

JUNE 24, 1964

Herald of Holiness

EVANGELISM
FIRST
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Official Organ
of the Church of
the Nazarene

O Jesus, I Have Promised

JOHN E. BODE

ARTHUR H. MANN

1. O Je - sus, I have prom - ised To serve Thee to the end. Be
 2. Oh, let me feel Thee near me. The world is ev - er near; I
 3. O Je - sus, Thou hast prom - ised To all who fol - low Thee That

Thou for - ev - er near me, My Mas - ter and my Friend. I
 see the sights that daz - zle, The tempt - ing sounds I hear. My
 where Thou art in glo - ry There shall Thy serv - ant be; And,

shall not fear the bat - tle If Thou art by my side, Nor
 foes are ev - er near me. A - round me and with - in. But,
 Je - sus, I have prom - ised To serve Thee to the end Oh,

wan - der from the path - way If Thou wilt be my Guide.
 Je - sus, draw Thou near - er, And shield my soul from sin.
 give me grace to fol - low, My Mas - ter and my Friend.



Hymn of the Month
July, 1964

Love Unlimited

“HAVING LOVED HIS OWN which were in the world, he loved them unto the end” (John 13:1). This is a most meaningful and revealing statement concerning Jesus Christ. It gives forceful emphasis to the fact that at the heart of the gospel is the love of our Lord.

The entire life and ministry of Christ was an expression of divine love. The messages, the miracles, the parables, the warnings, the prayers, the tears, the suffering and death—all manifested this love.

The love of Christ, prototype of the highest in human love, was not affected by the attitudes of others, but provided its own initiative and sustenance. Thus this love was poured out in the face of misunderstanding and rejection. It was given lavishly with no guaranty of re-



*General
Superintendent
Benner*

turn or reciprocation. Noisy opposition, quiet scorn, cool indifference, or noncommittal silence brought no reaction of change in His love.

This love divine knew no limitations, no boundaries, no barriers. Pharisees, publicans, lepers, noblemen, beggars,

fishermen, rulers, centurions, and children all found themselves within its blessed, redemptive, healing circle.

And it was constant “unto the end,” unwavering, deep, strong. Never was it more beautifully exemplified than in Christ’s relationship to His disciples, for in no context was this love tested more severely. With all their privileges of extended fellowship with Jesus, they seemed to fail in every critical situation. At the Last Supper they were contentious; in the Garden they were asleep; at the betrayal “they all forsook him”; at the trial none stood with Him; and at the Crucifixion they were scattered, except for John, who had grasped, as none of the others, the love of the Saviour.

So Christ loved then, and so He loves now. This is the hope of saint and sinner alike. Saints, in their problems, sorrows, disappointments, and frustrations, can be assured that Christ loves them. Sinners, in their guilt, condemnation, and lostness, can know that Christ loves them. For His is a love of such quality and strength that, though those whom He loves may shut Him out of their hearts, they have no power to shut themselves out of His heart.

“Love of Christ so freely given,
Grace of God beyond degree,
Mercy higher than the heaven,
Deeper than the deepest sea.”*

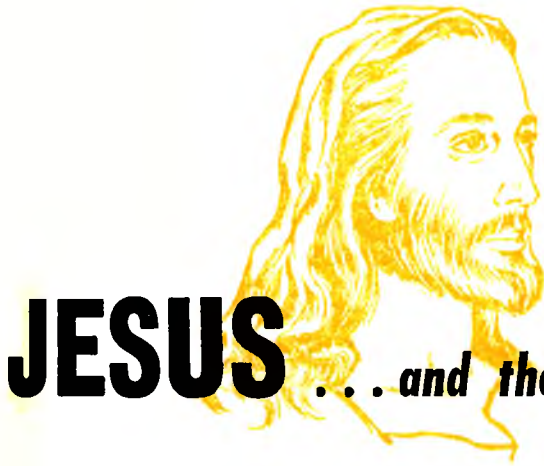
Love Unlimited!

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... For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies: . . ." (Matthew 15:18-19); ". . . covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness" (Mark 7:21).

Here is the clear implication, later dealt with more specifically, that if the life is ever to be wholly rid of these outer evil acts and deeds it must be cleansed inwardly. No need, Jesus said in effect, to whitewash the outer when the inner is still unclean.

This comes to vivid focus in the message called the "Woes of the Pharisees": "Ye make clean the outside of the cup and of the platter, but within they are full of extortion and excess. . . . cleanse first that which is within the cup and platter, that the outside of them may be clean also" (Matthew 23:25-26).



JESUS . . . and the Issues of Holiness

By LAURISTON J. DUBOIS

Pastor, First Church, Denver, Colorado

YES, Jesus did have a great deal to say about the issues which relate to the doctrine of heart holiness. Yet there are those who would argue that there is a gap in our position because they feel Jesus did not speak at this point. However, one has only to read the words of the Master casually to note that holiness of heart and life was His main thesis and the antithesis of this, sin in the heart, is man's greatest problem.

To be sure, if we are looking for pat theological statements and a wording molded to twentieth-century shibboleths, we might feel Jesus was a bit lacking in His support of second-blessing holiness. However, if one accepts His language and His emphasis and follows the progression of His dealing with people we can understand that basically He was talking about and treating the same issues which are basic with us. Let us note a few instances:

Jesus carefully distinguished between outer conduct and inner tendencies. While He did not say in so many words that "sin is twofold in its nature," He certainly described it as such. Hear Him: "Ye have heard that it was said . . . Thou shalt not kill; . . . But I say unto you, That whosoever is angry with his brother . . . shall be in danger of the judgment" (Matthew 5:21-22).

He went on to speak of other areas of life, also, in which there are vivid evidences of outer acts with their inner counterparts. And the inner aspect of sin is more serious and more nearly the essence of what sin is than the outer, Jesus indicated.

He is clear, also, that it is this inner sin which is the cause of the outer sins: "Those things which proceed out of the mouth come forth from the heart;

This matter of inner cleansing was very important to Jesus. In fact, He centered the whole of ethical and spiritual reformation and redemption at this point.

This great desire of Jesus reached its peak of intensity in His high priestly prayer for His disciples, the "called-out ones," whom God had given Him: "I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil. They are not of the world, even as I am not of the world. Sanctify them through thy truth: thy word is truth" (John 17:15-17).

This prayer became reality after Jesus commanded them to "tarry in Jerusalem" until they were endued with power. This was the "promise of the Father," which was the baptism with the Holy Spirit (Acts 1:5).

Jesus described this redemption of the Christian's heart brought about through cleansing by and filling with the Holy Spirit as a "pure heart." It was a condition of perfection, He said later. Exactly, He commanded, "Be ye therefore perfect, even as your Father which is in heaven is perfect" (Matthew 5:48).

And so we see that Jesus did have a great deal to say about those issues which constitute that doctrine known as "Wesleyan"—the doctrine of heart holiness. In fact, the doctrine is not "Nazarene" at all, nor "Wesleyan" in the final sense; but "New Testament," rooted and grounded in the teachings of Jesus and in His revelation of the holiness of God. It is no wonder that it is so basic to Christian living and to be desired by everyone who would find a life of Christlikeness and completeness in Jesus.

PRAYER MEETING?

By N. J. ARECHUK, Pastor, Ceres, California

PRAYER MEETING ANNOUNCEMENTS are made in hundreds of newspapers, church bulletins, and special posters, as well as from the pulpits to congregations and communities of all lands where the gospel of Christ is preached and the law of the land permits such advertising and announcements. Yet the somber fact is that very few people attend the prayer meeting. Most modern churches have no prayer meeting as an essential part of the church program.

Let us direct our minds to the importance of this midweek church activity. Is prayer meeting important? "Yes, yes, a thousand times yes," comes the answer. One need only to cite the fact that where the prayer meeting became secondary and finally nonexistent the church became modernistic and finally ritualistic, to show that the midweek service is an all-important part of revival and a soul-saving church program.

There are a few facts that should help all of us to see the need of a greater attendance and blessing on our prayer meetings.

The fewer the prayer meetings in the church and the fewer the people attending them, the harder it is to have real revivals. In fact, when prayer meeting attendance falls below one-half of the church membership, that church is in serious danger of spiritual decline.

People who are not in prayer meeting regularly are more apt to be seekers during the revival than those who make this midweek service a part of their weekly church life.

Often people will say, "I didn't know about that." Why? Because they were not at the prayer meeting, where the matter was a special subject of prayer. Where there is no knowledge of the need there can be no burden for that need.

Some people come to church Sunday morning and do not get into the spirit of the service because they are not in as close fellowship with the church people as they could have been had they partaken of the Christian fellowship which comes to the people who pray together during the week. We rub shoulders with the world, of necessity, and if we do not get together with God's people in prayer, we become lukewarm and risk losing our experiences in Christ.

Another very important reason why every Christian, young and old, should attend this service, is that this is usually a special time set apart for the study of God's Word. There is something special about this Bible study that gives extra strength to

live a victorious and aggressive Christian life.

There are times when the Holy Spirit manifests himself in an unusual way at prayer meeting. As we were praying for a coming revival in the regular prayer meeting in one of the churches I pastored, God came upon a twelve-year-old with such a burden that she prayed and cried for a revival for over half an hour. The church was stirred and the revival proved to be one of the greatest I have witnessed in all my ministry.

Those who disregard the prayer meeting are neither influencing unsaved friends and neighbors, nor are they setting a good example to the youth of the church in regard to this service.

When you miss prayer meeting you are spiritually poorer, and so is the church where you are a member. The fewer in the prayer meeting, the harder it is to get people to God and finally to heaven. We will have to stand before God at the Judgment; therefore we dare not neglect our spiritual lives in any way.

The great revivals of the New Testament as well as those of today come after, and only after, prayer. It takes strict self-discipline to make prayer meeting attendance a habit, but it pays rich dividends. God has great things in store for the church which prays regularly for His blessings and for the salvation of lost souls. "Evangelism First" is our motto, and we cannot evangelize without prayer. "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you" (John 15:7).

The Cover . . .

"O JESUS, I HAVE PROMISED" . . . hymn of consecration, penned by the Rev. John E. Bode for services of confirmation of his own two sons and a daughter while he was rector at Cambridgeshire (1868). An honor graduate of Elon and Oxford, Bode published several volumes of poems and hymns but is well known for this one lovely lyric. The hymn tune is "Angel's Story," by Dr. Arthur Henry Mann, chorister at Norwich Cathedral and later organist at King's College, Cambridge.—Floyd W. Hawkins, Music Editor.

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God

HAS A PURPOSE FOR OUR LIVES

By WILLIAM A. TOLBERT
Pastor, Ellington Church, East, Michigan

GOD has a purpose for our lives. To fulfill that purpose demands of us three things: That we be *expendable, dependable, and adaptable.*

EXPENDABLE

Today in the heart of Temple University in Philadelphia, beneath the sanctuary of the Baptist Temple, the chapel of the four chaplains stands as an enduring memorial not only to the sacrifices of four young men but to an ideal and a holy purpose.

In the early-morning darkness of February 3, 1943, 110 miles from its destination in Greenland, the transport "Dorchester" was torpedoed. She went down within twenty-five minutes, and of the 904 men aboard only 226 survived.

Four chaplains representing three faiths stood praying on the deck while the "Dorchester" sank beneath the billowy waves: Alexander D. Goode, Jewish; Father John P. Washington, Roman Catholic; George L. Fox and Clark V. Poling, Protestant.

These men had linked arms, braced themselves against the rail now awash, and with utter disregard of self, shared the last holy mission of their lives. Their story captured the imagination of millions across the world. Why was this so? Because they had given away their only hope of being saved. They gave their lives that four other men might live, for they had given their life preservers to others. And as the "Dorchester" sank beneath the waves, these four young men stood arm through arm praying for the safety of the others. They were expendable.

One day a brilliant young Pharisee, traveling to Damascus with authority to imprison the Christians, met the Lord Jesus Christ. He asked one question, "Lord, what wilt thou have me to do?" (Acts 9:6) He went from that place of meeting to a life of hardships, persecutions, and bitter sufferings. His testimony at the close of life was: "For I am now ready to be offered, and the time of my departure is

at hand. I have fought a good fight, I have finished my course, I have kept the faith" (II Timothy 4:6-7). And very soon Paul gave his life for the faith and the mission that had been given him that day by his Lord. Paul was expendable.

Behold a wondrous scene on the bank of the river Jordan. A man is baptizing repentant sinners. One comes who is pure and spotless and seeks to be baptized. After His baptism a voice speaks from heaven, saying, "This is my beloved Son, in whom I am well pleased" (Matthew 3:17).

One day the Son of God stood condemned as a blasphemer and a traitor. The arrogant ruler said, "Knowest thou not that I have power to crucify thee, and have power to release thee?" (John 19:10) Jesus said, "Thou couldest have no power at all against me, except it were given thee from above" (v. 11). "I lay down my life . . . No man taketh it from me, but I lay it down of myself" (John 10:17-18). And one day Jesus went up the rugged slopes of Calvary carrying His own cross and gave His life for lost men. He lived for others. He died for others. He was expendable.

DEPENDABLE

God works through man. In this way God has limited himself to the faithfulness and dependability of man. God's purpose can be realized in our lives according to the measure that we are dependable.

God has saved us to be instruments for the salvation of others. He has not saved us for the sole purpose of taking us to heaven, nor to deliver us from hell. He has saved us that we might help Him save others.

Simon Peter was brought to Jesus by his brother. Andrew is not much remembered. He is eclipsed by his brother; yet it was his witnessing that gave Peter to the Church and the world.

The great need is for faithfulness in witnessing to the saving and sanctifying power of the Lord Jesus Christ. What He has done for us needs to be told to others. The words of the woman at the well of Samaria offer us a pattern: "Come, see a man, which told me all things that ever I did: is not this the Christ?" (John 4:29) Only by faithful witnessing can we fulfill God's purpose for our lives. We must be dependable Christians.

ADAPTABLE

Too many times God's purpose is defeated because of our inability, or perhaps unwillingness, to adapt to the conditions and circumstances in which we are providentially placed. Imagine, if you will, a missionary accomplishing God's purpose in his life if he were unable to adapt himself to his circumstances and conditions. This is true of every Christian.

A neglected theme is sacrifice. Sacrifice, however, is still a condition of following the Master. Jesus said, "If any man will come after me, let him deny himself, and take up his cross, and follow

me" (Matthew 16:24). When we think in terms of silver rather than of sacrifice, and of the crown rather than of the cross, we are not following the Lord's order of thinking. He thought in terms of self-denial and sacrifice.

The Apostle Paul is our great example in this matter. He said, "For I have learned, in whatsoever state I am, therewith to be content" (Philippians 4:11). Very obviously the Apostle had attended a different institution of learning from ours today. Those who have been forced to matriculate in the college of hard knocks, whose colors are black and blue, have learned many valuable

lessons in adaptation.

The need is to learn to adapt to our respective fields of service, to fit in where the need is. The great Beecher was once visiting one of his members. The member was showing a horse which he hoped to sell. As the prospective buyer examined the horse, the owner said: "This horse will work anyplace you put him." Mr. Beecher thought of that statement and later commented, "I wish that were true of all my church members." Might not we wish for the same thing? That is the need: to fill the gap where we are. Those who fulfill God's purpose are adaptable.



Life Ebbs Lowest AT DAWN!

By H. M. von STEIN

THIS FACT, casually pointed out as a truth universally recognized by physicians and nurses, appears in a current report on nursing. It is not a matter subject to argument; neither is it an occasional thing.

The problem which brought forth the observation was the startling fact that many hospitals choose the night hours to practice economy by cutting down on-duty personnel, so that during the time when emergencies are most likely to occur they are understaffed.

Such management would seem an affront to human intelligence if it occurred only among the highly trained, well-informed ranks of the medical profession. But the truth is, the same thing exists in many other lines of human service.

The reason behind this situation is the power of material considerations, represented by money, over humanitarian and spiritual values. It is a battle which has been going on for a long time, especially in the churches, which are the fountainhead of humanitarianism and spiritual values.

Nonevangelical groups, which seek merely to attract members of like-minded people without helping these people into a relationship of certainty with Christ, are not under consideration here. Social uplift and intellectual comfort are their goal. Conformity to decency, with tolerance, is their chief demand.

But to Christians young and old who know what Christ meant when He said, "Ye must be born again," the light of evangelism, of the changed heart, burns with the Spirit of God, for which there is no substitute.

Why, then, if God's promises are true, has our prayer for an earth-encompassing reawakening of God's people, thence of all people, not occurred? We have all desired it. God, unwilling that any should perish, is ready to provide it. Men everywhere watch us to see if anything real does happen. Christians everywhere have prayed for it intermittently for a long time.

The word "intermittently" is unfortunate but true. Could it be that we, like the managers of hospitals who know very well that life ebbs lowest at dawn, yet cut our efforts short at the very time of emergency? Do we arise from our knees, reasoning in our own minds that we have done all we can and must return to making a living and some beside, and do not wait for God's Spirit to direct us?

If it is true that God will not abrogate the human will, then it is also true that men must reach a point of responsiveness before He can get to them. And we do not know, as He does, when that is. There are so many fine, altogether lovable people all around us who are nevertheless blind, deaf, and completely lost. If we can "like" them, certainly God loves them and hates the thought of their damnation. For this reason, if for no other, the Lord may delay His coming upon us with mighty power until some of these are no longer complacent and secure in their nice little world.

The universal prayer effort of the Church of the Nazarene may be the opportunity of a lifetime. Let's hold on this time until that flame which burns lowest at dawn can burst forth in the full brilliance of the Spirit upon us.

God save us from poverty of Spirit when He does come!

WAR

in the Flesh

By **LAWRENCE B. HICKS**

Pastor, First Church, Ashland, Kentucky

HAVE YOU EVER NOTICED people who struggled to do right and for some queer reason seemed unable to succeed? I am certain that such a state of affairs, sad as it is, need not be so. I am sure that the Lord has a remedy and that the way of victorious living is open to all. No person is too weak to live for God. God can save anyone. God can save from the deepest sinfulness and He can purge to the depths!

The New Testament is clear as to the reason for such often-seen defeat. In both Romans and Galatians we may read the reason for so much weakness in Christian living. In Romans 7:21 we have, "I find then a law, that, when I would do good, evil is present with me." The Holy Spirit defines this "law" that hinders us as "the law of sin and death" (Romans 8:2).

St. Paul was directed by the Holy Spirit to put it this way in Galatians 5:17, "So that ye cannot do the things that ye would." Why can't Christians "do the things that ye would"? The Bible is very

clear; an awful conflict rages in the inner soul between two deadly antagonists, "the flesh" and "the Spirit" (Galatians 5:17).

Must we ever remain thus? Is there no blessed Balm in Gilead to heal this awful and noisome sore? If there is no full deliverance, then we are all destined to a most disagreeable life of "ups and downs" of constant struggle, and perhaps the greater group of us will come to utter ruin and eternal damnation!

I am indeed glad that the New Testament holds forth promise after promise for victory, such as, "walk in the Spirit, and ye shall not fulfil the lust of the flesh" (Galatians 5:16). Another great faith foundation is in Romans 8:9, "But ye are not in the flesh, but in the Spirit." Yes, thank God, there is a deliverance from the "old man"—a complete destruction of the "body of sin" (Romans 6:6).

Three points seem to stand out in Galatians 5:17: (1) The *contest* with the flesh: "The flesh lusteth against the Spirit, and the Spirit against the flesh"; (2) The *conflict* of the flesh: "These are contrary the one to the other"; (3) The *confines* of the flesh: "So that ye cannot do the things that ye would."

How true is the above outline! Must we remain there? Is that the best religion obtainable in this "present world"? If the Bible be the true Word of God (and it is!) we can be rid of the flesh and "not fulfil the lust of" it (Galatians 5:16). Here the inspired apostle-preacher has no coexistence in the heart of the carnal mind and the mind of Christ. Such would be like caging a falcon and a harmless dove in the same cage.

God's only and all-sufficient remedy is the work of Christ on the Cross. His only program for carnality is crucifixion. It was St. Paul's testimony: "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me" (Galatians 2:20).

Blessed Be the Name of Jesus!

*"Blessed be the name of Jesus!"
Let the anthems ever flow,
From the realms of highest glory
To the hungry world below.*

By **C. ROBERT SEAL**

*"Blessed be the name of Jesus!"
How it thrills us through and through—
We who've heard the Master whisper,
"It was for you. It was for you!"*

*"Blessed be the name of Jesus!"
He who gave for all the lost,
Gave His life for their salvation,
Even knowing what the cost!*

*"Blessed be the name of Jesus!"
Let the glorious message flow
From our hearts, our lives forever
To our world, a world of woe.*

A Disturber of the Peace

NO worshipper of the status quo was the virile God-man of Galilee! He was looked upon as “a disturber of the peace” by those who were settled down in a sort of self-satisfied stupor.

It was a Jewish custom in His day to be cultured, careful, and inoffensive in one’s speech. Jesus didn’t fit neatly into the pattern. He felt so deeply about wrong attitudes that He was almost careless in His use of invective. “Woe unto you, scribes and Pharisees, hypocrites!” (Matthew 23:13) He cried, as He tore the masks off the religious leaders of His day. He likened them to dirty dishes and to sepulchers filled with bony skeletons.

National pride prompted the Jews of Jesus’ day to indulge in bitter and rancorous racial prejudice. Every Samaritan was a target of this hatred. Jesus offended these racial bigots mercilessly as He told a story of a wounded man on the Jericho road.

He related how an officer of the synagogue and a priest heartlessly ignored the unfortunate man’s plight and went self-righteously on their way. He

shocked His listeners as He told how a despised Samaritan came along and proved to be a friend indeed to the injured man.

The adult male was at the center of religious life. Women and children were in an inconspicuous place on the periphery. When Jesus sat down to teach, He was prone to ask that a child be brought to Him. *He placed the little one in the center*, and taught, “Whoso shall receive one such little child in my name receiveth me” (Matthew 18:5). And again, “Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven” (v. 3). Women, too, have been brought “into the center” in nations where Christ’s teachings are taken seriously.

Christ dared to be different! So do His followers! Let us beware when our lives fit neatly into the patterns of thought and practice of the present world order. We too may be “disturbers of the peace” when prevailing conditions and patterns of thought are wrong and need changing.—A. ALAN GILMOUR, *Nazarene elder, Buffalo, New York.*



Consuming LOVE

By LAURA FORINASH
 Pastor, Lighthouse, Terry

CHRIST has told us that the greatest commandment in the greatest law of all laws is: “Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbour as thyself” (Matthew 22:37-39). At another time He told His disciples, “Greater love hath no man than this, that a man lay down his life for his friends” (John 15:13).

With those three statements Jesus has pictured for us the greatest gift that even God himself can give, the most powerful force in the universe, the

purest and most holy emotion that a human being can experience, and the most demanding responsibility that ever will be laid upon man. All of this He has summed up in one word, love—God’s kind of love.

Such love is all-consuming. To love as God has commanded us to love requires all that there is of the life and the personality. The laying down of life for love’s sake is not limited to facing death if emergency should require it, but includes as well the day-by-day living of life in service to the one loved. Christ said, “Ye are my friends, if we do whatsoever I command you” (John 15:14)—not just be willing to die for Me, but love Me enough to live for Me.

When God fills a human heart with love, He is giving to that person the greatest gift that even He can give, simply because when He gives love He is giving of himself, for “God is love” (I John 4:8). Peter tells us that we are given “exceeding great and precious promises: that by these ye might be partakers of the divine nature” (II Peter 1:4).

Why should God be willing to impart His very nature to an unlovely human? That is a question that only He can answer. It is enough for us to know that He is willing to do even that for us, if we will but love Him enough to give Him a

chance.

Love, God's kind of love, is the most powerful force in the universe. It is powerful enough to make a sinner turn away from his sin, leave his allegiance to Satan, and come to God with bitter repentance in his heart for every evil that has ever been in his life. Why? Because when a sinner begins to recognize God's love for him and begins to respond to that love, he also begins to realize that his sins have hurt God. The most shattering experience that love can know is the realization that it has hurt the one loved.

Poor, backsliding Peter was wrenched out of his cowardly denials of his Lord and broke into bitter tears of repentance when he met Christ's glance and realized that he had hurt his beloved Master.

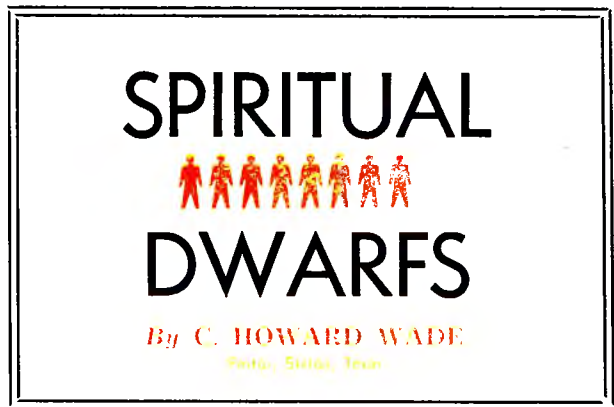
God's love implanted in the human heart is not only powerful enough to bring a sinner to repentance; it is also powerful enough to keep any Christian from backsliding. So long as a child of God keeps his love for God active and up-to-date he need have no fear that the enemy ever will succeed in enticing him away from the Lord he loves. Just as a young man in love with a young woman does not need to be ordered at gun point to go to see her, so a Christian in love with God does not need to be coerced into staying close to Him. If he takes off and goes back to serving Satan, he has indeed left his first love.

This marvelous love is powerful enough to make an evangelist out of any Christian. The command to "love thy neighbour as thyself" is marching orders for anyone who names the name of Christ. Such love cannot sit by in complacent safety, watch his unsaved neighbor go to hell, and do nothing about it. The love of Christ constrains him to do everything within his power to bring that neighbor to God.

Love, God's kind of love, is the purest, most holy emotion that man ever can experience. It is further removed from the cheap, selfish lust that the world would call love than day is removed from night. It does "not behave itself unseemly"; it thinks "no evil"; it does not rejoice "in iniquity, but rejoiceth in the truth." It is of the very nature of God; it is, therefore, pure.

Love, God's kind of love, is also the greatest responsibility that ever will be laid upon man. The Christian is God's representative to an unsaved world. His love for God demands of him that he represent God accurately. His attitudes, his actions, even his most casual conversations must be a credit to his Heavenly Father, not a reflection upon Him. There are people who form their opinion of God strictly on the basis of what they see of Him in the lives of His followers. Love will do its utmost to make that opinion good.

Love, God's kind of love, is life itself. Thank God for it.



IF, during a given service, the minister should ask for all spiritual dwarfs to stand, there is little doubt as to what the response would be. Yet this is a condition very common in this day and age.

Perhaps I should first give my definition of a spiritual dwarf. He is not the new Christian who has yet to receive much of the light we "veterans" have received. Neither is he the long-time Christian whose life has grown deeper into the things of God—the person who has a richness of spiritual character. Rather, he is the person who a number of years ago settled the question with God. He was born again; yet there still exists a shallowness of spiritual life and insight. His spiritual growth has been stunted until he not only makes little spiritual impact, but many times becomes a hindrance to himself and others.

This person may even seem to grow stronger in outward convictions. But convictions without spiritual inspiration and depth are empty and meaningless. True convictions come from the place of godly communion.

Eventually from this kind of experience will come a critical and uncooperative spirit. There will be a lack of godly love and respect for others. There will be a lack of spiritual vision and a defensive attitude toward the gospel. This is leading ever downward. It is not God's plan for this to happen. Jesus said, "I am come that they might have life, and that they might have it more abundantly" (John 10:10). It is God's will that we abound in the things of God. Where, then, does the answer lie?

Usually it lies in an unsanctified nature. For some reason the individual has not gone deep enough in consecration to God. Something has been held on to and complete freedom has not been given to the Holy Spirit.

We cannot be sanctified until all has been put into the hands and will of God. We must resign all our rights to the will and way of God. Somewhere in the recesses of the heart the individual has held something back. There will never be spiritual growth until the battle is fought and that one thing separated from the life and will. Otherwise, as years go by, the spiritual life does not de-

"Pervading the joys of life are its griefs. Across the bright days fall unpredictable shadows. Many of the dark places are slight and short, and we soon forget them. Others are deep with gloom, fearful, and ominous. The darkest of these, the shadow which comes to all of us, is death. Men have dreamed that this enemy might be destroyed, and they have often faced death with great courage. Christians, however, face death with more than courage—they face it with hope. They are sustained by the One who said, 'I am the resurrection, and the life.'"—Carl Bangs.

velop, just as with age the dwarf's body remains small.

Many times a person living the sanctified life will be called upon by God to walk a certain path. Even though we are saved and sanctified, we are never at the place where we can claim again our

lives for our own and still keep spiritual victory. This is not just an experience to have, but also a life to live.

The great tragedy is that such a course eventually causes complete backsliding. We cannot for any reason reject God's will or His way and still keep victory. Sometime down the road of life this person will meet something that will push him into outward sin. Why? Because he has not become rooted and grounded in the love of God. He has not built his house upon the solid rock.

There is hope, but only for those who will dig down deep into the spiritual things of God, who never withhold anything from God, and never refuse His leadership. They fill themselves with the word of truth, live a deep, devotional life, and constantly build up the "inner" man in the ways of God. They endeavor first of all to live lives full of the Holy Ghost and faith, and the world is given through them the fruits of the Spirit as a testimony.

The decision is yours, and mine. We can, if we want, be spiritual giants or spiritual dwarfs. Which will you be?

The Curse of INCOMPLETE CONSECRATION

By ROSS W. HAYSLIP
Painter, Whittier, California

ACTS 5:1-2 tells us that Ananias and Sapphira came into the presence of the Lord to present a gift. They were not forced to come. Voluntarily they stood before Peter to worship God with their material means. They came to give all, but they kept back a part.

One of the greatest dangers to the Christian of our day is that he tries to substitute a part for the whole when he sets out to serve the Lord. God demands completeness. That is why He asks for perfection of love. "Thou shalt love . . . with all thy heart," is God's command. Partial affection and service are not sufficient. He will be Lord of all or He will not be Lord at all.

The complete consecration of one's own personality brings material things into a proper perspective. Ananias and Sapphira had never faced up to the glorious fact that we gain all when we give all. They lacked that reckless trust that dares to

follow the lead of John Woolman, the Quaker saint, who, when he saw that the cares of this life and his profitable business were hindering his spiritual progress, gave up the ownership of the business concern, and became just a humble tailor working with his hands to pay business expenses while he traveled about witnessing for his Master.

A heart with divided loyalties will always bring divided gifts and services to the Lord. Oh, for the Christian who is sold out completely and unreservedly to God! Christ is not a partial but a perfect Redeemer. Our salvation should work in every area of our lives.

How sad to be incomplete in our service! In the case of Ananias and Sapphira, it led to the sin of hypocrisy compounded by the sin of deliberate lying to the Holy Spirit of God. For a trifling sum, they sold their souls. Even had they gained the whole world, that eternal loss would have completely offset it.

The reason for so much spiritual defeat today in our ranks can be laid at the door of a partial dedication. We have by testimony turned over the keys to our hearts to the Saviour, but we have hidden idols upon secluded shelves.

When Christianity entered Japan in the last century, men nurtured in the Sumari tradition were attracted chiefly by the Acts of the Apostles and the self-denying labors of the earliest disciples. They counted it an honor to be enrolled as valiant followers in the service of One more valiant yet, giving and not counting the cost, fighting and not heeding the wounds, toiling and not seeking for rest. This represents a consecration, complete!

EDITORIALS

By W. T. PURKISER

Let the Past Be the Past

In some ways none of us can escape the past. We carry it with us always. We live in surroundings which have been shaped by it. It is with us consciously in memory, and subconsciously in character, attitude, and habit.

The past can blast or bless us. It can limit and hinder the future, or it can be a springboard to greater and better things. "The past is gone forever," we say. Yet this is true only within limits. Its privileges and opportunities are gone. But what we did or failed to do with those privileges and opportunities is with us yet.

Still all of us must learn to let the past be the past. We have to learn to live beyond it. There is always the danger of dwelling too much in the past. This may be by way of glorying in it. It is good when the past is such that we can find satisfaction in it. But it is dangerous when we substitute those satisfactions for the challenges to be faced and the battles to be fought today.

OTHERS DWELL TOO MUCH in the past by vainly regretting it. Most of us would confess that at least in some respects there are things in the past we would like to change. Decisions were made in ignorance or haste, and now we regret them. But it is useless to dream of what might have been if we—or they—had been different.

There is more than stubbornness in Pilate's remark to the leaders of the people who sought to have the inscription changed above the cross of Christ, "What I have written I have written."

*The Moving Finger writes; and, having writ,
Moves on: nor all your Piety nor Wit*

*Shall lure it back to cancel half a Line,
Nor all your Tears wash out a Word of it.*

But it is not in the fatalism of Omar Khayyam that the secret of dealing with the past is to be found. Nor is there excuse to evade the need for any possible correction of wrongs done in the past. Restitution can be made, confessions can be offered which, while they cannot alter the grim record in itself, may take some of the evil from the page.

One of the great truths of the gospel of Jesus Christ is that God has provided a way whereby we may deal with the past. Someone has called repentance a kind of forgetting. It is not the forgetting which denies or represses the guilt and pain of past sin, only to have it fester in the soul and be-

come a consuming cancer in the spirit. It is the forgetting which faces and acknowledges the sins of the past, and gratefully accepts the forgiving word of a gracious God: "As far as the east is from the west, so far hath he removed our transgressions from us" (Psalms 103:12).

GOD'S FORGIVENESS does a very wonderful thing for us with regard to the past. It liberates us from being its victims. It changes what seems to be unchangeable when it changes the meaning of the past. No longer is it a barrier to peace and acceptance. God has received us in spite of what we have been. The man in Christ becomes in a very real sense a new creation (II Corinthians 5:17).

If this seems almost too good to be true, let us remember that it is also too good not to be true. As Oswald Chambers has said, "God can forgive a man anything but despair that He can forgive him."

God's forgiveness implies two things. It implies that we must forgive ourselves. It is easier to forgive others than it is to forgive ourselves. One who "forgives" another may still have some feeling of superiority. But one who needs forgiveness, and must face this fact in his own heart, has no refuge left for his pride. He is literally stripped bare, "naked and opened unto the eyes of him with whom we have to do" (Hebrews 4:13).

Sometimes we hear, "I believe God has forgiven me, but I cannot forgive myself." Is it then that you are more righteous or more demanding than God? Or is it that you lack real penitence, that you still cling to some vestige of pride or self-sufficiency? When God accepts you, you must accept yourself.

BUT ANOTHER IMPLICATION of God's forgiveness of the past is a willingness on our part to forgive others who have sinned against us. This is as fundamental as the gospel itself. Only the merciful receive mercy. Only the forgiving can be forgiven. He to whom God has forgiven ten thousand talents—\$10 million—must not fail to forgive a fellow servant a hundred pence—\$20.00 (Matthew 18:23-35).

If repentance is a kind of forgetting, so is forgiving. It does not mean that sort of forgetfulness we experience toward that which does not matter much anyhow. It means the sort of forgetting that says, "In spite of—." It is the kind of forgetting that accepts another in fellowship and Christian brotherhood in spite of the hurt he has caused us. It is not

the product of a naturally amiable disposition. It is the child of love—God's kind of love that suffers redemptively and forgives completely.

Perhaps we should not just say, "Only the merciful receive mercy," and, "Only the forgiving can be forgiven." Perhaps we should turn it around and say, "Only those who have received mercy can really be merciful," and, "Only those who know the miracle of being forgiven can perform the miracle of being forgiving." We have divine love, not by imitation, but by contagion. We can give it because we have received it.

So the past must be the past. Only as we see it so and put it freely and fully in the hands of God will it bless us and not bind us.

Suggestions for the "War on Poverty"

The president of the United States is advocating what he has chosen to call an all-out "war on poverty." This is bound to be a popular appeal. No one likes poverty, certainly not for himself; and only the very malicious would wish it on anyone else.

Yet poverty is a stubborn fact. It has been around a long time. And until something happens to change human nature very radically, it is likely to be around for a long time to come.

It is too early to know just what lines the "war on poverty" may take, and this is not written in any critical spirit. It is to be hoped, however, that what is shaping up will be constructive and not constricting. Abraham Lincoln said with truth over one hundred years ago, "You cannot help men permanently by doing for them what they could and should do for themselves."

There are some kinds of aid that hinder more than they help, that weaken rather than strengthen both the individual and the society. As someone remarked, "There is always free cheese in a mousetrap, but you never saw a happy mouse there." The welfare state can quickly become the farewell state. And Dwight D. Eisenhower stated a principle practically beyond debate when he wrote, "By every step we take toward making the state the caretaker of our lives, by that much more we move toward making the state our master."

Trusting

*Have you trusted in your Saviour
In all your care and woe?
He cares and longs to keep you
Wherever you may go.
So trust His loving mercy
And thank Him for His love;
He will surely stand beside you
Till you reach that home above.*

By ZAIDA ATKINSON

BUT EVEN MORE IMPORTANT than the symptoms and what may be done to alleviate them are the sources of the disease. Mr. Walter Lippmann does not often say much with which this editor can agree. But he struck a true note when he observed, with regard to the campaign against poverty, "The real problem is to analyze correctly the causes of the poverty that remains."

Without wishing to oversimplify complex issues, may we suggest that one of the major causes of poverty around the world—but particularly in the "civilized" segment of mankind—lies in the direct and indirect costs of alcoholic drink and the use of tobacco.

Definitions of poverty vary, of course, with the purpose of the person offering the definition. But current estimates claim that approximately one-fifth of the people in the United States live in poverty. A great, big, long step would be taken toward relieving the worst of this plight if we were to move toward saving the poor their share of the direct costs of America's annual \$16 billion alcohol and tobacco bill.

But even more tragic than the direct costs of alcohol and tobacco are the staggering indirect costs, most of which rest more heavily on the poor than on their more prosperous neighbors. Disease, crime, employment problems, and general physical and ethical unfitness follow particularly in the wake of drunkenness. And the disastrous effects of sustained smoking have long been a matter of public knowledge and are now part of the public record.

THEN THERE ARE other kinds of poverty than the economic. There is the poverty of mind and culture that reveals itself in profane talk. Profanity, it has well been said, is the mark of a conversational cripple. There is the poverty of intellect that contented itself with cheap literature or the morass of indiscriminating TV.

More than any or all of these is spiritual poverty. Such is the deceitfulness of the human heart that multitudes of spiritual paupers imagine themselves to be millionaires: "Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked" (Revelation 3:17).

Yet of all forms of poverty, spiritual poverty is the most needless. There is plenty and to spare for all. There are "riches in glory by Christ Jesus." "For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich" (II Corinthians 8:9).

Since there is to be a "war on poverty," let's start with its causes. And let the Church, as the Church, launch its own all-out war on spiritual poverty with the aim of providing for all the kind of wealth that grows as it is given away.

THE CHURCH AT WORK

FOREIGN MISSIONS

GEORGE COULTER, *Secretary*

Report from Edward Wyman

British Honduras

Recently we helped in evangelistic services in Columbia church in the Punta Gorda area. We preached in Spanish and English as we do in Corozal. The only reason the preaching wasn't in Kekchi also is the very powerful one, that I can't speak it! But scripture reading and choruses were in three languages sometimes. About a dozen new people sought the Lord, besides seekers for holiness. Revival services are in progress in Sarteneja now with Rev. Luis Ortiz preaching. Rev. Juan Guerra is serving as pastor for this new and promising work, only about twenty miles or about six hours by boat from here, more or less, depending on the wind!

Moving Missionaries

CORRECTIONS: Rev. Maurice Hall's address should not include the word "Causeway." His correct address is: P.O. Box 1055, Salisbury, Southern Rhodesia, Central Africa.

The furlough address of Rev. and Mrs. Donald Davis is 3835 E. 69th Street (not Terrace), Kansas City, Missouri.

Rev. and Mrs. Howard Sayes have arrived in the States on furlough from Trinidad. Present address: 1220 Chestnut St., Muskogee, Oklahoma.

Rev. and Mrs. Armand Doll are on furlough from Mozambique. Temporary address: c/o A. Gray, 78 E. Plain St., Cochituate, Massachusetts.

Rev. and Mrs. Charles Jenkins arrived in the States for retirement in April. Their address is 52 Central St., Haverhill, Massachusetts.

Rev. and Mrs. Eric Courtney-Smith are in England on furlough from Africa. Address: 77, Prince of Wales Ave., Southampton, England. They will visit the States in June.

Rev. and Mrs. John Armstrong, Uruguay, have a change in address. They are now at Juan M. Perez 5920 (St.), Montevideo, Uruguay, South America.

Miss Lesper Heflin is at San Isidro, Matagalpa, Nicaragua.

Miss Nancy Borden, a new missionary, is at P.O. Box 1323, Port-au-Prince, Haiti.

Rev. and Mrs. Maurice Rhoden are now at Oono Machi Yamada IAB 1040, Chikushi-Gun, Fukuoka Ken, Japan.

Miss Elva Bates is now living at P.O. Box 3, Stegi, Swaziland, South Africa.

Rev. and Mrs. John McKay are home from India. Their address is: 1208B Chester Ave., Nashville, Tennessee.

Rev. and Mrs. Wallace White, on furlough from New Guinea, may be addressed at Box 795, Bethany, Oklahoma.

Miss Agnes Willox, on furlough in England, is living at 84 Kent Road, Glasgow, Scotland.

Rev. and Mrs. J. Elton Wood, on furlough from the Cape Verde Islands. Address: P.O. Box 282, Bethany, Oklahoma.

Rev. and Mrs. Paul Wire, new missionaries, have just arrived in Italy. Their address is Via Miccinesi, N. 5D, Florence, Italy.

Miss Ruth Matchett has moved to a new station. Her address is: Private Bag 51, Letaba, No. Transvaal, Republic of South Africa.

Rev. and Mrs. Charles Howard, new missionaries, are in Swaziland. Their address is P.O. Box 14, Manzini, Swaziland, South Africa.

Dr. Evelyn Witthoff is on furlough from India. Her address is c/o Mrs. E. A. Keuker, 3116 Central St., Evanston, Illinois.

Rev. and Mrs. Norman Zurcher are on furlough from Africa. Their address is 305 Riverside Drive, Huntington, Indiana.

Miss Mary Bagley is on furlough from Africa. She spent some time in the British Isles, and is now in the States. Her address is c/o Mrs. V. S. Miller, 101 Crofton Road, Bel Air, Maryland. She will go to Australia later.

Dr. and Mrs. William Eckel have returned from Japan for retirement. Their temporary address is 8953 Ramona Court, Montclair, California.

Rev. and Mrs. Harry Flinner are on furlough from Peru. Their address is 1307 Fletcher Avenue, Dunbar, West Virginia.

Mr. and Mrs. Vincent Seely are living at R.R. 1, Payne, Ohio. They have asked to be released from missionary service for a time, due to the illness of their daughter.

Rev. and Mrs. Robert Wellmon are on furlough from Uruguay. Their temporary address is 2607 Sinclair Road, Pasadena, Texas.

Rev. and Mrs. Robert Latham have a new address in the Philippines. It is P.O. Box 448, Iloilo City, Republic of the Philippines.

Rev. and Mrs. Robert McCroskey are

now at P.O. Box 3423, Manila, Republic of the Philippines.

Rev. and Mrs. Vincent Adragna have returned from Italy and are living at 1407 Ridge Road, Homewood, Illinois.

Rev. and Mrs. Phillip Torgrimson have moved to Apartado 193, Chiclayo, Peru, South America.

Rev. and Mrs. Dale Sievers now live at 6406 W. 72nd Terrace, Overland Park, Kansas. They are withdrawing from missionary service, due to the illness of their daughter.

SERVICEMEN'S COMMISSION

PAUL SKILES, *Director*

MEET OUR CHAPLAINS



Archel R. Meredith Veterans Administration

A native of Amarillo, Texas, he lived in west Texas and New Mexico. Joined the Church of the Nazarene in Portales, New Mexico, as a teen-ager.

He attended New Mexico Junior College for two years and then went to Bethany, where he graduated from Bethany Nazarene College.

He received a Reserve Commission in the army, May, 1941, and went on active duty in July of that year. His active duty service of four years included thirty-two months spent in Panama.

After his release from service, he began his training at the Nazarene Theological Seminary. After being appointed to his present assignment at the V.A. Center in Wadsworth, Kansas, he completed his Seminary work, graduating in 1950.

He has been a member of the Missouri National Guard, and is now an officer in the Reserves, having organized a Reserve Chaplain's School in 1962.

His family—wife, Margaret; and son,

Ronnie—attend our church in Leavenworth, Kansas, where Chaplain Meredith is a member of the board.

DEALER IN EVERYTHING

Returning to the hospital from an evening call, I was mentally reviewing the activities of the day when my eyes caught sight of a sign the engineers had removed to do some grading. It reminded me of a feature article on Lady Bird Johnson. The President's wife had told of a sign that hung over one of her father's businesses when she was a girl: "Thomas Jefferson Taylor—Dealer in Everything." I ought to get the engineers to put up a new sign for me, I mused.

This day had begun with a series of interviews with new domiciliary members. They uncovered a number of needs that could be met more adequately by someone else, but it was the chaplain with whom the men felt compelled to talk over their concerns.

The first man's family was in dire need of welfare help. Could I look into it and "get things going"? The second man was without decent clothes "to come to church in." He finally decided he could come to church in khaki pants and shirt, "now that I know you." The third gentleman had "pension-itis," which is susceptible to neither medical nor spiritual therapy. Only a regular check from Uncle Sam seems to help. He was directed to the Contact Officer.

As the morning wore on, a man appeared who was a delight to my soul. He accepted me for what I wanted to be, a man interested in spiritual affairs, and he talked readily about his church and his satisfying Christian experience. He refreshed me.

Back in the Medical and Surgical Building after the interviews, there was a seriously ill call awaiting me. The patient knew me from a prior admission. Dangerously ill now from a heart attack, he was open and ready to talk about eternal salvation. He accepted Christ.

Following this there was a death call and the family needed not only spiritual solace but someone to talk over a number of questions. What did I think about an autopsy? Should we bury Grandpa in a national cemetery? Are there any biblical implications in cremation? What kind of funeral services do Veterans Administration chaplains have?

The afternoon was spent in the Psychiatric Service. Here one deals with the whole gamut of human emotions in a short while. Indignantly, one cried out, "The judge committed me for cruelty to my kids, Reverend; I was just trying to raise my boys right!" There were a thousand lines to read in between in his twenty minutes of outpouring. Another was silent as a mute,

so we sat and visited in silence for several minutes. As I rose to go he pleaded, "Come back to see me."

I had to pace the hall at a good clip to get up-to-date on the thoughts and feelings of my farmer friend. He talked and walked rapidly. His wife couldn't run the farm. His prize Herefords were being sold. This is the end. He was going to jump out of the window the first chance he got.

Other lives were falling apart emotionally with symptoms of alcoholism, divorce, stress from job pressures, guilt, in-law problems, and various other evidences. Each embattled creature needed an interested, sympathetic ear to pour his soul into.

Then finally came the late evening walk back to my quarters and the thoughts set in motion by the uprooted sign.

"Yes, sir, I ought to get the engineers to put up a new sign: 'Hospital Chaplain—Dealer in Everything.'"

It would be appropriate.

ARCHEL R. MERIDITH
Chaplain, Veterans Administration

"SHOWERS of BLESSING"

Program Schedule

June 28—"Future Events—After-Death Certainties: The Second Coming of Christ," by Russell V. DeLong

July 5—"Is Happiness a Right?" by Russell V. DeLong

July 12—"Do You Pray—and for What?" by Russell V. DeLong

DISTRICT ACTIVITIES

Mississippi District Assembly

"The best of all" was the expression made by many concerning the fifty-first annual assembly held at Jackson First Church, May 13 and 14. The presence of the Lord was felt throughout, and Dr. V. H. Lewis, presiding general superintendent, challenged everyone by his messages. The report of his recent trip abroad stirred each heart to do more for missions.

A spirit of harmony and love prevailed throughout the assembly. We were especially grateful that Rev. W. Charles Oliver, district superintendent, was able to be in the assembly after recently suffering a serious automobile accident. His annual report revealed the success of the district during the past year, after which a generous love offering was received for him. He is serving on an extended call.

In an impressive service conducted by Dr. Lewis, four were ordained as elders—Clifford J. Curver, James R. Jackson, Frank Davis, and Robert J. Wilson.

Three new churches were organized during the year, and each one has shown remarkable progress.

Mississippi is moving forward in a spirit of harmony under the aggressive leadership of Superintendent Oliver.—FORD BOONE, Reporter.

Northwest District Assembly

Gains were reported in all departments at the sixtieth annual assembly of the Northwest District, April 29 and 30, at Richland, Washington, with Dr. D. I. Vanderpool as the presiding general superintendent.

It being the sixtieth anniversary of the district, a historical commission presented interesting sketches of the district's growth. Greetings were received from Rev. J. N. Tinsley, a former district superintendent (now of San Diego, California), and Dr. Hugh C. Benner, general superintendent, a former pastor on the district.

Rev. Raymond C. Kratzer was given a near-unanimous vote for a three-year call to continue as district superintendent.

It being the last assembly Dr. Vanderpool will hold on this district before his retirement, the district presented him with a plaque containing a gavel, and the following inscription: "Dr. D. I. Vanderpool, general superintendent, 1949-1964. For he was a good man, and full of the Holy Ghost and of faith; and much people was added unto the Lord."

Dr. Vanderpool served as a pastor and also as district superintendent on the district before assuming his duties as general superintendent.—CLIFFORD C. SMITH, Reporter.

British Isles North District Assembly

The eleventh annual assembly of the British Isles North District was held April 27 and 28 at the Sharpe Memorial Church in Glasgow, Scotland, with Rev. S. Martin as host pastor.

Dr. V. H. Lewis, presiding general superintendent, preached with the anointing of the Holy Spirit, inspiring and challenging both delegates and visitors. Business moved at a smooth and rapid pace as elections were held and reports given for the thirty-four churches on the district.

Dr. George Frame gave his twenty-fourth report as a district superintendent. He is serving on an extended call. The district expressed their appreciation for Dr. Frame with a generous love offering.

In an impressive ordination service, Fred C. Cowan and Reginald Heasley were given elder's orders.

In the pre-assembly conventions, Mrs. George Frame was reelected as N.F.M.S. president, Rev. Hugh H. Gorman reelected as N.Y.P.S. president, and Mr. R. Reaper reelected as chairman of the district church school board.—N. SMYTH, Reporter.

New Church Organizations Reported

Liberty, Missouri, April 12, 1964. Rev. James Staley, pastor.—Orville W. Jenkins, district superintendent.

Indianapolis District—North Madison, May 3, 1964. Rev. Paul Drake, pastor. Indianapolis Meridian Street, May 10,

1964, Rev. Marvin Riddle, pastor.—Luther Cantwell, *district superintendent*. West Fresno Colored, California, May 3, 1964.—Eugene L. Stowe, *district superintendent*.

Stanton, California, May 17, 1964. Rev. George L. Smith, pastor.—Nicholas A. Hull, *district superintendent*.

Norway, Maine, May 17, 1964. Rev. W. Clayton Haley, pastor.—Joshua C. Wagner, *district superintendent*.

Miller, South Dakota, May 21, 1964.—Albert O. Loeber, *district superintendent*.

Farmington, Arkansas, May 24, 1964.—Boyd C. Hancock, *district superintendent*.

Kingstree, South Carolina, May 21, 1964. Rev. William Jones, supply pastor.—Otto Stucki, *district superintendent*.

Northern California—Willow Creek and Fort Bragg.—E. E. Zachary, *district superintendent*.

Deep River, Iowa.—Gene E. Phillips, *district superintendent*.

Royal City, Washington, May 24, 1964. Rev. Iceland Salisbury, pastor.—Raymond C. Kratzer, *district superintendent*.

THE LOCAL CHURCHES

The Church of the Nazarene in Burr Oak, Kansas, will observe its fiftieth anniversary on July 12. Former pastors, members, and friends are invited to attend or send greetings. There will be a basket dinner at noon in the annex, and the afternoon service begins at two-thirty. Everyone is welcome to attend.—*Reporter*.

Pastor J. E. Hanson reports: "After ten years with our church in Elyria, during which time the Lord helped in a special way, we accepted a call to our First Church here in Galion, Ohio, last August. We appreciate the good work of our predecessors here. We have ample space for our growing Sunday school, and the people have shown us their love and consideration in many ways. In May the old parsonage was sold and a large, new ranch house purchased in a new area at the north of our city. The Lord has blessed with good revivals: Rev. Don Gibson and a male quartet for our youth revival, and Rev. Gene Clark conducting the spring revival. God gave fine results, and a good spirit prevails in our services."

Evangelist C. L. Chapman writes: "I thank God for His blessings and for every victory won during the two years I have been in the evangelistic field. I have some open dates for the fall and winter. Write me, 415 S. Mill Street, Olney, Illinois 62450."

VERNONIA, OREGON—This church consists of a few families and operates on a family-participation basis. In our five years of service here our work has been a joy. Our people have averaged at least \$224 per capita giving. They have met every obligation on time, including all budgets, and giving offerings on all projects, both district and general. About \$3,500 worth of improvements have been made on the local property. Every department functions well, with

faithful leaders and people. We give God praise.—LILLIAN AND A. W. WILSON, *Pastors*.

NOBLESVILLE, INDIANA—May 3 was a great day for First Church. Following an intensive visitation campaign a new Sunday school record was made with 370 present. This gave us an Easter-to-Rally-Day average of 229. Best of all, people contacted by visitation are being saved and sanctified. Already ten new members have been added to the church this year. We appreciate the unity and progress of our people as we minister to them in our sixth year here.—WAYNE WELTON, *Pastor*.

Rev. Richard L. Hawley writes that, after seven years as pastor of the church in Kempton, Illinois, he has accepted a call to the Northside Church in Peoria, on the Northwestern Illinois District.

Rev. H. F. Crews writes: "Coming to South Oak Cliff Church, Dallas, Texas, last November, we found a lovely church and a gracious people. On Easter Sunday, March 29, we broke the Sunday school record with 220 present. God has blessed in our regular services and there is a spirit of unity among our people. On Mother's Day we had 160 in Sunday school with a number of visitors. All departments of the church are on the increase."

Rev. Troy C. Potts writes: "After eight continuous and joyful years in the pastorate, I am now available for revivals. I have three good dates open for this fall, and most of the spring and summer of 1965. I will be glad to go anywhere and give of my best, regardless of size of the church, working for the Sunday school and the salvation of souls. I shall be glad to direct the singing and render special songs when needed or requested. Write me, 1017 S. Main Street, Monahans, Texas 79756."

PEORIA, ARIZONA—Recently our church experienced a genuine revival through the Spirit-anointed ministry of Evangelist W. J. Strack. The main emphasis of the ten-day meeting was holiness, and several of our young married couples were genuinely sanctified. In addition, almost all of our teen-agers were either saved or sanctified. The revival climaxed with a great sweep of victory on the closing Sunday night. Many said they had not seen anything like this for years—and our church has been different since this meeting. I have never been disappointed in Brother Strack's ministry, nor the results from his meetings.—ROGER M. WILLIAMS, *Pastor*.

WELLSBURG, WEST VIRGINIA—We had a good revival recently with Evangelist James S. Fitch. The crowds were excellent, with more than sixty seekers at the altar. Brother Fitch preached the old-fashioned gospel with the anointing of the Spirit, and much good was accomplished. This is our fifth year with this wonderful people, and we thank God for the progress which is

being made. For the first time, the Nazarene pastor was asked to preach the baccalaureate at Wellsburg high school, and we are grateful for this opportunity.—PAUL DARULLA, *Pastor*.

LOVELAND, OHIO—In April this church had one of the greatest revivals of its history with Evangelist Russell Bowman and Charles and Virginia Christman as the singers. We greatly appreciated the ministry of these workers, and give praise to God for the manifest presence of the Holy Spirit in our midst. God blessed in giving nearly sixty seekers at the altar. One new family were converted, others were reclaimed, and believers sanctified. The church has been strengthened, and moves forward under the leadership of the Holy Spirit and the direction of our good pastor, Rev. David W. Lewis, who came to us in 1961.—RUBY ROLLAND, *Secretary*.

Rev. Oscar L. Pullum writes: "After fourteen enjoyable and fruitful years as pastor, the last four with the fine people at Winslow, Indiana, I am resigning to enter the work of evangelism. I am now making up my slate; write me (until August 15), P.O. Box 152, Winslow, Indiana."

Evangelist Emma Irick reports: "Since leaving home for my labors in the field last January 9, I have travelled in ten states, worked on twelve districts, conducting twelve revivals and conventions, and also held services at our Nazarene Theological Seminary and at Olivet Nazarene College. God has given some wonderful victories, with many people being saved, reclaimed, and sanctified, and a fine group joining the church. Many hundreds of contacts have been made in these meetings, also seven fine young people called to special service. Our fine pastors and people have been most gracious to me in every way. Thank God for many open doors—accepting calls up into 1966. Write me, P.O. Box 906, Lufkin, Texas."

THE BIBLE LESSON

By NELSON G. MINK

Topic for June 28:

The Whole Household of God

SCRIPTURE: Ephesians 2:11-22; 4:1-16 (Printed: Ephesians 2:11-22)

GOLDEN TEXT: *Ye are no more strangers and foreigners, but fellowcitizens with the saints, and of the household of God (Ephesians 2:19).*

One of the things that confused me as a child was why Christians called one another "brother" and "sister." Later I learned they all had one Father, and had been made members of one great family. It's a wonderful family, for it is the household of God.

It's a joy today to belong to a world fellowship of Christians, by virtue of faith in one Lord and one Father, and in the Saviour, Jesus Christ. Missionaries tell us that people act the same way the world around when they get saved. The word "Hallelujah" is the same in every language.

Blessed is the man who is not con-

Announcements

RECOMMENDATIONS

Rev. Harold Rains has announced his intention to enter the field of evangelism in the fall. He has pastored at least six churches and has done well in every instance. He understands the problems of a pastor, and carries a real burden for souls. Write him, 721 W. Washington, McAlester, Oklahoma. Let us use this man.—Glen Jones, Superintendent of Southeast Oklahoma District.

Rev. H. T. Watson has been a member of my district and a successful pastor for many years. I recommend him as a hardworking and enthusiastic minister who will hold good revivals wherever he goes. I commend him to the fellowship of our people everywhere. Write him, South Pittsburg, Tennessee.—Mack Anderson, Superintendent of Georgia District.

WEDDING BELLS

—Miss Marilyn Foster of Oklahoma City, Oklahoma, and Mr. Lindsay Knight of Roswell, New Mexico, were united in marriage on March 14 in the Crown Heights Church of the Nazarene, Oklahoma City, with the pastor, Rev. A. W. McQueen, officiating.

BORN

—to Bill and Sylvia (Tribble) Bouse of Pasadena, California, a daughter, Kathryn Elizabeth, on April 7.

ADOPTED

—by Rev. and Mrs. Don C. Fowler of Levelland, Texas, a daughter, named Dominique Denise; she was born March 6, 1964.

SPECIAL PRAYER IS REQUESTED

by a Christian reader in Michigan that "God will heal my eyes—I know He is able—I am suffering terribly";

by a devout Christian lady in Indiana for the many requests for prayer she has been receiving for unsaved children of Christian parents—they believe God can help in a definite way.

Deaths

DANIEL MORIARITY was born in Grant County, Indiana, in 1897, and died, in Indianapolis, March 16, 1964. He was converted in 1924 and shortly afterward became a member of Winter Avenue Church of the Nazarene, where he served most faithfully in many capacities over the years in both Sunday school and church. All through the years he contributed largely to worldwide missions and, in 1951, sponsored and underwrote the Midwinter Indoor Holiness Camp Meeting. Ten years ago, feeling a burden for a church in the northeast part of Indianapolis, he purchased land for \$5,000—now known as the Broad Ripple Church of the Nazarene. Last year the congregation dedicated a beautiful church building. Early in 1964, while he and Mrs. Moriarity were vacationing in Florida, he went to his heavenly home. He is survived by his wife, Mable; three sons, Daniel K., John, and Myron; five daughters, Mrs. Eva Arthur, Mrs. Ruth Jones, Mrs. Lillian Brown, Mrs. Nellie Kidd, and Mrs. Mary Walker; and two sisters, Mrs. Mary Fidler and Mrs. Sara Bennett. Memorial service was held in Winter Avenue Church, with his pastor, Rev. T. W. Stefer, bringing the message, and interment was in Washington Park East Cemetery.

MRS. D. C. VAN SLYKE died April 28, 1964, in Nampa, Idaho. She was born September 19, 1899, in Edmond, Kansas. At the age of eighteen she was married to D. C. Van Slyke and to this union were born three sons. In 1938 she was wonderfully converted in Vale, Oregon, just two weeks after her husband was saved and delivered from dope addiction. She was beautifully sanctified about a month later. Almost immediately after conversion she entered the ministry in evangelistic work. For nearly fifteen years she traveled with him, as a vital part of the evangelistic team. They moved to Nampa in 1940. On the evening of April 28, Rev. Van Slyke returned home from an evangelistic tour and found his wife dead, apparently having passed away that morning without any pain or struggle. Besides her husband, of Nampa, Idaho, she is survived by two sons: Rev. Norman Van Slyke, of Buhl, Idaho; and Leon, of Portland, Oregon; also by a sister, Mrs. Essie Smith. Funeral service was held in the Franklin Road Church of the Nazarene, Nampa, where she was a member. District Superintendent I. F. Younger brought the message, and Rev. Omar Barnhouse and Rev. Earl Lee assisted in the service. Burial was in the Kolerlawn Cemetery, Nampa.

G. L. KLASSEN was born in Newton, Kansas, and died a triumphant death at his home in Terra Bella, California, April 10, 1964. He had been a devoted follower of the Lord, and had given his life in soul-winning service to Christ and the church. For twenty years he had been a member of the Church of the Nazarene, fifteen of them in Terra Bella, where he was a charter member. He financed the men's dormitory, known as Klassen House,

at Pasadena College and was on the board of trustees of the college for nearly sixteen years. He was an elected delegate to the last three General Assemblies from the Northern California District, and interested in every phase of the work of the Church of the Nazarene. Funeral service was conducted in the Terra Bella church by the pastor, Rev. Harold J. Willis, with Dr. Nicholas Hull, Rev. Kenneth Vogt, Rev. Eugene Stowe, Rev. Enid Klassen, and Rev. Karl Friesen participating. Interment was in Hillcrest Memorial Park, Porterville, California.

MRS. MARY ETNA SNEAD was born February 2, 1873, in Grayson County, Texas, and died April 2, 1964, in The Dalles, Oregon. She was the last remaining charter member of the Venice, California, Church of the Nazarene, having been a Nazarene for over fifty years. Her husband, S. A. Snead, died in 1942. She was a woman of great faith and prayer, with a clear testimony to what God had done for her own soul and for her family. She is survived by a son, Loslie McBride; and two daughters, Mrs. Erma Allen and Mrs. Leona Weatherford. Funeral service was conducted in the Chapel of the Chimes in Inglewood Cemetery, California, by two of her former pastors, Rev. Edward E. Mieras and Rev. Ellwood Munger.

MRS. CARRIE ZIMMERMAN, age seventy-seven, died April 7, at her home near Palmyra, Indiana. She was a native of Harrison County, and a member of the Palmyra Church of the Nazarene. She is survived by a daughter, Mrs. Mabel Mosier; six sons, Loren, Robert, Albert, Lloyd, Russell, and Arthur; and a brother, George Roudenbush. Funeral service was in charge of her pastor, Rev. Earl Martin, with burial in the Central Barren Cemetery.

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Following General Assembly

North Dakota	July 2 and 3
Southwestern Ohio	July 8 and 9
Northeastern Indiana	July 8 to 10
Canada Central	July 9 and 10
Nebraska	July 9 and 10
West Virginia	July 9 and 10
Albany	July 15 and 16
Illinois	July 15 to 17
Michigan	July 15 to 17
Oregon Pacific	July 15 to 17
Colorado	July 16 and 17
Central Ohio	July 20 to 22
Eastern Kentucky	July 22 and 23
Eastern Michigan	July 22 and 23
Northwestern Ohio	July 22 and 23
Canada Atlantic	July 23 and 24
Pittsburgh	July 23 and 24
Northeast Oklahoma	July 29 and 30
Northwest Oklahoma	July 29 and 30
Akron	July 30 and 31
Chicago Central	July 30 and 31
East Tennessee	July 30 and 31
Iowa	August 5 and 6
Kansas	August 5 to 7
Dallas	August 6 and 7
Wisconsin	August 6 and 7
Southwest Indiana	August 12 and 13
Kentucky	August 13 and 14
Virginia	August 13 and 14
Gulf Central	August 14 and 15
Houston	August 19 and 20
Tennessee	August 19 and 20
Minnesota	August 20 and 21
Northwestern Illinois	August 20 and 21
Northwest Indiana	August 20 and 21
Indianapolis	August 26 and 27
Kansas City	August 26 and 27
Louisiana	August 26 and 27
Missouri	August 27 and 28
Georgia	September 9 and 10
South Carolina	September 9 and 10
Southeast Oklahoma	September 9 and 10
Southwest Oklahoma	September 10 and 11
Joplin	September 16 and 17
North Carolina	September 16 and 17
South Arkansas	September 16 and 17
North Arkansas	September 23 and 24
New York	September 25 and 26

Assembly Information

NORTH DAKOTA, July 2 and 3, at the Nazarene Camp, Sawyer, North Dakota. Pastor R. W. Can-

JULY 5 is "D Day" for Nazarene Evangelistic Ambassadors.

On July 5 in San Juan, Puerto Rico, and Monterrey, Mexico, the first services of the Crusades will be held. An idea will come to life . . . a dream will come true . . . and prayers will be answered.

On July 5 every local church that has not given an offering to this cause is urgently requested to do so. Mark it clearly, "Ambassadors." Send to: John Stockton, 6401 The Paseo, Kansas City, Mo. 64131.

fused at the number of denominations in the world, but who prays and hopes that out of them all may come members of the bride. Holiness people are not too interested in the ecumenical movement. We don't go by the book of numbers, but by the book of acts.

One minister who had served a colony of lepers on Molokai Island, one Sunday astonished his hearers by beginning his message with these words, "We lepers . . ." They knew that he had served them so long that he had become a leper himself. This was a new and tremendous bond of brotherhood. His own affliction gave him a new power of encouragement. David said, "Before I was afflicted I went astray." Everywhere we find people who thank God for the sorrows and troubles that turned them to the Lord.

Dr. Albert Schweitzer, considered by many as an outstanding man of our time, was trying to get settled on his life's work. He had doctorates in three fields—music, medicine, teaching.

One day while cleaning off his desk, he found among the papers a little magazine of the Paris Missionary Society. It was addressed to a neighbor, but by mistake had been put in his mailbox. He glanced through it and noticed an article entitled "The Needs of the Congo Mission." He read the article and when he finished, Dr. Schweitzer said, "My search was over." To the Congo he went, and there he has lived a life of sacrifice and service to mankind.

The Church is the greatest organization on earth. It has the most members. It has the greatest backing, and it is going to last the longest. It affords untold opportunities of service here, and offers eternal rewards to all who meet conditions and enter into her fellowship.

We are no longer "strangers and foreigners, but fellowcitizens with the saints, and of the household of God" (Ephesians 2:19). We ought to strive and hope and pray that Christians everywhere will so pray and work and practice our faith so fully that we will make a tremendous impact on a lost world about us.

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non. (N.F.M.S. convention, June 30; N.Y.P.S. convention, July 1; S.S. convention, June 29.)

SOUTHWESTERN OHIO, July 8 and 9, at First Church, 7031 N. Main St., Dayton, Ohio. Pastor Donald E. Snow. (N.F.M.S. convention, July 6.)

NORTHEASTERN INDIANA, July 8 to 10, at the District Campground, Marion, Indiana. Pastor D. K. Ault, 1215 Quarry Road, Marion. (N.F.M.S. convention, July 7.)

CANADA CENTRAL, July 9 and 10, at Clarksburg Nazarene Camp, Clarksburg, Ontario, Canada. Pastor Robert Rolston, Boucher Street, Meaford.

NEBRASKA, July 9 and 10, at First Methodist Church, 2201 Avenue A, Kearney, Nebraska. Pastor C. B. Johnson, 2516 Avenue A. (N.F.M.S. convention, July 6-7; N.Y.P.S. convention, July 8.)

WEST VIRGINIA, July 9 and 10, at the District Center, Summersville, West Virginia. (N.F.M.S. convention, July 6; N.Y.P.S. convention, July 7; S.S. convention, July 8.)

Nazarene Camps

July 2 to 8, West Virginia District Camp, at the District Campground, three miles east of Summersville, West Virginia, on State Route 41. Workers: Dr. Edward Lawlor, Dr. George Frame, Singer Warnie Tippitt. Dr. H. H. Hendershot, district superintendent.

July 2 to 12, Hendersonville Nazarene Camp, Hendersonville, North Carolina. Workers: Dr. T. W. Willingham, Rev. Ralph Sexton, Song Evangelist J. Byron Crouse. W. H. Gentry, camp manager.

July 3 to 12, Northwestern Illinois District Camp: Manville Camp, Manville, Illinois. Workers: Dr. Mendell Taylor, Rev. Morris Chalfant, Rev. Charles Millhuff, Singer Paul McNutt. Dr. Lyle E. Eckley, district superintendent.

July 5 to 12, Washington Pacific District Camp, B. V. Seals Memorial Park, 208 Street N.E. and 54th Ave. S.E., Lynnwood, Washington. Workers: Rev. Eugene Stowe, Rev. Paul Martin, Rev. Floyd Perkins, Rev. and Mrs. Gilbert Rushford, and Mrs. Goldie Conrod. Rev. Ray Wise, camp manager, Rev. Bert Daniels, district superintendent.

Canada Central District Camps: at Clarksburg, Ontario, July 9 to 19; and at Pefferlaw, Ontario, July 24 to August 3. Workers: Dr. Willard Taylor, Rev. D. K. Wachtel, Rev. Roy T. Sellick, Rev. R. N. Raycroft, Singer George Waterman, Rev. and Mrs. George Whetstone, singers and musicians. Rev. Bruce T. Taylor, district superintendent. For Clarksburg write Miss Bertha Wilcox; and for Pefferlaw write Rev. C. D. Westhafer, 1277 St. Clair Ave. West, Toronto, Ontario.

July 13 to 19, Colorado District Camp, at District Center campgrounds, one block north of Colfax on Dover, Denver, Colorado. Workers: Rev. Paul Martin, Rev. and Mrs. Jack Jamison, Dwight and Norma Jean Meredith. Rev. E. L. Cornelison, district superintendent.

July 17 to 26, Michigan District Camp, on Indian Lake, Route 2, Vicksburg, Michigan. Workers: Dr. Mel-Thomas Rothwell, Dr. Orville Jenkins, Singer Ronnie Lush, Rev. John H. Nielson, Rev. James R. Leonard, Mrs. Kenneth Culver. Dr. Fred H. Hawk, district superintendent.

July 18 to 26, Albany District Camp, at Grandview Nazarene Camp (Brooktondale, N.Y., just off Rt. 79, out of Ithaca, N.Y.) Workers: Dr. W. T. Purkiser, Rev. J. C. Crabtree, Miss Fairy Chism, Singer DeVerne Mullen, Mrs. Elaine Cunningham. Rev. Kenneth H. Pearsall, district superintendent.

July 19 to 26, Oregon Pacific District Camp, at the District Center, twelve miles southeast of Portland, Ore. (follow S.E. B2nd Ave. to Lake Road). Workers: Dr. D. I. Vanderpool, Rev. James McGraw, Rev. Jerald D. Johnson, Mr. and Mrs. Joe Hughes, and Keller-York Party, singers and musicians. Dr. W. D. McGraw, district superintendent. For reservations, write to Nazarene District Center, Rt. 2, Box 500, Clackamas, Oregon.

July 20 to 26, Missouri District Camp, at Pinecrest Camp, County Road C, Fredericktown, Missouri. Workers: Dr. Gene Phillips, Rev. Fred Thomas, and Singers James and Rosemary Green. Dr. E. D. Simpson, district superintendent.

July 19 to 28, Eastern Michigan District Camp, at the District Center, Burkhardt Road, Howell, Michigan. Workers: Rev. D. K. Wachtel, Rev. H. Dale Mitchell, and Singers James and Rosemary Green. Dr. E. W. Martin, district superintendent. For information write, Rev. W. E. Varian, 422 McCarthy, Howell, Michigan.

the Answer corner

Conducted by W. T. PURKISER, Editor

Could any person keep the Ten Commandments without being a Christian?

As far as external morality involved in the Ten Commandments is concerned, I would suppose that a person might keep them without being a Christian. However, there are not many who do.

Paul no doubt had this in mind when he said of himself that before his conversion he was, "touching the righteousness which is in the law, blameless." He was free from idolatry, profanity, Sabbath desecration, theft, immorality, lying, and any overt manifestation of covetousness. Jesus did not correct the young man who regarding the ethical commandments said, "All these have I kept from my youth up."

But there is an inwardness to the law of God which is quite another matter. Jesus in Matthew 5:21-42 showed that sin is not only a question of outer conduct, but of inner consent. The motive is as important as the deed.

I have been troubled as to the witness of the Spirit. Several have said it is not an emotion; others, that it is a consciousness of sins being forgiven. But how does one know? I know I have truly repented, and more than anything in the world I want to be sure of heaven. Can you help me?

I would like to, very much indeed. Possibly part of your problem is that you have not seen that the witness of the Spirit is based on the prior witness of the Word. Perhaps you have been looking within for your answers, when you should be looking up through the telescope of the Word to the promises of God.

Let me suggest that you get out your Bible and follow it step by step through the verses in the order given here: Isaiah 55:7; Proverbs 28:13; I John 1:9; Matthew 11:28; John 6:37; Romans 10:9-11, 13; John 1:12-13; John 5:24; I John 5:9-13. Put your name in each verse—for God has certainly put it there, as you can see as you read.

Unless there is sin in your life and a fundamental doubt in your heart of the truth of God's Word, you cannot do this without the lifting of your load and the

Is there any special reason why our church does not emphasize the Lenten season as other churches do? Is the forty days of self-denial Catholic in origin?

I suppose it's because of our general aversion to the more liturgical and ritualistic elements in Christendom. The custom of special observance of the forty days preceding Easter eve grew up quite early in the history of Christianity, although there is no reference to it in New Testament times. Most Lenten practices were rather thoroughly fixed

And Paul, also, viewing the law on the side of its inwardness, said, "I had not known sin, but by the law: for I had not known lust, except the law had said. Thou shalt not covet. But sin, taking occasion by the commandment, wrought in me all manner of concupiscence. For without the law sin was dead. For I was alive without the law once: but when the commandment came, sin revived, and I died" (Romans 7:7-9).

The whole thing is, only grace can change the heart to really love righteousness. A man of good character may live a clean life and be quite moral in his conduct. But "that which is born of the flesh is flesh" still. Only "that which is born of the Spirit is spirit. Marvel not that I said unto thee, Ye must be born again" (John 3:6-7).

quiet but real "full assurance of faith." You may shout all over the place when you do this, or you may just sit and weep out your gratitude to God—in either case, the witness is real. And remember Martin Luther's lines:

*For feelings come, and feelings go,
And feelings are deceiving.
My warrant is the Word of God;
Naught else is worth believing.*

*Though all my heart should feel
condemned
For want of some sweet token,
I know One greater than my heart,
Whose Word cannot be broken!*

*I'll trust in God's unchanging Word
Till soul and body sever;
For though all things should pass
away,
His Word shall stand forever!*

before the Protestant Reformation.

Reformers in the Lutheran tradition pretty generally kept the traditional church year. Those in the pietistic and Puritan stream generally rejected it. Naturally, whatever values there are in the observance of Lent may be taken by the individual without a denominational emphasis on them.

"Holy Watch Night" Series to Begin

The Department of Evangelism is sponsoring a series of "Holy Watch Night" prayer services throughout the Church of the Nazarene on the first day of each month throughout the next quadrennium, with the first of the series slated for July 1.

The plan is to meet in the local congregations for prayer until midnight once each month. Two extra services are planned in April and May, 1968, just before the next General Assembly, making a total of fifty in all.

The services are planned after and named for similar meetings established and conducted by John and Charles Wesley and the early Methodists during the evangelical revival of the eighteenth century.

A full announcement of the program has been sent to all local pastors, and was carried in the *Herald of Holiness* last week in "The Church at Work" section.

Nazarene Pastor to Accompany Cadets

Rev. Gene Hoskinson, pastor of the Burien Church of the Nazarene, Seattle, Washington, has been chosen as a Senior Escort for the Civil Air Patrol in a summer exchange of International Aero Club Cadets with Ecuador.

Mr. Hoskinson, lieutenant colonel and wing chaplain for the Washington Civil Air Patrol, will accompany five Washington cadets to Ecuador, July 19 through August 15. He has served with the Civil Air Patrol, an auxiliary of the United States Air Force, since 1952, and at the present time supervises the work of fifteen chaplains assigned to CAP units in the state.

Special Prayer Requests

Rev. Alan Hollis, missionary in Israel, requests prayer for his wife, Gloria. Doctors are checking for possible stomach ulcer. She has suffered considerable pain in recent months.

Also, prayer is requested for Mrs. Missak Sarian, wife of the national pastor in Haifa, Israel. She has entered the hospital for tests which may lead to major surgery.—*From the Foreign Missions Department.*

Nazarene Teacher Scores Twice in Science Fair

The odds are 18 million to one against it, but a Nazarene high school teacher in Lawrence, Kansas, placed two of her students among the top thirteen winners at the National Science Fair—International in Baltimore, Maryland.

Mrs. Margaret McReynolds, who

teaches calculus in the Lawrence high school, is the daughter of former missionaries, Dr. and Mrs. C. H. Wiman, and an active member of the Lawrence First Church of the Nazarene.

The winning students were Erik Wright and Phillip Paden, seniors at the high school. The odds against two students from the same school emerging among the top thirteen in the nation were figured by a computer at the fair on the basis of mathematical probability.

Olsens of Eugene

The *Register-Guard* newspaper in Eugene, Oregon, recently did a feature story about Dr. and Mrs. Gordon Olsen and their two sons, Galen and Gordon A., in which the theme was the importance of Christ to a family. The article told about the contribution to the denomination that is being made by the father, Gordon Olsen, as a member of the General Board, and Mrs. Olsen, on the General Missionary Council.—N.I.S.

Serviceman to Okinawa School

Mr. and Mrs. Leonard Sullivan have accepted an appointment to the Okinawa Christian School beginning August 1.

Mr. Sullivan, while an American serviceman with the navy in Japan, has been instrumental in helping to establish the Christian Servicemen's Center in Sasebo, and he and his family have been active in the Church of the Nazarene in Sasebo.

Mr. Sullivan is retiring from the service, and the family will return to the States for the month of July. The Sullivans are also applying for missionary service with the Church of the Nazarene.

Confession Helps Burglar

A young man who broke into the First Church of the Nazarene in Portland, Oregon, with burglary in mind, now is attending church there quite regularly because he unburdened himself and "told his story" on the church dictaphone machine and spurred the pastor and church to work and pray for him.

The man, twenty-one, asked the pastor, Dr. Leslie Parrott, to visit the bus depot in Portland with some of the choir members, and to sing and bring a message there. "I'll hear you," he said. Dr. Parrott and the choir did as he requested. The man later identified himself. He has had several counseling sessions with the pastor and now is coming to church.—N.I.S.

Mosteller with Truman

Rev. Earl Mosteller, head of Nazarene work in Brazil, recently had an informal chat with former President Harry S. Truman at the Truman Library in Independence, Missouri. Mr. Truman graciously consented to a word of prayer by Mr. Mosteller at the close. As the men stood, Mosteller felt liberty in prayer and continued for some time.

When he had finished, Mr. Truman thanked him and then wryly remarked: "Young man, I think that someplace you have had some Baptist training—you have no terminal facilities!" The interview was arranged by the office of Nazarene Information.—N.I.S.



Dr. Bob Pierce on Medical Furlough

After many months battling physical problems, Dr. Bob Pierce, president of World Vision, has been granted a one-year medical furlough by the World Vision Board of Directors.

Dr. Pierce plans to spend much of his furlough year in the Orient among the people he loves so much.

In a letter announcing his medical furlough, Dr. Pierce wrote: "Now, prayerfully, I am impelled to ask the World Vision Board of Directors for one year's medical furlough that during this time both body and soul may be renewed for the tasks exploding before us. The Board and I have agreed that one year from now I shall return, God willing, to the duties of presidential leadership. However, for this coming year I have asked Dr. Richard C. Halverson, for many years our first vice-president, to serve as acting president."

Christian Medical Society Names Officers

OAK PARK, ILL.—At its annual meeting in Oak Park, Illinois, the Board of Directors of the Christian Medical Society created four regional vice-presidencies to give increased representation in the governing of society affairs. The new officers who will take office on July 1, 1964, are:

- President, Martin H. Andrews, M.D., Oklahoma City, Oklahoma
- President-elect, P. Kenneth Gieser, M.D., Wheaton, Illinois
- Eastern Vice-president, James A. Peterson, M.D., Lexington, Mass.
- Southern Vice-president, C. Markham Berry, M.D., Ellijay, Georgia
- Central Vice-president, Orville W. Walters, Ph.D., M.D., Urbana, Ill.
- Western Vice-president, Robert F. Wildrick, D.D.S., Castro Valley, Calif.
- Secretary, Ralph Berggren, M.D., Wheaton, Ill.
- Treasurer, Arthur Svedberg, M.D., Cleveland, Ohio

The Christian Medical Society is a professional organization of physicians and dentists, medical and dental students around the world, whose purpose is to present a positive witness of Jesus Christ in and through medicine. The executive director is J. Raymond Knighton, Nazarene layman.



1 Missionary enthusiasm marked the Junior Fellowship at Phoenix, Arizona, East-side Church of the Nazarene in their recent contest to raise money for the Harold Stanfield project. With a goal of \$18.00, the group brought in \$28.50. The children were encouraged to do extra work to raise the money. Wayne Ketterman is the junior supervisor. Rev. Crawford Vanderpool is the pastor.



2 The seminar held at Pasadena College on fund raising by bequests, annuities, life loans, and estate planning. Standing, Carleton Ponsford, Pasadena, director of the seminar; seated, left to right, Wesley Johnson, Northwest; Curtis Smith, Bethany; Donald J. Gibson, Olivet; Stephen Nease, Eastern; Jonathan T. Gassett, Division of Wills and Annuities, General Board; and T. E. Jones, Trevecca.



3 Ministers who participated in Open House and Homecoming Day at the Church of the Nazarene, Mineral City, Ohio. All have served the church as pastor except Rev. C. D. Taylor, Akron District superintendent. Left to right, Floyd E. Williams, Akron, Ohio; Robert T. Morris, St. Louis, Missouri; Clarence W. Lindeman, Canton, Ohio; C. D. Taylor; Charles Edwards, Canton; O. O. Mills, Jefferson; and Clayton R. Stouffer, present pastor.

4 An oil portrait of Dr. Lewis T. Corlett was presented to Nazarene Theological Seminary as the gift of the class of 1964. Jackson Phillips, left, senior class president, is shown presenting the portrait to Dr. Mendell Taylor, dean of the Seminary, while Dr. and Mrs. Corlett look on. The portrait was painted by Professor Rock-



well Bank of Olivet Nazarene College. Speakers in the special chapel service for the presentation were General Superintendent Samuel Young and Drs. Mendell Taylor and Delbert Gish.

5 "Herald Homes" in Felicity, Ohio, are pictured on the board as the unique device used by the local campaign manager, Mrs. Anna L. Henson (right). To the left are William Cole, Sunday school superintendent, and Rev. R. E. Clark, pastor, of the Felicity Church of the Nazarene. In two days Mrs. Henson secured the total church quota of subscriptions, plus one. In each case, she took a picture of the home into which the Herald was to go, mounting the pictures on the board.

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