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

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

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

Some have felt that "the faith" was the unshakable confidence in the certainty of His second coming. But this, too, is assured. For yourselves know perfectly that the day of the Lord so cometh as a thief in the night. For when they shall say, Peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape. But ye, brethren, are not in darkness, that that day should overtake you as a thief" (1 Thessalonians 5:2-4). When Jesus comes again, He will find a great host who love and wait for His appearing.

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

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

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

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

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

( Please turn to page 12 )
TOO MANY have overworked the idea that Jesus was “a man of sorrows, and acquainted with grief,” and make it descriptive of His total life and personality. Actually these words are not an exhaustive description of Him; they indicate the depth of His suffering at Calvary in bringing about our redemption. Even in His darkest hour the Master proclaimed with triumph, “I have overcome the world.”

The inspired writer, in the Book of Hebrews, wrote clearly on this when he related Jesus’ love of righteousness and hatred of wickedness to gladness of heart rather than to a personal glumness or sadness. He wrote, “Thou hast loved righteousness, and hated iniquity; therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows” (1:9). In similar vein the Psalmist wrote, “Thou hast put gladness in my heart, more than in the time that their corn and their wine increased” (4:7). The most casual reader of the Gospels is convinced that Jesus’ life was radiant and overflowing. He was a conundrum to the legalists and those who followed ceremonial religion. Hear them complain bitterly about Him, “This man receiveth sinners, and eateth with them.” But this inner gladness that accompanied Jesus came as a result of spiritual fellowship and was born of obedience to the Father’s will. The same irrepressible spiritual overflow is afforded us today through faith, by the power of the indwelling Spirit. His inner presence also speaks of the ultimate triumph of God’s truth and righteousness even in a sinful world.

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

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

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

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

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

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

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

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

Pattern Petitions:

"Give Us... Our Daily Bread"

By BRIAN L. FARMER

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

Human beings are body as well as spirit, and Jesus is as concerned about the one as the other. Indeed, not only do we believe in the bodily resurrection of our Lord, but we are also promised similar bodies in our own resurrection.

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

There are three things to remember:

1. Jesus Christ is against sin. But this petition reminds us that it is right for all normal human beings to desire the gratification of their physical needs. God certainly did not create these marvelous bodies of ours with the intention that they should become diseased through lack of proper attention. It is His plan that all of mankind should be adequately nourished, properly clothed, decently housed, and should enjoy the psychological and physical well-being of a properly adjusted sex and family life. Bread is symbolic of all our bodily needs.

2. Another thought is that the sincerity of this prayer is proved by our human industry. There are not many things for which we may legitimately ask God without working for those same things ourselves. Least of all may we do so with respect to our daily bread. We are required to labor as efficiently as possible with our hands and with our minds.

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

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

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

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

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

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

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

Why do we pay tithes and give offerings? Is it because we fear the consequences of robbing God? Or, even better, is it because we appreciate our church and realize money is needed to pay its obligations and maintain respectability in the community? If it is merely to keep our promise to be faithful to the church, and help it pay its bills, then what would happen if God should so prosper us that our tithes would be many times more than what would be needed to meet these current obligations? Would we not be tempted to withhold part of the tithe? But if our primary motive in tithing is because we love Christ, and recognize our responsibility as His stewards over the earthly possessions He has permitted to come under our control, the amount of the immediate need in the church will have no bearing on our faithfulness in paying our tithe.

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

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

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

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

When the service of our brother seems faulty to us, is it expecting too much for us to give him credit for pure motives? How often have you looked back on some deed you have performed and seen how much better it might have been done! Even though his act caused hurt and real damage, and I may be tempted to criticize him for it, is it unreasonable to suppose that he was motivated by supreme love for Christ and a sincere desire to be helpful to His cause?

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

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He Prayed Up a Storm!

By DELMAR STALTER, Pastor, New Haven, Indiana

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

(Alfred Tennyson, "Morte D'Arthur")

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

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

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

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

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

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

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

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

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

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

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

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

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

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

This, we say, was great for Elijah; he lived twenty-eight hundred years ago! This is also great for us today. With the further revealed promises, especially in the Son, are assurances that Elijah's God would permit men today to pray up a storm!
I LOOKED long and hard at the table of fast deteriorating fruit in the market and noted the “Reduced for Quick Sale” sign. The grocer was using good psychology to gain the attention (and in turn, the money) of some bargain hunter who lacked judgment of values. As I walked away, I said to myself, What a big sign for a few half-rotten peaches! If I were he, I would have just put up two words, AS IS!

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

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

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

A few weeks ago during the night I awoke and those two words—as is—almost haunted me. As I lay thinking in the darkness, I remembered that God has an as is sign also. But it carries the opposite meaning from the one I would have put above the decaying fruit. 1 John 4:17 says, “Herein is our love made perfect, . . . because as he is, so are we in this world.” Then in 1 John 3:7, we read, “He that doeth righteousness is righteous, even as he is righteous.” The as is of the Word of God is a state of perfect love or righteousness. What He is today—righteous—so we are to be in this present world.

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

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

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

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

I have been wondering. If my pastor would go through his fruit basket next Monday morning, would he pick me up gently (lest he squash me), and place me on the table with the grocer’s as is
The Christian’s sunrise is close at hand! It is true that Astronaut John H. Glenn, Jr., soared triumphantly around the world three times using the orbit of the earth as a track. But it is just as true, according to the Word, that sooner than we think every Christian will participate in a mass secret space flight called the rapture, and we shall ever be with the Lord. Space flights after that will then be controlled by the Antichrist.

The Christian’s sunrise will occur when Christ returns in the rapture. We may be sure that, according to the Bible, Jesus is coming again. He came the first time to redeem the soul; He is coming the second time to redeem the body. He came the first time to redeem the individual; He is coming the second time to redeem society. He came the first time to convert and sanctify; He is coming the second time to control and glorify. He came the first time as a lowly Servant; He is coming the second time as the King of Kings and the Lord of Lords!

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

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

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The return of Christ is The Christian’s SUNRISE

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

The Christian’s sunrise is close at hand! I refer to the time when Jesus Christ will come again from the East, perhaps during the sunrise of the morning hour, and take His children to the blessed marriage supper of the Lamb.

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

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

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

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

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glory! All will live in a land where “no burdens are allowed to pass through.”

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

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

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

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

“And Joseph called the name of the firstborn Manasseh: For God, said he, hath made me forget all my toil, and all my father’s house” (Genesis 41:51). The ability to forget is not necessarily the erasing of unfavorable thoughts, but the removing of their cutting edge. God helped him to bury his disappointments deep in the subconscious by placing over them the productive subsoil of divine favor.

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

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

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

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

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

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

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

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

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

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

Babes and beef eaters are honored and valued by Paul as he writes to the Corinthian church. But with deep sorrow he addresses a third group, the "invalids," those who are yet carnal in the sense that they have been long enough in grace to show evidence of development and growth, and yet are still restricted to the meager diet and limited ac­tivity of the spiritual cradle. As prolonged baby­hood is the greatest burden for any parent and the most severe trial for any home, so carnal babes, as distinct from new converts, are the greatest trial for any church. They can be a hindrance to infant believers and mature saints alike.

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

The Importance of Co-operating with God

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

Yet glorious as His own saving work is—and it is God which worketh in us to will and to do of His good pleasure—God has entrusted to the Chris­tian a small, but supremely important, task. "We are labourers together with God" (I Corinthians 3:9). It is ours to plant the God-given seed, to water its developing life in our own and other hearts. Without this there can be neither blade
nor car, full corn nor final harvest. Our co-operation will determine whether the seed will be choked or cultivated, and we can choose, to a large extent, the measure of the harvest—thirty, sixty, or a hundred fold.

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

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

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

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

The Honor of Being God's Temple

The supreme argument against remaining a

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**Ambition . . .**

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

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**Intercession for Sanctification**

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

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

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

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

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

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

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By KENNETH VOGT

JULY 18, 1962 • (411) 11
spiritual "invalid," a carnal weakling, is the divine plan for every saved life to be His holy temple, indwelt by His Spirit.

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

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

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

Privilege and peril, however, go hand in hand; for "if any man defile the temple of God, him shall God destroy" (I Corinthians 3:17). This is a solemn warning to all who are carnal in spirit, compromising in life, and falling short of the Spirit's cleansing baptism. No one is exempt from the peril, "If any man defile..."—and, thank God, none needs fail of the privilege. Building upon Jesus Christ alone, refusing all that is shoddy and unworthy in life and character, and co-operating with God at every point, body, soul, and spirit will be the yielded, sanctified temple of the Father, Son, and Holy Spirit.

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

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EDITORIALS

Continued from page 2

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

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

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

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

How do we come by faith like this? We come by it largely in two ways. One is prayerful meditation on the promises God has given in His Word. "Faith cometh by hearing, and hearing by the word of God" (Romans 10:17). After all, what God has said is much more important than the way we feel or the way things appear.

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

And this is true of both the faith of achievement and the faith of adherence. There is faith that ventures forth, and faith that "holds on."

Among the examples of faith in Hebrews 11 are those who "subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens" (vv. 33-34). But we read on: "And others had trial of cruel mockings and scourgings, yea, moreover of bonds and imprisonment: they were stoned, they were sawn asunder, were afflicted, tormented" (vv. 36-37). Yet both groups were men and women of faith.

Perhaps we ought to reflect a moment on the fact that both "faith" and "faithfulness" come back from the same root. If we are really to put our trust in God, we must be the kind of persons God can trust. If we would have strong faith, we in turn must be faithful. It is both faith and faithfulness for which the Lord looks when He comes to His Church. "When the Son of man cometh, shall he find faith on the earth?"
Evangelism is essentially salvation in action. It is God the Father, Son, and Holy Spirit acting through human agencies to reach the lost. The great need of our day is for soul winners. Pray for God to send workers for this task. Our opportunities are great. Wherever we can get "labourers" the report is "the harvest truly is plenteous."

Evangelistic Honor Roll

The districts shown report the following churches as having received the Evangelistic Honor Roll Certificate. This is presented on the basis of membership received by profession of faith during the assembly year.

<table>
<thead>
<tr>
<th>Group Membership</th>
<th>Gain Required</th>
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<td>I 1-24</td>
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<td>II 25-74</td>
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<td>III 75-149</td>
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<td>IV 150-299</td>
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<td>V 300 and above</td>
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Every Christian Should Evangelize Today

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<tr>
<th>IDAHO-OREGON</th>
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<td>Baker</td>
<td>66</td>
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<td>Jerome</td>
<td>87</td>
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<td>La Grande</td>
<td>84</td>
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<td>Nampa</td>
<td>132</td>
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<td>Meridian</td>
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<td>Nampa Franklin</td>
<td>164</td>
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<td>Nampa College</td>
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<th>NORTHWEST</th>
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<td>Hopper</td>
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<tr>
<td>Ritzville</td>
<td>17</td>
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Collfax  J. Hansen  34  13
Pendleton H. Grossman  36  10
Deer Park R. Stuck  51  15
Spokane Cascadia Q. Caswell  93  12
Wenatchee R. Griffin  146  23
Yakima First K. Pearsall  417  25

Try Christ's Way—Win Souls

<table>
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<tr>
<th>SAN ANTONIO</th>
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<tr>
<td>Keville E. Walker  14  20</td>
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<td>Kingsville J. Fehner  15  7</td>
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<td>Midland Northside R. Sanders  35  7</td>
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<td>Wallinger E. Wells  16  6</td>
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<td>San Antonio Terrell Hills P. Winslow  21  5</td>
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<td>San Angelo First J. Rose  315  12</td>
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<td>Miami Central D. Thaxton  282  18</td>
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"Redeemed—How I Love to Proclaim It!"

Attend Your College Conferences on Evangelism

<table>
<thead>
<tr>
<th>NORTHWEST NAZARENE COLLEGE  Nampa, Idaho</th>
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<tr>
<td>Wed., Thurs., and Fri. September 19, 20, 21, 1962</td>
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<tr>
<th>OLYMET NAZARENE COLLEGE  Kankakee, Illinois</th>
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<td>Wed., Thurs., and Fri. September 26, 27, 28, 1962</td>
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<tr>
<th>BETHANY NAZARENE COLLEGE  Bethany, Oklahoma</th>
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Write to the presidents for information, and plan now to attend.

FOREIGN MISSIONS

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<th>MOZAMBIQUE</th>
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<td>GEORGE COULTER, Secretary</td>
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A Miraculous Deliverance

By MRS. ARMAND DOLL

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

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

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

"Evangelism First" Pays!

By CLYDE GOLLIHER, Peru

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

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

From Trinidad

By THELMA BRUNT, Trinidad

Three weeks of special services have just been completed in Piarco Village with Rev. Howard Sayes as the evangelist. A number of Hindus were converted and the interest was keen in every service. One Moslem woman attended nearly all the services, coming
Gambling is big business in America. The Kefauver Committee estimated the annual gambling turnover in the United States alone at $20,000,000,000. One cannot, however, estimate the damage done to individuals, communities, and the nation at large by gambling.

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

1. It is an attempt to get something without paying the price.
2. Gambling is a violation of the principles of Christian stewardship.
3. It makes a mockery of the judge of conduct.
4. Gambling is antisocial because it tends toward excess.
5. It is destructive of personality because it tends toward excess.
7. The methods from gambling are the principal support of big-time racketeering and gangsterism.
8. Gambling corrupts public officials.

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

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

“Thank you” is such a poor way of expressing our appreciation, but it comes from the depths of our hearts.

“Behold, how they love one another!” was an observation made at the banquet, and by Dr. Mel-Thombs in the final chapel for the senior class, all emphasized the urgent need for young people with trained minds and dedicated hearts to carry forward the message in holiness and uprightness.

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

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

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

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

Los Angeles District

N.Y.P.S. Convention

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

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

Rev. Reuben Welch, a favorite with the youth, brought a stirring banquet address, challenging our district N.Y.P.S. to make another dedication to Christ.—C. S. Cowles, Reporter.

Southern California District Assembly

The fifty-sixth annual assembly of the Southern California District was held May 23 and 24 in Municipal Auditorium at Riverside, California. Rev. Arnold Carlson and Rev. Bill Burch were the entertaining pastors.

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

Dr. Nicholas A. Hull, district superintendent, gave his sixth report to the largest delegation ever assembled on the district. When it became evident that another year of tremendous gains was recorded, there were shouts of joy and victory.

Two new churches were organized—at West Torrance with Rev. Neal Kamp, pastor; and at El Segundo with Rev. Earnest Atkins, pastor.

General Budget giving was $127,539, an increase of $8,835 over last year; to general interests a grand total of $2,138,368, or an increase of $129,658 over last year. A net gain of 406 members brings the district membership to 11,305. There were 1,020 members received by profession of faith. Sunday school enrollment stands at 23,825 with average attendance of 14,207. Easter attendance was 21,172.

The district paid out a total of $127,359, an increase of $26,228; with a grand total of $2,138,368, an increase of $129,658 over last year. A net gain of 166 members brings the district membership to 11,305.

For the first time in many years the district paid $109,502 over the revolving fund, a net gain of $129,658 over last year. A total of $23,825, or an increase of $12,658 over last year, was paid to emergency sick relief. A total of $127,359 is in the Revolving Fund to assist in the building and strengthening of new churches on the district. Superintendent Hull reported that there was no increase in the district, but a loss of 166 members.

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New England District
Preachers’ Wives’ Retreat

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

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

It was truly a time of relaxation as we enjoyed the excellent accommodations and varied activities. Our fellowship was enriched by periods of devotion and prayer and joyful singing. On the closing evening we met by the fireside, and a sharing of personal testimonies to the grace of God in each of our lives drew us closer together and to Him.

The high light of our retreat was the inspiring Communion service led by Mrs. Fletcher Spruce. We are grateful to Mrs. A1 Stiefel of Norwood, Massachusetts, for her labor of love in carefully planning and capably directing this endeavor.—C. Wm. Pit.

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

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

Quintana, Georgia—Recently the Lord very graciously visited us with a genuine, old-fashioned revival. Some twenty souls were saved, and several more are expected. Evangelists Loston and Ruth Dennis were the special workers, and we appreciated their fine ministry in preaching and singing the gospel. The pastor preached a short but effective message from the words of Jesus in Matthew 10:18, “I will build my church; . . .” Immediately following the message, the filmstrip “This Is Your Church” was shown. This is a world-wide scope of the Church of the Nazarene and how it is carried on by each local church. This twenty-minute filmstrip gave powerful indoctrination, not only to new members being received into the church, but it was a reminder to all of us of our responsibility to God through the church. New members were then received.

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

Evangelist George Brannon writes: “Because of a cancellation I have an open date, August 29 to September 9. Since I will be in Indiana for the two following dates, if possible I would like to schedule between Colorado and Washington. Write me, P.O. Box 555, Bethany, Oklahoma.”

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

Meade, Kansas—Our congregation dedicated our new brick church building on last March 4, with Dr. G. B. Williamson bringing the dedicatory message in the afternoon service. An overflow crowd was in attendance, with music furnished by the local church choir. District Superintendent Ray Hance and wife were with us for the day. Pastor Harold McKellips gave a very fitting message in the evening service, with victories at the altar. Each Sunday night since moving into the new building, the service has been signalized by dedication of the Lord. Prior to the dedication service, a history of the local church was printed in our county paper, which has a wide circulation. Much of the work on the church was done by donated labor of members and the pastor. The pastor’s wife also, besides caring for four small children, carried her share in visiting and church activities. The church also has a fine brick parsonage in a good location; a one-half interest in it was donated by one of the members. The church is advancing in all departments, and the pastor has accepted the call for another year. On April 15 the cornerstone was dedicated with the anointing of the Holy Spirit; and his burden for souls. The attendance was good, and more than fifty souls sought and found help from the Lord. The church board gave the Brockmuellers an invitation to return in the fall of ’63. We have a good people here. Recently they gave us a call to serve for the fifth year, with only two negative votes.—Lawrence Aspin, Pastor.

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

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THE LOCAL CHURCHES

**A Unique Service for Those Joining the Church**

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

THE BIBLE LESSON

**By ARNOLD E. AIRHART**

**Topic for July 22:** Jeremiah Discourages False Patriotism

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

**Gold Text:** Render therefore unto Caesar the things which are Caesar’s; and unto God the things that are God’s (Matthew 22:21)
The Suffering Patriot: Jeremiah's sorrowful task, throughout the reign of Zedekiah, Judah's last king, was that of a patriot who was forced in good conscience to prophesy the doom of his own nation. Worse than that, he felt honestly compelled to advise surrender in order to save lives and the city. But the wavering king could not decide.

The incident of the slaves illustrates the reality of life in Jeremiah's time. The people were wild with joy; but at once re-enslaved the bondsmen. To Jeremiah it was the seal of their irrevocable doom.

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

The Sorrowing Patriot: Jeremiah's sorrowful task, throughout the reign of Zedekiah, Judah's last king, was that of a patriot who was forced in good conscience to prophesy the doom of his own nation. Worse than that, he felt honestly compelled to advise surrender in order to save lives and the city. But the wavering king could not decide.

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Anti-Protestants Accused of Killing Mexican Pastor

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

Writing in the Lutheran Standard, an influential weekly of the American Lutheran Church, Rev. William E. Nehrebeck linked the presumed violent death of Pastor Roman Reyes Cardenas to a wave of anti-Protestant persecution that he said has risen in Mexico in recent years.

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Christian Witness in Century 21

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

Court Rules Against Jehovah's Witnesses in Transfusion Case

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

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

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

Our minister dedicated some babies, but he used water. Isn't this rather confusing? Actually it is. Water should never be used in the act of dedication. When water is used, it is baptism. Our church provides rituals for both infant baptism and dedication. If the parents prefer dedication, the ritual for dedication should be used, and no water employed. If the children are being baptized, it should be called what it is.

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

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

Perhaps I could make a positive suggestion. A friend of mine some years ago went into high school teaching where he realized that he would be confronted with this problem as part of what would be expected of a teacher in the school. He did not wait until it slipped up on him, but confronted it directly. He went to the principal and explained his position as an evangelical Christian on the subject of ballroom dancing. He said he realized that all teachers were expected to carry responsibility for sponsorship of school activities, and asked if he could be assigned to one or more organizations which would not involve the dancing. The principal was only too glad to turn over to him a scout troop nobody else wanted. He took it, kept it for some years, and gave it the advantage of Christian principles in his leadership.

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

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

On the other hand, I have never been one to feel that what Dr. Bresee called "a healthy denominationalism" is altogether a bad thing. I have never thought of the prayer of Jesus for the unity of His sanctified people (John 17:17-21) in terms of a unity of organization. It seems to me to point to a unity of spirit that goes far beyond membership in the same church organization. I have known members of different denominations who were much more one in heart and spirit than some who were members of the same denomination.

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

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

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

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

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