirit and in truth." Some of us may be disappointed in heaven unless we change some of our ideas down here on earth. Revelation 21:22 tells us there is no temple old or new in that city, for God himself is in the midst of her. We cannot afford to become attached to any location, new or old.

Just because Detroit is geared for planned obsolescence and just because Paris changes styles faster than the old hats and clothes wear out, do we need to compete?

There is a possibility that some of us may have to stick it out with a group of people in a "run-down" community regardless of growth or decline. Are we any better than Jeremiah, or Jesus? Both of these stuck with the poorer people and both were doomed to failure (in the eyes of human success), but look at the eternal results!

Church Membership and Crime Reach New Records

by
A. S. LONDON
Sunday School Evangelist
Oklahoma City, Oklahoma



THE new *Yearbook of American Churches* for 1961 reports a record church membership of more than 112 million persons. But between the white statistics of church membership and the black statistics of crime stands the fact of an alarming moral breakdown.

J. Edgar Hoover, director of the Federal Bureau of Investigation, says the crime rate climbed 11 per cent in the first nine months of 1960, to reach the highest level in our history. It seems a little difficult to try to reconcile the soaring figures of both crime and church membership in the same year.

One writer says, "The churches are bulging with church members, and so are the prisons of our country." This is indeed a paradox.

An educator says, "Along with the increase of church membership, it is my opinion that there has not been an equal increase in deepened religious experience. Part of it is of general atmosphere—where greater values are not played up as they should be."

A noted pastor says, "The pace of life was stepped up after the war to where people couldn't stand the tensions, and in the churches a certain amount of this surge of piety is coming to an end."

We are aware that church membership alone cannot save us. There is a vast difference between joining a church and being truly converted, so that "all things are become new." One church official declares that, when we come face to face with crime as it exists today, there is felt a great need of God. But merely becoming a member of some church does not change the heart. We must have a spiritual birth.

Another church leader says, "There is too much delegation going on now, among parents who have a multitude of obligations beyond the home, and leaving moral precepts to public institutions."

More and more people are realizing that we must seek first the kingdom of God, but still there are 68,000,000 Americans with no religious affiliation.

Crime is leaving its aftermath of unhappiness,

chaos, and darkness for our nation. Three young men accused of beating another young man to death have left a city disturbed, with homes broken, lives blasted, parents crushed, brothers and sisters cowed, and tens of thousands of dollars spent trying to save the boys from the supreme penalty.

It is true that a person can be influenced by the total surroundings of his society; however, the determining factor is an issue that must be settled and fought out inside the individual. Some prove a "Judas" to society, while others will come through like a "Daniel."

It is a fact that more than eight million Bibles were sold last year, but as a writer says, "They are going on the shelf." The Bible must be taken off our center tables and put into our hearts if we are to stop the crime wave among our youth.

Dirty literature, suggestive movies, unbelief among leaders in church and state, schoolroom and homes—all must share responsibility for the crime wave that is going like a prairie fire across our nation.

It is "evangelize or fossilize." There must be a rebirth of the church life of our nation. Could it be that we have spread out so much until there have come church membership without regeneration, and water baptism without repentance and the new birth?

May God look in mercy upon our country, which now has a major crime committed every fourteen seconds, a murder every forty minutes, and twenty-seven million of our youth under twelve years of age who are not receiving any kind of religious training!

God grant that we may not collapse from within, as other civilizations have done, we pray in Christ's name. Amen!

Second Mile

*Because I know Him, I shall give
The world the best I know.
Down every street where people live
My eager feet will go
On to the crowded market place
Upon love's ministry.
Oh, I shall see in each sad face
That life has need of me!
Because I know, there must be more
Than deeds of duty done.
Let no one clamor at my door
To find the waiting One!
Because I know Him, I shall smile
And gladly go the second mile!*

By **BERNIECE AYERS HALL**

the strengthening heat of exercise, while the heat of a civil war is the weakening heat of fever. The unsanctified believer fights not only with an enemy without. He also fights a civil war with an inner foe.

Whatever the cause in any particular case, a divided heart is certain to bring multiplied woe. A divided heart is never a truly happy heart. There is no peace, no poise, no assurance. When the person would go with God, he suffers the pull of unsatisfied desire. When he would go with the world, he feels the prick of conscience and the condemnation of the Spirit.

A divided heart means wasted life and effort. Its inconsistencies result in uselessness for any great ends. It is building up only to tear down, moving in one direction only to reverse and go back. Is there any greater futility than this?

A divided heart threatens collapse under pressure. It results in inadequacy to meet temptation. The "house divided against itself shall not stand." When the testing times come, habits of vacillation betray the soul in defeat.

This is an ancient description of a modern malady. But if the disease is old, so is the cure. It is as old as Calvary, and as modern and up-to-date as tomorrow. "I will give them *one heart*, and I will put a new spirit within you; and I will take the stony heart out of their flesh, and will give them an heart of flesh: that they may walk in my statutes, and keep mine ordinances, and do them: and they shall be my people, and I will be their God" (Ezekiel 11:19-20). Of the first Christians it was said, "They . . . did eat their meat with gladness and singleness of heart" (Acts 2:46).

If yours is a divided heart, today let it become "a broken and a contrite heart." God will not despise that. Bring your scattered purposes, your warring motives, your hunger of soul for peace and integration to the Christ, who alone can unify and give you *one heart*. Then you may sing with Philip Doddridge:

*O happy day that fixed my choice
On Thee, my Saviour and my God!
Well may this glowing heart rejoice,
And tell its raptures all abroad.
'Tis done, the great transaction's done;
I am my Lord's and He is mine;
He drew me, and I followed on,
Charmed to confess the voice divine.
Now rest, my long divided heart;
Fixed on this blissful center, rest;
Nor ever from my Lord depart,
With Him of ev'ry good possessed.*

THE CHURCH AT WORK

EVANGELISM

EDWARD LAWLOR, *Secretary*

Evangelistic Honor Roll

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

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

Church	Pastor	Membership at last Assembly	Gain
ALBANY DISTRICT			
Lake Placid	C. Cunningham	23	13
Bath	C. Wilson	57	19
Syracuse Fairmount	C. Baker	57	8
Carthage	A. N. Christianson	80	13
Rochester Calvary	R. Carnahan	83	15
Rochester Lake Ave.	J. Shaw	109	16
Rochester Trinity	M. E. Wilson	118	24
BRITISH ISLES NORTH			
Dublin	L. Roberts	9	4
Lisburn	G. Thomas	65	16
Wester Hartlepool	J. Fothergill	24	4
CANADA CENTRAL			
Sault Ste. Marie	C. A. Palmer	20	14
Peterborough	L. G. Tattrie	29	11
Toronto Kennedy Rd.	S. G. Rycroft	35	13
Copetown	B. Collins	32	8
Brampton	F. Groves	22	4
London	D. R. Morrison	73	10
NEVADA-UTAH			
Salt Lake Central	K. Burton	0	8
Quincy	L. Smith	13	12
Yerington	G. Wilson	15	9
Ogden	L. Aspen	43	12
Henderson	W. Stukas	24	4
Las Vegas	C. Friesen	74	15
NEW ENGLAND			
Derry, N.H.	C. R. Teal	47	14
Wareham, Mass.	T. S. Wooster	36	8
Uxbridge, Mass.	H. Rickey	37	8
Manchester, Conn.	C. E. Winslow	220	21
NORTH DAKOTA			
Tuttle	B. Ketterling	13	4
Valley City	Mrs. L. Meyer	14	4
Regent	W. Long	15	4
Carrington	D. Ruyon	21	4
NORTHEAST OKLAHOMA			
Tulsa Parkview	G. Hood	36	16
Pryor	C. Roach	29	9
Dewey	W. B. Livingston	63	12
Tulsa Dawson	A. Noel	61	10
Tulsa Valley View	E. C. Stegall	75	12
Tulsa Central	E. Armstrong	150	20
SOUTH DAKOTA			
Carthage	A. W. Hands	21	4

"Try Christ's Way" on Sunday Night

The church-wide emphasis this fall will be "FOURTEEN SUNDAY NIGHTS OF EVANGELISM," October 1 through December 31. Our churches will all receive details of the program. **BUT NOW** is the time to **PREPARE** by emphasizing the Sunday night service as a time of evangelism and salvation; to **PRAY** that your Sunday night service may be revitalized by the presence of the Holy Spirit; to **PLAN** for a Christian Service Training course during September using the new book by Orville W. Jenkins, *The Church—Winning Sunday Nights*.

FOREIGN MISSIONS

GEORGE COULTER, *Secretary*

At Work in Guatemala

Our new school year began with the prospect of seven new students with more to come. The previous year there were no new students.

The Sunday after close of council sessions, Margaret and I visited Cubulco, where one of our students was holding a vacation Bible school. The closing program was enthusiastically given by about forty children. The chapel was filled and I counted thirty-five more standing around outside listening. Yesterday, Daniel Ac Sun, another student, reported the results of a recent meeting. In an eight-day meeting, 16 new people were saved, 7 reclaimed, 60 took Communion, and they had at one time 125 in attendance, with an average attendance of 72. This church is all Kekchi Indian.

Another of our students has gone to a coffee plantation about one hundred miles from Coban. There, without a pastor, is a congregation of about one hundred believers. Not one of them can read or write. Bernardo and Tina, his wife, will spend their vacation months there preaching to these Indians, and we trust they will be able to teach many of them to read. Other students will be engaged in vacation Bible schools and preaching. Pray for these young people who are out in God's service.

While we are "resting" from class activities we are busy with repairs, planting sweet potatoes, rhubarb, peanuts, and various vegetables. We have

to prune fruit trees and berry vines, reset strawberries, and set out about a hundred trees we have on hand. Another project is a new married students' home which we need for the new school year.—RUSSELL BIRCHARD, *Guatemala*.

Missionaries on the Move

Rev. and Mrs. Ted Hughes, missionaries in Nicaragua, have now moved to their station in Leon. Their address is Apartado 44, Leon, Nicaragua.

Rev. and Mrs. Harrison Davis arrived in the States recently from Japan. Their present address is c/o Rev. H. H. Wagner, 1224 Wesley Avenue, Pasadena 7, California.

Rev. Howard Conrad has gone to his new assignment in Peru. Watch this column for his address.

Rev. and Mrs. Elmer Nelson are now in Panama. For the present, address him in care of Rev. Milton Harrington, Box 297, Balboa, Panama Canal Zone.

Rev. and Mrs. Phillip Torgrimson have returned to Peru. Their address is Apartado 193, Chiclayo, Peru.

NEW Foreign Mission Slides

Two new slide sets are now added to our file of slides on our foreign mission fields. These are on Puerto Rico and India. Slide sets are available from the Department of Foreign Missions for a \$2.00 rental fee. Write for a free list of sets available.

Note

All missionaries whose address used to be in the UNION of South Africa should now be addressed as in the REPUBLIC of South Africa. The country has changed its name and wants it recognized.

News Note from Nicaragua

A month of our school year has now passed and we are encouraged. We had a good school revival with Rev. Bob Pittam as the special speaker. The twenty-six young people are some of the best we have ever had in our school. There are really twenty-eight students in all, for two of our pastors come in from neighboring towns for the classes. Mrs. C. DEAN GALLOWAY, *Nicaragua*.

It's Time to
PRAY FOR SOULS
Join Nazarenes around the world
Saturday, 6:00 p.m. to midnight



SERVICEMEN'S COMMISSION

PAUL SKILES, *Director*

A Nazarene Chaplain Reports:

My tour duty at Fort Ord is very interesting as well as profitable. The duty is some different from the tour I completed in Alaska.

This is a training post of about 30,000 men, of which 5,000 are in my unit, the First Brigade. There are five battle groups and each battle group has five companies. Each company has about 250 trainees.

These men train for eight weeks of basic training and some of them continue here for another eight weeks of advanced training. Then they are sent all over the nation.

During their first eight weeks these men receive four moral lectures, which always point to God as a sovereign Being and His law as absolute in the lives of all individuals.

Each week I have five or six lectures speaking to more than one thousand men. It is a great privilege to speak to these men of God and His righteousness and what God expects of them as Christians and soldiers.

We feel that our Sunday services carry the real spiritual effects of our religious program. We have seen some of the needy men kneel at the altar and give their hearts to God and begin a new life in Christ. I am thrilled, service after service, to have the nation's youth listen to me preach the unsearchable riches of Christ's grace.

Besides these duties I sometimes have three graduations a day with consultations, midweek studies, conferences, orientations, and numerous other details.

However, I am happy to be busy for Christ and His kingdom. Only time and my own inability limit me in what can be accomplished for Him on this post.—
CHAPLAIN EARL A. KEENER, *U.S. Army*.

FOR CHRISTIAN ACTION

There's a new tract just off the press entitled *I Can't Afford It!* It was written by Army Chaplain Clifford E. Keys, Jr. In the opening paragraphs Chaplain Keys says: "In my work as a regular army chaplain I am confronted with many questions. One which is often asked is, 'Why don't you drink?' My beliefs concerning alcoholic beverages go beyond moderation or even temperance. I am a total abstainer. But, as such, I do not feel that I am an unusually queer individual who is out of step with the world. I find there are many others who share this position with me.

"I do not feel that I am missing out on something great. In fact, from my

conversation with many people who do 'imbibe,' I find that the majority of them wish that they were abstainers too.

"Just why, then, do I refrain from drinking? I can't afford to drink."

Chaplain Keys then lists five reasons he cannot afford to drink. He says that he cannot afford to drink:

1. Financially
2. Morally
3. Socially
4. Physically
5. Spiritually

Those interested may order *I Can't Afford It!* (No. T-601) direct from the Nazarene Publishing House, Box 527, Kansas City 41, Missouri.

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

MINISTERIAL BENEVOLENCE

DEAN WESSELS, *Secretary*

We would like to share with you a letter from a retired elder who is now eighty-five years of age and lives in the East. After thirty-six years of faithful service to the Church of the Nazarene, she was granted the retirement relationship by her district and placed on the N.M.B.F. roll.

I thank you with all of my heart for the enclosed check. Being absolutely alone in this world as far as blood relations are concerned, and being rather broken in my health from long years of active and heavy labor, I find I am not able to provide for myself as I would gladly do if I could.

I would not be a burden at all to the folk with whom I reside, so the check lifted a great burden from my heart. I know God will reward you one and all.

GENERAL INTERESTS

The New England Board of Higher Education has announced a grant to develop a two-year program for the improvement of school administration in the area. The project co-ordinator will be Roy T. Williams, Jr. The N.E.B.H. bulletin states, "A doctoral student in administration at Harvard School of Education and vice president of Pasadena College, Mr. Williams will be serving under the direction of a 17-man steering committee."

DISTRICT ACTIVITIES

Louisiana District Camp

The Louisiana District recently closed one of the most successful camp meetings in its history. The ministry of Dr. C. A. Gibson and Rev. Harold Frogde was greatly used of the Lord, and many people sought God for pardon and heart purity at the altar of prayer in service after service. The inspired music of Rev. and Mrs. Hallie Foster and their children lifted the spirits of the camp meeting to a high level.

Great numbers of people were in attendance at each service, with many staying on the campgrounds from the very beginning until the last service.

Finances came easily, and the people joyfully contributed over four thousand dollars to the camp meeting.

A spirit of old-fashioned revival prevailed at the camp, and there is a continued spirit of fellowship and co-operation on the district under the splendid leadership of our good district superintendent and wife, Rev. and Mrs. T. T. McCord.—J. W. McCLEUNG, *Reporter*.

Southwest Indiana District N.Y.P.S. Convention

The thirteenth annual convention of the Southwest Indiana District N.Y.P.S. was held July 4, in the university school auditorium, Bloomington, Indiana.

District President Edward Mason gave a wonderful report of the progress of the youth work during the past year. He was re-elected with a unanimous vote.

The district instrumental and vocal contest was held during the time of the convention, and this proved to be of real blessing.

The special speaker was Dr. William Greathouse, pastor of First Church, Nashville, Tennessee. His messages were inspiring and challenging, and the presence of the Lord was very real during the sessions.

We appreciate the work of our president, and also the co-operation of our district superintendent, Dr. Leo C. Davis.—MRS. L. E. BATES, *Reporter*.

West Virginia District N.Y.P.S. Convention

The annual convention of the West Virginia District N.Y.P.S. opened Tuesday evening, July 4, with an inspirational rally. The convention was held at the District Center at Summersville, with District President Jack Archer presiding.

Rev. James Snow, general N.Y.P.S. president, was the special speaker. He soon won the hearts and minds of the youth delegation. His challenging messages will not soon be forgotten, as hearts were warmed, stirred, and inspired.

The 121 delegates cast 120 votes on a yes and no ballot to re-elect Rev. Jack Archer as the district president for another year.

The following were elected to the District Council: Rev. Verlin Archer, vice-president; Rev. Carl W. Gray, Jr., secretary; Rev. William Hill, treasurer; Rev. Merlin Provance, Junior Fellowship director; Rev. George Pitzer, Teen Fellowship director; Rev. Robert Thomas, Young Adult Fellowship director; Bruce Haddix and Judy Hissom, Nazarene Young Adult (laymen) Fellowship; Carolene Moore and Paul Wallace, council members at large.

The West Virginia N.Y.P.S. appreciates the interest and leadership of our district superintendent, Rev. H. Harvey Hendershot; he is a friend to our young people.

The youth of the West Virginia District have accepted the challenge; we are committed to be HIS!—CARL W. GRAY, JR., *Reporter*.

North Dakota District Assembly

The fifty-second annual assembly of the North Dakota District was held June 29 and 30, with Dr. Hugh C. Benner presiding. His messages and conducting of the assembly gave encouragement to all.

District Superintendent Harry F. Taplin was given a fine love offering following his report on the work of the district. He is now beginning the second year of a three-year call.

Donald Lee Runyon was ordained into the ministry of the church in a stirring ceremony.

Rev. Ray R. Glenn was again selected by the church school board as its chairman.

In the other conventions preceding the assembly Mrs. Harry F. Taplin was re-elected as the N.F.M.S. president, and Rev. Claire W. Kern was returned to the presidency of the N.Y.P.S.

The conventions and assembly were held in conjunction with the annual camp meeting of the district. Rev. Bert Daniels, superintendent of the Alaska and Canada Pacific districts, was mightily used of the Lord as camp evangelist; and the music of Professor Paul McNutt was a rich blessing to those in the camp. Under their ministry scores of seekers found victory in God at the altars of prayer.

In spite of the drought conditions which have seriously hampered district finances, the North Dakota District looks forward to a good year of victory under the blessing of the Lord.—DAVID E. FIGG, *Reporter*.

Hawaii District

The seven churches of Oahu, Hawaii, united in revival campaign at First Church with Evangelist C. Wm. Fisher and family as the special workers. God answered prayer in a remarkable way.

The attendance was good every night, and a goodly number of people responded to the invitation at every service. Some were converted in the first service they attended, and many consecrated their all to God and were sanctified wholly.

The pastors and people co-operated well, and the results were rewarding. Brother "Bill" Fisher is well liked on the Islands, and understands how to deal with the people of Hawaii.

From this meeting the Fishers went to Wahiawa, then to Hilo, and on to American Samoa. We thank God for their ministry.—MELZA H. BROWN, *District Superintendent*.

THE LOCAL CHURCHES

Brownwood, Texas—Last February, First Church suffered a fire loss of some 50 per cent valuation of its property. Since the work had been hampered for years by lack of adequate Sunday school space, the church decided to remedy this situation along with rebuilding from the fire. On May 28, District Superintendent James Hester was with us for the dedication services. The auditorium was completely redecorated, with new oak pews, pulpit, altar, and a new piano installed, also the

Sunday school space was doubled. The exterior of the building was covered with new siding, and a concrete curb put around the church property, providing offset parking at one side. We feel that the spiritual has kept pace with the material, with the manifest presence of God in our services. Now in the third month of the assembly year, First Church has paid its home mission and district budgets in full for the year. Since new pews were installed, the board voted to donate some of the pews not damaged by fire to the new home mission church at Fort Stockton. We give thanks to God for His help and blessing.—B. EDWIN PERKINS, *Pastor*.

Evangelist and Mrs. G. F. Underwood write: "We are now entering our sixth year in the field of evangelism. During this time we have been in 21 states, conducted 80 revivals, with 1,860 seekers, and have seen many healed by God. We appreciate our fine pastors and people with whom we have worked to help souls into the Kingdom. We thank God for these 14 years in the Church of the Nazarene. We are members of the Pittsburgh District now, after pastoring for 6 years on the Akron District. We travel by house trailer. We have an open date in November, and also some open time in '62. We carry the full program, and will be glad to come to any size church. Write us, 2044 Hazelwood, S.E., Warren, Ohio."

Rev. Laston Dennis writes: "After fourteen years as pastor in our church I am now entering the field of full-time evangelism. I am an ordained elder, and my wife will travel with me to take charge of the singing and sing specials. We travel by trailer. Write us, Box 387, Oliver Springs, Tennessee."

Milford, Ohio—Recently our church had a wonderful revival with the Meadows-Reasoner Duo. We deeply appreciated the fine holiness and sound doctrinal message of Miss Meadows, also the good singing and felt-o-graph stories of this gospel team. The attendance was good and God was faithful in blessing the services. These workers were given a call to return in the fall of '62. This church was organized January 1, 1958, with eleven charter members; today we have a membership of thirty-five. We have a wonderful group of people, and pastor and people are united in supporting the whole program of the church.—MRS. RUBY BLANCHARD, *Pastor*.

Rev. I. W. Williams writes: "We are founding out twenty-four years of pastoral work in our church, and thank God for His blessings, and appreciate the fine people with whom we have labored in the salvation of souls. We feel it is God's will for us to enter the field of evangelism, and shall do our best to see souls saved and sanctified. We believe we know some of the problems of the pastor by this time; also will be glad to help in the organization of a visitation group, as we plan to make this a part of our work, when it may be desired. Write me, until September 1, at Greensboro, Indiana."

Evangelist C. M. Whitley writes: "Wife and I had a fine revival with the Steelmans at the church in Paris, Texas. We thank God for these fine pastors, their wonderful church in a good location, and free of debt. They also have a beautiful brick parsonage. I thank God for touching and healing me of a heart ailment, and I am much better. We have some open time in 1962, and will be glad to serve you as preacher and singer. Write us at our new address, 6768-39 Expressway, Bethany, Oklahoma."

THE BIBLE LESSON

By J. W. ELLIS

Topic for August 20:

Silas: Trustworthy Co-worker

SCRIPTURE: Acts 15:22-41; 16:19-40; 17:1-14; 18:5; I Thessalonians 1:1; I Peter 5:12 (Printed: Acts 15:22, 30-32, 39-41; 16:19-25; I Thessalonians 1:1; I Peter 5:12)

GOLDEN TEXT: *But and if ye suffer for righteousness' sake, happy are ye (I Peter 3:14).*

My present mood being too pleasant to argue, let me state a plain fact: All the key positions in the kingdom of God are not at the top of the ladder.

Admittedly this is not a statement of genius, but it is the premise of this article. If your mood is not as good as mine, argue with it. But do it quietly, please. Don't raise your voice (that is, if you are near enough for me to hear). If you are across the country somewhere, let her go!—scream!

Now to my premise.

Paul. Need I say more? His name is known everywhere where anything is known. He was top spot all the way. As Saul he was feared; as Paul he was revered. Interesting thing about Paul, he never traveled alone. Most always there was a group; always there was one. Even as a prisoner he was "called upon" constantly by the top brass of the day.

As that of Paul, the name of Silas will always live—but on the quiet side of things. Yet his contribution stands alongside that of Paul, for without Silas and those like him the story of the "men at the top" could not be told, for it could not have been written. Trustworthy? He gave meaning to the word.

Now for a quick look at the man.

Trouble arose in Antioch. (I know trouble should not have risen so soon, but it did; fact is, trouble should never come, but it does.) The apostles and elders in Jerusalem deemed it wise to choose "chosen men" from among them to send to Antioch. Silas was among those chosen, being "chief" among the brethren. The selection pleased the whole church.

I would call that a "key" position, wouldn't you? Yet it was not the top spot.

In the letter accompanying Silas which was written by the apostles, it was stated that Silas had "hazarded" his life for the Lord Jesus Christ. Trustworthy? All doubt is removed. Judas surnamed Barsabas was also chosen by the apostles

Are You near These Cities?

If so, plan to attend the

CHURCH SCHOOLS CONVENTION

Milwaukee, Wisconsin
Eau Claire, Wisconsin
Nampa, Idaho
Eugene, Oregon
Tacoma, Washington
Spokane, Washington

September 9
September 11
September 21-22
September 25-26
September 28-29
October 2-3

- Workshops for church school workers
- General sessions for everyone

See your pastor for further information about time and place

to join Silas. Not much is known about this man, but he was a "key" to the Kingdom.

Barnabas and Paul broke up after their first missionary journey, being divided over their evaluation of one John Mark. Barnabas chose Mark. Paul chose Silas. Remember their episode in the Philippian jail?

My Prayer: Teach me, O Lord, that what I am now doing is a key to the Kingdom.

Lesson material is based on International Sunday School Lessons, the International Bible Lessons for Christian Teaching, copyrighted by the International Council of Religious Education, and is used by its permission.

Deaths

NORMAN E. BRADLEY, age eighty-three, died of a heart attack on May 28 in a hospital in Arcadia, Florida. He was born in Centerville, Maryland. He took up residence in Florida in 1950, and moved to Arcadia in 1958. Converted at the age of forty-seven, he was very positive in his convictions. He joined the Wesleyan Methodist church shortly after his conversion and, upon moving to Arcadia, became a member of the Church of the Nazarene. He is survived by his wife, Mrs. Esther Bradley; two sons: Rev. C. W., of the Wesleyan Methodist church; and Rev. Floyd N., Nazarene pastor at West Palm Beach, Florida. Funeral service was held in Camden, New Jersey, in charge of Rev. C. M. Hazzard and Rev. L. E. Richardson, with interment in Locustwood Cemetery.

MRS. MARGARET ELIZABETH PLIKERD of Lima, Ohio, died May 15 as the result of a heart ailment. She was born November 4, 1912, in Van Wert County. She had been Cradle Roll superintendent at the Grand Avenue Church of the Nazarene for several years, until her serious illness forced her retirement a few months ago. Her faith in God was remarkable, and her godly influence will live on. She is survived by her husband, Glen; a daughter, Ruth Ann, at home; a son, James L.; two sisters, Mrs. Lester (Ethel) Zimmerman and Mrs. Lillian Shaw; and two brothers, Waldo Henderson and Clifford Henderson. Funeral service was conducted in the Grand Avenue Church, Lima, with the pastor, Rev. M. G. Martini, officiating. Interment was in the Memorial Park Cemetery.

GEORGE MONROE HUFFMAN was born in York County, Nebraska, September 16, 1881, and died at McCook, Nebraska, June 14. He was preceded in death by his wife, his mother, and his father. He is survived by a son, Harvey; a sister, Mrs. George Smith; and a brother, Elmer. Funeral service was conducted by Rev. L. L. Watters, pastor of the Church of the Nazarene, with burial in Boone Memorial Gardens.

VERNON EUGENE STONE, SR., was born December 10, 1905, in Fort Recovery, Ohio, and died May 16, 1961, in a hospital in Portland, Indiana. He was a very religious man, converted in the Church of the Nazarene in 1948, sanctified later; he and his family united with the Church of the Nazarene on Easter Sunday in 1949. He was loyal and faithful to the church, serving as a member of the church board for many years. He had served as mayor of Fort Recovery for three two-year terms. He is survived by his wife and eight children: Mrs. Alice Ann Norris; Mrs. Bonnie Belle Clack; Cathleen, eighteen; Dawn De Neil, fourteen; Elizabeth, twelve; Faith Fidelia, ten; Vernon Eugene, seventeen; and David, eight; also his mother and two sisters. Funeral service was conducted in the local church with the pastor, Rev. Lester L. Meyer, officiating.

CATHY LOUISE, infant daughter of Carl Leo and Crystal (Wright) Aubrey, of Oklahoma City, Oklahoma, went to be with Jesus on May 17; she was born on May 16. Rev. Kenneth Rice officiated at the service, and the little one was laid to rest in Rose Hill Cemetery in a section for babies only.

MRS. SELMA ANDERSON was born April 18, 1897, and died April 28, 1961, in East Gary, Indiana, at the home of a daughter. She was a charter member of the Glen Park Church of the Nazarene in Gary. After moving from Gary to Chesterton, Indiana, she joined the Valparaiso church. She was preceded in death by her husband, Harry, in 1957. She is survived by three daughters: Mrs. Ruth Gambrel, Mrs. Lois McCullough, Mrs. Lucille Neiderhiser; and two brothers. Funeral service was held in the Valparaiso church with the pastor, Rev. L. E. Myers, officiating, assisted by Rev. Donald Nelson. Burial was in the Chesterton cemetery.

Announcements

RECOMMENDATION

—Dr. Russell V. DeLong has recently returned from abroad. He has regained his normal health and will be available for evangelistic campaigns after



"SHOWERS of BLESSING" Program Schedule

August 20—"The Price of Discipleship" (2), by T. W. Willingham
August 27—"The Price of Discipleship" (3), by T. W. Willingham
September 3—"The Price of Discipleship" (4), by T. W. Willingham
September 10—"The Price of Discipleship" (5), by T. W. Willingham



February 1, 1962, as follows: intensive four-day meetings, Thursday through Sunday noon; intensive four-day meetings, Sunday evening through Wednesday night; a few eight-day, Sunday-through-Sunday meetings; and a few city-wide, union campaigns each year. He may be reached at 19236 Gulf Blvd., Indian Rocks (South Shore), Florida.—W. Shelburne Brown, Superintendent of Los Angeles District.

WEDDING BELLS

Miss Janice Faye Posey and James David Pangle were united in marriage on June 24 at the Church of the Nazarene in Pineville, North Carolina, with Rev. Lewis A. Posey, father of the bride, officiating.

Miss Geraldine Rather of Pomona, and Gary H. Enrlow of Manteca, California, were united in marriage on June 23 at First Church of the Nazarene in Pomona with Rev. Clyde W. Rather, father of the bride, and Rev. Ray A. Moore officiating.

Miss Mary Ethel Latham and Mr. Charles W. Jackson, both of Portage, Indiana, were united in marriage on June 23 in First Church of the Nazarene, Portage, with the pastor, also father of the bride, Rev. W. E. Latham, officiating, assisted by Rev. R. V. Jackson, Nazarene evangelist, and father of the groom.

BORN

—to Dr. and Mrs. Robert L. Sawyer of Bethany, Oklahoma, a son, William Thomas, on July 6.

—to Richard and Evelyn Danner of Merrill, Wisconsin, a son, Richard Elmer, Jr., on July 4.

—to Darwin and Carol (Korb) Fager of Omaha, Nebraska, a daughter, Jamie Lyne, on June 20.

ADOPTED

—by Rev. and Mrs. Albert D. Stiefel of Norwood, Massachusetts, a baby boy; he was born on July 3, and has been named David Albert.

SPECIAL PRAYER IS REQUESTED

by a friend in New Jersey "for a family in New Jersey—husband and son";

by a Nazarene couple in Indiana—for special physical help for the husband and that God's will may be done in the entire situation, physically, and also as to their moving to another city, and for a young married couple to be faithful to God;

by a Christian brother in Ohio that he may be a victorious soul winner for Christ, and that his son may find a job;

by a Christian friend in Michigan that God may give immediate help for both body and soul—for a married daughter with four children, treated brutally by a drunken husband, that God may undertake in the entire situation, for He is their only Help; also for three elderly ladies who need special help physically from God, one a minister's wife, now past eighty years of age.

Directories

GENERAL SUPERINTENDENTS

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

District Assembly Schedules

HARDY C. POWERS:

Houston August 23 and 24

G. B. WILLIAMSON:

Northwest Indiana August 23 and 21
Kansas City August 30 and 31

SAMUEL YOUNG:

Tennessee August 23 and 24
Southeast Oklahoma September 13 and 14
Joplin September 21 and 22
North Arkansas September 27 and 28

D. I. VANDERPOOL:

Indianapolis August 23 and 24
Georgia September 13 and 14
Southwest Oklahoma September 20 and 21

HUGH C. BENNER:

Louisiana August 30 and 31
South Arkansas September 20 and 21

V. H. LEWIS:

South Carolina September 13 and 14
North Carolina September 20 and 21
New York September 29 and 30

District Assembly Information

HOUSTON, August 23 and 24, at First Church, 46 Waugh Drive, Houston, Texas. Rev. Hugh B. Dean, pastor. General Superintendent Powers. (Church Schools convention, August 7; N.Y.P.S., August 7.)

INDIANAPOLIS, August 23 and 24, at the Nazarene Campgrounds, Route 1, Camby, Indiana (campgrounds are ten miles south of Indianapolis on State Road 67, and one mile west on Camby Road). Rev. W. A. Burton, Route 1, Box 132, Camby, pastor. General Superintendent Vanderpool. (N.Y.P.S. convention, August 21; N.F.M.S., August 22.)

NORTHWEST INDIANA, August 23 and 24, at the University Auditorium, 3400 Broadway, Gary.



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to

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Indiana. Rev. Harold Lathan, 130 East 49th St., Gary, pastor. General Superintendent Williamson.

TENNESSEE, August 23 and 24, at First Church, 510 Woodland St., Nashville, Tennessee. Dr. William Greathouse, pastor. General Superintendent Young. (N.Y.P.S. convention, August 21; N.F.M.S., August 22.)

KANSAS CITY, August 30 and 31, at the District Center, 7600 Antioch Road. Overland Park, Kansas. Send mail relating to assembly to Rev. Harper Cole, 6401 The Paseo, Kansas City 10, Missouri. General Superintendent Williamson. (N.Y.P.S. convention, August 28; Church Schools, August 28; N.F.M.S., August 29, p.m.)

LOUISIANA, August 30 and 31, at the District Center, Pineville, Louisiana. Rev. A. H. Hoffbauer, 802 Texas Ave., Alexandria, Louisiana, pastor. General Superintendent Benner. (N.F.M.S. convention, August 29.)

GEORGIA, September 13 and 14, at First Church, Tenth Ave. at Thirty-first, Columbus, Georgia. Rev. B. D. Radebaugh, pastor. General Superintendent Vanderpool. (Sunday school convention, September 11; N.Y.P.S. and N.F.M.S. conventions, September 12.)

SOUTH CAROLINA, September 13 and 14, at First Church, 401 Catawba Ave., Columbia, South Carolina. Rev. J. H. Eades, pastor. General Superin-

tendent Lewis. (N.F.M.S. convention, September 12; Church Schools convention, September 11.)

SOUTHEAST OKLAHOMA, September 13 and 14, at the church, 11th and Market, Shawnee, Oklahoma. Rev. Ralph Simpson, pastor. General Superintendent Young. (N.Y.P.S. convention, September 11; N.F.M.S. convention, September 12.)

Nazarene Camp Meetings

August 20 to 27, Idaho-Oregon District Camp, at the campgrounds, Nampa, Idaho. Workers: Dr. L. T. Corlett and Rev. R. N. Raycroft, evangelists; Spurgeon and Fae Hendrix, missionaries; Gilbert and Vera Rushford, singers. District Superintendent I. F. Younger in charge.

the **A**nswer corner

Conducted by **W. T. PURKISER, Editor**

Ministers in Wellston and Jackson, Ohio, recently took direct action in stopping the exhibition of a motion picture entitled "Kipling's Women," which had been advertised with lude and suggestive materials in the mail. Judge James Mitchell issued a restraining order, in connection with which he said: "I have four children of my own, who have just reached the impressionable age, and I will confess that I am deeply concerned over the recent trend to emphasize and publicize the moral and sexual problems of our people—not in a helpful way, but in a manner to stimulate and suggest that most pleasures in this world are to be found in the way of the flesh."

Wide Radio Audience for Gospel Reported in Russia

Toronto, Canada (MNS)—An elderly woman who recently came from Russia to live with her daughter here has reported that Russian programs from HCJB, gospel radio station in Quito, Ecuador, are very popular in Russia. She said it is very common for someone to hear about the broadcasts through conversation and then save up money to buy a radio in order to listen to the programs.

This lady reports that there are many churches and groups of Christians in Russia, but their hunger for the Word of God is frustrated by a severe lack of Bibles.

Use of Trading Stamps for Church Funds Criticized

The collection of trading stamps by church people who convert them into cash for station wagons and other items for church use and, in one case, to build a church, was called "a tie-in with commercialism which is contrary to the principles of Christian stewardship."

In a recent memo to stewardship leaders, Rev. T. K. Thompson stated: "Obviously, this is a commercial device whereby youths and adults of a church are enlisted as salesmen for a particular group of products and stores, which give them an inconsequential rebate for their work."

He cited a church in Fort Worth, Texas, whose young people canvassed 1,500 homes for trading stamps for funds to buy a station wagon. Recently reported also was a church in Fresno, California, which could be called a "trade-in church." Local merchants have agreed to convert several thousand stamp books into cash for its construction.

"By far the most efficient fund raising," said Mr. Thompson, "is the voluntary giving of church members as an act of worship on Sunday morning."

Why is Isaiah 37 the same as II Kings 19?

The whole of Isaiah 36–39 is virtually the same as II Kings 18:13–20:19, with the exception of the account of Hezekiah's sickness. Most Bible scholars hold that the historical passage is given in Isaiah to provide the necessary background for the prophecies found in the rest of the book.

We have a very fine young minister for our pastor, a very spiritual man, but he has one fault. He leads his own song service, does all the praying; he never calls on anyone to pray in the Sunday services; sometimes he prays four times in one service and always three. I just don't see it. We have some good, spiritual people in our church, and I think a pastor should call on his members to pray sometimes too, for we all need it. How do you feel about it?

Pretty much as you do. Perhaps the fact that he is young may give some hope that he'll discover it's better to

We must remember that the Bible was not all written at one time, and originally its books circulated separately. This accounts for the occasional duplications of material, as for example, II Chronicles 36:22-23 and Ezra 1:1-2; Ezra 2 and Nehemiah 7:6-73; and II Kings 24:18–25:30 and Jeremiah 52.

put ten men to work than to do the work of ten.

Is it ever ethical or proper for a pastor to try to find out who cast negative votes in a recall? How about his making a public statement that those who voted against him were not his friends?

It seems to me it would be highly improper for anyone to try to find out how another voted in a secret ballot. The purpose of the secret ballot is to enable each voter to express his judgment without the subtle pressures which come when a vote is known to others.

As to those who vote negatively in a renewal of call, it would of course be very difficult for a pastor to think of them as his friends. It is possible, however, that he might live to find out that they were the best friends he had.

We hear ministers quoting a passage of so-called scripture, but we fail to find it in the Bible: "The things I once loved, I now hate; and the things I once hated, I now love." Would you please tell us where it may be found?

The idea is scriptural, but the words

themselves are not scripture.

Many seem to believe that Christians do not receive the Holy Spirit until they are sanctified. But Romans 8:9 says, "If any man have not the Spirit of Christ, he is none of his." When do we receive the Holy Spirit?

The problem, doubtless, centers around the stress put on the term "receive." There is no doubt but that all spiritual life is the direct work of the Holy Spirit in the soul. Article III of our "Articles of Faith" states: "We believe in the Holy Spirit, the Third Person of the Triune Godhead, that He is ever present and efficiently active in and with the Church of Christ, convincing the world of sin, regenerating those who repent and believe, sanctifying believers, and guiding into all truth as it is in Jesus." This is a summary of a score or more New Testament statements, among which would be Romans 8:9.

heart (Matthew 5:8; Acts 15:8-9).

The difference between regeneration and entire sanctification is therefore not in the absence or presence of the Holy Spirit. It is a question of the nature of the work He does and the relationship He maintains in the heart. Regeneration involves the forgiveness of committed sins and the impartation of new life. Entire sanctification involves the complete cleansing of the soul from all its inner sin, resulting in a pure

However, the New Testament does use the term "receive" in a special way to describe the fullness of the Holy Spirit. Examples are John 14:17, "Whom the world cannot receive, because it seeth him not, neither knoweth him; but ye know him; for he dwelleth with you, and shall be in you"; and Acts 19:2, "Have ye received the Holy Ghost since ye believed?" or as the revised versions translate it, "Did you receive the Holy Spirit when you believed?" (In either case, they had believed; and they had not "received" the Holy Spirit.) This is just one more translation problem, for in many cases the Greek term translated *receive* carries with it the thought of "welcome," "gladly receiving, with open arms."

So then, there is a difference between *having* the Spirit (Romans 8:9) and *being filled with* the Spirit (Acts 1:5; 2:4; Ephesians 5:18). All believers have the Holy Spirit. When entirely sanctified, believers are filled with the Spirit.

“COME APART”



*I can hear You, blessed Jesus,
Softly speaking to my heart,
Saying gently, “Weary Christian,
Cease your labors; come apart!
Come apart with Me awhile;
I would fold you to My breast
And renew My life within you
While you rest and rest and rest.
Rest in confidence in knowing
I will never let you go,
For your sins have all been covered
By My blood in Calvary’s flow.*

*“As you rest upon My bosom
You can tell Me all your care,
All the tasks that seem so urgent;
And your growing list of prayer
Will receive My special blessing
And your heart will know My smile
If you listen to My pleading—
Come apart and rest awhile!
I have many things to tell you
That would thrill your heart to know,
But you cannot get the message
While you’re rushing to and fro.*

*“Come apart—sometimes, not asking;
Just to worship and commune,
Just to tell Me that you love Me
And you’re glad I’m coming soon.
Though I love to hear you praying,
There are times you must be still
And just listen to Me speaking,
That your heart may know My will.”*

*I can hear You, blessed Jesus,
Softly speaking to my heart,
Saying gently, “Weary Christian,
Cease your labors; come apart!”*

By ALICE HANSCHÉ MORTENSON



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