

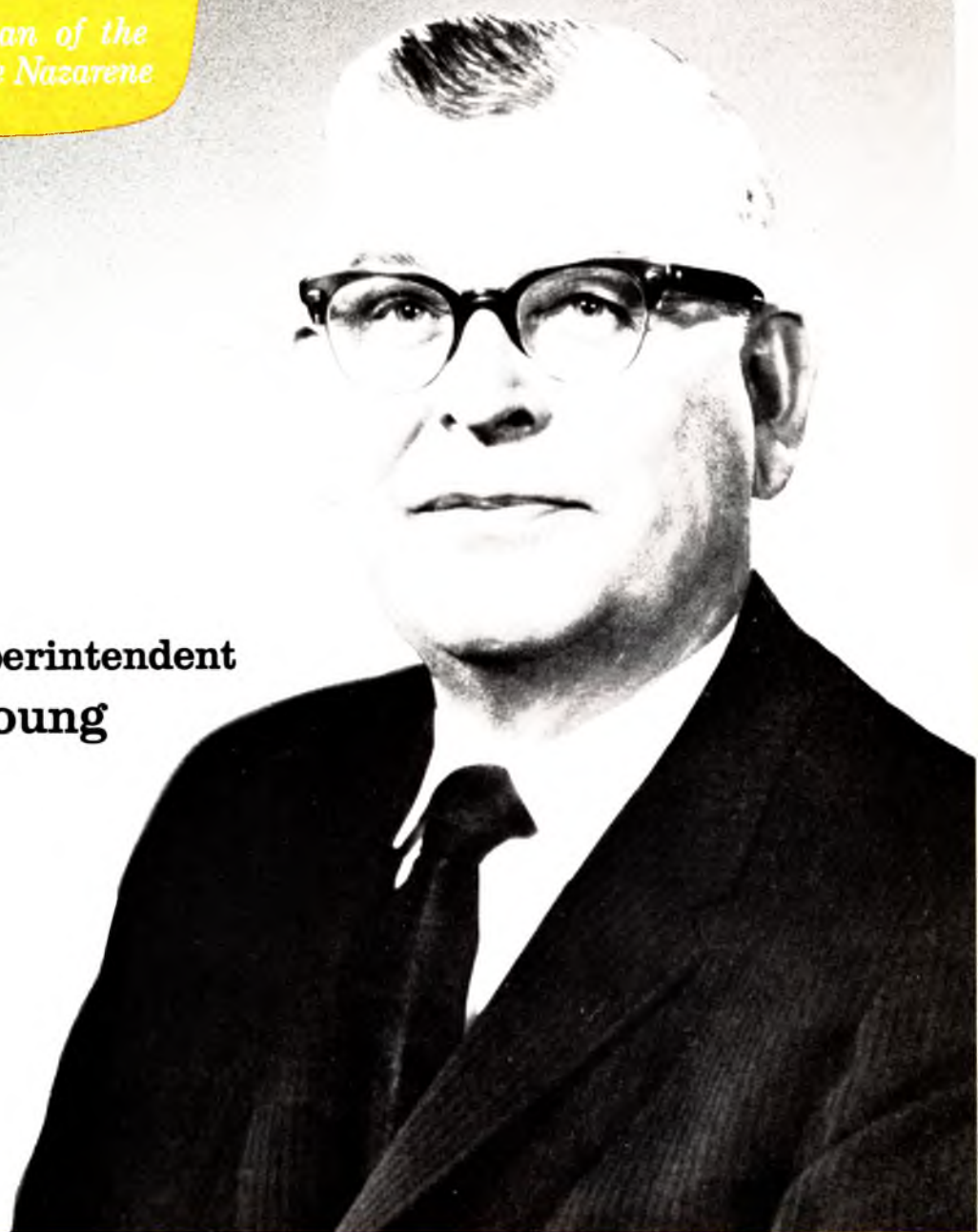
Herald of HOLINESS



*Official Organ of the
Church of the Nazarene*

*"The Church's supreme task is to present
the cross of Christ as God's answer to the
world's sin and deep need."*

**General Superintendent
Samuel Young**



June 7, 1961

EDITORIALS

By W. T. PURKISER

The Human Side of Holiness

It is often said, "There are two sides to every question." By that some people seem to mean, "My side and the wrong side." But it is very important to recognize that any religious experience has two sides. There is, of course, God's side—the divine side. This is first and primary. But there is also man's side—the human side.

Although this seems very obvious, it is amazing how often the truth is missed. There have been whole systems of theology based on the view that *all* is on God's part, that there is one supreme Will which predestinates and causes everything that comes to pass. Then there have been entire religious movements based on the idea that all is on man's part, that religion is a "bootstraps" proposition by which each person lifts himself through a program of psychological self-improvement.

What is true of religious experience in general is true of holiness in particular. God's side is cleansing and filling the soul with His Holy Spirit, supplying an abundance of grace for each need of the heart and life. But man's side is consecration and commitment, the presentation to God of a redeemed personality for service and sacrifice.

It is strange but true that consecration has be-

come almost a neglected theme in the Church of today. Even when the term is used, it is often used with a very unscriptural emphasis. But the Bible makes clear five great propositions about "the human side of holiness," or consecration.

First, *consecration pertains to Christians*. No person in rebellion against the will of God can be invited to consecrate himself. For him, the call is to repentance, to the surrender of all that is evil. On the other hand, Paul addresses Christians with the words, "Yield yourselves unto God, *as those that are alive from the dead*" (Romans 6:13); and, "I beseech you therefore, *brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service*" (Romans 12:1).

Then, *consecration is a once-for-all proposition*. This is suggested in the use of the terms "yield" and "present," both of which imply bringing a sacrifice to the altar and leaving it there. It is hard to give the English the force of the original Greek, but these commands are stated in such a way that they can only mean, as A. T. Robertson has said, "Do it now, and completely."

I have been intrigued with the fact that the same verb tense is used with regard to consecration that Jesus used in regard to marriage: "What therefore God hath joined together, let not man put asunder" (Matthew 19:6). Consecration is meant to have the same finality that Christian marriage has. How foolish then to have "reconsecration" services once a quarter!

Again, *consecration is total—it involves the complete self*. This is the truth conveyed in "Yield yourselves," "Present your bodies." When God has yourself, He has all there is of you: body, soul, spirit, friends, time, and earthly store.

Not only is the present included in this yielding, but the whole of the future as well. Our fathers used to describe this by reference to "the unknown bundle." Along with everything we know, we lay on the altar the whole of what we don't know, all that the future will bring, of weal or woe, of health or sickness.

Once more, *consecration is to God, and not to a particular service*. "Yield yourselves unto God," "acceptable unto God." It is possible to "consecrate" to the ministry, the mission field, or some particular service or calling, and yet not be yielded



The Cover . . .

Dr. Samuel Young was born in Glasgow, Scotland, converted under the ministry of Dr.

George Sharpe, and joined the Parkhead Church of the Nazarene in Glasgow. Coming to the United States with his parents, he graduated from Eastern Nazarene College and received a master of arts degree from Boston University. Dr. Young has served the church as pastor, district superintendent, and president of Eastern Nazarene College. He has been general superintendent since 1948. Dr. and Mrs. Young live in Kansas City.

(Please turn to page 12)

PRAISE YE *the Lord!*



General Superintendent Williamson

PRAISE TO GOD creates a climate for its growth. Thankfulness unexpressed will soon wither like plants that have no oxygen.

The Psalmist cried, "Let every thing that hath breath praise the Lord." There is a true sense in which all God's works do praise Him. But suns and stars, seas and rivers, mountains and plains, plants and trees, birds, beasts, and fishes praise God involuntarily. The praise in which God delights is that which springs up within the soul of His crowning creation—man. His exultations are those of a creature of intelligence and volition. He knows that every good and perfect gift cometh down from the Father of lights. Every blessing of life is from God. Therefore a fountain of spontaneous praise should flow from our lips. "Enter into his gates with thanksgiving, and into his courts with praise: be thankful unto him, and bless his name. For the Lord is good; his mercy is everlasting; and his truth endureth to all generations" (Psalms 100: 4-5).

"The dead praise not the Lord." Only those who live, enjoying God's mercies, His bountiful gifts, His inspiring fellowship, and His great salvation, voice His praise.

"Praise is comely for the upright." Righteous men magnify God's grace in lives of obedience and holiness. "For the Lord taketh pleasure in his people: he will beautify the meek with salvation" (Psalms 149:4).

"All that is within me, bless his holy name." Hearts filled with arrogance or pride, jealousy or covetousness, hatred or malice cannot call on all that is within them to bless the Lord. Only those who know the blessedness of the meek, the peacemakers, those who do hunger and thirst after righteousness, the merciful who obtain mercy, the pure in heart, and those who love God with all the heart, soul, mind, and strength and their neighbors as themselves, can call upon "all that is within" them to bless the Lord. The fountain must be pure for the flowing, sparkling waters of praise to pour faith in sweetness. The tree must be good if it is to bear the fruit of righteousness, which is peace. Only those who are inwardly cleansed can see the Lord and worship Him in the beauty of holiness.

O Lord, Giver of all grace and spiritual blessedness, cleanse our hearts so completely that they in gratitude unceasing may pour forth volumes of worthy praise to Thy great and holy name. Amen.

LORD

Hear My Prayer!

*To brighten someone's weary way,
To turn one's darkness into day,
To cheer a needy soul or friend,
And cause their anxious hours to end—
Lord, hear my prayer.*

*To put a song in someone's heart,
To cause his sorrows to depart,*

By **GERRIE NICHOLAS**

*To wipe the tears from saddened eyes,
And strengthen shattered earthly ties—
Lord, hear my prayer.*

*To bring a neighbor happiness,
To breathe a prayer, to ease one's stress,
To help one find true peace and rest,
That he may better stand life's test—
Lord, hear my prayer.*

*To lead lost souls unto the Lord
By kindly deeds or gentle word,
So one day when before Thy throne
I stand, I shall not come alone—
Lord, hear my prayer.*



Telegrams . . .

Santa Cruz, California—The forty-sixth assembly of the Northern California District by a nearly unanimous vote elected Dr. E. E. Zachary for a three-year term as district superintendent. Dr. Zachary's report of his eight months of service, since his appointment, was warmly received, and the generous offering given to the Zacharys expressed the love and appreciation of the people for their leadership. Dr. G. B. Williamson presided with grace and efficiency, and his messages were anointed of God. The final morning session witnessed an outpouring of God's Spirit, and the shouting and praising of God's people prevailed. An impressive ordination service was held in which Ralph Leslie Stockett received elder's orders.—Walter M. Hubbard, Reporter.

Muncie, Indiana—Dr. Edward Lawlor, Paul Skiles, and Jim Bohi at their best in Muncie-area-wide Crusade. Average attendance one thousand. Seventeen churches of area united and blessed. Seekers every night.—A. E. Woodcock, Crusade Chairman.

St. Petersburg, Florida—Forty-seventh assembly of Florida District dynamically blessed of God. Dr. John L. Knight, district superintendent, given very excellent three-year recall. Encouraging gains: over one million dollars given for all purposes; \$109,000 given for general interests, making Florida a 9.58 per cent district; 796 members received by profession of faith, and 459 net membership gain.—Bill Anderson, Reporter.

Lubbock, Texas—Fifty-third Abilene District Assembly closed May 11 in a camp meeting atmosphere. We became a "10 per cent" district, giving \$75,453 for General Budget and specials; total giving was \$752,864. Net gain in membership, 185, with 344 received on profession of faith. Wonderful spirit of optimism under leadership of Rev. W. R. Hurn, who has just completed the first year of a three-year call as district superintendent.—Dwight Folton, Reporter.

Word has been received that Rev. H. C. Cagle, pioneer preacher and district superintendent of the Abilene District (1927-31), died Friday, May 12. Funeral service was held on Sunday, May 14, at Buffalo Gap, Texas.

After serving as pastor at Portland, Tennessee, for two years, Rev. Gerald T. McCommon has accepted a call to the Southside Church in Valdosta, Georgia.

Contents . . .

General Articles

- 2-3 Editorials
- 4 Music Memoettes, *Ovella Satre Shafer*
- 5 Beware of Backsliding, *John A. Monroe*
- 6 Your Scriptures, *J. Bruce Deisenroth*
- 7 Harnessing Invisible Resources, *Vernon L. Wilcox*
- 8 Silent Witnesses, *D. Edwin Doyle*
- 9 Spiritual Claustrophobia, *Ruth Teasdale*
- 10 Are We Building or Painting Fires? *Morris Chalfant*

Poetry

- 3 Lord, Hear My Prayer! *Gerrie Nicholas*
- 11 Light, *D. Maude Gillespie*
- 14 Imbucment, *Jessie W. Finks*

Departments

- 13 Department of Evangelism
Foreign Missions
- 14 Nazarene Young People's Society
The Sunday School Lesson
- 15 News of the Churches
- 18 News of the Religious World
The Answer Corner

**Herald of
HOLINESS**

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Music Memoettes:

By **OVELLA SATRE SHAFER**

**"Saviour, Teach Me
Day by Day"**

*Saviour, teach me, day by day,
Love's sweet lesson to obey;
Sweeter lessons cannot be—
Loving Him who first loved me.*

*Teach me all Thy steps to trace,
Strong to follow in Thy grace,
Learning how to love from Thee—
Loving Him who first loved me.*

This is a children's hymn and is numbered with the world's favorites: "Jesus Loves Me," "Children of the Heavenly King," "Away in a Manger," "There's a Friend for Little Children," and "Onward, Christian Soldiers." Many of these have become so popular with adults as to merit the title "favorites" among the older singers.

This hymn-poem for boys and girls was penned by an English lady, Jane Elizabeth Leeson, who wrote many religious poems in the nineteenth century. She obtained her inspiration from the

On the authority voted by the recent Mississippi District Assembly, I am appointing Rev. W. Charles Oliver as superintendent of the Mississippi District effective June 1, 1961, with the unanimous approval of the District Advisory Board and the Board of General Superintendents.

SAMUEL YOUNG
General Superintendent

Bible verse. "We love him, because he first loved us" (1 John 4:19)—a verse that is always an easy verse to learn and understand in nursery, primary, and junior classes. The song was first published in Miss Leeson's *Hymn and Scenes of Childhood* at London in 1842. Further publications of hers included *Songs of Christian Chivalry* in 1848, and *The Child's Book of Ballads* in 1849.

Money is a universal provider for everything but happiness, and a passport everywhere but to heaven.

renewal, the Presence is finally crowded out and the soul is left adrift, a target for final destruction.

Neglect and procrastination go hand in hand to form a very effective team in

causing a soul to backslide. One can lose out

through *not doing* as well as multiplied

wrongdoing. The story

is told of a fisherman who

went to sea with

a weakened timber

in his boat.

BEWARE

of Backsliding

By JOHN A. MONROE, Pastor, Roseville, California

OURS is a great heritage. Before us has gone a great cloud of witnesses who through their lives have testified to the saving, sanctifying, and keeping power of God. We have seen times of revival blessing. We have been moved by God's presence. Our hearts have been stirred by the beautiful songs of Zion. God's Word is in our homes, taught in our Sunday schools, and preached in our pulpits. With all there is to challenge and inspire the Christian it is amazing that there should be those who lose interest in and devotion to the great cause of Christ and join the backslidden.

We must all take heed lest we fall, for we have a great enemy. Peter said, "Your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour" (1 Peter 5:8). He never lets up, never quits. He will do his destructive work any time and way that he possibly can. Because Satan and his cohorts cannot be visibly seen we have a tendency to pay little attention to them and we think of them in terms of evil influence. But Paul tells us that "we wrestle . . . against *principalities*, against *powers*, against the *rulers* of the darkness of this world, against spiritual wickedness in high places" (Ephesians 6:12). Principalities, powers, and rulers are spiritual beings capable of waging deliberate warfare against the souls of men. They must be resisted steadfastly in the faith, through the blood and in the name of Jesus.

We are surrounded by an environment that is alien from God, and there is within a strong desire to be like and accepted by those about us. Also, the enemy uses the "eye gate" and the "ear gate" constantly to bombard us with soul-devastating influences. If there is not the constant purifying of the soul, our consciousness of God's presence gradually diminishes; and if there is no

"I'll fix it tomorrow when I return," he said.

During the night a great wind arose and the timber broke. The fisherman was washed ashore. Among the wreckage he found a piece of the faulty timber, which he mounted in the cabin of the new boat he had to build. Underneath he wrote: "Fixed tomorrow—sank today."

Some are backslidden in heart. There is no victory and no real power to pray, or to bring the glory down, or to witness; but they still want to be a part of the program. When they are called on to pray or to do some service, they'll act as if nothing was amiss instead of revealing their deep need. It is easy to go from this condition to turning aside from duty and obligation to the church, one's family, and self. Other things and interests begin to crowd out association with God in prayer meetings, evening services, witnessing, tithes, etc. The pull is downward until one is backslidden into wickedness. The temptation comes to look at people and to become critical and faultfinding—giving one excuse after another for not attending the house of the Lord—drifting on in error.

Every time a Christian backslides the strength of the church is weakened. The enemy magnifies the failures of people. He exerts tremendous pressure through their influence. He makes them stumbling blocks to other weak Christians and hinders the unsaved from coming to God. Beware of backsliding.

God is calling!—calling to green pastures, to still waters, to cups overflowing! Let us travel the highway of holiness ever upward, "looking unto Jesus

the author and finisher of our faith; who for the joy that was set before him endured" (Hebrews 12:2), that we might be "strong in the Lord, and in the power of his might" (Ephesians 6:10).



By J. BRUCE DEISENROTH

Nazarene Layman, Pasadena, California

HOW MANY scripture verses can you repeat from memory—accurately? Bible verses, when memorized, are *yours* in a very special way. The scripture lives; it is the word of life. The more familiar one is with the divine and inspired message, the more alive and radiant it becomes. The catch is that memorizing takes time, effort, and stick-to-itiveness. A few fortunate individuals are endowed with an especially retentive memory but most of us place scripture verses in our memory chest the hard way.

First, try repeated careful reading of the verse or verses. Then study the sentence structure and the flow of thought so that the importance and meaning of each word and phrase is clear and related. Continue reading and repeating—then phrases and sentences begin to hang together in the mind. Gradually the image of the entire thought is impressed on the memory as an exact quotation.

In longer passages there are often natural divisions or interesting relations that assist the memory. For instance, in one passage of eight verses in the sixth chapter of Ephesians, describing the "armour of God," there are four verses dealing with its necessity and four with the armor itself. The latter are interesting from the standpoint of the order in which the soldier donned his armor. He covered the loins and strapped on the breastplate first and then laced up his shoes. We quite probably would bend down to take care of the shoes before getting trussed up around the loins and chest. Next he took the shield, the helmet, and the sword in that order, while we might have put on the helmet before taking up the shield.

The beatitudes, fourteen verses, seem to divide themselves into groups of three verses, the first two groups separated by a single verse. In the first group there are three key words—poor, mourn,

and meek (one *P* and two *M*'s); a dividing verse about hungry and thirsty, and then three more key words—merciful, pure, and peacemakers (this time an *M* and two *P*'s); followed by two groups of three verses—the persecuted and salt in one group and the other group of three dealing with the "light of the world."

It is good to review memory verses by reciting them in the order in which they appear in any given book of the Bible. This serves to impress upon the mind the chapter and verse. It is helpful to review memory verses by various related emphases, by subject or thought. Verses on the experience of holiness, on the Second Coming, on the walk with God, on Christ, on joy, etc. Many, many intriguing combinations of verses may be made.

It was a challenging and stimulating thought that came to me in a period of meditation: I have memorized so few Bible verses and there are many that are so wonderful; while reading through the New Testament this time why not underline and memorize the verses that seem especially significant? I undertook the task. It was slow and painstaking work, with much reviewing necessary, but at last 330 verses were "mine" solidly and firmly.

The next time you read through your Testament try it. Carefully select passages that you feel carry a message of special importance. There is so much that is basic, instructive, faith-building, rich, and beautiful. You will find it necessary to be selective or the volume of verses will rise up before you like an insurmountable peak.

This will take quite a bit of doing, but it is surprising how one may build up a precious and priceless storehouse of memory verses while going about household activities, driving the car, getting ready for work, in moments of relaxation—in addition to the times when one deliberately takes time to sit down and concentrate on the job. It is a demanding and exacting task, but the payoff is rich and rewarding beyond expectation. As you read and study the Word in your devotions, "your" underlined passages will leap out at you as you review them. The truth has a tremendous way of impressing the soul time after time through the years.

A special blessing may be expected when the minister preaches on one of "your" verses. The heart registers a warm response and the verse becomes more meaningful and the full orb of truth burns more brightly. Waking moments at night can be less irksome if passages of scripture come readily to mind. Troublesome and undesired thoughts, or even thoughts bordering on evil, may be quickly dispelled by the repeating of scripture. Worries may be chased from the mind by reveling in choice passages.

"Thy word is a lamp unto my feet, and a light unto my path" (Psalms 119:105).

Harnessing

INVISIBLE RESOURCES

By VERNON L. WILCOX, Pastor, Moreland Church, Portland, Oregon



A YOUNG MAN was walking along the street when he overheard two older men in earnest conversation. One was saying, "It remains to be seen what God will do for the man who will utterly abandon himself to Him." The young Christian said that he resolved in his heart to be that man, by the grace of God. He went forth to preach the gospel and, anointed by the Holy Spirit, he won a million souls to Christ. His name was Dwight L. Moody. He harnessed God's invisible resources and did exploits for Him.

It is so easy to conclude that it takes certain things like money, programs, publicity, and music to do exploits for God. These are all right in their place, but, as E. M. Bounds has written, "God's method is men." It always has been. When Jesus began His earthly ministry He sought out men—not the ones we would have chosen, for He went among the poor and unlearned—but He found men who were willing to give up all for Him. They came from various occupations, but they had one thing in common—they were willing to leave all and follow Christ. He did not seek an endowment from some rich Sadducee or the influence of some leading Pharisee. He sought out men who were not afraid to risk all to be His disciples.

You will recall that Gideon started out with an army of thirty-two thousand, but God said they were too many. He gave those who were afraid an opportunity to return home, and twenty-two thousand jumped at the chance. By another method a bit more intricate he decimated his army to the incredibly small size of three hundred, and they were to defeat a million Midianites!

Daniel was to be thrown into the den of lions if he worshiped the Lord instead of the king. But we read: "Now when Daniel knew that the writing was signed, he went into his house; and his windows being open in his chamber toward Jerusalem, he kneeled upon his knees three times a day, and prayed, and gave thanks before his God, as he did aforetime" (Daniel 6:10). Now most of us would have closed the window, at least, before praying that day. We would have said that was only common sense. But Daniel had uncom-

mon sense. He refused to be intimidated. He was willing to do his best and leave the issue in God's hands. And you all know how he came out. A little boy was asked why the lions didn't eat Daniel, and replied, "Because he was all backbone!" Be that as it may, God stood by the man who stood by Him.

Many centuries later Luther, faced with tremendous opposition, stood out like a great pine against the sky and uttered these famous words: "I am conquered by the Holy Scripture, and my conscience is bound to the Word of God. I cannot and I will not recant. . . . Here I stand, I cannot do otherwise. God help me. Amen." And then he left us these majestic lines that have encouraged Christians ever since:

A mighty Fortress is our God,

A Bulwark never failing;

Our Helper He, amid the flood

Of mortal ills prevailing.

And tho' this world, with devils filled,

Should threaten to undo us,

We will not fear, for God hath willed

His truth to triumph thro' us.

Gideon and Daniel and Luther were not fools. They did not underestimate the power of the enemy. They knew better than anyone else how weak they were alone—but they also knew that they were not alone. They were linked up with God, who cannot fail.

These men did not ask for an easy place—they asked only for strength to do what God commanded them. Too often we modern Christians feel that, if we pay our tithes and pray a few prayers, God is obligated to make life easy for us. But the rugged Christians of other days did not escape persecution because they lived for God—they were persecuted for that very thing. They marched to the stake with hearts so aflame with love for Christ that the fires that licked up about their bodies paled into insignificance.

We are all confronted with difficulties beyond our power to surmount. We can either give up and say it's no use to try, or like Daniel we can

ally ourselves with the almighty God, and go forth to meet whatever lions' den of temptation or trial may come our way.

I recall a minister of another denomination whom I came to know well in my first pastorate. He was in the prime of life, had a keen mind, and was a deeply spiritual man. But he had suffered an injury that no operation could cure, and somehow God had not seen fit to heal him. But there was a miracle there all the same. The serenity of spirit, the calm of soul, the willingness to be whatever God might desire gave that man a radiance that was a miracle of God's grace.

We cannot see the end from the beginning. From our point of view we may wonder why God does things the way He does, but if we could see from His vantage point we would say: "It's all right, for my Father knows the way that I take." Yes, there are hidden resources we may harness, and go forth, sworded and bucklered, in the mighty power of God.

the wife and mother of the home, this witness is hers. The literature on the tables in the home is a silent witness to the chief characteristics of those who make up the home.

The other day I became aware of another silent witness which has nothing to do with our conduct. I reside in a trailer court, and all the mail for those living in the court comes to the office. In order for us to get our mail we have to go through all the mail in the stack and pick out that which belongs to us. Occasionally I am aware that someone has read my copy of the *Herald of Holiness* before I get it. In this way it has become a silent witness for holiness to around twenty-five families instead of just one person.

Another way that the *Herald* is a silent witness is this. When my folks moved to Tulsa, Oklahoma, back in the middle thirties, one of the brothers of the late J. B. Chapman was our letter carrier. Many were the times that he would knock on our door and tell us that he had been reading our copy of the *Herald of Holiness*, mentioning something that he had particularly enjoyed. Then he would tell us that it was like receiving a letter from his brother James.

This should show us as Christians that the literature we have coming to our doors through the mails is a silent witness that we ascribe to a Christian creed. We Nazarenes should by no means fail to subscribe to the *Herald of Holiness*, and where there are youth in the home, *Conquest* is a "must."

Through such little things people of the world know what we are, even before we have a chance to give verbal testimony. It should show us the importance of the little things that do far more toward telling our fellow men what we are than all the words we might use in trying to tell them.

We can tell people what it is that makes the difference only after they have seen that there is a difference. It holds true that they will never hear our words if these other things in our life bespeak something other than the message we are trying to put across in words. In this matter of witnessing, our witness will be more effective if we begin by taking inventory of those things which constitute our silent witness.



One reason we so often fail in our New Year's resolutions is because they are so often negative. We put third things first. How about making some positive resolutions? To be more deeply devout; to give more attention to little things; to be kind and soft-spoken, remembering a kind word turneth away wrath, and that the soft water comes down the hill murmuring a sweet song, but actually wears away the hard rock.—
B. V. SEALS.



Silent WITNESSES

By D. EDWIN DOYLE
Nazarene Layman, Tulsa, Oklahoma

TO SOME it appears strange that the command to witness does not specify the manner in which it is to be done. In addition to all we say, we are all *silent* witnesses to many every day.

To those with whom you work, in the shop, at the office, or out there in the crew, you are a silent witness: first of all through your actions, what you do in adverse situations; second, through the tone of your conversation, the vocabulary you use; and third, through the melodies that you hum or whistle.

The housewife may be a silent witness without leaving the confines of the home—her attire as she greets the milkman, the grocer, the paper boy, or anyone who may knock at her door. Her conversation with these is a part of her silent witness. The sounds which emanate from the radio and the pictures showing on the television are silent witnesses to what she is.

The pictures on the walls of our homes have a large place in our silent witness, and since the decor of the home is a reflection of the tastes of

SPIRITUAL CLAUSTROPHOBIA

By RUTH TEASDALE
Shelby, Ohio

"PLEASE open the door, honey," pleaded the father. Sobs and cries came from the small space underneath the locked bathroom door. "Darling, Daddy loves his little girl, I'm not going to punish you. Please let me in."

Frantic cries continued to escape. Panic had seized the heart of the willful little girl. She had thought only of making Daddy angry by fleeing from his presence into a state of security for herself. In trying to escape a spanking she thought was coming, her "escape" had thrown her into a hysterical state of confinement and frenzy.

Perhaps the books would call this claustrophobia. On the inside was the terror-stricken little girl. She was alone and could not get out! She did not know how to get out or what would become of her! On the outside was a big, strong, loving, willing, able father to help. But between them was the locked door. Technically, the answer was *not* in the key, which was already in the lock, but was in relieving the fear of the child so she could *use* the key.

With, kind, gentle words of faith and love Daddy continued, "Honey, don't be afraid. I want to help you! If you will do as I say, you will get out." Finally her thought was changed from her present state of confinement to that of freedom, and Daddy on the other side of the door. As the key turned, the door opened and two big, strong arms encircled the tiny, frightened girl. Then a small curly head and wet face snuggled closely to Daddy's neck. Gently patting and hugging tightly the quivering little form, Daddy said, "Why did you lock yourself in?" Her answer evidenced her version of the whole affair, "Well, Daddy, I was trying to lock you out!"

What a picture! Many needy hearts today, in trying to "lock God out" have "locked themselves in." Our friends and neighbors are suffering with a spiritual claustrophobia! They live such confining lives spiritually, trying to "escape" the demands of God and the church. They live panic-stricken lives! If we put our ears close to their hearts we can hear their cries of dread and fear in the dark hours of the night as they roll and toss and struggle with guilty consciences. The door is locked; they cannot get out. They wrestle with their problems alone.

Listen again! Above the noise and din and confusion of the gay crowd we can hear their sob of bewilderment as they try to escape the punishment they fear is awaiting them at the end of life's trail. What will become of them? They cannot get out! Ah, yes, they often think of these things. Because they can think only of their own condition they are too confused to remember that the God on the outside of the door will pardon and forgive. Spiritual panic is within, yet all the time the key is in the door.

It is only 5:00 a.m. but during the night hours I have heard sounds of confusion and frenzy coming from the sad hearts of my friends and loved ones. In the still of the darkness I made an imaginary trip up and down the streets of my town. I put my ear to their locked doors and I heard such heart-rending cries of confusion and longing for release that I arose to pray. For *them*? No, not this time. I prayed for *me*.

"O God, help me to put a head on the slogan 'Evangelism Now' and make it to come alive! Put listening ears on each side of that head and give them a keenness to hear cries of need. Put into that head two good eyes with a 20-20 vision to behold the opportunities on every hand. Help me to put a body underneath it and stretch out two strong arms with willing hands to minister to the needs of dying humanity. Then strengthen my two good feet and put a something within them that will make them swift to run on errands of rescuing the needy. But above all, dear Lord, may the heart that keeps these members functioning throb and pulsate with the love and tender compassion of Jesus until I can 'burn out' for Thee. O God, as I pause at the locked doors of the lost, may I quote with sympathy, 'Behold, I stand at the door . . . if any man hear . . . and open the door, I will come in . . .' (Revelation 3:20). Grant those words to contain the persuasive element of the Holy Spirit that will penetrate the door between us. Then grant them the calm yieldedness to turn the key. O God, help me to personalize the slogan and ever read it, 'You Evangelize Now.' For Jesus' sake, Amen!"

What a challenge is ours! May we ever listen for the cries of spiritually helpless confinement and

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The drabness of life, and the inadequacy of life, and the futility of life, and the earthboundness of life, which characterize so many of us, all come from the failure to submit to that baptism of the Spirit which Christ alone can give.—William Barclay.
.....

be on the alert to seize our opportunities. By the aid of the Holy Spirit our efforts can be directed to cause lost souls to be released from the prison house of sin. What a thrill to be able to calm their frenzy and instruct them to turn the key! A keepsake picture will be taken and locked away in the files of our minds as we see them throw two surrendered arms around our Christ and nestle close to His big heart, recipients of His redeeming

grace. Nothing in all the world will turn our "joy well" into an "artesian well" like winning a friend or neighbor. We have an answer to their problems—persuading them to evaluate the salvation that will bring them freedom and release from their present state of claustrophobia.

These four steps I have tacked on the wall of my mind as my instruction sheet:

1. Let them know I am outside their door. It means a lot to a "locked-in" soul to know that someone cares.
2. Speak with tones of love to calm their fears.
3. Make sure every word of my instruction is guided by the Holy Spirit.
4. Rejoice with them over their glorious release and then urge them to immediately seek the fellowship of other Christians.

Are We BUILDING or PAINTING Fires?

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

... thou hast a name that thou livest, and art dead (Revelation 3:1).

When asked how he kept his church in a constant revival, Dr. Bresec said: "We keep a red-hot center of fire, and work the edges."

In 1938 my father said, "The world is sick and tired of dead ecclesiasticism. What it wants is something that has the anointing of the Holy Ghost on it, something that has fire that burns, and something that can save a poor old lost sinner. The day we lose a sense of spiritual liberty in our services we can write 'Ichabod' across the doors of our churches."

E. M. Bounds once said, "No erudition, no purity of diction, no width of mental outlook, no flowers of eloquence, no grace of person can atone for the lack of fire."

Formality in the worship services of the holiness denominations reminds me of an artificial rose. An artificial rose looks like the real thing, especially from a distance. It may fool the casual observer. It may add a certain charm to the room. But so far, no artificial rose has ever fooled a bee.

We as a church have rapidly changed from worshipping in converted store buildings, lodge halls, and the little church across the tracks. With the coming of this more socially secure position we face

the danger of losing not only our less comely buildings but also the fervent faith that erected them. In an atmosphere of plush rugs, stained-glass windows, and modern design we may lose and in many places have lost our previous informality that allowed the congregation to participate in the services. If we deprive our people of the opportunity to express themselves in the services, we also stand to lose the spiritual experiences that are our only excuse for being a separate movement.

Religious formality is essentially an escape mechanism. It is a mask behind which we hide our true feelings in favor of social graces. It is a conforming to community pressure. Our Christian duty is to transform our communities, not to conform to them. Ordinarily we are formal with strangers and informal with our friends. Why, then, should we be formal with God?

A curse of the people of God in every century has been the exaltation of forms, rituals, and worldly wisdom above the spiritual. To give prominence to the aesthetic above the spiritual has been the ruin of the church in many places. Religious demonstration has always been a disturbing factor among formalists and religious pretenders whenever and wherever it has appeared. As God is invariable, and in Him is no shadow of turning, the

operation of His Spirit in man has ever been the same, while the opposition it has created has formed an important part of history from the slaying of Abel to the present time.

Unfortunately, there are those who would make our services so stiff and formal that the warmth of the Christian gospel would be wholly covered with ritual, programs, and liturgical solemnity. Our people do not want cheap entertainment on the one hand. What is wanted, and what is needed in all our gatherings, is the sense of the presence of Christ and the thrilling power of the Holy Ghost.

The opposite of formalism is not formlessness, but spirituality. This is no plea for the overthrow of decent and necessary forms of worship; but for the removal of those forms which receive more attention, and require more devotion, than they give to the God who is being worshiped.

There is a very real peril that in our efforts to "be like others" we shall overemphasize the form and minimize the spirit. Ceremonialism may be substituted for spirituality, but the soul starves on empty forms and heartless routines of ritualism. It ought to make us pause to observe that the more of the divine glory that rests upon a people, the less attention they give to, and the less reliance they put upon, liturgical forms. A soul under God's blessing needs no set form to follow in offering Him praise. Dr. Bresee said, "We are not like other people: we are to sing our shouts and shout our songs, and shout without songs, and maintain and rejoice in our separation from the world and unto the Lord to be His own peculiar people—made peculiar by His manifest presence and the holy fragrance of hearts and lives filled with love."

Empty formalism in worship, though correct in pattern and though it performs ceremonies appointed by God himself, calls forth the sternest rebukes from the Almighty. Sacraments, the paying of tithes and offerings, the observing of fasting and prayers are an abomination to God unless performed with brotherly love and in true humility. When religiousness supplants spirituality, forms displace faith, harmony is accepted for holiness, and man's applause sought more than divine approval, God withdraws. "Your house is left unto you desolate." God is the God of order, but He

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God is the great Provider today, even as in the Old Testament times. The Israelites experienced in a special way the miraculous provision of food. Specific instructions regarding the gathering and use of this manna provided for the needs of all. God's provision still sustains His children; His commands regarding the use of His gifts still prevail. We should be obedient stewards of all that God provides for us.
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LIGHT

*O Lord of Light,
We kneel to worship Thee . . .
About Thee hover the wings of death . . .
Spreading above and around
Like stifling storm.
The world of darkness
Cups Thee within its tortured hands,
While we . . .
Walk beside vast shadows.
With shadows our hearts are weighed down,
And no singing dwells therein.*

*By Thy crib,
O Lord of Light,
Burns the only flame.
And . . . from Thy star . . . only
Shines the white glory of love,
Lighting the road to hope . . .
The only Light . . . the only Way.*

*We kneel before Thee,
O Lord of Light,
To take from Thee
Light into our hearts,
To receive light from Thee
For our ever-groping feet.*

By D. MAUDE GILLESPIE

requires sincerity in praise, genuineness in prayer, and love in service. "What doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?" (Micah 6:8)

Formalism thaws no ice, warms no cold hearts, and brings no cheer to wanderers. Formalism is cold light; it is exaltation of man; it is opposed to justification by faith; and it scorns holiness of heart and life.

The attraction of the past in our church was the Holy Ghost upon its people. It was *lighted fires*, not *painted fires*. While the world totters on the brink of destruction, this is no time to replace the power of the Holy Spirit with the influence of modern-day gadgetism, spectacular movies, or personages of prestige. Let's have our preludes and postludes if need be, but occasionally let's have a deluge of the Holy Ghost in between. The glory of standing in the gap in days like these should be a challenge to all in our beloved Zion. *Will we hold high the banner of heart holiness, or will Ichabod have to be written over our doors?* It need not be!

EDITORIALS

Continued from page 2

to the whole will of God. However, if the entire self is yielded to God, there will be a ready acceptance of the particular assignment He may make.

Finally, *consecration is specific as well as general*. For example, in Romans 6:19, Paul writes, "Even so now yield your members servants to righteousness unto holiness." "Your members," specific talents, abilities, property, or relationships are included—not just a sort of "generalized" sentimental gift that means nothing in particular.

It makes a big difference to live in the realization that my eyes, my ears, my hands, my feet, and my tongue all belong to God. What I look at, listen to, do, where I go, and what I say are all involved in my consecration to God.

What are the results of consecration? This is God's side, and first is cleansing. What God possesses, He makes holy. Actually, no consecration is complete until this divine seal of the cleansing Holy Spirit is a reality. There is no real giving unless there is a receiving. An unsanctified Chris-

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What man in his right mind would conspire his own hurt? Men are beside themselves when they transgress their convictions.—William Penn.

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tian is always an unconsecrated Christian. The reason for an unsatisfied heart is always an unyielded will.

But along with this divine seal comes a wonderful release of spirit in the face of an unknown future. "Beloved, if our heart condemn us not, then have we confidence toward God" (I John 3:21). Where else can you find the assurance expressed in the words, "For I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day" (II Timothy 1:12)?

Here the whole responsibility for the future has been transferred to our Heavenly Father. Confidence replaces care, trust drives out worry, and courage expels fear.

Have you taken care of the human side of holiness? There is no doubt about God's side. He is faithful, and what He has clearly promised He will certainly do, *when* we on our part yield to His terms.

Do not doubt it: an unconsecrated Christian is an inconsistent Christian. Professing obedience, he yet refuses it. In the face of a direct imperative there are only two possibilities: obedience or opposition, loyalty or rebellion. "Yield yourselves

unto God, . . . But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life" (Romans 6:13-22).

Editorial Notes

Commencement, 1961, saw the awarding of honorary degrees by four of the colleges of the Church of the Nazarene. Northwest Nazarene College conferred the Doctor of Laws degree on Mr. T. S. Wiley, outstanding pioneer layman of the West Coast, and long-time member of the college board of regents; and the degree of Doctor of Divinity on Professor M. Estes Haney of the Pasadena College faculty.

Olivet Nazarene College conferred the Doctor of Divinity degree on Rev. Fred Hawk, pastor of the First Church of the Nazarene in Indianapolis, Indiana.

Pasadena College awarded degrees of Doctor of Divinity to Professor Elwood Sanner of Northwest Nazarene College, and Rev. Nicholas Hull, superintendent of the Southern California District.

Trevecca Nazarene College elected two men to the degree of Doctor of Divinity: Rev. C. E. Shumake, superintendent of the Tennessee District; and Professor J. Leon Chambers, dean of students and head of the Department of Religion at the college.

♦ ♦ ♦

The Nazarene Directors' Fellowship, an organization of directors of Christian education serving in the Church of the Nazarene, will hold a church-wide conference August 29 to September 1 at the McLaughlin Family Lodge, Manitou Springs, Colorado. A very fine program has been arranged, and the meeting is open to all directors of Christian education, youth directors, and other assistants to the pastor. It is suggested that churches having paid workers in these fields arrange to have their directors attend. Facilities at the lodge can accommodate families. Complete information may be had by writing the Fellowship secretary, Mrs. Nona E. Owensby, 510 Woodland Street, Nashville 6, Tennessee.

♦ ♦ ♦

Problems sometimes arise in connection with obituaries published in the *Herald*. Many times there is undue delay because the material is not sent promptly. It would save misunderstanding if ministers who conduct the services would take the responsibility for sending copies of the obituaries to the *Herald* office.

♦ ♦ ♦

Almost 15,000 boys and girls attended 116 Nazarene camps on 66 different districts last summer. Will your boys and girls be part of this growing number this summer? Far beyond all recreational values are the spiritual results as hundreds really find the Lord.



Department of EVANGELISM

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

Hawaii District

Church	Pastor	Membership at Last Assembly	Gain
Kaunohē	L. C. Philo	14	4
Ewa Beach	J. E. Chastain	19	5
Kahului	K. Yamamoto	21	5
Wahiawa	R. A. Litsey	35	9
Honolulu Kaimuki	R. T. Gore	79	13

FIVE Observations on the "Try Christ's Way" Program

By MARK R. MOORE

District Superintendent, Chicago Central District

It is difficult to measure intangible spiritual experiences by tangible tabulations. It is difficult to evaluate a single witness, or a total emphasis as we have just experienced, in a local church, on a district, or in a denomination. However, there are a few observations as I study the results on our district of the "Try Christ's Way" program. Some indicate success, and others suggest failure at points.

First: Too many of our churches were slow to start the emphasis. On our district two-thirds of the pastors caught the vision. This is encouraging, for if two-thirds of our churches reached their goals, or started in a new and real way to witness to others, their success should challenge them to continue throughout the future.

Second: A number of pastors and laymen have not caught the importance of "sowing" testimony in the plant, office, schoolroom, or systematically from door to door. Some want immediate returns such as they receive when they place a coin on the counter and pick up a loaf of bread. They seem to expect to be able to say, "I am a Christian. I love Christ. He loves me. You should love Christ. Kneel down and let's pray."

Living in a material world, the spiritual is often obscure. The material world often brings immediate results, but these soon fade and pass away. The results of faith may take longer, but

are more lasting—they are eternal. We have had a lesson in "sowing" by faith.

Third: In several churches, if witnesses were given, the pastor alone gave them. What is wrong? Are our laymen interested? Are they too busy? Do they have an experience to witness about?

Our laymen by and large are saved and sanctified. They are busy, but they are interested in winning others. In several of our churches we assumed that the people were too busy, or that they did not have opportunity to go on a systematic witnessing program. We did not offer them a plan that could be used where they lived and worked. A number felt incapable, but we did not get them into training classes. We did not provide them with adequate training. Many would have witnessed, but we did not supply the motivation to bring them out of the habit of inactivity, or help them overcome their negative response.

The pastor of a church where we have more busy persons per membership than any other gave each person an envelope with ten tracts in it, and a place to report ten witnesses. This with all the other training and exhortation was the spark that brought success.

Fourth: There were problems relative to reporting. Some folk seem to wait

until they received an official assignment, official tracts, buttons, instructions, and an official form so they could report according to the "book." Many are still waiting. Still others did not consider a less official witness as counting. It appears to me that we have actually done better than we have reported.

Fifth: The churches that prayed, planned their program, and then launched the emphasis have succeeded marvelously. Several of our communities have had a witness as never before. Newspapers carried the account of the emphasis. Individuals have become alive to the wonderful opportunity to give the gospel to others. Several churches that reached or exceeded their goals are also reporting attendance records broken and a spirit of revival in the church.

Our general church leaders offered us a plan of putting "Evangelism First." In each case where it was tried it brought success in a revived church, new persons in attendance, and new seekers after Christ.

Where to from here? The emphasis must be continued.

We should keep reporting results in prayer meeting, regular services, to district leaders, and in church publications. Each success will encourage others.

We must continue the witness of the "Try Christ's Way" program. Above all, our work must not be human effort alone. It must be human effort plus an utter dependence upon God. It is "... by my spirit, saith the Lord." Remember too, "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him."



FOREIGN MISSIONS



GEORGE COULTER, Secretary

Missionaries on the Move

Rev. and Mrs. Louis Ragains are in the United States on furlough from Nicaragua. Their home address is: c/o W. J. Hunt, 126 W. Manor St., Altadena, California.

Rev. and Mrs. Samuel Heap are on furlough from Peru. Their address is: 12 Aldwyn Park Road, Audenshaw, Near Manchester, England.

Rev. and Mrs. Paul Hetrick's address is now Box 81, Boksborg, Transvaal, Republic of South Africa.

New Missionary

David Howard Sayes arrived in Trinidad May 8, 1961, in the home of Rev. and Mrs. Howard Sayes, missionaries,

Opposition in Swaziland

As opposition increases in this small country of Swaziland, our Christians become more determined and stronger. The Catholics have built a big school and have staffed it mostly by trained nuns. Consequently they are getting very good scholastic results. Many people are looking to them as the "best school," and are anxious to give their children the best. They are building a big cathedral here in Bremersdorp.

The Zionists are marching up and down the country with white robes flowing, carrying long crosses. Their processions draw the eyes of the Swazis, who love show. In their services they chant, moan, and beat drums. When

the Bible is used, it is fitted to their purpose. Try reading the story of the ten virgins and inserting "black" for "wise" and "white" for "foolish." This is typical of their attitude. They want no white leadership. Their prophets are praying for the sick down by the riversides and also using other means of healing similar to the witch doctors.

Jehovah's Witnesses, Mormons, and other sects are clamoring for the Swazis. The witch doctors are still going strong. It is not uncommon to be told that the disease is one of which white people know nothing. Only the witch doctor can perform a cure.

But God is still upon the throne, praise His holy name! We are armed with God's full armor. Salvation can still transform lives. Never have we seen more definite victories. Many will look

upon this Golden Jubilee year as the turning point in their lives.

The orphanage stays full of needy youngsters. Sam keeps everyone laughing with his pranks. He can act just like a frog. "Papa's" asthma never seems to disappear but he no longer has bad attacks. Joseph brings John's wheel chair up to the dispensary each week to have the tires pumped up and bolts tightened. Mfanyana (small boy) has the biggest stomach of any child I ever saw. Mary gets along all right as long as someone gives her plenty of love. When she doesn't get all the attention her little heart craves, she looks really ill. The rest of the thirty each have their distinctive traits and personalities that make each precious in his own way. Two of the youngsters have been converted. Pray that all shall be saved.—*IVIS HOPPER, Swaziland.*

"SHOWERS of BLESSING"

Program Schedule

June 11—"Crosses at Reduced Prices," by *Wilson R. Lanpher*

June 18—"Problems of the Cheating Steward," by *Wilson R. Lanpher*

June 25—"Dilemma of the Uncommitted," by *Wilson R. Lanpher*

July 2—"What Is Man?" by *William Greathouse*

"The days of thy youth"—how lovely are these words and so fitly framed! They speak to us of summer and sun and mist and rain and strength and hope and vision and desire. Yet a note of sadness is heard, for the writer suggests that when youth passes all is gone.

"The keepers of the house"—another phrase that catches the eye and warms the heart. It speaks of mother and dad and sons and daughters and the place called home with all of its raptures and all of its ruptures. It speaks of the night watches and the day duties. But, alas, says the writer, the keepers shall tremble. His view of life always dead-ended.

Notice the cadence in these phrases: "the doors shall be shut in the streets"—"at the voice of the bird"—"fears shall be in the way"—"the grasshopper shall be a burden"—"desire shall fail"—"man goeth to his long home"—"the silver cord be loosed"—"then shall the dust return to the earth"—"the spirit shall return unto God."

It was the writer's way of describing life's passing parade. Looking upon it, he lamented, "Vanity of vanities, . . . all is vanity."

Based upon his belief that life dead-ended, even though the "spirit shall return unto God," the writer called upon all to "remember now thy Creator in the days of thy youth." Such a call was admirable even though shortsighted. God is God not only of the youth but of the aged. God is a God of all life—from the crib to college, from college to the rocking chair, from the rocking chair to the cemetery, from the cemetery throughout eternity!

It was this view of life that the Apostle Paul proclaimed, for from the Damascus Road he served God in all of the dynamic changes of life, and when he faced the "long home," he declared, "I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, . . ." (II Timothy 4:7-8).

God of time—God of eternity is the Father of our Lord and Saviour Jesus Christ.

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NAZARENE

Young People's SOCIETY

JUNIOR FELLOWSHIP

TEEN FELLOWSHIP

YOUNG ADULT FELLOWSHIP

PAUL SKILES, Secretary

Northwestern Illinois District Seventh Annual Junior Convention

Rev. Roger Flemming and the Kewanee (Illinois) Grace Church served well as hosts to the convention in their lovely new church, April 21. Dr. Norman R. Oke and Rev. Julian Rose, visual-aid artist, were the guest speakers for the day.

The convention theme, "Juniors at Work," was evidenced by eight zone display booths and the finals of the district junior talent and scripture memorization contest. Two junior boys, the Smith Brothers from Streator, and Bill Braden from Galesburg First, were winners respectively.

The day's program was well filled with local and zone reports, which showed evidence of growing junior work over the district.

The district director, J. V. Morsch, is doing an outstanding piece of work for

the juniors of the district. Climaxing the day's session was the singing of the junior choir from Kewanee, and the thrilling message by Dr. Oke.—*R. J. CLACK, Reporter.*

THE SUNDAY SCHOOL LESSON



By J. W. ELLIS

Topic for
June 11:

Two Views of Life

SCRIPTURE: Ecclesiastes 12; II Timothy 4:6-8 (Printed: Ecclesiastes 12:1-8; II Timothy 4:7-8)

GOLDEN TEXT: *I have fought a good fight, I have finished my course, I have kept the faith (II Timothy 4:7).*

Beautiful for language is the wisdom literature for this day in the courts of the Lord. If the preacher of Ecclesiastes sought for words, he found them. If the apt phrase was called upon to appear, it did. If figures of speech were called upon to speak, they spoke.

IMBUEMENT

*It is Christ and not self we are to lift up,
And this the gospel will do.*

*If we are imbued with the life of the
Christ,*

*His Spirit then will shine through
And will so make alive all we do or say;
We are but the go-between.*

*If we are imbued with the life of the
Christ,*

Then Christ and not self is seen.

—JESSIE W. FINKS



News of the Churches

Evangelists Jack and Ruby Carter write that they have open dates, June 15 through July 23, and will be glad to slate them as the Lord may lead. They carry the full program of preaching, singing, and music. Write them, 4609 N. Mueller Street, Bethany, Oklahoma.

Fritch, Texas—Our recent revival was the best in the short history of this church; it was organized three years ago. God blessed the ministry of Evangelist E. E. Taylor, and gave sixteen seekers at the altar. During the past four months many of our men have been out on strike, and as a result our budgets were not paid, and some folks wanted to cancel the meeting. But the Lord answered prayer, with some folks for whom the church had prayed for years getting to God, and money came in to pay our budgets in full. The evangelist was well paid, above average for a church of twenty-one members, and an expense offering was raised for the pastor's trip to the district assembly. On the closing Sunday we broke our Sunday school attendance record with seventy-four present, and closed out on Sunday night with six seekers, and a wonderful time of prayer, fellowship, and rejoicing in the Lord.—LOYD MILLIKIN, *Pastor*.

Sixteen churches in the Portland (Oregon) area joined together in a simultaneous revival campaign. We used joint advertising, utilizing newspapers, radio, brochures, and bumper strips, thus giving excellent coverage. The city was divided into twenty-five prayer cells, meeting in various homes. Although each church held its own meeting, four mass rallies were held, at which time four different workers were featured. The general consensus of opinion is that this was a very worthwhile venture, with many people seeking the Lord. During the course of the crusade there were 624 seekers, 480 people who attended church for the first time, with a grand total in attendance of 13,991. God met with His people and each church was encouraged and spiritually quickened. We feel that this concerted action made a greater impact upon our community, and also welded our churches together in the bonds of love and increased our mutual interest. Planning and preparation for this crusade began a year before the actual date. Dr. W. D. McGraw, superintendent of the Oregon Pacific District, was the chairman, with Rev. Charles Ogden, pastor of Portland Highland Park Church, as cochairman. This was a splendid illustration of co-operative endeavor, and we praise God for the individual victories and the spiritual uplift that the churches received.—A. G. JEFFRIES, *Reporter*.

Oxford, Nova Scotia, Canada—Oxford, the "Mother Church" in Canada, was the first church on the Canada Atlantic District to take advantage of new legislation passed at the last General Assembly, by extending a four-year recall to our pastor, Rev. Ross Cribbis, with a unanimous vote by the church members.—C. T. DAVISON, *Secretary*.

West Lafayette, Ohio—In answer to prayer, God visited our church with a successful revival in April. The presence of the Lord was manifest in a very definite way in this meeting. In the first Sunday morning service the Spirit moved in such a way that souls yielded to Him without any preaching. We greatly appreciated the anointed ministry and faithful work of Evangelist Robert Palmer. Brother Donald Kreider of the Coshocton church was our song evangelist, and his ministry in music was also a great blessing. We give God the praise.—LOYD D. GRIMM, *Pastor*.

Pine Bluff, Arkansas—Forrest Park Church closed a fine meeting on April 30 with Rev. Robert Crabtree, of the Nazarene Theological Seminary faculty, as evangelist. Our people had a continuous chain of fasting, and an around-the-clock prayer meeting. The meeting was characterized by good crowds every night, and on the closing Sunday night we had a wonderful altar service. Brother Crabtree brought thoughtful expository messages and the total impact of the revival was to greatly strengthen and encourage the church.—JACK WRIGHT, *Pastor*.

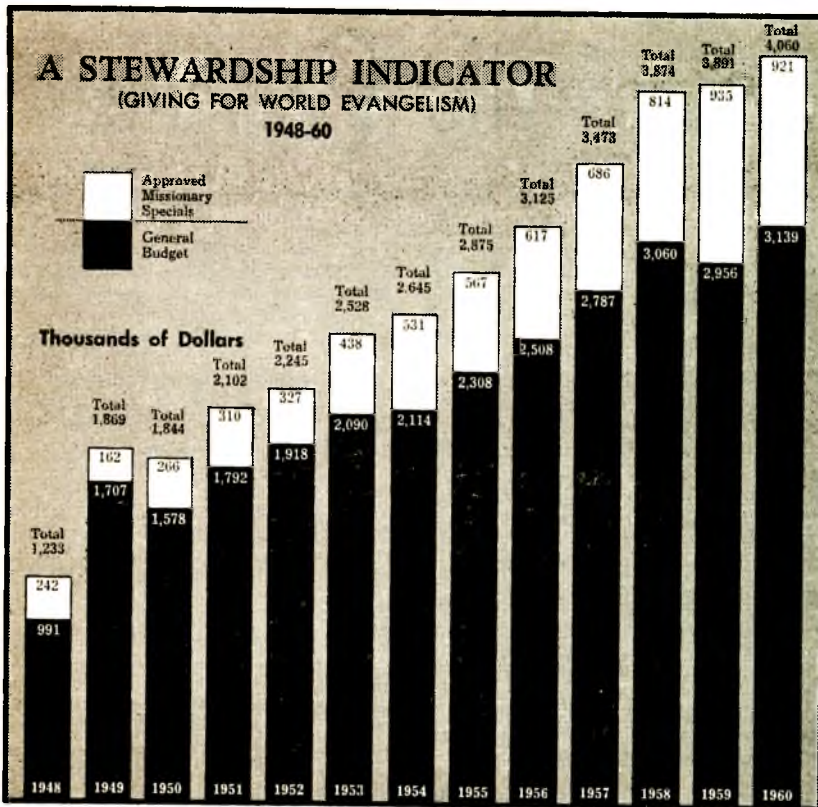
Orlando, Florida—The Colonial Church recently closed a very good revival with Evangelist Ellis Blythe. He is a good, sound, Bible preacher. There were seekers at the altar in nearly every service of the one-week meeting. Brother Blythe was given a call to return for another meeting. The revival spirit continues in our regular services. When in Florida, we invite you to come and worship with us.—R. E. ELZEY, *Pastor*.

Kingsport, Tennessee—First Church is moving forward under the leadership of Rev. Ralph Dingus. Immediately preceding our month of witnessing, the two Kingsport churches, First and Calvary (where Rev. Merle Mead is pastor), co-operated in a Christian Service Training class, meeting at our church each night for a week, and using the book *The Church—Winning Souls*. The services were well attended, climaxing each night, with one exception, with an altar service. Several of our young people received help, and two fine teenage girls joined the church. In January we had a good revival with Rev. W. Q. Sheridan, pastor at Greenville First, and God blessed with souls praying through to victory. Our recent revival, with Rev. Charles E. Haden as evangelist, was well advertised, and more people were contacted than in any previous meeting in the church's history. God blessed, the services were well attended with many souls helped, and the church was encouraged. Brother Haden's messages were outstanding, and many said it was the greatest revival this church ever had.—JOSEPH M. PERCE, *Reporter*.

For
Getting into **ORBIT**
WITH GOD

try

Vacation Bible School



In 1960, the Church of the Nazarene reached an all-time high by giving over \$4,000,000 for world-wide evangelism. This includes General Budget and approved Missionary Specials.

Nazarenes realize that the General Budget is the very heartbeat of our world-wide holiness evangelism program.

The quadrennial goal for world-wide evangelism is \$18,000,000. If we accomplish for God what we feel we should, we must lift our sights still higher—we must raise a total of \$14,000,000 within the next three years.

—General Stewardship Committee

Washington Pacific District N.Y.P.S. Convention

With the theme "Workers Together," the young people of the Washington Pacific District were challenged to face the new church year, as the district convention met at Kelso, Washington, April 3 and 4, to provide the blueprints for such a program.

Rev. Raymond C. Kratzer, superintendent of the Northwest District, shared a series of four rich, inspiring sermons geared to the theme.

During the first session the zone winners of the district talent contest competed for first-place honors and awards in six categories: junior instrumental, junior vocal, teen vocal, teen instrumental, teen oratory, and teen essay. Other high points of the first day were found in the Junior Fellowship dinner, at which time Mrs. Ivan Lathrop laid out some master plans. Also the evening service was a high point, as Broth-

er Kratzer spoke to the young people.

The Tuesday morning session began with a message from Brother Kratzer, followed by the report and re-election of the district president, Rev. Fred Fowler. His report indicated the district had 55 societies, and 39 Junior Fellowships, with a total of 2,171 members. These societies raised almost four thousand dollars for home missions during the year, and *Conquest* subscriptions increased 25 per cent over the previous year.

The district N.Y.P.S. banquet was well attended with 216 delegates and friends present.

In the closing service the societies of the district were again challenged to sacrifice for home missions. This year, with Rev. Ray Friberg pastoring, they will support the opening of a new work in Bellevue, Washington. This city of fifty-thousand-plus population is growing fast and provides an exciting op-

portunity for the Church of the Nazarene.

Rev. Raymond Kratzer gave the final sermon of the convention. God came in a marvelous way with victory around the altar, as more than thirty people sought the Lord in this service.—MERV DIRKSE, *Reporter*.

Evangelists Jack and Ruby Carter report: "God has blessed our efforts in a wonderful way as we have labored for Him in the field of evangelism across the years. Recently we have been in the following churches—Dawson and International Falls, Minnesota; Elizabethton, Kentucky; Williamsburg, Indiana; Meta, Missouri; and at this writing in Roswell, New Mexico. We have seen some wonderful victories around the altar in these meetings, the churches have been helped, and God has been faithful in anointing our ministry in sermon and song. We go from here to Colorado. If you need our services as preacher and singers, write us, 4609 N. Mueller, Bethany, Oklahoma."

Eastern Kentucky District N.Y.P.S. Convention

The Cynthia church was a wonderful host to the tenth annual N.Y.P.S. convention of the Eastern Kentucky District. The pastor, Rev. U. J. Herren, and his fine people did a wonderful job. Their lovely new church building was filled with youth from various sections of this district.

Rev. John Howald, Jr., was re-elected as the district president with an outstanding vote of confidence. We rejoiced at the strides of advancement made in our N.Y.P.S. under Brother Howald's able leadership. We thank God for such choice young men.

Our hearts were warmed and moved by the two outstanding messages delivered by Rev. John Hancock, our new General Council representative for this southeastern region.—N. A. RITCHIE, *Reporter*.

Louisiana District Preachers' Meeting

The preachers' meeting for the Louisiana District was held March 20 to 22 at Crowley, with Dr. Hardy C. Powers as the special speaker. His dynamic, soul-stirring messages proved to be a source of inspiration to all those present. Everyone was challenged to face up to the responsibility of "Evangelism Now." As we returned to our fields of labor, we more clearly understood that today is the day of opportunity for the Church of the Nazarene in world-wide evangelism.

Rev. T. T. McCord, our new district superintendent, presided in a very efficient manner. We deeply appreciate Brother and Sister McCord and their wonderful spirit. A spirit of optimism and harmony prevails on the district as we move forward under the sound and efficient leadership of Brother and Sister McCord.

Rev. and Mrs. R. A. Isbell, pastors of the Crowley church, provided wonderful entertainment for the convention. The town of Crowley extended a whole-hearted welcome to the preachers and their wives from over the Louisiana District.—J. W. McCLUNG, *Reporter*.

Rest Cottage Board Meeting

The annual board meeting at Rest Cottage convened at Pilot Point, Texas, April 18. The report was received from the superintendent, Rev. Geren Roberts, of the splendid work that is being done at the home. The Lord has greatly blessed both Rev. and Mrs. Geren Roberts and Rev. and Mrs. John F. Roberts down through the years, as they have faithfully labored in the mission to which God has called them. We cannot emphasize enough the work they are doing to extend a helping hand to those in desperate need of a haven of comfort.

Rev. J. T. Gassett was elected chairman of the board; Rev. Orville W. Jenkins, vice-chairman; and Rev. Mrs. Emma Irick, secretary.

The presence of the Lord was manifest throughout the day and especially during the dinner hour as Dr. A. Milton Smith presented a challenging message of the privilege that is ours to share with the world.—E. L. CORNELISON, Reporter.

Deaths

REV. ROY STANLEY BALL

Roy Stanley Ball was born June 10, 1890, at Potomac, Illinois, and died April 18, 1961, in a hospital in Sulphur, Oklahoma, at the age of seventy years. He was ordained by Dr. J. W. Goodwin in 1916, and for fifty years left his influence over the states of Kansas, Missouri, and Oklahoma. Among the many churches he pastored were Hutchinson First, and Topeka First, in Kansas; Carthage, Missouri; Pleasant Hill, Kansas; Ponca City, Midwest City, and McAlester, Oklahoma. He is survived by his wife, Clenna Ball, of Sulphur, Oklahoma; two sons: Rev. Kenneth W. Ball, of Casper, Wyoming; and Ed, of Hutchinson; a daughter, Mrs. Evelyn Martin, of Hutchinson; two stepchildren: Mrs. Rosemary Capps, of Dallas, Texas; and Coburn McPhail, of Midwest City; a brother, Ray G.; and two sisters, Maggie Green and Ruth Nestill. Funeral service was held in Hutchinson First Church under the direction of Rev. Glen Jones, superintendent of the Southeast Oklahoma District, assisted by Rev. L. J. Minkler of Ponca City, Oklahoma, and Rev. W. A. Strong of Hutchinson, Kansas. Interment was in the local cemetery.

REV. VIRGIL BLISS SMITH

Virgil Bliss Smith was born November 30, 1922, in Sharon, Oklahoma, and died in California, April 3, 1961, at the age of thirty-eight years. He went into the U.S. Navy in November of 1942, receiving an honorable discharge as Seaman First Class in 1945. In 1946 he was united in marriage to Dortha Jean Darden; to this union three children were born. He attended Pasadena College, 1948 to 1952, entering the full-time ministry in May of 1958. At this time he accepted the call to pastor the Turlock, California, Church of the Nazarene, where he faithfully served until his death. He was deeply respected in the Turlock church and community for his honesty, goodness, and sincere Christian life. He was a loving husband and father. He is survived by his wife, Jean; two daughters, Verdena and Frienda; a son, Reznal; his father and mother, Rev. and Mrs. F. A. Smith, of Carnegie, Oklahoma; a sister, Mrs. Icie Nance; and six brothers: Orville, Charlie, Andrew, Wayne, Leroy, and Leal.

REV. DELLA B. STRETCH

Della B. Stretch was born August 11, 1860, on a farm near Roanoke, and died April 7, 1961, in a hospital in Bloomington, Illinois. She was El Paso's (Illinois) oldest citizen. A celebration of her 100th birthday was held in the Church of the Nazarene on August 9, 1960. She taught school for ten years prior to her marriage to M. E. Stretch. They toured the United States as an evangelistic team. Mr. Stretch died in 1925, and she continued her evangelistic work until a heart condition restricted her activity in November of 1956. She had lived at a nursing home the last five years. She was a member of the Church of the Nazarene in El Paso, Illinois, and had been an evangelist for seventy-three years. Her only survivors are two nieces, Mrs. Dora Bryant and Mrs. Ramona Neilsler; and a nephew, Harold King. Funeral service was in charge of Rev. I. G. Young and Salvation Army Captain J. R. Snyder, with burial in Evergreen Cemetery.

MRS. N. W. SANFORD, Sr., (nee Edna House) was born in Eulogy, Texas, and died in a hospital in Oklahoma City, Oklahoma, on March 8 at the age of sixty-eight, after a long illness. Mr. and Mrs. Sanford were pioneers in the Nazarene movement, and he had served as president of our holiness colleges at Vilonia, Arkansas; Peniel, Texas; Olivet, Illinois; and Hutchinson, Kansas. He was postmaster at Bethany at the time of his death. Mrs. Sanford had been secretary of the Lura Fitz missionary chapter of Bethany First Church of the Nazarene for twenty-five years. She is survived by a stepson, Hillis A.; two sons, N. W., Jr., and Luther; two daughters, Mrs. Jewell Wallace and Mrs. Marion Miller; two sisters, Vida and Emma; and a brother, J. Cline House. Truly Mrs. Sanford was a saint on earth. Funeral service was conducted by her pastor, Dr. E. S. Phillips, assisted by Rev. E. G. Theus, with interment in the Bethany cemetery.

NATHANIEL W. REED, age eighty-four, died in a hospital in Tahlequah, Oklahoma, on April 10 following a long illness. He was a member of the Church of the Nazarene in Tahlequah, and was largely responsible for the growth and prosperity of the local church through his Christian liberality and spirit. He is survived by his wife, Mrs. N. W. Reed; two daughters, Mrs. E. Wayne Elliott and Mrs. Jim Combs; and four sons, Madrid, Joe, Melburn, and Hal. Funeral service was conducted by Rev. Daryl Reed, Nazarene pastor, assisted by Rev. Wm. R. Henry, Methodist pastor, with burial in the Tahlequah city cemetery.

HARVEY C. FELDMAN was born July 26, 1891, in Cole Camp, Missouri, and died March 19, 1961, in Wichita, Kansas. He was a faithful servant of the Lord, and an active member of the Church of the Nazarene in Meade, Kansas, where he served as Sunday school superintendent and church board member for many years. He is survived by his wife; two daughters, Mrs. Gene Hoskinson and Mrs. Bert Daniels; and a son, Floyd. Funeral service was conducted by his pastor, Rev. Harold McKelips, assisted by Rev. Don Oyer. Interment was in Graceland Cemetery, Meade, Kansas.

ERNEST O. REDFIELD was born February 3, 1903, at Max, Nebraska, and died March 7, 1961, during a heart operation in a hospital in Denver, Colorado. He was converted at Vona, Colorado, in 1924, and united with the Church of the Nazarene soon afterward. In 1924 he was united in marriage to Pauline Dicke, and to them two sons, Donald and Orval, were born. His wife died in 1930. In 1931 he married Alemeta Gildart, and to them four daughters were born: Geraldine, Ernestine, Nedra, and Charlene. He was loved by all who knew him; a man of faith and prayer, devoted to Christ, giving generously of his time and means to the church. He served as Sunday school superintendent, trustee, and in other places of responsibility. He is survived by the two sons, Donald and Orval; and four daughters: Mrs. Ernestine Odelberg, Mrs. Charlene Stride, Mrs. Geraldine McSpadden, and Mrs. Nedra Delbridge. Funeral service was conducted by his pastor, Rev. Romaine D. Wood, in the Grand Junction church, with burial in the Memorial Gardens of the Valley.

Announcements

BORN

—to Rev. and Mrs. Ronald E. Wesley of Glens Fork, Kentucky, a daughter, Rhonda Renee, on May 8.

—to Rev. Harold and Luanna (Ammons) Stickney of Palouse, Washington, a son, Timothy Thad, on May 4.

—to Mr. and Mrs. Robert E. Allen of Walsenburg, Colorado, a son, Robert Mark, on April 23.

—to Rev. Lloyd Dean and Mary Lou Sheets of Waverly, Ohio, a daughter, Deana Lou, on March 24.

SPECIAL PRAYER IS REQUESTED

by a friend in Oklahoma for an "urgent, unspoken request."

Directories

GENERAL SUPERINTENDENTS

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Kansas City 10, Missouri

District Assembly Schedules

HARDY C. POWERS:

New England June 14 to 16
Canada Central June 22 and 23
Canada West July 6 to 8
Oregon Pacific July 19 to 21
Southwest Indiana July 26 and 27
Wisconsin August 10 and 11
Missouri August 17 and 18
Houston August 23 and 24

G. B. WILLIAMSON:

Northeast Oklahoma June 28 and 29

Minnesota June 30 and July 1
Colorado July 20 and 21
East Tennessee July 26 and 27
Iowa August 9 and 10
Northwest Indiana August 23 and 24
Kansas City August 30 and 31

SAMUEL YOUNG:

Nebraska June 29 and 30
West Virginia July 6 to 8
Michigan July 12 to 14
Kansas August 2 to 4
Kentucky August 9 and 10
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:

Eastern Michigan July 5 and 6
Northeastern Indiana July 12 to 14
Pittsburgh July 19 to 21
Northern Kentucky July 26 and 27
Gulf Central August 3 and 4
Northwestern Illinois August 17 and 18
Indianapolis August 23 and 24
Georgia September 13 and 14
Southwest Oklahoma September 20 and 21

HUGH C. BENNER:

South Dakota June 21 and 22
North Dakota June 29 and 30
Southwestern Ohio July 5 and 6
Central Ohio July 19 to 21
Illinois July 26 to 28
Akron August 2 and 3
Dallas August 9 and 10
Louisiana August 30 and 31
South Arkansas September 20 and 21

V. H. LEWIS:

Albany June 28 and 29
Canada Atlantic July 4 and 5
Northwestern Ohio July 12 and 13
Chicago Central July 19 and 20
Northwest Oklahoma July 26 and 27
Virginia August 9 and 10
South Carolina September 13 and 14
North Carolina September 20 and 21
New York September 29 and 30

District Assembly Information

NEW ENGLAND, June 14 to 16, at 37 E. Elm Ave., Wollaston 70, Massachusetts. Dr. T. E. Martin, pastor. General Superintendent Powers. (N.F.M.S. convention June 12-13.)

SOUTH DAKOTA, June 21 and 22, at 714 S. Minnesota, Mitchell, South Dakota. Rev. Howard Olson, pastor. General Superintendent Benner. (N.Y.P.S. convention, June 19; N.F.M.S. convention, June 20; Church Schools convention, June 21.)

CANADA CENTRAL, June 22 and 23, at Cedarvale Park Nazarene Camp, Pefferlaw, Ontario, Canada. Rev. John Colley, pastor. General Superintendent Powers. (N.F.M.S. convention, June 21; N.Y.P.S. convention, June 24.) To reach the Center, take the train to Toronto, bus to the camp.

ALBANY, June 28 and 29, at Grandview Nazarene Camp, Brooktondale, New York. Rev. William Chase, pastor. (To reach the Center—Lehigh Valley R.R.; Mohawk Airline to Ithaca, N.Y.) General Superintendent Lewis. (N.Y.P.S. convention, June 26 and 27; Church Schools convention, June 27.)

NORTHEAST OKLAHOMA, June 28 and 29, at Tenth and Jennings, Bartlesville, Oklahoma. Rev. Albert Neuschwanger, pastor. General Superintendent Williamson. (N.F.M.S. and N.Y.P.S. conventions, June 26 and 27.)

NEBRASKA, June 29 and 30, at First Methodist Church, Kearney, Nebraska. Rev. C. B. Johnson, Nazarene pastor, 2516 Avenue A, Box 114, Kearney. General Superintendent Young. (N.F.M.S. convention, June 26; N.Y.P.S. convention, June 27; Church Schools convention, June 28.)

NORTH DAKOTA, June 29 and 30, at the Nazarene Campgrounds, Sawyer, North Dakota. Mail address, c/o Ray Redding, Postmaster, c/o Post Office, Sawyer, North Dakota. General Superintendent Benner. (To reach the Center, Great Northern to Minot; Soo Line R.R.—Jet Base Shortway Bus Line.) (Church Schools convention, June 26; N.F.M.S. convention, June 27; N.Y.P.S. convention, June 28.)

MINNESOTA, June 30 and July 1, at Mission Farms, 3401 Medicine Lake Blvd., Minneapolis 27, Minnesota. Mail address, c/o Rev. Roy F. Stevens, at Mission Farms. General Superintendent Williamson. (N.F.M.S. convention, June 26 and 27; Church Schools convention, June 28; N.Y.P.S. convention, June 29.)



The United Lutheran Church in America, the nation's largest Lutheran body, has announced plans to start work in seventy new home mission fields in the United States. The program will seek to establish churches in communities without them, strengthen existing congregations in areas of economic transition, and provide new services to minority groups. (EPS)

Wesleyan Methodists Announce Merger

Marion, Ind. (MNS)—Dr. Alton E. Liddick, executive secretary of the department of world missions of the Wesleyan Methodist Church of America, has announced the completion of the merger of the Missionary Bands of the World with the Wesleyan Methodist church. Its mission fields in Jamaica and Central India are now being operated under the Wesleyan Methodist department of world missions.

Every cigarette you smoke cuts 14.4 minutes from your lifespan, Dr. Linus Pauling, Nobel prize-winning chemist, recently told students in the University of Toronto. "If everyone were to stop smoking," he said, "the over-all life expectancy would rise by four years." This is based on evidence which shows that the life expectancy of a person who smokes a pack a day from age twenty on is reduced by eight years. (Approximately half the population does not now smoke or smokes very moderately.) (CMR)

A one-hour debate last April 29 made a prior decision of a theological commission of the Southern Presbyterian church to tone down one of the denomination's most harsh doctrines—predestination—official. Henceforth, ministers should emphasize only the positive side of the doctrine—that God has elected some men to everlasting life. Despite the dissent of conservative preachers, the new interpretation was approved by a vote of 309 to 120. The commission had studied predestination for two years before making their recommendation.

Many ministers and laymen had been disturbed for years by a section of the Westminster Confession of Faith, drawn up in 1643, which declared: "By the decree of God for the manifestation of His Glory, some men and angels are predestined to everlasting life, and others foreordained to everlasting death." In 1959 the General Assembly appointed a committee to recommend revision, if necessary, of this and related sections of the confession, which is the basic doctrine of the denomination. (CNR)

the **A**nswer corner

Conducted by W. T. PURKISER, Editor

I have heard the following expressions: "He will forgive you of your sins," "He will forgive you for your sins," "He will forgive you your sins," and "He will forgive you from your sins."

How about just "He will forgive your sins"? I would think that "forgive" is a term which applies directly to the actions included. Thus "of," "for," and "from" are at least unnecessary. Precisely, perhaps. "He will forgive you

your sins" is correct. We are the recipients of forgiveness, and it is our sins which are forgiven. Probably some English teacher will write and straighten us out if this is not correct.

Does the pastor have the right to vote on his own recall? Does he have a vote in the annual church election? Are votes legal when cast by people who have been in church only once or twice in a year?

The answer to all three questions, as far as I can tell, is "Yes." However, any pastor would be very foolish to vote in his own recall. If the outcome is so close that his vote would make a difference, he probably shouldn't accept the renewal of the call if he got it. I can

really see no reason why a pastor should not vote in the annual church election, although I suspect most pastors refrain. There are no legal limitations on anyone's right to vote, other than membership in the local church and age at least fifteen years.

We never buy gas or groceries on Sunday, but occasionally have gone from church to a restaurant for our Sunday dinner. Another church member criticized this and remarked, "What's the difference in this and shopping for your milk, etc., on the way home?"

If I knew what the critic's purpose was, I might answer a little more adequately. If he was trying to stop you from eating out on Sunday, that is one thing; if he was trying to justify himself for buying groceries on Sunday, that is something else.

In a day of rather flagrant disregard for all standards relating to the proper observance of the Lord's day, I would hate to say anything which could be used to encourage undue latitude. But really, there does seem to me to be a significant difference between shopping for groceries on Sunday and going to

a restaurant for a meal. It would be a very, very rare thing for any family to *have* to buy groceries on the Lord's day. There are many occasions when it is a case of "eat out" or not eat at all.

If anyone has conscientious convictions against patronizing restaurants on Sunday, by all means let him be true to what he feels God would have him do. But it seems to me that this is an area in which each individual must be true to the light he has, and could profit by a careful and thoughtful reading of Romans 14.

Would you say a few words about former pastors coming back to a church again and again? It seems too much to have two of them in one service.

You must have treated them very well indeed to make them wish to come back so often! Seriously, Dr. G. B. Williamson has said it better than I possibly could in his book *Overseers of the Flock*:

"When a pastor's work is finished, he should find sufficient reason to terminate all direct contacts with the church. If he is not to go to another pastorate, he does well to move away from the scene of his labors voluntarily. Often a pastor remaining in the church or city where he has served becomes a hindrance to the progress of the work. Even if he is retiring, he should move elsewhere. He should not return for weddings, funerals, or to visit friends. If after a prolonged absence he does return, he should not meet with a group of the people except with the pastor present. In cases where the church has been divided, he should not return at all unless there are obvious reasons for

which he is not responsible. Under no circumstances is he free to accept the tithes or offerings from friends in former pastorates.

"On the other hand, if there are situations which demand a pastor's return occasionally or even his residence in the city, his successor should not be too sensitive. He should accept a reasonable explanation and make no issue of the fact that a former pastor has been seen in town. If tension is caused by such a visit, the knowledge of it should be communicated to the district superintendent, who may be able to solve the problem by a kindly word spoken in season.

"In all these delicate relations a fine sense of honor should be cultivated and the highest standard of ministerial etiquette observed. The golden rule is always applicable" (*Overseers of the Flock*, p. 238).

God has promised to meet US

IT IS QUITE CUSTOMARY to say that we are going to conduct a *meeting*, meaning a series of evangelistic services. An individual service too is often called a *meeting*.

No doubt most people think of a “meeting” as a time when the people meet with each other at a church service, and share together in a religious service.

It is exciting that the expression means something quite different in the Bible. In the Old Testament, before the Temple was built, the nomadic people of God worshiped in a movable Tabernacle. In our King James Version the Hebrew is translated “tabernacle,” but in other versions it is often translated literally as “tent of meeting.”

The Tabernacle was a *tent of meeting*.

The Scriptures themselves tell us why the place was thus named. According to Exodus 29:42-45, the Tabernacle was to be known as “the tent of meeting” because the Lord said, “I will meet you, to speak there unto thee. And there I will meet with the children of Israel, and the tabernacle shall be sanctified by my glory. . . . And I will dwell among the children of Israel, and will be their God.”

Exciting, isn't it? The tent of meeting does not refer to the tent where the people meet with each other. They do meet there with each other, and there is something fine and wonderful about that. But when God tells us what it is to be called, He says it is to be so named because He will there meet with His people.

When Jesus came, He taught the importance of meeting God in spirit wherever the place of worship may be. To the woman at Sychar in Samaria, He said: “But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him. God is a Spirit: and they that worship him must worship him in spirit and in truth” (John 4:23-24).

The time had come when men could be taught an internalized religion, and Jesus here taught such. Not just at the one movable Tabernacle, nor at the one Temple in Jerusalem, then, would men worship God. But wherever two or three would meet together in Christ's name (Matthew 18:20), they could worship God in spirit (in a spiritual way) and in truth (in a way that would make a real difference in their lives).

God pledged himself, early, to meet with the people at the Tabernacle. In our time we have neither a tabernacle as such nor a temple. Instead we have churches and homes and store buildings. We have undedicated auditoriums, large and small. Wherever we might gather, if we come together in Christ's name, with a spiritual objective in mind and with a willingness to submit ourselves to God's loving scrutiny, we are meeting with each other. But—more glorious thought—according to a promise of long standing, God meets with us!

By J. KENNETH GRIDER

Associate Professor of Theology
Nazarene Theological Seminary
Kansas City, Missouri

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8 ¶ ^bJē-hōi'-ā-chīn¹ was eighteen years old when he began to reign, and he reigned in Jerusalem three months. And his mother's name was Nē-hūsh'tā, the daughter of Ēl-nā'-thān of Jerusalem.

9 And he did that which was

1 Cor. 13. 1
1 Chr. 3. 1
Jer. 24. 1
and Conian
Jer. 22. 24
c 1 Chr. 3. 15
2 Chr. 36. 10
d 2 Chr. 36. 4
e 2 Chr. 36. 11
Jer. 52. 1

18 ¶ He was twenty and one years old when he began to reign, and he reigned eleven years in Jerusalem. And

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